



RALPH WALDO EMERSON.

A soul so gentle in its mold and mien,
Ancestry of the wise and olden stock;
As sweet as rose, yet firm as is the rock;
The poet-prophet in New England seen,
Whose word would lead in pastures fair and green,
And guide to righteousness the faithful flock;
That we might live in friendship brave and clean;
In brotherhood of love all souls he'd lock—
The simple sweetness of his life abides
As blessing in these days of noise and jar,
And o'er the tumult calmly he presides,
As is the light and lustre of a star;
So keeps he well the preacher's lofty place,
And all in silent gladness gives us grace!
William Brunton.

The Emerson Commemoration.

BY LILIAN WHITING.

Boston is to be the place of a most impressive and significant commemoration this summer in the celebrating of the Centenary of Emerson. There will be (on May 25) a great meeting in Symphony Hall at which President Eliot will be the orator of the occasion; and the convention of the National Association of Education, which will hold its meetings in this city in July, will make the teaching and influence of Emerson a special feature of its work. It is proposed to hold morning meetings in Concord and evening sessions in Boston.

Prof. Tyndall expressed a characteristically clear and accurate judgment when he said that "the loftiest, purest and most penetrating spirit that has ever shone in American literature is that of Ralph Waldo Emerson." It is certainly to Emerson that we must look as the author who struck the note of spirituality in literature. His famous address delivered before the Divinity School in Cambridge in 1838 made itself a crisis in the progress of thought. Here was first clearly outlined the laws of the soul. "These laws exorcise themselves," he said. "They are out of time, out of space, and not subject to circumstance. . . . He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted." In his wonderful address delivered sixty-five years ago, Emerson contrasted the church with the soul. "In the soul," he said, "let the redemption be sought." He pleaded that there are infinite resources on which the soul had not yet drawn. We find him saying:

"Human life is made up of two elements, power and form, and the proportion must be invariably kept, if we would have it sweet and sound. Each of these elements in excess makes a mischief as hurtful as its defect. Everything runs to excess: every good quality is noxious, if unmix'd, and, to carry the danger to the edge of ruin, nature causes each man's peculiarity to superabound. Here, among the farms, we adduce the scholars as examples of this treachery. They are nature's victims of expression. You who see the artist, the orator, the poet, too near, and find their life no more excellent than that of mechanics or farmers, and themselves victims of partiality, very hollow and haggard, and pronounce them failures,—not heroes, but quacks,—conclude, very reasonably, that these arts are not for man, but are disease. Yet nature will not bear you out. Irresistible nature made men such, and makes legions more of such, every day. You love the boy reading in a book, gazing at a drawing, or a cast: yet what are these millions who read and behold, but ineffectual writers and sculptors? Add a little more of that quality which now reads and sees, and they will seize the pen and chisel. And if one remembers how innocently he began to be an artist, he perceives that nature joined with his enemy. A man is a golden impossibility. The line he must walk is a hair's breadth. The wise through excess of wisdom is made a fool."

Emerson has always stood for the great truth of the interpenetration of the physical and the ethereal worlds, and for the abiding realities of the spiritual universe. His eye was so fine that he discerned these spiritual laws as the eye of Marconi discovers finer elements and forces in the air. "This measure of a man," we find Emerson saying,—"his apprehension of the day. . . . Life is good only when it is magical and musical, a perfect timing and consent, and when we do not anatomize it, you must treat the days respectfully, you must be a day yourself and not interrogate it like a college professor. The world is enigmatical,—everything said and everything known or done,—and must not be taken literally, but genially. We must be at the top of our condition to understand anything rightly. You must hear the bird's song without attempting to render it into nouns and verbs. Cannot we let the morning be?"

The Emerson adept is born and not made. The perception of his meaning is like a feeling for music—something in the temperament, and the only true study of Emerson is that which each one does for himself in unconscious absorption in the text. The real Emerson lover puts a volume in his traveling bag when he fares forth on a journey, catches one up as he enters a street-car, or puts it by his side at night. For Emerson is his own best interpreter, and each reader will draw from his pages that which meets his need and conditions at the time. Ten minutes of Emerson in the morning sets the day to a key of serenity and poise which is a great safeguard against disturbances. The ap-

proaching centenary of Emerson is an event of far-reaching interest, and it measures less the growth of Emerson than the growth of the reading public to understand and appropriate Emerson. "His books are no palimpsest, the prophets' holograph, defined, erased and covered by a monk's," said John Morley, and he is, of all writers, the most instantly to be apprehended in his own essence and vitality. For Emerson's place is in life rather than in literature. Whether he has a style, a philosophic system,—this or that is wholly subordinated to the fact that he is the writer with a special message for every hour. His supreme gift is the poetic imagination, and that illuminates conditions in general. "I have heard some great speakers and accomplished orators," said Mr. Lowell, "but never any that so moved and persuaded men as he." He focuses life on a new centre, and one rises out of the region where he groped dimly. "We must be at the top of our condition to understand anything rightly." Here is indicated the true relation between man and events. Below "the top of our condition" we distort and exaggerate or underestimate. We do not see things in their large and true relations. But is this state one that can be summoned at will? Every one would choose to be at the top of his condition always; but is question to be regarded as solely one of individual choice?

There have arisen of late a vast army of persons who advertise themselves vociferously as being wonder-workers of human life. According to their insistent proclamations, poverty is a "disease," and is to be cured by a course of correspondence lessons; beauty, address, gifts and graces and power are secrets of which they hold the key; even death, too, is but another mental malady and is easily to be overcome by their recipes. All these fraudulent representations,—as absurd as they are false,—are but the gross distortion of the underlying truth that thought creates conditions and controls results. Thought cannot transform poverty into wealth by means of six lessons; but the right quality of thought can set in motion the causes which, carried on to fulfillment, result in an increasing prosperity and welfare. One may thus achieve the top of his condition through serenity and poise of spirit, and thus be enabled to see events and combinations in their true perspective. He is not overwhelmed and swept into abysses of despair because some momentary disaster has occurred, but he regards it in its relative significance to the general trend of matters, and thus remains master of the situation. Always Emerson teaches the absolute supremacy of the spirit. He is told that the world is about to come to an end, and he calmly replies that he can get along without it. There are certainly very few things in the world which almost any one cannot get along without, with no particular sense of deprivation, if he adjusts himself to that loftier view. The visible and the tangible have only the most fleeting values. "Life," says Emerson, "is a search after power." Gaining the result, the process no longer matters. If one absorbs and incorporates into his own soul the message of a book, he no longer needs the volume. If the beauty of a picture is transubstantiated into his own spirit, what matter if the canvas burns? He who has music in his soul can live without a piano. Every force and every grace he sees as the means to an end, and that end is loveliness and power of spirit.

If the entire message of Emerson could be condensed into one sentence, it might be that the true philosophy of life is in letting go the non-essentials that one may thereby hold the essential. It is the essence, the thought, that remains. Events become etherialized and live simply as the idea which inspired them.

To accept life in this light is very largely a question of temperament; yet, also, to an increasing degree it is a spirit that can be cultivated and one with which the lover of Emerson may constantly reinforce from perpetual familiarity with his works.

One of the beautiful commemorative meetings for Emerson will be held in Concord, at which Prof. Charles Elliot Norton and Col. Higginson will speak. The great educators and scholars of the world will be represented at the National Educational Association in Boston in July, and many of those who made great the Concord summers in the old days of the "School of Philosophy" are expected to be present.

The Brunswick, Boston.

All goes to show that the Soul in man is not an organ, but it animates and exercises all organs; is not a function, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but is the master of the intellect and the will; is the background of our Being in which they lie,—an immensity not possessed and that cannot be possessed. . . . We know that all spiritual Being is in man. . . . There is no bar or wall in the Soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the depths of spiritual nature, to the attributes of God,—Emerson, in "Over-Soul."

THE CONQUEROR.

When God breathed into man the breath of life,
He made of him a living soul—
With power to conquer in the daily strife,
And all his destiny control!
William Brunton.

Enthusiasm.

FRED DE BOS.

While most men will condemn zeal without knowledge, it is really far better than knowledge without zeal, which is often praised; for zeal inspires life, and life acquires knowledge; but knowledge without zeal sits down at its books and does nothing. The greatest things that have been done in the world, have been done by enthusiasts whose zeal was greater than their knowledge. Could Moses have foreseen the forty years in the wilderness, and his lonely death on the mountain top, he would not have undertaken his mission; if Isaiah had known how far distant would be the realization of his dream of a redeemed world, he would not have spoken; if Paul had known how many centuries would elapse before his message of liberty and love would be accepted even by the church, he would not have labored as he did.

In all similar cases, the leaders were great because their zeal was greater than their knowledge. But the zeal which accomplishes anything must be a working enthusiasm. How easy it is to march with the band and cheer the flag, but what will try true patriotism is the hardship of camp, battlefield and hospital. The piety which is seen and heard only in prayer meeting exhortation is no true piety. Work without enthusiasm is only drudgery, and enthusiasm without work is only sentimentalism.

Three things are necessary to real success in life: A great work undertaken, a great enthusiasm in undertaking it, and a great end to be steadily kept in view. Spiritualism furnishes all of them. Spiritualism calls us to a great work; it is doing something; it is not first thinking something, not primarily feeling something, but it is first and always doing something.

What is religion? Doing justly, that is doing something; to love mercy, that is doing something; to walk humbly with God, that is doing something in companionship with him. To be a Spiritualist is to be doing Christ's work in Christ's way; it is endeavoring to make the world happier, better and purer; it is comforting the sorrowing, relieving the distressed, educating the ignorant, cheering the discouraged, lifting the burden of those who are overburdened.

But it is more, it is doing this work, not with the hope of reward, not with fear of punishment, but inspired by a mighty enthusiasm. Our enthusiasm clusters about individuals. Our love for our fellowmen is first of all love for individual men. As our love, so does every form of enthusiasm centre around individuals. We admire not heroism in the abstract, but General Grant; not statesmanship in the abstract, but Abraham Lincoln; not patriotism in the abstract, but George Washington. And it is right because what we admire is character, and character is quality in action, quality personified, quality doing something, and yet it is not quality we revere, but being. So the enthusiasm of true Spiritualists should and does gather around one who dared to say: "Follow me," who dared to say: "A new commandment I give unto you, that you love one another, as I have loved you;" who dares offer himself as a pattern for universal example, a leader for universal following. Our enthusiasm gathers around the incarnate Christ because in him all the qualities which men most admire are in full activity: heroism, gentleness, courage, love of country, pity for the poor, compassion for the sorrowing—all the strong masculine virtues, all the tender feminine virtues are centred in him.

Our enthusiasm is reverence and love for the Christ, and they inspire us to follow where he leads, to share in his work, to desire to be like him, and this enthusiasm is not for a martyred hero, but for a living leader; we believe that he is living, is dwelling among us, is leading us here and now; that he weeps over the destruction of a nation, which is ruining itself by its corruption; that he looks with infinite compassion upon the sufferings of men, and with indignation upon the covetousness, the greed and selfishness which cause this suffering, that he is eager to inspire with his spirit and lead in his path those who are willing to follow him. It is this faith in a Christ who was and is and is to be which inspires us with an enthusiasm which no difficulty nor any obstacle can discourage or quench.

Spiritualism which thus calls us to a great work, and inspires us with great enthusiasm, keeps ever before us a great end. That end is described by an old seer in these words: "The kingdoms of this world shall become the kingdoms of our God and of his Christ." Nothing less than this will satisfy our enthusiasm. We want and we will aim to make out of the present kingdoms, with all

their corruptions, their superstitions, their ignorance, their jealousies, their wars, their immoralities, a kingdom wherein shall dwell righteousness, a kingdom of universal joy and universal peace, a kingdom of heaven on earth. With this end in view, inspired with the assurance that all the great forces of the spirit are with us in our efforts, we band ourselves to fight corruption in politics, dishonesty in business, drunkenness and lust in society, hypocrisy and false pretence among the brethren. With this end in view, called to this work, inspired with enthusiasm, we must be as strong and immovable as the everlasting hills.

But with all our boasted knowledge, if we lack enthusiasm, we shall be a miserable failure, having an appearance of life, while being dead; but with hearts aglow with enthusiasm, we may lack knowledge, we may be imperfect in many ways, we may be regarded as fanatics, but we shall not fail, and we shall go on from victory to victory until the day of the final triumph.

If Spiritualism is to be, it must also do, and the most essential virtue to ensure success in our work is Enthusiasm.

The Duty of Help.

SALVADORA.

Author of the "Wisdom of Passion."

The moral contradiction between the duty of helping one's Soul to the neglect of thousands is exemplified in the following parable. It illustrates the point that many Great Potential Inventors, whose Genius could save a Nation, are sometimes forced by circumstances, laws, or society to help the Squirrels of Avarice, to the neglect of the needs of the Millions. The Greeks were not so foolish.

THE SQUIRREL AND THE ST. BERNARD.

A Squirrel, who was fond of the Society of Big Animals, and who was full of the most extravagant ideas of a socially ambitious character, and, at the same time afraid that it would not have a sufficient number of nuts stored away for the Winter of its Life, met a St. Bernard Dog going through a wood with a tiny barrel of vaccine virus on its neck. On the other side of the wood was a large army dying off with Small Pox.

"Can't you help me?" I shall surely die of Hunger!" urged the Squirrel, "I am such a helpless, little thing."

"Yes," answered the St. Bernard, "but the dying army needs this virus."

The Squirrel turned its eyes pathetically up to the Great Dog, and cunningly said: "The smallest and the weakest deserve the most help. A squirrel is smaller and weaker than a dying army. The mission of Life is to help the helpless." And the little squirrel so shivered with fear, and squeaked so sadly and in such a heart-breaking way as to awaken the great tenderness and overpowering sympathy of the St. Bernard. The dog was so overwhelmed with pity and love for the squirrel that he lost all sense of duty for the army. In the meantime the army perished. Whereupon, after the Little Squirrel (who was fond of the Society of Big Animals) had gathered its store of Nuts, it swelled out with Vanity, and exclaimed to the rest of the Squirrels: "How wonderful is my power! Who would have thought that I could have so falsely worked on the tenderness of a Big St. Bernard Dog as to get it to obey my wishes?" Whereupon all the rest of the Squirrels in the Wood congratulated the thrifty Squirrel on its power and laughed aloud at the malignant cunning of the little animal. When the Big Dog awoke from his illusion, and hastened to the other side of the Wood, he was instantly shot.

THE DEVELOPMENT OF GOOD FROM EVIL.

That which hurts us the most makes us think the most. The moral contradiction that Good often arises from Evil; and that a patient analytical investigation and explanation of the causes of Suffering may prove a Light for the rescue of thousands, is explained by the following parable. It was on this principle that the Greeks hunted for imperfections, evils and deformities in order to avoid them. They argued in order to eliminate the causes of aesthetic Pain, such causes must be known. This was the idea of Harriet Beecher Stowe, Leonardo da Vinci, Koch, Lombroso, Nordau, Zola, Verastchigin, and the whole modern school of the experimental philosophers. They say that to know thoroughly the cause of an Evil, and to explain its cause, is to put one on the road to the avoidance of unnecessary suffering.

THE SCORPIONS AND THE APES.

A company of Apes who were in the habit of passing across a bit of African desert were constantly being bitten by Scorpions. This had been going on ever since the days that Monkeys were evolved from lower types. Thousands and thousands of Apes died every year by reason of the Scorpions. Many of the Superior Monkeys argued that there were no such things as Scorpions. One of the wiser Apes, however, who had been terribly bitten, but managed to survive, determined to try to solve the problem of the dark mystery of his terrible pain.

Finally, he traced it to the Nature of the Venom in the sting of the Scorpion. Whereupon the Ape sought for a lasting antidote among the Herbs which grew on the edge of the Desert. On finding the antidote, he was thereby enabled to save thousands of the lives of the Monkeys of the forest. The Apes, on learning the circumstance, met in council, and declared that had not that particular Brother-Ape suffered exactly in the way he did, the remedy would probably never have been discovered.

"Some Needs Associated with Local Societies."

REV. A. F. WIGGIN.

It has often been a source of pleasure and profit to me to spend an afternoon where the waves of the ocean with caressing gentleness kissed the silvery sands of the beach, or as if in a less gentle mood, roared the story of the sea along the expanse of shore. I have also been able to learn some lessons from the mighty deep, as I took my place upon some rocky head-land, which so calmly hid defiance to old ocean's onslaughts. Once, when I had taken my place upon one of these protecting granite shelves, I became most deeply interested in the movements of several styles of boats.

There was the barque, heavy and seemingly difficult of management. It was "tacking" first in one and then in another direction, and while all the manoeuvring seemed to me almost without meaning, yet after a time, I had the pleasure of seeing it make some headway and finally, upon its course, pass from my view. Then there was the trim and beautiful yacht, which in its graceful coming and going evinced no object except that of pleasure. Presently, upon its way from continent to continent, there appeared a steamer with majestic, constant and composed-like movement, revealing that there was a well defined object ahead, as well as every requisite power, fully under control, for realizing that object.

These three, so different craft, seemed to me to most fittingly symbolize the various classes of people in their relation to local spiritual societies. There is the conservative, who is always "tacking" first this way then that, and seemingly never going ahead, until someone else has thoroughly investigated the course and made certain of no rocks or breakers. Then, there are those whose chief aim is self-gratification, having but little, if any interest in the organization of Spiritualists so long as Spiritualism furnishes them with the pleasure of an occasional "test." There are also those, like the ocean steamer, who depend for their onward movements and for all progress in life upon the spirit and power which is constantly renewed in the furnace of the heart and directed by the rudder of divine love.

