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THE DIVINE PRESENCE.

"I will never leave thee, nor forsake thee."—Heb. xiii. 5.

Through tranquil starry nights
Of soul-delights;
Through flower-decked abiding ways
Of Spring's new days;
Through cloudless noons of gold,
Thy hands I hold
To guide thy feet, dear one; I watch o'er thee!
Though anguish fills the years
With raining tears;
Though life seems rent in twain
With torturing pain;
Though all seems lost in gloom,
My face shall loom!
With sheltering arms outspread, I watch o'er thee!
Round thee I softly twine
My peace divine.
Have faith; and thou shalt feel
My Spirit steal
To make thee brave and strong
To conquer wrong.
Through life and death, I watch—I watch o'er thee!
Sydney, 1903. —Devotion.

A New Dispensation is Near.

BRINGING INTO THE WORLD A NEW HEAVEN,
A NEW EARTH, AND A NEW GOD.

Andrew Jackson Davis.

Standing with emotions of awe and reverence upon the mountain summit of mankind's progression from the earliest beginning, I proceed to interrogate the eternal Past concerning the Infinite Present and the Eternal Future.

Waiting in profoundest silence and tranquillity and with confident expectation of receiving a truthful response, I occupy my thoughts with correlated meditations. These subliminal thoughts I will not now express. It is sufficient to record that my meditations refer totally to the wonderful import of what my interrogations may unfold to my expectant understanding.

Why this prolonged silence? The Past of our sad humanity's history does not reply. Is the Past deaf and dumb? Let me take time to meditate, to further interrogate, to search the resources of antiquity, to explore the myriad secrets of long-departed generations. I descend and traverse the recesses of the valleys of human history. Among the innumerable tombs and beside the white monuments of the Past I voice my interrogations. I seem to feel the sad solitude of annihilation. While I behold, amid this oppressive stillness, the countless experiences and accomplishments of mankind, yet no answer comes to my appealing interrogation. Filled with perplexing thoughts I retrace my steps—once more, with meditations lifted toward the highest spheres of human existence—and now, as before, I am standing upon the vast mountain summit of the eternal Past.

Listen! A voice seems coming with lightning speed, like the flight of some celestial messenger bird, undulating as it comes over innumerable oceans.

"Let the dead Past bury its dead!" It breathes musically into my listening ear, and adds, "Look thou upward and onward."

I bow my head in profoundest, grateful reverence, and proceed to interrogate the Present and the Future. The thought is dwelling and swelling in my inmost spirit depths. "O, generations of all past eons, not buried beneath the tombs and monuments in the graveyards of the hills and valleys, but who NOW, TODAY, THIS VERY MOMENT, dwell and live most significant lives in the Summerland, to ye, O higher and wiser intelligences, I appeal for superior knowledge concerning the Present (including all of the Past) and, equally, I would interrogate concerning the Future on earth for the encouragement and enlightenment of mankind."

The consciousness of this influx is sublime. And I now proceed to embody and explain—in the following generalizations—the sum of the heavenly importations:

We are soon to pass into the embracing epoch of a New Dispensation. This coming era will bring to all humanity the only true and holy Savior—the guiding hand leading all mankind out of the darkness of ignorance and out of the wretchedness of accumulated evils—bringing to light, and organizing into practical, every day existence, the immutable principles of righteousness, and, therefore, of universal peace.

Dispensations come from two co-operating and coequal fountains of causation—first, from the incessant, energetic momentum of the inherent principles of Association, Progression and Development; and secondly, from the powerful influx of thoughts and ideas emanating from the celestial congress of wise and philanthropic men and women in higher spheres.

The first is called "Evolution," the second is called "Inspiration."

Therefore be it henceforth understood, and be it hereafter accepted as a religion, and be it by every person devoutly harmonized with—that, ascending from the abyssal depths of Mother Nature, and that simultaneously descending from the Great Positive Mind, down

through the countless inhabitants of the heavens, comes the approaching New Dispensation.

What now do I mean by this promised and predicted Savior—coming very near to our Present existence? It means a new era in the thoughts and practices of humanity.

This assertion may be intelligently grasped and accepted by a presentation of what has occurred in human, religious (or spiritual) history, unfolded and made openly manifest by the operation of "evolution," which has resulted from principles already defined.

Different writers give different classifications to the mighty crises, the conspicuous epochs, in the wonderful march of the vast humanity. Thus, in religious history, reference is made to the Adamic age, to the Noahic age, to the Hebrew age, to the Christian age; and other writers give still other designations and define quite distinct sub-divisions; but it is my imperative influx to express the religious (or spiritual) crises in the Past in the language and form as follows:

II. THE AGE OF FORCE.

This was the primeval age, including all that is known as savagism, barbarism, the reign of selfishness in the personal life; the enthronement of the conquering warrior as King or Emperor "by Divine Right;" the period when the passions ruled supreme; "an eye for an eye, a tooth for a tooth," life for life, death for death, and the religious (or spiritual) embodiment and personification of this age was the extraordinary chieftain called "Moses."