As this is more or less the general attitude of society toward all enterprise, it is not at all surprising that this should be something like its relation to organized societies of Spiritualism.

The Spiritualists should come together, in each community, and in a most thorough and careful manner, formulate some definite plans for work, and then with a definite object in view, hold to that purpose long enough to test the value of the plans.

The few, who have charge of the management of such societies as are already instituted, often feel compelled to place upon their platform such speakers and mediums as will draw the crowds, as the means for conducting the meetings are derived from a ten-cent door-fee. This, not infrequently, leads even good and well-intending Spiritualists to become managers of an entertainment rather than the conductors of a spiritual church, and if possible, still worse, to even employ for a star attraction, a person whose moral character sadly needs "fixing up" and "patching."

The public will observe the defects in moral clothing and it will insist that public religious teachers dress in "tailor-made, perfect fitting moral garments." It is nothing uncommon for the president of some local society to introduce the speaker or medium as "the gentleman or lady," who will "Entertain" for an hour. So long as the Spiritualists conduct their meetings as to allow the possibility of the general public looking upon them as entertainments, strong local organizations of Spiritualists will be an impossibility.

There are societies whose meetings are so conducted as to indicate to the thinking public that the methods in vogue by them, have been adopted with an avowed object of bringing the Cause of Spiritualism into disrepute. If the singing happens to please, if the speaker expresses a thought which vibrates to the feelings and sentiments of the audience, if a "test" unusually convincing in character, is given, then follows the clapping of hands, thumping of canes upon the floor, or stamping of feet.

I attended a spiritualist meeting once, (Continued on page 4.)

"WINDOWS OF THE SPIRIT-LAND."

We look to the windows of the near spirit-land
Where the bright hills are blooming,
While the angels of light lead a welcoming band,
And rejoice at our coming.

They are setting white sails in the harbors and bays
While the blue lakes are shining,
And the glad rivers sing of rare mid-summer days,
Where no soul is repining.

Let us listen and learn where the gardens are sweet
With the hearts of immortals,
And the pulse of that ocean with rhythmic beat
Stirs the time-covered portals.

I once saw these fair fields in a dream of my own
Where Heaven's grasses were springing,
And I marched with my mate to her silvery harp's
Tone,
While the legions were singing.

Low fell a white light on the faces of friends
From the spheres that were higher,
Dreams of dreams of my childhood with truth that yet
blends
With a golden-stringed lyre.

I had clambered the steep of earth's mountainous
- wall
Ere that sweet mate had found me,
Bringing knowledge of Heaven that naught can recall
Tho' dark legends surround me.

See the Harmony Hills where the windows are wide
With the visions of morning!
Amidst a myriad of stars ones to walk at our side
When we home are returning.

The casement swings hither and we mount to the car
Of those Spiritual realms,
Where the chorals divine and sweet anthems are
From a love that overwhelms.

Mary Baird Finch.

Pueblo, Colo., Feb. 8, 1903.

When about eight years ago I dreamed of climb-
ing a rough, perpendicular stone wall with nothing to
hold upon but small shrubs. After long and arduous
toll I arrived near the top of a level space and
a lovely schoolmate came and reached down a
hand and helped me up. She was then in the body but
crossed to the other side a few years afterwards.
Her name was Juliette Geer and she with her father's
family moved from Ill. in '45 to the place where Salem,
Ore., now stands. Ex-Governor Geer is of the same
family I am not mistaken.

In my dream I remember my first feeling was one
of surprise to see green grass and I exclaimed, "what
grass?" and my companion said "yes," as though it were
the most natural thing in the world, or in Heaven
either. She then gave me a round silver looking mus-
ical instrument and to my question, "what is it?"
told me it was a harp and passed her hand over the
strings showing the use of it and further said we
were going to sing and play when the others came.
I then looked away, and away, and saw thousands
and tens of thousands of beautiful angels in white
robes with a soft light falling on their uplifted faces.
They formed along, wavy line of singers who marched
two and two and one of them in front very much re-
sembled my Uncle, George Baird, who then lived and
taught singing in Mogadore, Ohio, but has been a
dweller of the Spirit-land these many years. The
dream or vision made such an impression on my
mind I can yet recall every detail, tho' my great
regret was and is that I awoke before the singing
and marching hosts reached us.

M. B. F.

By What force Does the Soul Over- come Matter?

Discourse given through Mrs. Cora L. V. Richmond
Chicago December 7, 1902.

INVOCATION.

Infinite God: Mother, the Divine Spirit of
Love; Father, the Perfect Soul of Wisdom;
unto Thee we turn ever in praise: praise of
the voice, that is tuned to harmony of expres-
sion; praise of words, that give their tribute
of thanksgiving for that which is within the
soul; praise of hands performing deeds of
loving kindness and ministrations; praise of the
mind, that sees the glory and beauty of the
universe and its wonderful harmony; praise
of soul, that in perfect accord with Thee
knows of Thy being, is aware of Thy mani-
festations in nature and knows that the soul
is allied unto Thee. As others may bend at
the outward shrine and perceive more of
Thy presence there; as some may turn unto
the green avenues of nature, where the forest
trees form arches above and the whispering
winds make harmonious anthems, as many
may turn unto the beauty of material form
and thereby see the expression of the spirit;
as many may turn unto ministering ways,
reaching those who are in shadow and in
darkness and thereby worship Thee; as all
worship according to their state and needs;
we know, that the abiding presence of Thy
Love perceiveth and understandeth all, and
giveth all. We are one with Thee.

Amen.

"And God said, let there be light, and there
was light."
Scientists reject this from a scientific
standpoint. Very few people understand
the meaning of that word "Logos," which
expresses the edict, the willing of things to
be. Yet science declares that substance is
governed by law. Law is not only invisible
and impalpable, but in the final analysis is
simply a proposition that "matter can be
governed by intelligence through the use of
so subtle a force as law."

We know that the universe is governed,
and that the force that governs the universe,
is not palpable, except in its manifestation.
Therefore the subject of this morning's ad-
dress: "By What Force Does the Soul
Overcome and Conquer Matter?" is not so
difficult a proposition as at first stated it
would seem to be.

The natural, external method is, that man
overcomes material things by material
means. Yet we perceive how very inade-
quate this is, for he not only has not the
strength of Hercules, but it would require
millions and millions of human beings
stronger than Hercules to even conquer the
substance of one earth, let alone the uni-
verse of matter. So that method evidently is
not the method.

When man proceeds with his hands to en-
deavor to conquer nature, he at the very
outset finds that he must fail; he has not
the strength to withstand the physical ele-
ments around him; hands are not strong
enough to perform the things that he wishes
to do; he cannot walk the distances required,
if he would span the earth. After his first
futile efforts his mind begins to work.

The mind is invisible so far as any anal-
ysis that science has been able to make. The
mind is not substance, yet the thing which
the mind employs to move the most difficult
substance is the mind. When the mind be-
gins to act, man bends matter to his will;
when the mind begins to act the slightest
touch may set in motion forces that will
"move mountains." Man's mind has placed
him in rapport with the forces of nature dy-
namically, mechanically, and in other ways
more subtle than any dynamic force. He uses
mechanical forces; the lever, the fulcrum, all
principles that mechanically will aid his
hands in his work. Yet to this day your civ-
ilization has not been able to solve the build-
ing of the pyramids by an ancient people,
whom you today would probably denigrate
when.

Whenever man comes in contact with the

dust or with material substance, he either
has to yield to it or conquer it. The first
statement, the first proposition in the light of
the Soul Teaching is, that he does yield to it.
The first embodiment is only for physical
life, and the soul, seemingly, is subject to it;
and for the major part of several physical
embodiments man is subject to it. Substance,
the laws of nature, generic growth, appetites,
that which constitutes organic preservation he
yields to.

The very fact that the child manifests a
volition, whether it is in accordance with or-
ganic law or not, that enables him to en-
deavor to walk when he is too weak, and
when he falls he rises again and again, until
he walks, shows an innate force. That force,
which is condensed in nature, if you please,
brings the germ from its rest and makes it
to blossom. So that innate force lifts the
human child above the mere physical envi-
ronment, and he does not creep as the
serpent does; he does not walk on all
fours as the quadruped does, but by what
is called evolution he walks upright. He
manifests, through volition, according to
our definition, his fulfillment of the intention
and the bringing into expression of that
which was intended. If it was not intended,
it is a libel upon nature, and the moment
you admit that it is not in accord with a
purpose, everything vanishes and everywhere
is chaos.

The small flakes of snow are expressions of
geometrical form and when placed under a
magnifying glass would defy any artist to
reproduce excepting upon his photographic
plate. This shows, in other words, that
everything in nature is not only dominated
by force and law, but by intelligence. There
is nothing that is not governed by intelli-
gence. Consequently the moment the child
begins to walk, the moment the human form
has expression upon the earth, the force
which intended to dominate man becomes
manifest. That force is from within, but the
manifestation is external.

But every force must be from within.
Therefore, when the Logos (which is the
"word," which is the expression of the law)
says: "Let there be light!" it simply means
that everything that is amenable to that
particular law is set in operation. The pressing
of the electric button that lights all the
burners in a room is simply the volition of
the man who has placed those lights in the
position that they can be instantly ignited.
That is as remarkable in a finite being as
the Logos which sets worlds aflame, in the in-
finite.

Therefore, when you say that "matter
must be met with matter and that material
law must be met with material law" you
are according to a proposition that nature de-
nies. The more subtle the force the more
powerful it is proven to be in every mani-
festations of nature. The atmosphere when
set in motion is wind that bears the sails
across the ocean; when set in greater motion
it is the cyclone that destroys villages, cities,
ships and all things that man can create.
Electricity when latent, inactive, static, does
no harm, but when its dynamic force is
aroused the forest that has required a cen-
tury to grow is despoiled; towns, villages,
church spires and whatever man can produce
are instantly destroyed. The force that is
pent up in the human organism which can
wield armies, build ships, make cities, divert
rivers and bear the burdens of the world by
an invisible point of contact with the small-
est wire, shows what man can do by placing
himself intelligently in accord with the re-
sources of nature.

Your Puritan or Colonial fathers would
have been shocked if you had told them that
almost the entire passenger traffic of the
large cities would be conducted at the end of
a point almost as fine as a needle; a point
so small that you could not clasp it with the
fingers of your hand, and yet, that the in-
gress and egress to and from every commer-
cial center is by that little spark and click.

One who sees more deeply than this per-
ceives these several millions of people going
to and fro from their places of business,
rushing hither and thither and it is not even
an electric spark that impels them, but some-
thing so much finer that there has never
been a name or definition given to it. Yet
this force moves human beings in every state
of existence; man has not only built cities,
but rushes back and forth over the earth
under this impelling power.

This impelling power has enabled men to
build places to set to work great machinery,
to establish commerce, to create govern-
ments and to aspire to something elevated.
The millionaire is the epitomization of this force
turned into material ends. The general of an
army is the epitomization of this force turned
to material ends and ambition as well, which
is a mental end; the love of power. And all
that apply it in the direction of art, poetry
and science are simply under the impulsion
of this force turned first in the direction of
material glory. Yet bear in mind: that a
thousand years from now, or perhaps even
less, there will be no vestige of what you
have done here; and after a length of time
not even the pyramids will remain to show
what the Egyptians intended should be per-
petual.

In other words, this great force which is
above and beyond you, has loaned the earth
to you, which, after you have fulfilled your
work upon it, will either be absorbed into the
cosmic dust for use in other worlds, or
it will float in space for a time like a ship
that has lost its usefulness. Whatever shall
become of the earth, as earthly substance,
aside from the vivification that you have
given it while here, and that the races of
human beings give, it will be simply dust.
Whatever you do to this substance while
manifesting through it for the time being,
somewhat of that vivification remains until
it reaches the full fruition which gives to
substance the capability of manifesting the
soul and the higher forms of life. You are
imparting to the dust that now encases you
as a raiment or garment, or that, are
manifesting as an instrument, a portion of
your life, a portion of your thought, or
psychic aura that remains for future use.
The substances that have been vitalized by
man are much more amenable to the use of
man.

Doubtless millions of ages were required
after there was light, after this edict went
forth, "Let there be light," before matter was
fine enough to create the human eye, because
substance must have been triturated and re-
vitalized millions of times in other organisms
before the lens of the eye could be fashioned
that would see the light which was created
to be seen. The same is true with all orga-
nisms; they are born of the spirit to do the
things they do. Organic law does not create
things and then force the spirit into them;
organic law does not vivify the spirit out of
them. Organic law is the manifestation of
the Logos, by which the divine mind fulfills
its purpose, and the soul comes in contact
with prepared substance to do its bidding.

Prepared substance not only makes the
act of creation possible, but any other way
is impossible. The edict that declares what
shall be the ultimate is revealed unto the
soul. The soul in degree passes through
similar states of preparation in order to have
manifestation. We mean that the soul be-
comes involved in this substance in order to
find manifestation. But it does not become
involved until substance is ready to meet the
soul. Therein we must differ from many
Orientalists who teach the evolution of the
soul of man through other forms before the
human expression. Besides, the soul coming
in contact with the dust comes for the par-

ticular expression that is given for the soul.
As the soul needs this prepared substance,
it first, as we say, is conquered by it, and
then conquers it. The process goes forth of
unfolding this volition that enables man to
conquer.

Measurably a man conquers when he does
a great physical act, like Hercules, like the
athletes in the ancient tournaments, like the
modern athletes in the universities—who are
taught Greek and the various elements of
mental education less now than physical suc-
cess. This love of physical conquest, of
something that is to be overcome, expresses
a state of human unfoldment. You may de-
cry it, but it is here. Where it exists it must
be manifested. It goes with the illusion that
if you overcome with the physical body a
physical obstacle that the thing is overcome;
but however many mountains heights you
may scale, however many rocks you may
remove, however many difficulties you may
remove from your material pathway, still
the victory is not won except for that par-
ticular purpose. You have not conquered the
rocks by simply conquering the one that
is in your way, you have not conquered the
elements by simply making them subject to
your bidding in a particular direction of
science.

All science is to aid you in the
knowledge of the methods of nature, by
which you bear forward the individual pur-
pose of life. The collective purpose as well
as the individual purpose belongs to hu-
manity. Most people think that when man
understands the chemical and geological
sources of all the forces of nature, when
ships can navigate the air and man can im-
pugn the sun's rays, then he will have
nature subject to him.

Still people will be born and die; there will
be the usual forces of nature in operation,
and man has not conquered the world. But
we know the steps of human conquest. We know
what it is to be a physical victor; you have it
in all history; you understand that the great-
est conquerors have also had the greatest
falls: The Pharoos, the Alexanders, the
Caesars, the Napoleons represent that side of
human victory. So you are beginning to-
day, as many philosophers and seers have
before understood, to understand that mili-
tary victory is no victory at all. The civil
engineering; the planning of railway tunnels
beneath mountains and rivers; the spanning
of the Atlantic and Pacific oceans with
cables that bear your messages on the wings
of the lightning; the transmission of your
thoughts by wireless telegraphy show what
man can do with the physical forces. When
this is accomplished, you think man has
measurably overcome the earth. He has
scaled a small portion of it, subjugated
it to his will to bear forward his physical ideas
of life. When commerce gradually seizes
continents, when cities and villages spring up
under its requirements, you then say, see
what a glorious achievement this has been!

A thousand years will pass, then perhaps
no one will know that you have been here.
This city may be submerged, or what there
remains of the earth may be upon the moun-
tain tops, and except for the relics saved of
the indication of a past age, who will know
that you have been here?

Among all people who have had inner
sight the thought has come and evidence has
been given indicating forces beyond the dust,
perception of another method of governing
matter. It is a perception that belongs to
the occult schools of the Orient, to secret or-
ders and classes of people, who worked in
secret because their study had to be pro-
tected from the material conquerors and van-
dals.

Seers and prophets, and those who have
taught by religion at the altar of intuition
have perceived this other power, but it has
been relegated to superstition in modern
times, for science has parted company with
religion and with these occult forces some
hundreds of years ago. Therefore, you may
visit the modern savant in vain to find any
traces of this spiritual knowledge. Yet it,
nevertheless, remains true that all inventors
declare that they receive their knowledge of
invention or discoveries by some process
other than that of study; that it comes to
them in "visions of the night," or in
"dreams." Edison distinctly declares, that he
knows that he gets this knowledge from in-
spiration, from people who have passed from
the earth, the inhabitants of other spheres.
All geniuses admit inspiration from within
and from above, and the aggregate of hu-
man history would reveal more of this
knowledge and more people amenable to it
than you are aware of. Even the most
mighty conquerors confess subjugation to
some sort of belief in destiny; Napoleon
thought himself a "man of destiny" and con-
sulted frequently with fortune tellers, oracles,
those who could read the future; and the
oracles were visited by the greatest men of
Greece.

Every nation has its shrines, and these
shrines are places of tribute to invisible
forces, to powers that are not material,
to forces that have no connection with modern
science under the general term of natural
law.

Into the very heart of the nineteenth
century, just passed, was thrust the prop-
hecy of these spiritual forces. It came
first with feeble glimmerings in the form of
mesmerism, psychology and clairvoyance.
Those were hints; but it was epitomized in
what is called Modern Spiritualism. That, in
a few words, was simply the awakening of
the human mind to a knowledge of the im-
pinging spirit realm. Simply the con-
firmation in a greater degree of that which
Milton and other poets have sung, and what
was sung before by the ancient poet Hesiod,
"Millions of spiritual beings walk the earth
unseen, both when we wake and when we
sleep."

It certainly is not to be believed that
millions of spiritual beings are around the
earth without doing something, or that they
are anywhere without doing something. Even
in the heaven of the most narrow and
bigoted theologian they are supposed to be
singing and praising God, doing something.
But in the broader comprehension of what
Milton meant these spiritual beings must be
doing something, and if they are doing some-
thing it must be manifest somewhere. The
mythology both of Greece and the Orient,
declared what these different deities, tutelar
divinities, and spirits did. In India the De-
vas of light or of shadow were assigned cer-
tain duties to perform: To those of the
night to visit the eyes with slumber, and to
preside over the destinies of people while
they sleep. In Egypt every object, every
manifestation in nature was supposed to be
presided over by a spirit, a divinity, a tutelar
deity. Therefore from the performing of the
attribution in the morning to the last prayer
said at night there was some idea of wor-
ship. You will call this idolatry, but we like
the idea of nature being pervaded by intelli-
gence better than by mere mechanical law.

As said before, the intelligences of the uni-
verse are doing something; some of them are
probing this outward barrier of human life
and making you aware that they are doing
something. In Modern Spiritualism they
have manifested a control of substance that
has baffled science; and it does not make any
difference how much you may elevate your
noes in the air, science today has been un-
able to explain the physical manifestations,
let alone the mental and spiritual revela-
tions of Modern Spiritualism. More than
three score scientific men have essayed to

explain by what is called "natural law" the
force that is manifested by these phenomena
and have not been able to do so, but have
been obliged to ascribe the manifestation and
its methods to a realm with which science is
thus far unfamiliar.

If it is true, as these men have affirmed,
and as no one can successfully deny, that
the phenomena do occur, and do not occur
in accordance with any method with which
science is familiar, then it shows forces, a
realm of forces, that science does not take
account of, that is within and without man,
and that must be doing its work upon the
earth and in other planets even now. Ad-
mitting that this is true, that not only does
man possess intelligence which is working
through organic processes, but intelligence
that when severed from the necessity of
working through organic processes, is work-
ing by another process, (which of course
science does not understand); then you will
be willing to admit that science only deals
with the most material forces.

The most subtle force that science is fami-
lar with is Electricity. A modern term for
all natural force in a general way is called
"vibration," that includes all other forces
that are classified though not explained. But
this realm by which minds can approach any
substance, any organic substance without an
organic body or the employing of a physical
instrument and make that substance move;
which can make music upon an instrument,
levitate bodies, change their position from
one room to another without apparently
the opening of any doors, tie a knot in a
continuous cord, is a force of which science
knows nothing; is the force that real re-
ligion aims to set in motion by prayer. The
result is what is called in theology, an
especial act of Providence; but we name this
great force Spiritual—or psychic—force. It
is the force that heals. The Christian Sci-
entists, those who have this power of heal-
ing without the aid of materia medica
(which is ever a doubtful aid), set that force
in motion.

About the only instance in which a judge
of a court has manifested any degree of en-
lightenment has lately transpired in Neb-
raska, when a healer, not a Christian Sci-
entist, but a magnetic healer, was accused of
using the mails for fraudulent purposes. If
you have not seen the statement of the judge
in that case it would be well for you to find
it. It shows an instance of clear mindedness
and intuition on the part of a judge that
ought to make him immortal in this world.
He should have a monument erected to his
memory for he said: "It is not, in my opin-
ion, within the scope of the law or a judge to
punish a man who believes in what he is do-
ing; believes it to be true; the law does not
presume to decide what shall be true. If a
man employs mental or spiritual forces in
curing diseases, or if he receives letters by
mail and sends that force to the writers, as
he believes, to heal, such an act does not
come within the meaning of that which is
called the perpetrating of fraud, and it is not
within the meaning of the law that it shall
be considered a fraud. Even the Postmaster
General does not believe—and what the Post-
master General does not believe is not the
law—that if this man is sincere in doing his
work it is not the intention of the law that
he shall be punished for a sincere act."

He goes on to say, there are so many forces
in the universe that people do not know that
one man might be arrested for tampering
with electricity if we had a Postmaster Gen-
eral who did not believe in electricity. If a
man that we knew, who did not believe in
railways or steam engines, had been in power
he would prosecute and even imprison any
one who did believe in them. You see the
question is not only subtle, but it shows a
wise judge who is willing to admit that there
are steps in human philosophy that have not
yet been taken, that there are attainments
that some may have that others do not pos-
sess; and there are principles in the universe
which may be utilized that are not yet gen-
erally understood.

If electricity can be arranged for a specific
use; if it is found that by intelligent govern-
ment it can be controlled; then this great
spiritual force in the universe, that really is
the force that controls you, your body, and
more all this substance to do your bid-
ding can be the direct agency between hu-
man lives; if it is the direct agency without
your knowing it (and that it can be un-
derstood), then it proves that the direct
method of controlling substance has not yet
been discovered by science, and that this di-
rect method comes to human beings at last—
not at first—as the crown of all their achieve-
ments; that by and when the planet is
more advanced, when man appeals to the
spirit (instead of to material nature this force
will be manifest).

The Non-resistant, the true Christian, the
true Buddhist, the true follower of Krishna,
the true follower of Zoroaster all avow this
power of good over evil, of light over dark-
ness, of spirit over matter. The Rosicrucians,
—borrowed from the ancient Hermetic na-
tions—declared this power, and were able by
its application to make gold and precious
stones. But they also declared that that
power could not come to human beings until
gold and precious stones have no more value
than the dewdrop.

The love of power is what man has to con-
quer first, he learns by battles with the ele-
ments, by running against the stone wall of
material opposition and material law how
weak and futile he is. Islands disappear
with the breath of the volcano and the lap-
ping up of the fiery tongue of lava. Man's
choicest productions may disappear; coun-
tries may pass from sight; Rome, Italy and
all that man has wrought in the new world
may disappear, yet the force that conquers
the dust is when man has conquered his
selfish nature.

The eye that is luminous and far reaching
and opened wide to this inner force is the eye
that does not seek for merely material gain.
When you are told by a certain class of
teachers that you have to demand everything
and it will come to you, we turn you to the
words of Jesus: "Seek ye first the kingdom
of heaven and its righteousness and all these
things will be added unto you." What is
this kingdom of God? Self-conquest. Be-
cause no one can be in the presence or aware
of that presence of God until this victory has
been attained.

The elements will confuse and confound
you, the earth will bring in its ancient orbit,
the rocks will be rent and thrown about by
volcanoes, the winds and waves will sweep
over their courses. But when man reaches the
divine attainment of self-conquest, gold is as
naught for him to make, and precious stones
he may have for the asking, the divine al-
chemy will yield itself unto his mind and
hand, the stores and riches of all the king-
doms of earth will be his; for overcoming
earthly ambition he uses nothing for selfish
power and gain. Until then you will battle
with the elements, battle with substance as
you do now; until then you will fight your
way to the attainment, because you are fight-
ing substance with substance, you are fighting
the dust with the dust of selfishness, you
are climbing all the heights for victory over
each other, you are seeking to subjugate this
earth for the power that it brings in human
ways. But, let in those souls of humility,
with deep eyes looking steadily into the
realm of the soul is the alchemist that would
bring forth gold from the rare alembic pre-
pared by him; is the alchemist for whom
gold has no longer any value or price. The
sardals upon his feet, or the dusty garment
that Buddha wore, or the mantle that envel-
oped Christ would be more precious than all

the gold in the bank of England or all the
treasures of the physical earth. Therefore,
when you pray it is the "soul's sincere desire"
that is answered in prayer, not the desire of
the mind, not the desire of the body, not the
desire of the senses, not the desire of that
which is seeking something material for ma-
terial gratification and greed. But prayer is
the soul's sincere desire. When that prayer
goes forth, all the gentle devas and messen-
gers of the air, all the spiritual forces, all the
material forces of the universe, all the min-
istering angels are aids in its fulfillment.

"Thy kingdom come, Thy will be done on
earth as it is in heaven" when it is put forth
sincerely; when you sing "Our Father who
art in heaven" even the good and bad of
earth know that heaven is within; "hallowed
be Thy name," that is, the perception of the
spirit makes the word hallowed that is
spoken, that but feebly expresses what the
deity is that is perceived within. So from
stanza to stanza the great spiritual import is,
"Thy kingdom come, Thy will be done on
earth as it is in heaven." But who wants it
done? Who prays to have it done? Only
the man or woman that is forgetful of every
selfish desire: "Do with me as thou wilt, I
will do my best from day to day whatever
the guidance is." Who wants the kingdom of
God on earth today? The slums would be
cleansed out, the cities purified and commerce
diverted from its self-seeking to the benefi-
tation of the world. Who wants the kingdom
of God here now? He or she can tell. But
neither armies nor navies, neither emperors
nor legions, neither princes nor peasants,
neither the millionaire nor the workman
want it. They want that simply which will
bring to them tomorrow more human ease,
more human treasures.

But when that kingdom comes wherein the
Logos can say "let there be light" and there
is light, no dungeon so dark but what, like
that in which Pascal wrote his divine hymn,
an angel will illumine the walls; no place so
rough but what the feet can pass over it;
no mountain so high but it can be scaled,
and this will come when that higher force
is set in operation by the only power that
can move it, the only power: Self-Forgetful-
ness and Love Divine.

VISIONS OF PARADISE.

Mine eyes befold the glory
Of the coming mighty day,
I can see a land of sunshine
That no more shall pass away.
Rejoice! ye sons of Adam,
Hear! hear! the bugle cry.
No longer you can fear it
For lo, the day is nigh.

Yet a few days and there shall be
No more of war and strife.
Man soon shall cease for country's sake
To take his brother's life.
Away with hollow mockery
This neither just nor right
For land that God gives free to all
To take my brother's life.

Come, let us truly reason
With truth and love as guides.
Man gives us but one country,
God gives the whole world wide.
Nay—more, he makes us master,
Man's soul is Lord of all
Stand forth and claim thy destiny,
God's voice within doth call.
John C. Metz.
Philadelphia.

Work of Mrs. Cora L. V. Richmond in Chicago.

The Church of the Soul and School of Psy-
chosophy has been carried forward under the
inspiration of Mrs. Richmond's guides and
the earnest workers that rally around their
pastor, who for twenty-six years, with a few
intervals of absence, has broken the "Bread
of Life" to her congregation.

The Sunday School and the Sunday ser-
vices are held in the Masonic Temple.
The former is under the charge of Mrs. S.
J. Ashton, who is also assistant pastor of
The Church of the Soul. Mrs. Richmond and
her guides are always at Sunday School, and
conduct a numerous adult class in the Soul
Teachings.

The sermons during this winter, particu-
larly for the last six or eight weeks, have
been of a most interesting and profound na-
ture; some of them being largely prophetic.
Several of these discourses have appeared in
that ever active and brilliant paper, The Pro-
gressive Thinker, and several in the Light of
Truth, while a demand and subscription has
frequently been spontaneously made from
the congregation for the sermons to be
printed in pamphlet form.

The classes in Psychosophy have been well
attended. Notably the department of Psy-
chology. After the usual holiday interrup-
tion (closing one course of lessons), other
classes will be given, forming the spring term
in the school.

Mrs. Richmond's work includes ministrations
at the Band of Harmony, and many
calls in this and neighboring states to offi-
ciate at funerals: four such occasions have
taken her out of the state recently.

The Soul Teachings—Psychosophy—on
which The Church of the Soul is based, are
steadily gaining ground and are penetrating
and permeating the writings and teachings of
men who are nominally outside the ranks
of Spiritualists or Psychosophists.

There was never so great a demand as now
for "The Soul in Human Embodiments,"
(Mrs. Richmond's inspired work on the Soul
Teachings).

Of other work in Chicago there is abundant
evidence that spiritual and occult thought is
gaining ground, for the societies and cults
are too numerous to mention.

The Spiritualists have fifteen or sixteen
meetings in different parts of the city, each
having a following and each presenting
phases of the subject needed by those who
are seeking.

The First Society—South Side—misses, as
do all Spiritualists, the work of Mrs. Wams,
She was ever ready and willing to fill the
void in time of need, or regularly when
her duties permitted.

Moses Hall recently attracted large au-
diences in the Englewood Society; and in
fact there is food for all who are hungry
spiritually and light for those who wish to see.

Liberal churches are having a change of
experiences, especially the People's Church,
organized and presided over for many years
by Rev. H. W. Thomas. When the health
of Dr. Thomas began to be too delicate for
the arduous duties of his pulpit, he tried to
associate with him a young and earnest man,
who could carry forward the work, allowing
Dr. Thomas the needed period of rest. Rev.
Dr. Vrooman was the first. He came and
went. A few years ago Rev. Frank Crane
was another, and after a few months he also
went away. Now Rev. Dr. Driver, a mag-
nificent specimen of the "Southern Gentle-
man," with strong physique and mental
vigor has the People's Church in charge, in
Hamel Hall.

There is, however, but one Dr. Thomas.
What Theodore Parker was to his congrega-
tion in Music Hall, Boston, Dr. Thomas was
(and is) to the People's Church: He can
have no successor.

May the New Year bear forward the work
of the Banner of Light unto new fulfillments,

IT WILL PAY YOU

It will pay you to look into the investment offer Dr. Peablies is placing before Spiritualists of the country.

A few months ago the doctor incorporated his medical business at Battle Creek, for the purpose of perpetuating the good work he was instrumental in starting and has carried on successfully for many years, and now that the success of his plans is assured, he invites Spiritualists and Liberalists all over the country to share in the success of his company.

You do not need to be wealthy to share in the doctor's company; the small investor is just as welcome as the large. The man investing \$50 or \$100 will use his influence for the company just as will the one investing many thousands, and it is the good wishes and support that is desired more than the money.

A small amount properly invested where it will draw good dividends and continually increase in value is worth many times the same amount if allowed to lie idle or put away in a bank where it will draw only 3 or 4 per cent. at best.

It is the careful and wise investor who places his money where it will increase that amasses the fortune. Money invested in Dr. Peablies' Company today

Will Draw Handsome Dividends (7 Per Cent.) From the First,

and in addition thereto, it is stock will increase in value so that at the end of two years at most it will be worth two or three times what you paid for it.

If you have any amount above \$10 you can spare for investment, write for full particulars at once. Seven per cent. dividends are guaranteed from the first, and much larger ones can be expected after the first year.

Address Dr. J. M. Peablies, Chairman, Box 2421, Battle Creek, Mich.

and may it bring health and comfort to the editor-in-chief and his associate editor, and may those who are chosen to fill the editorial chair in his absence be strengthened and aided in their noble work.

"Lion."

Any Sick Person Can be Cured.

If you are sick the cause of your trouble lies in your stomach, liver, kidney, bladder, bowels, or the mucous membrane lining the various passages and cavities of the body. In Vernal Saw Palmetto Berry Wine there is a remedy which acts directly upon these members and restores them to a healthy, normal condition. It increases the bodily excretions and rids the system of all the dead, useless matter. This excreta, if it remains in the body, will ferment and poison the entire system. Vernal Saw Palmetto Berry Wine not only drives out this sewage, but it also tones up the blood and nervous system so that these troubles can never occur again. We don't ask you to take our word for this, simply write for a trial bottle of this peerless remedy. We send it, absolutely free, by mail, postage prepaid. A trial treatment will give you a regular internal bath and make you feel as well and hearty as you ever felt in your life. If you are played out, got the blues, or feel sick in any way, don't delay, but write at once to the Vernal Remedy Co., 120 Seneca St., Buffalo, N. Y., for a free trial of their superb remedy. Remember, it won't cost a cent.

Announcement to the Public.

All money in donations or collections intended for the N. S. A. mediums' home or relief fund should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

Mary T. Longley, N. S. A. Sec.
600 Penna. Ave., S. E., Washington, D. C.

Mr. J. S. Scarlett of Cambridgeport, Mass., has been duly appointed a special missionary 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 Massachusetts State Spiritualists' Association indorses Mr. Scarlett and co-operates with the N. S. A. in his work.

Mary T. Longley, N. S. A. Sec.

Awful Disease, Cancer of the Lip.

The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become involved under the chin. Mr. N. H. Henderson, of Wilsey, Kansas, was recently cured of a very bad cancer of the lip by the Combination Oil. Persons afflicted with this disease should write the Doctor for an Illustrated Book on the treatment of Cancer and Malignant Diseases. Address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

Cincinnati, Ohio.

G. W. Kates and wife have held meetings here each Sunday evening during February and have aroused considerable interest towards a reorganization of the slumbering Spiritualists. The weather has been very stormy and interfered with the attendance, but the meetings have been of great value and the lectures and messages of a high order. Mr. and Mrs. Kates have left a lasting impression of their great merit as spiritual advocates.

A new society is being developed that promises well for good efforts, and other meetings being held here give assurance of an associated activity. We have much to contend with here that is not commendable, and our only hope for good results and public respect is in organization of our representa-

tative people for a proper presentation of Spiritualism.

Mr. and Mrs. Kates also held meetings during the month in the beautiful temple in Newport, Ky., which was built by brother Edwin Cravley. The society holds the public interest there by a dignified management. We hope to soon see an equally earnest spirit manifest in Cincinnati. We need the help of all friends of the Cause in order to succeed.

Scribe.

German Lectures.

To arouse more interest in Spiritualism among the German-speaking citizens of this country, I intend to devote the month of April to a lecturing tour, embracing Chicago, Milwaukee, cities in Ohio, Philadelphia and other Pennsylvania cities, Washington, D. C., Baltimore, New York, Brooklyn, Boston, Lawrence, Mass., and surrounding places.

Societies, parties or individuals in the above-named states and cities and adjoining territory who may wish to secure my services in explaining the spiritual philosophy to their fellow citizens in the German language will please write to me as soon as possible for dates and terms.

Max Gutzke,
Editor of "Lichtstrahlen," West Point, Neb.

Edgar W. Emerson.

Salem.—Mr. Edgar W. Emerson of Manchester, N. H., occupied the platform at 53 Washington St. for the Spiritualist Research Society, Sunday, Feb. 22. Mr. Emerson has earned the esteem of all he has come in contact with; he is known throughout all the States, and it is with pride the old time Spiritualists of Salem can say: "The past is still ours when he was our favorite." All these years we have watched him progress, and those who are his firm friends of later years cannot be any more deeply interested in him, or prize him more than his friends of olden time. As usual he gave many wonderful tests, all being recognized. May Mr. Emerson be spared in earth life many years to teach us the "divine truths." We cannot extol him too much when we add: He ever was first in the hearts of the people, and second to none now.

Emma L. Bruce,
Salem, Mass.

Notes from Philadelphia.

W. J. Colville's farewell lectures in the Temple, 12th and Thompson Streets, under auspices of First Association of Spiritualists, were delivered to large and enthusiastic audiences, Sunday, Feb. 22. Mrs. Hughes of Washington is now serving the Society very effectively.

A very pleasant farewell meeting with W. J. Colville was held in Queen Lane Studio, Germantown, Tuesday, Feb. 24. Over fifty people were present. W. J. Colville lectured, answered questions and gave an impromptu poem, after which refreshments were served and social converse enjoyed.

Transition.

Mrs. Sarah C. Cromack, wife of W. H. Cromack of Elm Lawn, passed to spirit life at the home of her son on Feb. 14, at the age of eighty-three years. Her devoted husband will miss her loving presence but finds consolation in the belief her sweet spirit is with him still. Both have been faithful advocates of the Cause of Spiritualism and are loved and respected by all who know them. They formerly resided in Malden, where he now, although eighty-three years of age, is seen daily at his place of business. In accordance with the son's wishes, Mr. Cromack consented to engage a Unitarian minister to officiate at funeral. Abbie N. Burnham.

A Correction.

To the Editor of the Banner of Light: I notice that on several occasions in addresses reported in the Banner of Light, Thomas Paine has been credited with having been one of the signers of the Declaration of Independence, and I wish to make a correction in the interest of truth. He was not one of the signers, although history says that he conferred with Jefferson concerning the form of the Declaration.

Robert Treat Paine, not a relative of Thomas Paine so far as appears, was one of the signers and perhaps the fact of a similar name together with the fact that Thomas Paine took such an active and glorious part in the American Revolution has led to the statement that he was one of the signers. This has been recently stated twice, once by or through J. J. Morse in address on "Man's Rights After Death," in Banner of Feb. 7, 1903, and by Mr. J. Frank Baxter in address reported in Banner of Feb. 21, page 7.

Surely Thomas Paine has glory enough without attributing to him things he did not do.

Yours truly,
Daniel Freeman.
914 French St., Washington, D. C.
Feb. 20, 1903.

Many Actors and Singers use Piso's Cure to strengthen the voice and prevent hoarseness.

J. Frank Baxter in Worcester.

Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl St. During the month of February Mr. J. Frank Baxter of Chelsea occupied our platform. He has given us a course of lectures which will furnish food for thought along the lines of education and reform within our own ranks, as well as in all other walks of life.

In his closing lecture, speaking upon the subject, "The Development and Demands of Modern Spiritualism," he spoke briefly of the development of so-called Modern Spiritualism during the last fifty-five years, up to the present time, and said in part:

"As I glance through its history, I am surprised at the magnitude of its accomplishments, in spite of all obstacles which were ever placed in its path by its opponents and followers alike. The future of Spiritualism we cannot tell, but the signs of the times are propitious, the outlook encouraging, when through organization, we shall become stronger and work together in unity in its name."

"We are not strong enough to separate ourselves from each other and form so many different societies; we should be united, and not let differences of opinion bring inharmonious and discord in our ranks."

"Spiritualism demands the most competent teachers and speakers upon our public platform, that its facts and philosophy may be presented to the world in an able and efficient manner."

"Spiritualism demands that the illiterate and immoral shall not be allowed to parade before the public in its name, but be relegated to the parlor séance where they will be understood and appreciated, for mediumship does not depend upon morals or education, and our mediums should be protected."

During March and April Miss Lizzie Har-

low of Haydenville will be our speaker. M. Lizzie Bents, Cor. Sec., 329 Park Ave., Worcester, Mass.

A Fine Kidney Remedy.

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

Dunedin Psychological Society.

The Victoria Hall was well filled when Mr. Morse delivered his second lecture. The subject was "Life in the Beyond"—a new basis of belief in the immortality of man. The speaker stated that death simply meant a transition to a larger life, and it was as necessary for man to die as to be born. The earthly body was simply the means employed by Nature for building up a something higher, and signs of old age were simply the proofs of the breaking of the connecting links of the two bodies. Modern psychology has demonstrated the power of clairvoyance, which was but clear seeing, and with this power in operation seems had described the process of transition. The ethereal body gradually withdrew and passed out from the top of the head, taking form immediately above the dying body. The continued life was but a sequence of life on earth, and man began exactly where he left off, but with the advantages of improved conditions. It was considered the rankest heresy by a lot of people that man should have another chance; but God was kind to His children, and they would have opportunities hereafter that were denied them by their brethren on earth. To the objection that the evidences of spirit communion were of the devil, it might be said that the devil had demonstrated what the preachers could not demonstrate, and if demons from hell could communicate, why not angels from heaven? The teaching of Spiritualism was the evolution of the divine within all humanity and eternal progress, begun on earth and continued for ever in the life beyond. At the conclusion a number of questions were asked and satisfactorily answered.

—The Otago Daily Times.

For Over Sixty Years

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

Letter from Victoria, B. C.

To the Banner of Light and the many friends of New England:

We have just had three days of winter here, the inch of snow; the ground froze about two inches; not much like New England.

The Psychic Research Society has engaged Mrs. Nettie H. Harding for the season, and we are having great success at Caledonia Hall. The audiences, consisting of intelligent people, are increasing. Many new members have been enrolled, and a great interest is manifest.

Thursday evening is devoted to a forum meeting. A subject is given out a week in advance for a lending thought and many speak, write and read their opinions upon it. Short poems, vocal and instrumental music are interspersed, and the last twenty minutes are devoted to spirit delineations. These meetings have been a decided success; the members feel free to speak and the presentation of the philosophy with the phenomena, give a noble tone to our religion which is an emancipation from ignorance by opening the gateway of life.

Mr. and Mrs. Harding were presented by the society with a beautiful love token in the form of an old English oak and silver salad dish, with fork and spoon, in the following words:

"I have been requested by the members of the Psychic Research Society to say to Mr. and Mrs. Harding, who have ever been so willing to help, that we appreciate their efforts. The lectures have been of great benefit, not only to us, but also to the public. We extend to you both the season's greetings, accompanied by this token, which, being material, will be evidence of the esteem in which we hold you both. May you both be in the material plane for many years, to continue your good work for the benefit of the human family, and especially for the people in Victoria."

Presented by J. Lovell Smith on behalf of the Psychic Research Society of Victoria, B. C.

Refreshments were served and all had a very enjoyable evening.

White Flower gave a communication that a Mr. Sheppard had waited seven years for, from his wife. The parting word of promise is now fulfilled, and many hungry souls are seeking the light on this most beautiful Isle of the Pacific.

Your sincere friends and co-workers,
Mrs. Nettie H. Harding,
F. Forrest Harding, Pres. P. R. S.,
Garbally Road, Victoria, B. C.

Briefs.

Boston Spiritual Temple, Chickering Hall. On the Sundays of Feb. 15, 22 the services were changed as the addresses were given in the morning and the hours of spirit communication occupied the entire evening. In this change was to be seen the drift of thought. As in all religions, phenomena have been the corner stone. Jesus was the wonder worker in the villages of Judea and the power of the spirit formed the foundation of Christianity. The manifestations in the Fox family awoke a slumbering world and Spiritualism has become the mighty power that wields its influence over all communities. At both of the evening services it seemed that the world Spiritual and our mortal lives were so blended that we talked face to face with our ascended ones. A knowledge of immortality the human mind craves as a necessity whereby it may complete the promises of this life and its grand philosophy rests on its phenomena. The second social and supper will be given by the ladies connected with this society on the evening of March 9, 1903, at the new Century Building, 177 Huntington Avenue. Alonzo Danforth, 204 Dartmouth St.

First Association of Spiritualists, New York, February 22. During the present month, despite the inclement weather, our meetings have been well attended and of most interesting character. At the afternoon sessions Mrs. Helen Temple Brigham has addressed the people, followed by Miss Gaule with her accurate and beautiful spirit messages. Miss Brigham is particularly gifted as an inspirational speaker and poetess, which, added to a very spiritual personality, renders her a most powerful influence for good. Miss Gaule will continue with the society until the season closes, and I am glad to say that her health is very much improved, and her psychic powers constantly improving. Marie J. Fitzmaurice, Secretary.

Cambridgeport, Essex Hall, 40 Prospect St. Mrs. Akerman Johnson, president, writes: Meetings are growing in interest; perfect harmony prevails. Sunday, Feb. 22, afternoon test circle at 2 p. m.; evening session, 7:30 p. m.; the following mediums took part: M. D. Hall of Brighton, B. Robertson,

Miss Stone of Charlestown, and Mr. Barnell, Indian Council, dance, Monday evening, March 2.

Spiritual Science Home Mission, Goodwill Hall, 41 Market St., Boston, Feb. 22. Large audiences were present at both sessions. Mrs. E. I. Webster, the speaker for the day, gave some very excellent tests, although suffering severely from an attack of la grippe. She was obliged to give up after the afternoon session, and Mrs. L. M. Shackley filled the evening hour very satisfactorily. Mrs. Webster was booked for Williamantic, Conn., but was unable to take the journey, and regretted very much her inability to fill her engagement there. Being acting president of the society, she tried to work here, but was not able to remain. Sec.

Fitchburg, Mass., Feb. 22. Mrs. Annie L. Jones of Lowell was speaker for the First Spiritualist Society Sunday. Large and appreciative audiences attended both services. The subjects of the addresses: "If a man die shall he live again?" and "Be ye not conformed to this world," were ably presented, and were followed by many correct spirit messages, demonstrating there is no death, but eternal life. The piano selections by Miss Howe were finely rendered. Dr. C. L. Fox, President.

Some of the members of the Sunshine Club, Clara E. Strong, president, attended the meeting of Mrs. Munroe in Odd Fellows Hall in Malden on Sunday evening, Feb. 22, when the president and the following members worked: Walter I. Mason, Anna Strong, Minnie Lader, Fred Crans.

Providence, R. I., Feb. 16. Providence Spiritual Society is still on the progressive march. Some of the best speakers and mediums have been here this season. The attendance and interest have been good thus far. A number have joined the society, and with the assistance of the Ladies' Aid we have been able to meet our running expenses. Quite a number who are not members but are interested have contributed each month to help us in our work for which we are truly thankful. Mr. W. C. Whitney of Springfield was speaker Sunday, Feb. 15, giving two lectures and many spirit messages. He certainly is a very promising speaker. We predict for him a bright future. Mrs. Carrie Loring of Braintree was with us Feb. 22. March 1 brought to us that old time worker, Mrs. C. Fannie Allyn. She is a great favorite here. A. T. Marsh, president.

On Feb. 26 Mrs. Dr. Caird of Lynn gave tests under the auspices of the Stoneham Ladies' Aid; Dr. Hallett also kindly assisted. Both were received with enthusiasm. March 12, Mrs. May S. Pepper has promised to speak for us. Mrs. Jennie L. Draper, Sec., 15 Pomwath St., Stoneham, Mass.

The Sunshine Club was entertained by its president, Clara E. Strong, on Monday, Feb. 23, at 30 Huntington Ave. Whist and refreshments were enjoyed. Each Sunshiner voted a real pleasant evening and is now looking forward to the next. A. M. Strong, Sec.

The Children's Progressive Lyceum, No. 1, of Boston, met in Red Men's Hall, 514 Tremont St., Sunday, Feb. 22, at 11 o'clock. Dr. Hale gave a short talk on the word "Endeavor." After the march, Mamie Phillips and Blanch Collett sang; Elsworth Embury, Myrtle Brown, Minnie Kilroy, May Holston, Mrs. S. S. Jones, readings; Rebecca Gault, piano solo; Dr. Hale and Mrs. Stillings, duet. We welcomed our Lyceum Mrs. Lang, one of the oldest workers in the field. She joined in the march and spoke words of encouragement and cheer. Mrs. Knowles gave tests; Miss Jennie Rind prophesied; Mr. H. Leslie spoke of Geo. Washington. The First Spiritualist Ladies' Aid Society met in Appleton Hall, 9 Appleton St., Boston, Friday, Feb. 27. The business meeting was held in the afternoon, Mrs. Mattie E. A. Allie presiding. This society voted a year ago to pay to Miss Amanda Bailey the sum of \$2.00 per week toward her support, but only \$9.00 was paid, further payments not being needed. At the present time Miss Bailey is in need of financial aid and the society has directed its officers to render such assistance as would be in accordance with the vote passed. Supper was served at 6:30; at 7:30 evening services opened with a piano solo, Mrs. Van Derlip; remarks, Mrs. Hattie C. Mason. Mrs. Sarah A. Byrnes and Mr. J. Frank Baxter were the guests of the evening. Mrs. Byrnes spoke briefly upon the general trend of the spiritualistic movement, her remarks containing much food for thought. Mr. J. Frank Baxter cited some of his early experiences and referred to the days when Spiritualists, especially mediums, were deemed either fools, fanatics or frauds. His address was terse, logical and replete with facts demonstrating the truth of our philosophy, and his words were greatly enjoyed. The other speakers of the evening were Mrs. Carrie F. Loring, Rev. Mr. Paris, Mr. Albert P. Blinn and Mrs. Alice S. Waterhouse. Next Friday our "Crazy Supper" will be served at 6:30 and will be followed by whist and dancing. This is expected to be a Red Letter occasion, and all are assured of a jolly good time. Esther H. Blinn, Sec.

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NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.

I had both kidney and liver troubles for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But to be positive beyond a question or doubt, I was in Chicago during July, 1902, and I went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory which is recognized as one of the best in the country.

Very truly yours,
H. L. Dunham
Ex Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston Banner of Light.

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

Church of Fraternity of Soul Communion held regular services in the Aurora Grata Cathedral, cor. Bedford Ave. and Madison St., Brooklyn, N. Y., Sunday eve, Feb. 22, being the anniversary of the birth of George Washington. Prof. Decker, organist, rendered an appropriate organ recital. Rev. Ira M. Courlis, pastor of the church, still being unable to be out, the service was led by Mr. R. Thompson and Miss Emma C. Resch. The Bible lesson was taken from the 13th chapter of Corinthians. A poem was read entitled "The Beyond." The invocation was offered by Miss Resch. After a selection by the Verdi Quartet, a sermon was delivered through the mediumship of Mr. Thompson. The services concluded with a benediction by Miss Resch; a number received some little word of comfort. Correspondent.

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

"Be broad and liberal, be free, be earnest, and the peace and harmony which you are beginning to establish within your own bosom, will vibrate outward, and its influence will be felt by those around you, and the responsive influence which you will receive will be of inestimable value to you, not only mentally and morally, but physically.—N. S. Davis.

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JOHANN CARL FRIEDRICH ZOLLNER.

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BY CARRIE E. S. TWING.

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CONTENTS.
Aunt Betty's "Duty"; Daniel Doollittle; The Revival Meeting; Pumpkin Pie for Luncheon; The Goodness and Magnanimity; Preparations for the Wedding; The Wedding; Leaving the Old Home; Lisbeth's New Home; Lisbeth's First Public Prayer; Nancy Brown Gives the Invitation; A Piece of Her Mind; A Letter from Aunt Betty; The Methodist Prayer Meeting; A Strange Force; The Knocking; "The Prince of Evil"; An Answered Prayer; A Remarkable Breakfast; Sentences are Pronounced; Aunt's Gift to "Lisbeth"; The "Milk Sweetener"; "Vengeance is Mine, I Will Repay"; The Goodly Light; Banquet of Public Opinion; "Good God, I Thank Thee"; Nancy's "Stimulus"; The Piousness; Sweet Communion; In the Old Home Once More; A Farewell to "Lisbeth"; The Secret Experiences; The Two Reverend Disciples; Nancy's Spiritual Journey; The Death of "Lisbeth's Day"; Nancy's Spiritual Journey; Old; "I Will Not Leave You Comfortless"; The Strange Banquet; "Just Wait!"

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Banner of Light.

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Advertisements to be renewed at continued rates must be left with our Office at least 10 days in advance of the date whereon they are to appear.

In Ten Words.

If thoughts are things, words also, as their materialized expression, their necessary externalization, are most important factors in human life. To clothe one's ideas in fitting language, without weakness or hyperbole, is a mark not alone of intellectual culture, of social experience, but of intuitive unfoldment, and often also expresses the innate sweetness and grace, or the gruffness of character, since true politeness is always the natural expression of a kind, unselfish heart.

Opinions regarding the New Thought are many and varied, and volumes of words have been devoted to its worthy delineation and practical application, often to the sacrifice of that conciseness which is conducive to strength of presentation. But recently, the publishers of the New Thought Magazine in Chicago, offered to their subscribers several prizes for the best definition of the New Thought in ten words, and although the fruit of such contests is more frequently given to favorites than to merit, there were many competitors in this field with answers of varying degrees of excellence. These prizes are now awarded, although in naming the successful contestants, the editor expresses the wish that he had possessed sufficient sense to appoint some one else to decide on their respective merits, and the wisdom of this desire few of his readers will gainsay, since the first on his list should evidently be the last, and the last among the first. The definition which won the highest prize is as follows:

"Being and doing one's best by repeatedly affirming one's ability."

Others to succeed this in presumably lesser degrees of merit are:

"We are what we are as we assert ourselves to be."

"Claiming that you are what you desire to be."

"The cheerful, persistent assertion of the soul's prerogative to rule."

"Continuous affirmation of whatever helps us achieve our highest possibilities."

"Attaining the ideal in life through thought concentration and assertion."

"Holding constantly before one's thought the omnipotence of man's mind."

"Human development through recognition and assertion of human divinity."

"The control of mental force by positive, concentrated, ideal suggestion."

"Fear nothing. Love everything. Believe you can do anything."

How many definitions of deeper import than these, of more inclusive significance, arise spontaneously in the mind, such as:

"Practical at-onement with the Father in spirit, realization and expression."

"The resurrection of the soul from the tomb of materiality."

"The song of the soul victorious over weakness and pain."

But we are sure that the one to recommend itself to the acceptance of every reader of the Banner, when asked to declare what is the so-called New Thought, would be:

"A practicalization of the philosophy of Spiritualism in human life."

S. C. C.

An Old Friend.

Of the making of books there is no end, and especially in these latter days, volumes of New Thought literature multiply faster than the most eager student can appropriate them, the new crowding out the old, perpetually, until many works of excellence and practical value are too quickly shelved and forgotten. Among the earliest writers along the line of practical metaphysics, perhaps the very first, was Dr. W. F. Evans of sainted memory, well known to many old-time Spiritualists. He was an able author and practitioner who too early it would seem, passed to his reward. No purer philosophy can be found today than he promulgated, no teachings of greater ethical worth, or healing potency than his books contain. One of these, entitled "The Divine Law of Cure," he himself characterized as the culmination of a life-long study of human nature, the fruitage of years of research among the greatest authors and philosophers of our race, and to this volume his other works might be considered as introductory. The ripened harvest of such introspective life, it certainly represents, and yet how few readers today are familiar with its grand lessons in practical idealism.

If some panacea were advertised as a sure cure for catarrh, or some recipe to arrest falling hair, how eagerly would such opportunity be embraced by a gullible public who always seek relief from physical woes on the external plane. But within this volume, freedom from the need of any remedy is taught, the emancipation from physical bondage through the influx of the spirit of all life, and yet the book is almost unknown, or forgotten, its uplifting message slighted, with few bidders in the market of mind.

Another reason for the purchase of this book, apart from the great personal profit to be derived from its perusal, is that it is the only one of Dr. Evans' works whose sale accrues to the benefit of his daughter, Miss Vesta A. Evans, now living in Salisbury, Mass., and gradually losing her eyesight, thus incapacitating her from any service towards her own support. Old friends of her father, former grateful patients who once received relief and healing at his hands, would do well to include this among the many calls upon their sympathies and blessed opportunities for beneficent expression.

The book includes chapters on "The True Idea of Religion," "All Religions Useful and Spiritually Medicinal," "Origin and Conservation of Life-Force," "The Nature and Extent of Inspiration," "The Relation of Spirit to Matter and of the Soul to the Body in Man," "The Practical Use of Thought in the Cure of Disease," and "Blessedness and Health, or to be Happy is to be Well." A few random quotations are here appended.

"The great mistake of men is, they seek without for what they can only find within. For within the depths of the soul are infinite spiritual capabilities and possibilities. In every human mind is the hidden germ of an endless development. God dwells in man, and the body is the temple of the Holy Spirit. The Divine element in our nature is not there as an idle guest or spectator, but as an ever-operative force. God's activity is co-existent with his presence."

"We are finite copies of the Divine Life. No one has life in himself, self-originated, and undivided, but it is the perpetual gift of God. It is also intuitively certain that the same is true of health. Vital force in its last analysis is the life of God in man, and every man can say, in the language of David, that the Lord is the 'health of his countenance.'"

"Inspiration is not merely an illumination of the intellect, but a quickened activity of every department of our nature—an impartation of life, health, and peace to the whole of man. Life is one and universal."

"Inspiration is not a miraculous phenomenon, but an every-day occurrence, and arises naturally and necessarily from the relation that the human soul sustains to the Father of Spirits. To know this is eternal life. There is no future life. We never go beyond the present. We reach that point but never pass it. Tomorrow never comes. Our existence is enclosed within the divine moment, the eternal now. Immortality is not something to be looked for in an impossible future that we never reach, but is to be realized in the living present."

"Strength is not a bodily condition, but a mental force, as the body is only a passive and unconscious instrument of the mind."

"If we were properly instructed in the use of the power inherent in the very nature of the mind, in nearly all cases of illness, the services of a physician would become unnecessary, the common practice of running to a physician in every ailment would be far less frequent, and the sale and use of drugs would be largely diminished."

"If we would leave the strings of our harp to vibrate from sympathy with the music of the universe, instead of fingering them ourselves and trying to play a different tune, or on a different and discordant key, we should be happy and well."

"After twenty-five years' practice as a physician, I am satisfied that much of what goes under the name of chronic disease, especially of a nervous type, has its root in selfishness, at least, a purely unselfish man or woman, I never saw who was a nervous invalid. Such a state is usually the result of an over-estimate of their own importance and value in the universe, and a desire to make every one contribute to them instead of sacrificing themselves to others, according to the Christ-principle. The best prescription for such persons is in the words of Jesus: 'Give and it shall be given.' To love something outside, or beside ourselves and to be actuated by an irrepressible desire to be of use, to do good to others, give a strength and tenacity of life that in some cases seems to border on the miraculous. He who loves most really exhibits the highest degree of life, and God's eternity contributes to his longevity."

The price of this valuable book is \$1.25.

S. C. C.

Love all, trust a few, do wrong to none.—Shakespeare.

Editorial Notes.

GEORGE WASHINGTON.

The universal celebration of the birth 171 years ago of the first president of these United States, occurring on Sunday, afforded preachers of all denominations opportunity on Sunday, February 22, to draw many useful and needed lessons from the life of one of the greatest men who have yet figured prominently in American history. Though Washington left this mortal earth in 1799, the long space of 104 years has not sufficed to blot from memory the many sterling virtues which made up his character and ended his career. Unlike Abraham Lincoln he did not have to wrestle with extreme poverty in youth, nor did he have to walk four miles to a schoolhouse, nor content himself with only seven months' schooling; but though Washington's path to fame was less arduous than Lincoln's, and his natural temperament was more what is generally considered suited for one who occupies exalted station, it was true of him also that he acquired greatness through merit; it was not forced upon him by circumstance of birth or any entirely extraneous influence.

Washington looms before us as the stately, courtly Virginian of the old-school, the gentleman who loves decorum as well as honor, the soldier who is every inch a commander, the general whom men must needs revere, and, in a sense, the almost unapproachable aristocrat whose reserve of manner and dignity of bearing would certainly repel were it not for the excellent heart which beats behind the handsome silk velvet coverings.

We look at George Washington as an embodiment of veracity; as the great truth-teller he has become immortalized in the Pantheon of fame. The wretchedly inadequate phrase "he never told a lie," bespeaks him only as the possessor of negative virtue, "he was ever truthful," is a worthier phrase in which to chant his eulogy. The unreasoning panegyrist who cannot believe that a great man had even a single weakness or ever made a mistake is no true biographer or reliable historian, and it is not well to exalt as "gods" or even to proclaim as "saints" the altogether human heroes of the nations. The nearer they are brought to us, the more we can helpfully admire them, for as they lose even moral remoteness, they gain intimacy with our own life experiences.

Washington was a man of character, one who set principle before policy, and who was so much opposed to all that he thought might favor spurious kingcraft in a Republic, that though he consented to serve eight years, he could not be persuaded to continue twelve years in the White House. "First in peace and first in the esteem of his countrymen," this is his record for all succeeding ages, and though "first in war" he added, we must not forget that Washington was no lover of warfare, and only approved of being prepared for war as the surest means of preserving peace.

Children today recite the praises of this nation's first great hero, and his name they cannot mention without naming also Mary, his mother, and Martha, his wife. These two noble ladies figured almost as prominently as the central figure George, in the making of the Republic. With the quarrel with England we have done; it is but a reminiscence, but with the life history of three exceptionally prominent and noble human beings, we shall have never done, and it is on the side of all that is noblest and truest that the characters of George Washington and his mother and his wife stand forth today conspicuously pre-eminent. Records of old Virginia do not prove that any one of these characters was faultless, but we do not look for absolute impeccability or infallibility, but we have a right to expect sterling integrity in all who hold high office, and Washington's integrity does not permit of question.

OFFICE SEEKERS AND THOSE SOUGHT BY OFFICE.

Among many noble sermons preached in Philadelphia, February 22, none was more worthy of comment than the evening sermon in Girard Ave. Unitarian Church by Rev. Frederic Hinckley, who has been for many years the efficient pastor of that venerable congregation, known in old times as Spring Garden Unitarian Society. Mr. Hinckley said most emphatically that men who are most given to pushing themselves forward as candidates for political honors are usually quite unfit for the offices they seek to hold, while those who are in all ways best fitted to adorn high station are found in modest retirement. But this consideration should never deter any one from answering to a call when it is extended, for it is an even worse defect of character to lazily decline to serve one's country than to shove one's self to the front, like the briar bush in the old Bible parable, which furnished Rev. James Freeman Clarke a stirring text for a very vigorous sermon in the old times when Fast Day was observed in Massachusetts. Nothing can be further from the path of pure integrity and desire for utmost usefulness than either the extreme of self-aggrandizement, or the other extreme of undue self-effacement. These things need stalwart men as truly as did the 18th century demand them, and it may well be asked where are they?

The most serious question before the American people today is not the size of families, in which President Roosevelt takes a decided interest, but the quality of the children who are growing up to manhood and womanhood. Numbers do not constitute greatness; size does not always betoken strength, and most of all, money is no criterion of high attainment. Those who are in danger of forgetting the simplicity of early great Americans should take to heart the sarcastic words of a gifted and witty Frenchman who long ago said that God's opinion of great wealth might readily be gauged by considering the average character of the wealthiest people of one's acquaintance. Such aristocracy as that of Washington, which was of morals, mind and manners, we can all respect, and it is the glory of a Democracy; but the absurdities of modern fashionable display are corrupt recrudescences from empires and republics of old when sinking to

decay. When \$20 per plate, \$15 per plate, and \$10 per plate, serve to designate three grades of society and the comparative rank of one's host and hostesses, we have certainly not only drifted very far from Washington and Lincoln, but also from all that is really good and great, as well as intensely entertaining American society, about which we read in many a charming memoir, which serves as a painful reminder of a simpler and happier past. But let us not be pessimistic in our musings, we are but proving the hollowness of mammon-worship, and having satisfied ourselves completely that we have been stupidly adoring clay idols, we shall be the more ready to return to our first love, having learned wisdom through bitter experience, as all prodigals must learn it, during the period of our wandering from the path of reason, liberty and right.

DIVIDED SENTIMENT AMONG CHRISTIANS.

Nothing can more plainly indicate the conflict now waging in the American Episcopal as well as in the English Established Church than the occasional acrimonious controversies which find their way into the secular press. Among the most recent of unseemly discussions, has been the bitterness displayed by certain bigots in the Episcopalian fold who have made it their business to air their narrowness in print by assailing that "impudent Yankee," the venerable Edward Everett Hale, a man over eighty years of age, and universally beloved and respected. It appears that a Memorial Service in honor of Bishop Phillips Brooks was appropriately held in Trinity Church, Boston, January 23, and that among those who attended and received communion was Dr. Hale, between whom and Dr. Brooks a genuine friendship had subsisted. No unpleasantness occurred in the church, and none of the officiating ministers took exception to aught that took place, but subsequently somebody or other who delights in stirring up antagonisms in the community set to work to arouse a storm of indignation against all who sanctioned anything so terrible as permitting a Unitarian to receive communion. Rev. Leighton Parks and other kindly and sensible clergymen of the Episcopal Church express sincere regret that anything so unseemly should have taken place as a vulgar newspaper controversy over so sacred a question. Rev. C. W. Robinson, a veritable ecclesiastical firebrand, uses very coarse language, and makes himself publicly odious, though of course he has supporters.

There are, without question, two very distinct parties in the Anglican Church today, one is seeking to do practical good by harmonizing as many elements as possible; while the other party never loses an opportunity for making trouble on either side the Atlantic. What is particularly ludicrous about the conduct of some of these peace-breakers, is that many of them are always appealing to rubrics, while they are the very people who introduce into services they personally conduct all sorts of practices foreign to the directions of the Prayer Book, and thereby bring upon themselves over and over again the censure of the bishops for breach of discipline. The element which has insulted Dr. Hale, and outraged the feelings of a large part of the community in New England, is extremely shortsighted and is rapidly alienating from the church to which it is attached many who would otherwise work gladly with that organization for practical philanthropic purposes. Educated people today are thinking for themselves, and the blind fulminations of ignorant advocates of medieval exclusiveness are losing ground so rapidly that their future lies entirely with the ignorant.

SPIRITUALISM IN THE CHURCH OF ENGLAND.

The Church of England is rapidly waking up to a knowledge of what the Bible really teaches concerning our postmortem condition, and many clergymen are now appearing in print in truly valuable books written to explain much concerning which average Christians are lamentably ignorant. Among recent volumes of more than passing interest should be mentioned "Man and the Spiritual World as Disclosed by the Bible," by Rev. Arthur Chambers, associate of King's College, London, and Vicar of Brookenhurst. This excellent author, some years ago, brought out a fine volume, "Our Life After Death," which excited such great attention that this second book has been vociferously called for as a supplement to it. An American edition is now issued by Jacobs & Co., Philadelphia, which can be easily procured through agency of Banner of Light. In the preface the author says that there were some who thought it high presumption that he should think on any lines not clearly laid down by his forefathers, but the Christian public evidently thought otherwise, so six years after publishing the book which aroused such criticism, he felt impelled in answer to importunate demands, to give to the world a second.

It is not to be expected that a conscientious clergyman, who thoroughly believes whatever the Bible teaches should take just the same ground that freethinkers among Spiritualists are inclined to take, but the very conservatism of this writer's position is one of his greatest strongholds, because believing, reasoning and proving his Spiritualism as he does from the exact words of the Bible itself, he destroys every argument of those who insist that to accept the truth of modern spirit communion is to deny Holy Scripture.

The book, we are expressly told, will not amuse idlers and novelty seekers, as its purpose is to endeavor to make great truths plainer to earnest and inquiring minds. The contents of the book are admirably arranged for reference, and they are progressive in character and logical in continuity. Part 1, consists of answers to the important question, "What will become of us when we die?" Part 2, gives much biblical testimony, and much that is extra-biblical confirmatory of clairvoyance and clairaudience. Part 3, discusses the whereabouts of the Spirit World, and introduces a large number of valuable communications which the author has published as illustrations of the kind of information received at private gatherings where

members of a circle are sincerely bent on getting as much light as possible through on the great problems they assemble to discuss. These communications agree substantially with "Spirit Teachings by M. A. Oron," long regarded as a standard work to place before philosophic inquirers into the religious and ethical aspects of modern Spiritualism.

Rev. Arthur Chambers quite disagrees with some of his fanatical acquaintances who attribute all modern revelations to Satan, while they profess to believe that ancient revelations of kindred nature came from Heaven, and as a preface to a report of a fine philosophic seance when he was at liberty to question the inspiring intelligence to his heart's content, he tells how the friends who invited him to their house to meet a young sensitive, told the clergyman that they believed the messages were of Satanic origin, an opinion which he evidently did not share after eliciting them himself and submitting them to all available tests of reasonable criticism. A Hindoo of high caste and culture is said to have been the guide of the young man whom the clergyman interrogated while in trance condition. The answers given to the questions submitted were all so rational and spiritually elevating that they afford strong presumptive evidence, even to the outsider, who is simply an investigator, that they emanated from a truly noble as well as highly intellectual source.

Such books are certain to do a large amount of good in circles of society where literature, unsanctioned by the church, yet dealing with religious subjects, would not be studied. The contention in the modern church between advancing and retrogressive thoughts and methods is at present intensely acute, both in England and America, and it certainly appears that, as A. J. Davis said long ago in answer to an inquiry whether Spiritualism would become simply an organized movement distinctly separated from all surrounding organizations, or a pervasive force embodied partially in all, but wholly in none, he is strongly inclined to the latter in preference to the former view. Organizations are necessary and they are doing much good work in many places, but the power and influence of the living spirit is unconfinable, even within the best equipped institutions.

WHO ARE THESE SPIRITUALISTS?

In reply to the above oft-recurring query, Dr. J. M. Peebles has brought together in a highly attractive volume just the kind and extent of information needed to place in the hands of intelligent inquirers. Dr. Peebles has done immense service for general human enlightenment during the course of more than sixty years devoted to public service, and on his all-round-the-world travels, he has happily kept his eyes and ears open to see and hear the best wherever he has journeyed. Though sometimes wielding a caustic and sarcastic pen, there is an enormous field of deep, generous good nature in the veteran doctor's composition, and this he draws upon very largely when descending upon his favorite subjects.

All who know Dr. Peebles are alive to his distinctions between Spiritualists and Spiritualists, a distinction which is more readily understood in America than in Europe, where Spiritualist is a title applied to nearly everybody who believes in spirit communion regardless of whether their special line of interest attaches only to mysterious phenomena, or to the profoundest and most elevating philosophy. In a recent book, which is now selling rapidly, Dr. Peebles is very inclusive in his friendships, for he includes among accepted Spiritualists practically everybody of distinction who has publicly expressed sympathetic interest in "psychical research," to use the fashionable term at present.

One of the chief values of such a volume as "Who Are These Spiritualists?" is to make it impossible for any ignorant sneerer to hold up his end in an argument against Spiritualism with any well-read person. Who are your authorities? is the question raised on every hand, when psychic matters are up for discussion, at clubs and in drawing-rooms, and wherever society is apt to congregate. When the authority of distinguished scientists and literati can be brought forward to sustain a position, it is extremely difficult for conceited ignorance to hold its own with former effrontery, and though it would be rather lame on our part to be forever quoting celebrated names and never testifying to our own experiences, yet it is by no means strange that if some of us are less well known than some celebrities whom we can mention, the word of the latter carries greater weight than our unsupported assertions.

The amount of testimony brought together by Dr. Peebles is simply overwhelming; it includes the witness of ancient philosophers, Christian fathers and many of the leading lights of the immediately past and now present generations. As much controversy is still extant concerning the real nature of the spiritual body, the spiritual spheres and life therein, the following sample paragraph from a lecture by Dr. Peebles, "What is Spiritualism?" may prove timely and suggestive:—"Heaven's rest is not idleness; the souls' activities are intensified by transition. The future life is a social life, a constructive life, a retributive life and a progressive life, where the souls sweep onward and upward in glory, transcending glory through the ages of eternity."

Surely that brief, eloquent and comprehensive summary is well worthy the earnest attention of all thinkers who are seeking to formulate in their own minds some reasonable and generally satisfying idea of the Great Hereafter.

THE OBSERVANCE OF LENT.

Wednesday, February 25, being known this year as Ash Wednesday, much attention is again being given, not only in religious, but almost equally in social circles, to the penitential season of Lent. To the devoutly religious mind, when it is of a type that receives help from ceremonies and stated observances, the forty days of preparation for Easter possess a vivid charm, and the many church services and pious meditations, together with abstinence from many luxuries

SPIRIT

Message Department.

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

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

These circles are not public.

To Our Readers.

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

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

Report of Seance held February 5, 1903, S. E. 58.

Invocation.

Oh spirit of love and tenderness, we would send our hearts beating with love out into the world to express something of thee and from thee, and would that some of those who minister in thy cause might draw more near to us and help us in our undertaking. Sometimes the weight of woe and the sorrow of the world weighs us down and the burden is heavy, but today we would feel the lightness and brightness of love and would go forth steadily and sweetly to our work. Anywhere where hearts are breaking, where the misery and woe of separation is shutting out the light of love and joy, there may we be able to go with loving word to express and bring a better understanding of the purpose of those who are all love. Bring a message of peace from those who still love, who still understand, and who still yearn to express all that they feel. Our special mission is to take away the sorrow which comes through death, not to take death away, but to make those who mourn see clearly beyond the veil, beyond the shadow into the light of the life over there. Amen.

MESSAGES.

John Emery, Brockton, Mass.

The first spirit that I see this morning is a man about fifty-five years old. He is about the medium height, strong, and well-built, with blue eyes and hair that is mixed with gray. He has short side-whiskers which are gray also, and he has a very clear, earnest voice. He says, "For a long time I have been seeking admission into this charmed circle of the spirit. I have known about it for a good while and have thought I must come and send my message to those who are looking for a light from me. I have been over here about eight years, and it seems to me no longer than one year, so quickly events follow each other that I hardly realize the flight of time. My name is John Emery; I lived in Brockton, Mass. I have three friends, one by the name of Frank and one by the name of Nellie to whom I send this message. Tell them of my strength, purpose and effort in their behalf. There is need of my coming, perhaps, more today than ever before, and so I bring the word of cheer and a promise of helpfulness and brighter things in the near future. Thank you."

Lucy Bean, Harpersville, Ala.

I see the spirit of a woman about forty years of age. She is very quick and active, almost nervous; she is very dark, too. Her eyes are big and black; her hair is heavy and dark and she has a very expressive, earnest way. She comes up to me as though making an effort to speak plainly, and says: "Oh dear, I hardly know how to begin what I want to say. So many things crowd in on me. I need to live in Harpersville, Ala. My name is Lucy Bean. I want to go to or at least to send this message to Fred. It is so strange to be sending a word to him in this way. He sees me but he doesn't know that it is I literally. He thinks it is his imagination, or that it is something he ought not to encourage, and all the while I am making the greatest effort in the world to make myself visible to him. I don't like the way things are being carried on by those near him. David comes with me and he says if Fred doesn't look out he will be undermined. He must realize that we would not come in this way unless we felt the need of it. We are more interested in him and what he is doing than we are in some of the things that are in the spirit. I have my mother, father and sister with me, and they send love to him too. Please, Fred, see if you can't take my advice and bring out of your troubled conditions something that will bring peace to me all. You know I love you, I don't have to tell you that, and it is because I love you I come here today."

Alice Barnard, St. Paul, Minn.

There is a spirit of a lady of nineteen or twenty years of age. She is as fair as a flower, a delicate blossom as ever lived on earth. Her hair is light brown and is in fluffy and pretty. Her eyes are blue, her skin is like marble and she is delicate in every expression. She says, "It doesn't seem so strange for me to come because I have often been at the home where my people are and around my friends even though they didn't realize it. I am Alice Barnard; I come from St. Paul, Minn. I want to go to Harry. I want him to know I have seen the changes that have come into his life. So many things never would have come if I had stayed but in spite of it all I still wear my ring and hope to have him with me when he comes over here. It was a dreadful thing for me to come away, that it is seemed so. It seemed as though we had everything to live for and to live together for, but it didn't make it possible for me to stay. I would like you, Harry, to tell Kate I am conscious of her thought of me and it would give me more pleasure than she can ever understand to have you two sit together for my coming. I see the little picture that is in the room where you sit most and am glad you have it there and thank you for it."

Lizzie Ahern, Fall River, Mass.

A woman probably forty-five years old comes to me now. She is very ordinary looking, plain and wholesome, but one of those bustling kind of women that seem to think more of what she is going to accomplish than she does of the way she looks. She is rather nondescript in her complexion and hair, and is dressed in the same sort of style, nothing that marks her from forty other women. She puts her hands out in an earnest little way as though to show me that she worked as hard as any woman ever could work. She says, "God bless us, you hit it right when you said that. I worked

myself to death but I didn't know any better. I kept right at it every minute thinking there would be a let-up sometime but there wasn't; just as fast as I got one job done another came and the worst of it was I couldn't ever seem to get one thing done before another came and sat on my back waiting to be done. I don't know as I care much. I'd like it better if I could talk to my people. I am happy enough and I don't have any too much to do now but somehow the people I work for and lived with I feel kind of like helping just the same as if I was still with them. I am talking about my man. His name is Jim Ahern and we lived in Fall River, I am his Lizzie. We would have been all right if it hadn't been for so many relations. Seemed as if there was somebody all the time who had to have something done for them. You will be glad to know, Jim, that Margaret is with me. She knew me right away when I came and she was good to me and while she isn't interested in the same things I am, still clinging to her prayer book as she used to at the same time we get along without much trouble. I am anxious to tell you I don't want you to feel you have got to do anything about my grave. It is good enough. Plant a rose bush and call it square. I'd rather have you do it than to put up a stone until you have more money than you have now. It didn't take very long to know what I wanted of the things I left, did it, boy, but it doesn't make much difference. They all had to go and folks might as well have them as moths so I am not going to fret over it and I don't want you to. Keep up a good heart and remember I will be the first to take you by the hand and lead you to the place where I am when you come to die."

Arthur Ames, Georgetown, Pa.

The spirit of a boy about fifteen or sixteen years of age comes to me and stands and looks into my face. He is very pale, almost pasty his skin looks, and I am sure when he went away it was with some kidney trouble by the looks of him. He says, "Yes that is what it was." He has very dark eyes, dark hair and that makes his skin look whiter. He says his name is Arthur Ames and he comes from Georgetown, Pa. "I want to go to my mother Annie. I call her name over and over again. Sometimes I call her Annie, sometimes I call her ma and sometimes she hears me and looks as if she expected to see somebody but she doesn't realize that I am right by her shoulder when I speak because it sounds so far away. She isn't very well. She hasn't been very well since I came away but she still does her work, and it is when she is in the kitchen cooking that I come nearest to her. Sometimes when she stands there looking out of the window and stirring away on something she knows I would like or used to like she doesn't realize I am looking right into her eyes and know everything she is thinking. I am sorry I had to be so much trouble but I know she doesn't mind it, and instead of talking about what I did I would like to tell her I am so happy in the conditions over here. It is beautiful. It seems to me that no heaven that was ever preached about could be so beautiful as it is over here. I love to be out of doors and I am out all the time most. I am studying some, but don't seem to mind in the way I used to because I don't have to sit at a desk or stay in a schoolroom, but I just ask questions and find out everything in the easiest way and go about meeting people under trees or anywhere that I can best get what I want to know. They tell me, though, that everybody doesn't study the same way I do, and I guess it is because I wasn't very strong they let me do it this way, and I get along so much faster that I keep it up. Aunt Mary is with me too and she is just as kind to me as you would be, ma, and does everything as you would want her to, but never a day goes by that I don't come to see you and at night I often stand and watch you sleeping. I wish I could take you over to see where I am and let you come back again to do the things you have to do and perhaps I will some day."

Jacob Farrar, Augusta, Me.

An old, old gentleman comes over to my side who is very gracious and polite. His hair is as white as snow and he has quite a lot of it. His face is round and he has a robust looking man. He says, "Yes, indeed, I had to be robust or I wouldn't have lived as many years as I did and I didn't have the things you people have in the way of food and luxury to keep you alive. Why you people ought to live one hundred and fifty years at least. One would think so by reading your advertisements of sanitary conditions and foods and one thing and another. I should hate to get into such a way that I couldn't go out and face the storms and take a piece of cornmeal and think I had had a good meal. It is too much like pampering to have no affinity with the out-door elements to like nothing but heat and scented waters. Why the smell of the breeze whispering over the hills is sweeter than any perfume and the fresh that comes to the cheek from walking through sleet and storm is better than any cosmetic, and the appetite that is bound to come as a result is helpful to digestion and makes even coarse fare a welcome sight. Now that is what an old man thinks about things who lived to be eighty and who took life with something like the spirit of a comrade, not afraid of it, but clasp hands with it and walking down through its ills with joy and complacency. My name is Jacob Farrar. I wasn't much of a philosopher as it might seem, but I saw a few things and felt a few things and when I came over here I was ready to take the same view of life that I had had before I left the body. I was a Maine man; I belonged in Augusta and they made good stuff down there. They did in my time. I would like to say to my friends that I am just as free and open to conviction as when I came over here. The spiritual problem isn't a new one to me and I take no back water over any statement I ever made, but I say all hail to the seeker after knowledge as long as he keeps his ear attuned to the truth. Much obliged to you for giving me a chance to show my face. Sarah and Ella are with me."

Robert Joyce, Lynn, Mass.

Here is a spirit from Lynn. That is the first thing he says, "I am from Lynn. My name is Robert Joyce. Of course they called me Rob. I died in consumption; just coughed myself away. I think when I left the body it was nothing but a shell, but I didn't have much energy to hold to life. I have people left and I want to get to Mabel. I know how much she needs me and she is so responsive to my thought that I felt if I could come here and tell her it is all right to trust her impression and to mind my promptings perhaps it would be better for us both. The instance bothers me. It is too bad, but it will be adjusted and I have been a little troubled over Will. I can't do anything about it, dear, but I would if I could. Don't think I will ever forget you. Every day is full of plans for you and I would give anything in the world if I could speak to you just as I used to. Be brave and do try to unfold your sensitiveness so that I may get as near to you as I can. I thank you very much for letting me speak."

Jennie Goddard, Buckport, Me.

The spirit of a woman perhaps fifty years old stands here. She is slender and about

the medium height, but very delicate looking. It seems as though she never could stand very much, yet she went through a lot, but it was more endurance than it was particular strength. She says, "My name is Jennie Goddard and I come from Buckport, Me. I would like to send this message to Frank and Panny. Oh, how strange it seems to be talking to them! I want to say to Frank that his mother is just as anxious to come to him as I am and she says to tell him she found the other Frank when she got over here. The mill is all right." She keeps saying that over and over again as if it had some particular significance. Then she puts her hand out and takes a girl about eighteen or twenty years old right close to her. The girl's name is Grace and she says, "He will know who it is. I want to say something about the house. I know what you have done to it, the doors you put on, and I am glad you were able to do it, but I wish you would have it painted. It would look better and I think you could easily have it done. I only tell you this to let you know I am conscious of what is going on."

Marion Gardner, Columbus, Ohio.

The last spirit this morning is a woman about thirty years of age who stands right beside me. She says, "My name is Marion Gardner; I lived in Columbus, Ohio. I want to reach my father whose name is Thomas. I thought if I could in a straightforward way tell you who I am and what I want perhaps you could get the word to him. He is so wrapped up in business it is almost impossible for me to get any impression to him. Isn't it funny how a person will love someone so much and yet never make the least effort to find out if he can hear from her after she dies? It seems to me if my father had gone before me that I would have turned the world upside down to find him, and yet he doesn't make an effort to find out whether Spiritualism is true or not. It isn't from lack of love but from lack of faith in the power to return. The little ring you wear, papa, is one you gave me and very often I touch it and wonder why you can't see me when I do see you. Aunt Laura is with me and she is just as full of fun and jokes as ever; she often says to me, 'Don't bother. They will find out when they get here and we will have lots of fun with them, telling them of the things they have done they think we don't know about.' Your brother Andrew is with me too, but you know I didn't know him well and I can never get used to saying Uncle. I send you love, oh, so much, and wish that you would let me come and speak to you through some medium. It would help me so much. Thank you."

Question and Answer Department.

W. J. COLVILLE.

Questions by Dr. James Eagle, Brooklyn, N. Y.

1. Is it true that there are exalted spiritual masters in Tibet or the Himalayas, isolated and inaccessible to men, and if so what good are they to American or English higher thought?

2. In the December, 1902, Unity, Mr. Fillmore says, he knows for a fact that St. Paul and Napoleon Bonaparte were the same individual; and in the January, 1903, Unity, he says he talked with a man who said he was Stephen and Luther, and that he was correct.

Are such statements plausible or demonstrable, or are they hallucinations or vain imaginations?

Answer 1. The moot question of exalted spiritual masters hidden away in the fastnesses of the Himalayas or in the enclosed country of Tibet, is one which has for many years excited great interest in quasi-theosophical circles. Two distinct claims are made, and these are often so confounded as to result in bewildering confusion to the minds of the average uninitiated Himalayan.

Brothers and Sisters, speaking figuratively, are individuals who are called by the illustrations title of dignity to express the idea that in their spiritual attainments, they have reached altitudes comparable to the Himalayan heights when contrasted with the level ground. Esoterically speaking, dwellers in valleys are they whose present stage of development is below the average of the people among whom they are abiding. Dwellers on tablelands are they whose general attainments are about on the common level of culture represented in the districts in which they dwell. Dwellers on hillsides or mountain cliffs, is a title given to special students or disciples, to all who are seeking enlightenment concerning spiritual mysteries. Masters on the loftiest heights are they who have become adepts or hierophants in the mysteries, and who are therefore in a special sense lights and guides to others.

A well-known metaphorical statement attributed to Buddha is, "All shall some day reach the sunlit snows."

Tradition says that Gautama, the Buddha, when addressing his disciples on the sweltering plains of India, would sometimes draw a vivid comparison between the state of those whose present fever and unrest were like unto the heat and dryness of the plains, and the condition of those serene souls whose exalted station in spiritual development was aptly figured by the snow-capped, light-crowned mountains, whose white glory was unaffected by the broiling heats of the lands below those tranquil summits.

Metaphorically speaking, "On the Heights of Himalaya," is a truly beautiful title for a work like that of Prof. Van der Naillen, which deals with the marvels of Occultism, but whoever reads that story and also "In the Sanctuary," by the same author, which is a sequel to it, will observe that Prof. Van der Naillen speaks of genuine masters as being able to project their auric radiance or influence over this entire globe; consequently geographical localities are completely lost sight of as soon as we grasp the thought that those who are truly masters are entirely superior to the limitations of local abodes.

There certainly are brotherhoods and sisterhoods in Tibet, and there are many cloistered neophytes in various parts of the world, but when the height of mastery over all terrestrial limitations is gained, it is no longer the case that individuals permanently immerse themselves in sacred solitude. As to the usefulness of the lives of those who live in perpetual sequestration from the outer world, a little study of the possibilities of telepathy and of "absent" mental healing will suffice to afford a clue to the solution of the situation.

Wm. Stead, the practical English journalist has said on several occasions that even in a prison he might find better opportunities for developing psychic capabilities than while living constantly a strenuous life though a literary one.

Answer 2. It is impossible for any reasonable outsider who is unacquainted with all facts in a case to pronounce a just verdict, therefore, it would be wise on the part of readers of Unity to write to its editor and question him concerning what he considers sufficient evidence for such stupendous statements. There is much to be said on the re-encarnation side of a general controversy, but such positive assertions as these we are now referring to seem unjustifiable, apart from contemporary statements sufficient to elucidate them. It is nothing better than the worst form of priestcraft for any person

to say that something is so because it so appears to him, and then decline to discuss the matter with honest questioners who are not carping critics but studious inquirers. Judging from the decided excellence of much of the reading matter in Unity, we scarcely deem it probable that Mr. Fillmore would refuse explanations in his own columns if requested to furnish them.

The points to be raised would be chiefly these: How can you "know for a fact" that Napoleon Bonaparte was a re-incarnation of Saul of Tarsus, and how can you also know that the martyr Stephen and Martin Luther were the same individual? It is quite easy to assert such things, but how are we to prove them?

The great body of Spiritualists the world over would have no difficulty in realizing how Napoleon might have been a medium through whom St. Paul worked; and Luther a medium through whom St. Stephen carried out a mission on earth; but the actual identity of these personages as different extensions of the same soul is not so easy a proposition to consider.

There may be an element of plausibility in a statement founded upon facts not clearly interpreted, which may be said to resume the doctrine promulgated from the realm of simple hallucination and vain imagination, without justifying such assertions in their entirety. As many readers of the "Banner" are studying into the problem of the soul's possible successive embodiments, it is worth while to air such questions in these columns, and we are sure that many readers would welcome any clear light which may be thrown on this vexed and often vexing question.

Mrs. Richmond's book "The Soul and its Embodiments" deals fascinatingly with the general theory of re-embodiment, but it does not explain how we are to make ourselves sure who we were in former incarnations and the same applies to a great deal of theosophical literature which teaches the theory, but preserves discreet silence on the score of its personal application.

If Mr. Fillmore or any other person possesses psychic discernment sufficiently deep and keen to enable him to know that a certain individual now on earth had certain other personal expressions on this planet centuries ago, and to know just what those expressions were, such a power within him must either be peculiar to him and a few other seers like him and therefore incommunicable to the bulk of magazine readers, or such faculty must lie dormant in us all, and there may be a way suggested for us to unfold it into activity, if we so desire.

In the first case we should need independent testimony of two or more seers, uninfluenced the one by the other, to corroborate an assertion, like those we are discussing; in the second case, we have a right to sue for information how to develop insight, enabling us to discern past incarnations.

The whole subject is intensely interesting, and profit may result from considering it dispassionately but until more evidence is brought forward to sustain such very direct assertions, we consider the case decidedly unsettled.

Speaking for ourselves, we have no knowledge whatever which identifies the characters mentioned with each other, and it is more over highly probable that there are many people who suggest to themselves that they were certain illustrious personages in former lives, and by constantly repeated auto-suggestive acts bring themselves to resemble the characters they both admire and believe themselves to have been.

The creative power of thought is such, that if we constantly image a certain character in our consciousness we come to express its attributes. Imagination is a creative faculty, and when we learn to use it intelligently we can develop a will just such qualities as we specially desire to embody in our present personalities. Experiences on this line are always interesting and instructive.

The Throne of Eden.

A Psychological Romance. By W. J. Colville. Cloth, 468 pp. Price, \$1.00. Boston: Banner of Light Publishing Company.

Several years ago a friend invited me to go with him to hear Mr. Colville lecture. This speaker, he said, was one of the most remarkable psychics he had ever known.

"I have frequently heard him," said my friend, who, by the way was a prominent educator and a ripe scholar, "deliver an address an hour in length on a subject given by the audience. These discourses would usually compare favorably with similar lectures by specialists after they had devoted days to their preparation."

On the way to the hall my friend and I agreed on a theme in case the audience should be requested to name the subject of the address. When the meeting was called to order and a subject was requested, my friend rose and proposed the matter we had previously agreed upon. Instantly Mr. Colville arose, and for about an hour and a half he delivered an exceptionally able and discriminating address on the subject named. Since then, I have frequently heard this speaker discuss a wide variety of subjects, and though his lectures have been of uneven merit I have been constantly amazed at the variety of themes and the ability displayed in the grasp of his subjects, embracing history, philosophy, economics, education, ethics, psychology, and various other themes.

Mr. Colville is the author of a number of works, many of which are very able, and all are replete with highly suggestive thought. I have recently read his latest book, "The Throne of Eden," a volume bearing on its title-page the statement that it is "a psychological romance;" but according to the author's preface the book is a veritable narrative of actual facts, save that fictitious names have been used and the scenes and facts have been threaded together in story form. It is written in a lucid manner. The book will hold the interest of the reader from cover to cover, especially if he is interested in psychological, metaphysical, and occult subjects; while the descriptions of Australia and New Zealand are as instructive as they are entertaining, and the picturesque account of the ocean voyage from Australia via Ceylon and the Suez Canal is told in a most delightful manner. These portions of the volume cannot fail to interest all readers unfamiliar with the far-away regions described. The pages also given to the literary outlook in Australia, with characterizations of leading men and women of letters in the antipodes, are as valuable as entertaining.

The author, however, never writes without a serious purpose. He is essentially a teacher, and is also one of the most gifted psychics before the public; and the greater portion of the work is devoted to two subjects—the thoughtful theory of health as elucidated by the eminent physician and author, Dr. George Dutton, B.A., M.D., and the descriptions of an oath-bound society of occultists who are largely given to ceremonialism, but who make a pure and unselfish life conditional to membership and who perform wonderful cures as well as exhibit remarkable psychic phenomena on certain occasions.

Mr. Colville possesses the power of viewing a subject broadly and with a charming catholicity of spirit very rare and refreshing at the present time, and he puts both sides of a contention before the reader in

an eminently impartial manner. This is well illustrated in the opinions advanced pro and con concerning the secret society by Madame de Pompadour and Mrs. Parrot.

The author possesses a host of friends in every English-speaking land who will, I think, regard this volume as one of his best works.—B. O. Flower in the Arena.

About Some Books.

The Ideal—Its Realization. By Lucy C. McGee, Ph. M., M. S. Handy size; cloth, 75 cents. The Ideal—how one struggles, endures, waits, in every possible way, strives for the ideal, one ideal reached another has been evolved by the process through the employment of which the first was compassed, for what were the life of man had he not some ideal, some product of the imagination, fairer, dearer, richer than the commonplace possessions of today? In bygone ages when as we view them through the lens of faulty record men's lives were awful in their ferocity, when the worst that befell in their degradation, when the objects of their fearful worship were very demons of malignity, when the chief's voice was the law, even to the extent of capital punishment, when the manifestation of love was on the brute level, when a bride was won by muscular potency, and children were reared and taught as the young of animals are reared and taught, then as always, before and since, there were delicious moments in human lives when beyond the hut of the serf and the castle of the baron, there rose the smiling village, the thrifty farm and visions of a life of peace where the slave enjoyed in freedom the fruits of his toil, where the baron now become a producer, feared no longer the leavings of the overlord, where power other than brute force wrought for man, and where the scales of Justice found true balance. Still there are some few visionaries that dream of this Utopia; some lose heart in waiting, but the brave bear on and all are buoyed by the arms of hope.

These visions, these hopes, though unrealized in full, made and still make this sordid life endurable, not that our condition be positively good, but to be ever better is the supreme happiness of man, and the sustaining force of the ideal is an incalculable factor in human lives.

In the book in hand, ideals are defined as: "The ideal is not that which is created under the law; it is the law supreme," and "The ideal is the all of what was, is and is to come in the sphere of involution."

Yet after our author has called ideals to be the all in all of involution, she can find no place for ideals where the social, political or economic life of man is cast. Study the following as evidence of what I state:

"Men are dominated by many things; but how can an ideal assume so ignoble a relation to man? What is the spiritual relation between material prosperity and the Ideal?" Also, "Realization is not in doing, but in being; not in activity, but in rest." Even the better part of man's material manifestation is scored in the following: "But is not the love of and of humanity, per se, attachment to the perishable, the transient? Is not the love of form idolatrous? Can such attachment bring peace, either in the spiritual or material worlds?"

Now, a mother's love, for instance, is taken as a type of pure affection; my mother still makes her home on earth, and it certainly brings peace to me to know the ever trusting, forgiving, cheering love of that mother. Perhaps it comes of the grossness of my physical texture, but in my case this love of humanity does bring peace in the material world. We are told "love on the earth plane is a misnomer," a statement which no argument is made to prove, only a bare statement proving nothing, and such statements being contrary to the accepted idea require some support to make them valid.

Assurance seems to be the principal support of many statements made in the book, and for me at least I fear the realization of the ideal is no nearer since than before the perusal of the work. That others differently constituted might be aided by its reading, I do not doubt.

But I am free to confess, frankly, that some of the statements made aroused my spirit to a degree of antagonism, especially after the lengthy study I had given to that impassioned work of Prof. James, not a very acute degree of antagonism, but sufficiently awakened to consider carefully the utterances of the author, and not to accept blindly a stone for bread nor a serpent for a fish. She said, "It is all wisely ordained, Divinity does not want men to lose themselves in the non-essential,—Divinity does not hold men to the plane of fact," etc. And I thought of what President Lincoln said to the clergymen when they told him what God would have him do. "Well," said Mr. Lincoln, "I will not doubt your words, but it seems to me that if I wanted a man to do a thing, I'd go to him, and I believe God would do the same."

Some of the language of the book is beautiful; some of the imaginings are artistic; Browning, Tennyson, Shelley and others are quoted, and the book is very readable, but I take it three qualities a book of this class should possess are those demanded by Cicero in the proper oration, such ones as will conciliate, inform, move. The work lacks for me the second quality, and because of it the third.

The Purity and Destiny of Modern Spiritualism. Thomas Barrett Hall. Handy size, 32 pages, 75 cents. In the second edition of this work at a popular price, the publishers offer one of the cleanest and most attractive of books, in more ways than one.

The book is made up of nine articles, the first three published in 1863, the second three, twenty years later, in 1883, and the last three, now offered to the public for the first time. Together they make a fair presentation of the whole matter up to its latest developments, through a progressive treatment, which cannot fail to interest the general reader, as well as those already more or less acquainted with the subject.

In a reprint, of course, no such a review, either for length or analysis is allowable, would be given to a new book, so to what has already been said I will add but this: The book as a whole is attractive; the type is of a good, readable quality, and the manner of placing the two portraits is unique and pleasing.

That was what I had to add, but there is quite a good deal I wish to take from the book in way of quotation. The author is a scholar, an observer, and a fearless writer for what he deems essential.

Among the other movements with which he hopes to see Spiritualism identify itself is that of social reform. "As the most momentous of all questions pressing today, and indeed through all time, upon the need of mankind; we mean the near relations between man and woman. Due consideration or rather study of this grave question is still held strangely in the background, while the nations go rushing on in their pursuit of wealth and external gratifications," with spillings of their mad gains they are building hospitals, asylums and jails for the sick, the insane and the criminal, to meet the consequences of ignorance and too willful neglect of the basic prevention of all sickness and crime to be assured through a better understanding and ordering of the marriage relation and the holy duties of parentage. "Hedged about by attractions of sense, which lead to healthful interchange, when wisely exercised, but to degradation and ruin when indulged in for selfish gratification, the mar-

Some Deeds Associated With Local Societies.

(Continued from page 1).

when at the conclusion of the invocation, the demonstration of hand-clapping and the stamping of feet was such as would lift a "stump orator," half over the line with whiskey, to a higher key of eloquence and so increase the band measurement of the head as to necessitate the purchase of a new hat. I have seen some of the speakers try, by every art known to them, to call out this outburst of discourtesy to the occasion which called the people together.

My readers may fall to take this view of the matter, but I assure you again that if you want to deal a death-blow to your organized efforts, tolerate and even encourage these demonstrations, and if you would gain the attention and respect of the general public, educate your own people to desist from all applause of the character above alluded to. I may say that this method has been fully tried and proven a grand success.

I think that I hear someone say, "These things are trivial and unimportant." To assume that these outer features are non-essential is wherein a mistake has been made all along the history of modern Spiritualism's organic efforts.

Just as much care is exercised, by those who can afford to own precious stones, in the selection of the "settings" as in the selection of the stone or jewel. We are free to admit that the intrinsic value of the gem is neither increased nor diminished even if the "setting" is ever so inappropriate or if it has none at all. But, we feel that we can justify the claim that the real beauty of the gem may be hidden: that its brilliancy and power of attractiveness may be partially or wholly concealed by an improper "setting."

Spiritualism is a religion and (if you will) a science, but its religion cannot be presented, nor its scientific features made known, if no one's attention is attracted to it. The religious, scientific and phenomenal features of Spiritualism constitute the diamond, the gem, but the manner in which the various phases of Spiritualism gain an expression, constitute the "setting." Is the "setting" well designed to bring out and reveal the attractive powers of this great truth? The people's attention must be arrested; an opportunity must be gained for presenting the claims of Spiritualism.

The truth of Spiritualism is not dependent for its FINAL triumph in the heart and head of mankind, upon any "setting" which man may give to it or withhold from it, but its power to interest at present is dependent upon its power to attract.

If a star, in yonder firmament, were brought near enough to the earth, it would lose its scintillating, diamond-like effect upon us. Walt Whitman and Thoreau were diamonds of the first magnitude of intellectual and spiritual brilliancy, but until they were borne far away, their brilliancy failed of revealing itself to the multitude. The further time removes them to the far-off realm of man's power of vision, the more they flash forth bright and attractive light. They were beautiful and precious gems of moral and spiritual worth while here, but for attractive purposes, they needed a different "setting." They have come to a more appropriate "setting" now and the world has learned to love, for it has been attracted.

I would not be understood as pleading for exclusiveness or for exaggerated esthetics but rather for a light within our places of meeting, which shall be sufficiently bright, to advise the people where we are to be found and at the same time reveal to all who find us that our religion is one of true worth.

Many thoughts crowd in upon us as suggestions of methods which might prove helpful to local organizations. We must leave all, however, except the most common features of the subject for fear of trespassing upon space in this Journal, as well as upon the good nature of its many readers. Nevertheless, I must add to the above commonplace remarks that it is our opinion that any increase to the number of local spiritual societies as well as any added strength to those already instituted will depend in no little degree upon each society declaring its uncompromising allegiance to Theistic principles as well as permitting of no railing against this position by any speaker who may be engaged upon its platform. There is room for all speakers who are not theists as well as for those who are, but non-theistic Spiritualism is a misnomer and the sooner this fact gains recognition the better for organic efforts along the line of Spiritualism.

It should also be insisted, by every society, that its speakers and mediums who are in the habit of railing against the churches of other denominations and their beliefs, should cease at once and forever to do so, and thereby demonstrate to the people at least two things, viz: that we know enough to let other people's business alone, and also that we have business enough of our own to keep us busy.

Announcements.

Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., pres. March 8, Mrs. May S. Pepper will be the speaker. Circles, song service and concert by Eiters' full orchestra between the afternoon and evening services. Tea can be procured in the hall, if any one wishes to bring lunch.

Dr. Juliet H. Sevanne would like to fill a few camp dates in Essex during the coming season. Is also open for lecture engagements or to officiate at funerals. Address her at 578 E. 60th St., Chicago, Ill.

Geo. A. Fuller, M. D., of Onset, Mass., will lecture at Brockton March 1; at Fall River, March 8; New Bedford, March 15; Lynn, March 22; and Haverhill, March 29.

Frank T. Ripley, speaker and test medium, has just closed a two months' engagement at the spiritual temple, Evansville, Ind., and is now at Newport, Ky., for March and April. He has open dates in May and June. Address 404 East 4th St., Newport, Ky.

The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 514 Tremont St., Sundays at 11 o'clock. A cordial welcome to all. Mrs. M. J. Butler, president, Mrs. M. F. Stillings, secretary.

The Ladies' Spiritualistic Industrial Society, Mrs. Ida P. Whitlock, president, held regular weekly meeting; supper at 6.30 p. m. and the evening devoted to dancing; it was a calico dress and necktie party and declared by all present a most enjoyable affair.

Thursday, March 5, Mrs. Kate Ham of Haverhill, whose work is highly satisfactory. Come and satisfy yourselves. March 12 there will be given a first class entertainment. Everybody welcome. C. M. M., sec.

Dr. Geo. W. Carey completed an engagement in Columbus, Ohio, Feb. 25. He desires lecture engagements in and about Boston during March, April or May. Societies desiring his services address him 65 So. 4th St., Columbus, Ohio.

Edgar W. Emerson has the following engagements: Lawrence, Mass., March 1; Winchester, N. H., March 8, 15; Stoneham, Mass., March 20; Cambridge, Mass., March 27; Salem, Mass., March 29. Would like engagements in New England for March 22, April 12 and 26, May 10 and 17. Address 138 Bridge St., Manchester, N. H.

Cambridge Industrial Society of Spiritualists, Mrs. O. M. Hartwell, president, will hold meeting Friday, March 13, at Cambridge Lower Hall, 631 Mass. Ave. Circle, 3 p. m.; business meeting, 5 p. m.; supper, 6.30, 15 cents; evening services, 7.30; Mrs. Ida P. A. Whitlock will lecture and give spirit messages. Mrs. M. Merritt, cor. sec., 25 Brookline St.

Mrs. Annie L. Jones of Lowell, test medium will serve the First Spiritualist Society, Fitchburg, Mass., Sunday, March 9.

Cambridgeport, Essex Hall, 40 Prospect St., Mrs. Akerman Johnson and husband hold Bible spiritual meetings Sunday-afternoon at 3 p. m. a test circle; evening meeting at 7.30; reliable mediums take part.

The Work in Newburyport.

With only one real stormy Sunday, our audiences for February were larger than in January. On the evening of February 1, Mrs. Butler of Lynn had the largest audience of the season. This fact shows the regard of "our friends the enemy" for the work she does for them. February 5 was most disagreeable with its snow, turning to rain before time for evening meeting. Mrs. S. C. Cunningham did not find her usual large audience, but I think all present would agree with me that "it was good to be there." She departed from her custom with us, and gave short lectures first, that in afternoon being very good advice to everyone. Concisely put it was, "Do your duty in the little everyday things of life."

February 15 brought us Mrs. Alex. Caird of Lynn, who found good audiences awaiting her. She does her work in such an unusual way that it is not easy to compare it with that done by our other speakers. Her messages being given directly to the right one, don't often fall of being understood.

February 22 being a fine winter day, we had large, attentive audiences to listen to Mrs. A. J. Pettengill of Malden. In the afternoon she gave many new ideas in regard to "Thought," followed by tests. In the evening her "Practical Christianity" was listened to by the largest audience she ever had here. The lecture was prefaced by the poem "Immortality" by Ella Wheeler Wilcox, followed by reading of articles laid on the desk.

One of our local mediums has had faces come on her handkerchief in a similar way to those sometimes received by Mrs. S. C. Cunningham. At first there was one, and the handkerchief was put carefully away in the dark. The next morning she was surprised to look again, and there were three faces there! These lasted three days. The same lady has been promised music on her guitar by the veteran worker, Mrs. Cushman, "the musical medium," whom the older Spiritualists will remember at Lake Pleasant. The writer was once privileged to hold the guitar in her lap during the circle. The medium suggested a mental asking for some tune, and a perfect accompaniment was played, as the tune was carried along in her mind. This promise was given through Mrs. Butler at the benefit circle she held in our hall the 11th.

Our speakers for March will be Mrs. Butler, Dr. Wm. Hale, Mrs. Edw. Webster, Mrs. M. A. Bonney and Mrs. Katie Ham of Haverhill. S. A. Lowell, sec.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with a stamp, naming this paper, W. A. NOYES, 547 Powers' Block, Rochester, N. Y.

May Pepper in Brooklyn, N. Y.

In musical as well as literary circles, coming stars are the all absorbing topic of interest: they are commented upon and talked about long before the time of their arrival, and when they do appear, public interest is at fever heat, and almost everybody will be anxious to see, hear and listen to them. If such conditions prevail in the spheres of educational lines, why should not we as Spiritualists be allowed the same privilege with our speakers and mediums of the spiritual platform?

Taking this view of the matter, we do not hesitate to welcome a spiritual "star" in and among our field of workers.

Anxious to exchange the duties of the sick room for the pleasures of a spiritual meeting, we were privileged to attend some of May Pepper's meetings during her stay in our city, and although every Sunday proved to be a cold and stormy one, we found the hall crowded to the doors with an anxious, enquiring public, eagerly awaiting the beginning of the exercises. Judge A. H. Dailey acted as chairman in his usual affable yet dignified manner.

We enjoyed the addresses preceding the seance very much indeed. They were inspirational: the subject was given by some one before the meeting began, or a thought transferred to her by some in conversation, or a word or two of something written on the outside of a letter placed upon the platform. The controls during the address were entirely different from those during the seance.

As to reading the sealed letters which are placed upon the table on the platform, this type of mediumship displayed by Mrs. Pepper must convince the most thick skinned skeptic. She cannot open the letters to read them because, in some cases, two or three envelopes unfolded the questions to be answered. If this was meant for a catch, she certainly got through it wonderfully, reading first the letter number one then number two and last of all, the outside envelope with which there came the spirit of an old lady, giving full and minute description of all the contents.

The manner in which she gives full names, locations of private and business places, even in far away countries, repeating the innermost thoughts of some, to whom the guides take her, and all with a determination, with a feeling of surety, must cause the skeptics and doubting ones to think.

Ten years ago May Pepper was considered a very good platform test medium; five years ago she was considered remarkable, but today she undoubtedly stands the peer of all demonstrators of spiritual phenomena, giving messages to hundreds and hundreds of hungry souls in a most remarkable, indisputable manner.

The work May Pepper is doing today may not be experienced again for a long time to come, and we think it no more than right that membership of such a phenomenal character should be known and heard of in every city and state of the Union.

Elizabeth F. Kurth
Feb. 15, 1903.

A man is worth to himself just what he is capable of enjoying. This means the utmost enlargement of his capacity. He is worth to the world just what he is capable of imparting, and this means the utmost development of every power. These two, capacity and power, form the truest standard, the most accurate measure of every man.—Canfield.



Fibroid Tumors Cured

Note the result of Mrs. Pinkham's advice and medicine.

"Some time ago I wrote to you describing my symptoms and asked your advice. You replied, and I followed all your directions carefully, and today I am a well woman."

The use of Lydia E. Pinkham's Vegetable Compound entirely expelled the tumor and strengthened my whole system. I can walk miles now.

"Lydia E. Pinkham's Vegetable Compound is worth five dollars a drop. I advise all women who are afflicted with tumors or female trouble of any kind to give it a faithful trial."—(Signed) Mrs. E. F. HAYES, 252 Dudley St., (Roxbury) Boston Mass.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Mountains of gold could not purchase such testimony—or take the place of the health and happiness which Lydia E. Pinkham's Vegetable Compound brought to Mrs. Hayes.

Such testimony should be accepted by all women as convincing evidence that Lydia E. Pinkham's Vegetable Compound stands without a peer as a remedy for all the distressing ills of women; all ovarian troubles; tumors; inflammations; ulceration; falling and displacement of the womb; backache; irregular, suppressed or painful menstruation. Surely the volume and character of the testimonial letters we are daily printing in the newspapers can leave no room for doubt in the minds of fair people.

Washington Notes.

Editors Banner of Light:

Perhaps a fraternal line from this place, even if it proves to be nothing more, may find acceptance by the Banner and welcome by its readers.

Among the latest and most notable sensations here, where sensations are common as lilies in spring, are the series of weekly lectures now being delivered on Thursday evenings in the Banquet Hall of the Cochran Hotel, by one of its lady guests, Miss F. Henrietta Muller (B. A. of Cambridge University, England, and late member of the London School Board). She is a lady of ample means and social quality, hence her lectures though free are somewhat exclusive, admittance being by card. Her associations, education, experience, etc., are all out of the ordinary. For fifteen years she has been a close student of Occultism in India and England, having spent a dozen or more years in the East. She is a good clairvoyant, and familiar with the life that prevails on the two great plains of human existence—the physical and the spiritual. She claims to be the earthly representative of the Holy Mother, and relates psychical experiences which she has often had with the Nazarene and his Mother.

A voluminous writer, she has fifty or more volumes in M. S. ready for the press, some of which are about to be issued. Her prominent teachings are with reference to Sex, from an entirely original point of view.

Any reportorial epitome of these views for the public, are withheld for the present at her express request. Her general subject, as announced, is "Misinterpretations of Christianity, or Woman Sphere." From her advertised list she advocates the upbuilding of a new race. The future will probably hear much of her.

Last Sunday she supplied the pulpit here for Rev. Alex. Kent, of the People's church. Jennie Leys-Edson has been filling the desk for the First Spiritualist Association of this city for two or three months. Her manner before the public is as pleasing and gracious as of old. Her attitude, poise and gestures are all one could ask for, while her teachings, moralizing, philosophizing and spiritual revelations are not unlike those that formerly distinguished her public utterances. There is but one item which detracts from the full enjoyment of her listeners—her voice. In private and social life, her voice is as natural and sweet as ever, and very delightful to hear; but under spiritual influence it is too high. Its vibratory tones are lost on her hearers. It lacks resonance and carrying power. Her clairvoyant descriptions of personal spirit presences, at the close of each service, are simple and straightforward, pictorial and practical, symbolic and instructive, uplifting and true. These are invariably interesting and beautiful, her own sweet spirit being resonant over all.

The second society here, the Educational and Religious Society of Spiritualists, also keep up their meetings, as usual, generally under the ministrations of Mrs. E. E. Compton; with good success.

Dr. Fred L. H. Willis, of New York, so well and favorably known to all Banner readers, is visiting the city for several weeks for the benefit of his health. His interest in the Cause with which he has so long been identified and which he has served so faithfully and creditably—it is quite needless to say—is as deep, acute and dominant as ever.

A grand and honorable exponent of the spiritual philosophy, may his later years number yet a score, and all be crowned with health and strength.

St. Albans.
Washington, D. C., Feb. 16, 1903.

New Photographs of Mrs. Soule.

So many requests have been made for photographs of our circle medium, Mrs. Minnie M. Soule, as she appears in her Sunday work as pastor of the Gospel of Spirit Return Society, 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 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.

Children's Book.

SAYING GRACE.

MRS. MARY L. WYATT.

Little Fay had accepted an invitation, To dine with her little friend May, And when dinner was done, And they went out to run, Fay asked in an innocent way, "What was it your papa was saying this noon When you folded your hands, just so, And sat up so straight, And bowed to your plate? I couldn't quite hear him, you know."

Said May, "He was just saying 'Thank you' to God, For giving us food every day." "Oh," said Fay with surprise, And with wide-open eyes, "My papa for ours has to pay!"

The Children's Post Office.

Dear Mrs. Soule:—

I thank you and Mrs. Barrett for the presents you sent me. I take care of the barn this winter for my uncle. He has two cows, two calves and one colt and eight sheep.

We are all well now. I felt very sorry for Mrs. Barrett. My best love to all. Good bye.

Elhanan D. Coy.
Monson, Me., Jan. 12, 1903.

Dear Mrs. Soule:—

I thank you very much for the gifts you and Mrs. Barrett sent me. I shall always remember how good you are to us.

I liked Sunbeam's Christmas letter. We had a nice time Christmas down to Grammie's. She gave all her grandsons yarn for a pair of stockings. She spun it herself and it is very nice and pretty.

My love to you.

Charlie M. Coy.
Monson, Me., Jan. 15, 1903.

Dear Minnie M. Soule:—

We thank you and Mrs. Barrett for the box sent us for Christmas.

I think it is very sad that Xilla Barrett had to pass away to spirit life. Such a beautiful little life! The little life which could brighten the hearts of many.

Little sister Leona always likes to have the spirit guides come and talk with her. She will sit just as still and put out her little hand to be taken hold of.

Every Sunday we look at yours and little Marie's picture down to grandma's in "The Bower of Beauty" and we feel happier.

Our Lyceum is very interesting now since we have the new Lyceum paper.

I think life studies of our workers are so nice.

I am so sorry Mrs. Barrett is so feeble. My love to everybody and very much to you.

Lovingly,
Ethel Ruby Coy.
Monson, Me., Jan. 15, 1903.

My dear little friends:—

I have a group of letters from the little folks in Monson, Maine, and they are so dear and expressive of the life and thought of children growing in spiritual gardens that I give them to you to share with me. On the back of Gaylon's is written by Mrs. Jenne, "Little Gaylon did this himself, spending much time on it."

Dear Little Gaylon:—It gives me so much pleasure to know this and I prize it so highly because you said so much in the few words which you printed. Everybody is better for being loved and I know that your love for me will make me a stronger and better woman.

You did not know, did you, Harold, that I was watching the Old Year out and the New Year in at the same time you were doing so with your little cousins? Well, I was. I often think it almost too bad that the New Year has to always come in the dark, at night, when everything is so still; but I remember after a while that the dark and the stillness are helpful to everything and everybody. We keep on growing just the same through the darkness of the night and so each New Year grows into hours, and when the sunshine says "good morning" after the night of its birth a thousand little voices seem to say "I wish you a Happy New Year, dear old Sun." Once I was in New Jersey when the New Year was born and it seemed to me I never heard so much noise in my life. Whistles and horns were shrieking and bells were ringing. It seemed like the Fourth of July and I was not quite sure whether the tumult was a "good-bye" to the old year or a greeting to the new one.

To be sure we are not a bit different at twelve o'clock on the first morning of 1903 than we were at five minutes of twelve the last night of 1902, but we feel as if we had made a change in ourselves just as we have made a change in the dates on our letters. Years are something like guideposts on one's journey of life. If you have been a long distance from home and you are returning, and are so tired and wish you did know just how much farther you must go, it is quite a comfort to look up and read on the guide-post "Monson 6 miles." All through life the years are telling you something about how far you have come. You may feel very tired and as if you had been living and working fifty years instead of fifteen but there is the guide-post of the years which tells you exactly. You see if we did not have the years measured off for us we would sometimes make mistakes. Some girls would be sure they were fifteen when they were but fourteen and some boys would think they had been to school six years when they had been but two, and everything would be upside down in the world where so many people have to divide their lives into parts of so many hours or months or years each. A school teacher might be engaged to teach six hours a day and if the little people were bad and unruly she would be so tired at the end of four that she would think her work ought to be done, and I am sure the committee wouldn't pay her for six hours' work when she had worked only four and there would be a pretty disagreement.

I was so pleased to have you tell me about your Grandma's gift to her grandsons, Charlie. What a gift it was! It was like giving you a part of herself. Any gift is so much dearer if some thought has been given to it, and just think of the loving thoughts your dear Grammie must have had when she was spinning that yarn. I think people are ever so much happier when they eat and wear things that are made with a loving and kind spirit. I wouldn't want to cook a dinner for my friends and feel cross all the time I was doing it, for I am quite sure that I would spoil what I cooked, and if I did manage to get it on the table so it could be eaten, I should be afraid they would be cross after they had eaten it. Everything we do takes in the feeling that is ours while we are doing it, and knowing this it isn't much use to do things for people unless we can do it with a sweet and kind thought.

Well, Elhanan, you must be quite a little man to take care of so much stock. Can you milk the cows I wonder? I think that

must be too hard a task for you as yet. I think it is the common thing in the world to have the barn all taken care of and know that the creatures are fed and warm, and then sit around a snapping wood fire and hear the wind blow and know that the snow is piling up big white drifts everywhere. But if the cows were unfed, or the sheep and colts and calves uncared for, you would have shivers every time you hear the wind, no matter how hot the fire might be. They are all a part of God's great Kingdom and we can never be quite happy until we have done everything possible to make comfort for every creature in our keeping.

Mrs. Barrett is some better, Ethel, and I am sure that from your Bower of Beauty Lyceum has come a strength in her hour of need. When I last saw Mr. Barrett, he told me that he had seen you, I mean all you little people in Monson, and he gave me such descriptions of you all that I feel as if I knew just how you look. How I would like to walk in some Sunday afternoon and have a talk with you!

The Little Lyceum paper is so nice for you and I hope it will grow and be a strong helper in all the Lyceums.

Did you draw the picture at the top of your letter, Ethel? It is so pretty I wish I could show it to all the Banner readers.

Now I have written so long a letter that I must not write another word or there won't be room in our dear old Banner for anything else. My dear, dear love I send you all.

Yours faithfully,
Minnie M. Soule.
Thursday, February 26, 1903.

Belief in Spirits is no Proof of Insanity.

Supreme Court Sustains Claim of Spiritualists' Society to Alexander McIlroy's Estate.

The Supreme Court in an opinion by Justice Potter has sustained the appeal of the First Association of Spiritualists of Philadelphia from the judgment of Common Pleas Court No. 5, in a case arising under the will of Alexander McIlroy, deceased. Alexander McIlroy in his will provided a home for his daughter as long as she lives and an annual income payable monthly, and further directed that she be supplied with eight tons of coal to be procured for her by his executors in the month of August annually. He also provided that his burial lot be kept and used for the interment of himself, his daughter and her children. He also provided a home and annual income for life for his housekeeper. He then gave the balance of his entire estate to the First Association of Spiritualists of Philadelphia to be applied to the purchase of a lot and the erection of a building thereon to be known as McIlroy Hall, and upon the failure of the Association to act in this direction within three years after receiving the whole of his residuary estate, then the proceeds to be applied to the establishment of a home for white Protestant orphan children, to be called the McIlroy Institute. The First Association of Spiritualists was incorporated by the Common Pleas Court in this city. The will was executed on July 20, 1887, but McIlroy did not die until May 27, 1887, and in the meantime he added five codicils ratifying the will and two of the codicils. After the will and codicils had been admitted to probate Mary Buchanan, the only daughter of the deceased, procured from the Orphans' Court an issue to be tried in the Common Pleas Court upon the questions of her father's sanity and the exertion of undue influences upon him by certain persons called Spiritualists. Upon the latter point no evidence was offered tending to show undue influence upon the part of any living persons, and inquiry was narrowed down to the question of general incapacity.

At the trial, Common Pleas Court No. 5 refused to give binding instructions to the jury to find a verdict sustaining the will, and a verdict was rendered against it. From this an appeal was taken. Justice Potter says, among other things, that "the deceased was, unquestionably a believer in Spiritualism, but there is abundance of authority for the proposition that mere belief in Spiritualism, ghosts, dreams, etc., is not proof of insanity. There are many cases holding that without proof that such a belief resulted in some insane delusion, which prompted the act sought to be set aside, the act is valid, however extreme or unreasonable the faith of Spiritualism or other like beliefs."

We think that under all the evidence in the case the defendants were entitled to binding instructions in their favor. Judgment is reversed and the issue is directed to be set aside."—Evening (Philadelphia) Telegraph.

There is a spiritual law running parallel to every physical law. No man can discover a physical law without suggesting a corresponding spiritual law. In this way all thinkers stand shoulder to shoulder, lifting the world out of the old into the new.

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