III. THE AGE OF LOVE.

This was the legitimate successor of the age just defined. The revelations and declarations of man's inmost (subliminal) nature came beautifully into human speech! Selfishness, and all the horrible evils and manifold wretchedness evolved thereby, was met face to face by the heavenly admonition—"Hark ye! No more an eye for an eye, but LOVE YE ONE ANOTHER!" All this sounded weak in the ears of the abounding selfishness. It seemed to the prevailing intellectual authorities, to the warrior kings, and to the majestic emperors of selfishness, like a sweet song, or like the impractical sentiment of an affectionate, simple child. And the beautiful embodiment and appropriate personification of the age is called "Jesus."

III. THE INCOMING AGE IS WISDOM

This is the natural and inevitable successor of the dual dispensations that arrived and prevailed among men. But this New Era is not to be identified by the name of any individual. Wisdom takes on the diversified forms and phases of all known scientific, philosophical, theological thought, and every degree of intellectual and religious development. Wisdom, therefore, requires no embodiment and no personification.

Behold! Each crisis in religious (or spiritual) development has been heralded, foreshadowed, predicted, accompanied, and demonstrated, or authoritatively "confirmed" by what mankind (not yet wise) have accepted and proclaimed as God-sent "miracles"—meaning occurrences which could not take place by the laws of Nature.

What miraculous events were they which characterized the age of Moses? They are plainly recorded in history. I. The divine leading which guided the mighty King's daughter to find the babe hidden among the weeds near the sea. II. The development of this founding into a great deliverer of the chosen people in Egyptian bondage. III. The wonderful escape of a vast multitude on dry land, with walls of water on either side, and which, when brought suddenly together, overwhelmed the pursuing hosts of Pharaoh. IV. The discovery or revelation of an omnipotent Power above all other gods, the lord of all lords, and the king of all kings, called "Jehovah."

Now you ask: What miracles illustrated the Age of Jesus? I. The babe was located in a manger near cows and other domestic animals. The musical voices of angels were heard by shepherds; not by the wealthy and proud, and not by the learned and popular dignitaries of the surrounding country. II. The confounding of the learned doctors in the temple by the youthful Jesus. III. The healing of many sick men and women by the live lightnings of "faith." IV. Profoundly impressing a multitude with the divine supremacy of unselfish Love. V. The bringing to earth an idea of immortality by ascending, transfigured, into the upper heavens in the presence of a host of spectators whose spiritual perceptions were temporarily opened.

The Age of Wisdom has been, during the past fifty years, abundantly foreshadowed. I. The finding of the babe in an obscure western New York town. II. The unexampled expansion and the persistent multiplication of the initial voice into a universal song of joyful deliverance from the darkness of death and from the evils of ages upon ages of theological errors and superstitions. III. The frequent healing of the long suffering with disease and mental anguish,

without the aid of drugs, surgeons, and other external methods. III. The revelation of a new material and spiritual universe. IV. And the conception of a new "Divinity that shapes our ends." While Moses found "Jehovah" and Jesus the "Father," the Wisdom age unfolds the impersonal sensorium of an immeasurable universe, the pivotal central sun of oceans upon oceans of lesser suns, including all attributes found in Jehovah and in the Father—Use, Justice, Power, Beauty, Aspiration, and absolute Harmony—flowing in and flowing out, filling all, advancing all, perfecting all, from the lowest to the highest, in one unbroken chain of unchangeable causation, and the name is

"THE GREAT POSITIVE MIND."

The miracles that precede and accompany the Wisdom dispensation, are, The universal inspiration to push discoveries in all directions. Behold the (almost) supernatural uses made of that emanation of the Central Sun known as "Electricity." Behold how human beings harness up this invisible energy; how they make it perform mechanical labors; how they play with this omnipresent breath of the Infinite One! Behold the universal agitation in religious (spiritual) directions, developing characters who (honestly, no doubt) believe and proclaim themselves as embodiments of the "Holy Ghost," or as the third appearance of "Elijah," or as a reincarnation of Ormuzd, Allah, or some personage less conspicuous in history. Behold the universal resurrection of Labor (the attribute of Use in Wisdom) and observe how all such uprisings take on the form of organization. Behold how progressively wealth (Capital) is opening its imbecile eyes to discover a possible standing place at the rear of humanity's needs; seeking to find a solid footing, through organization, by the side of its acknowledged peer and master—Labor. Behold all the unspeakably wonderful miracles in the domain of mechanical and scientific developments. These miracles herald to mankind the speedy coming of a New Dispensation—bringing in men's minds new heavens, a new earth, and a new God.

The Boston Mind-Curists' Philosophy of God.

Salvatore.

Whilst studying in the British Museum some time since I made a very thorough investigation of Cary's Ancient Fragments, the same being translations of the most ancient oracles of the Greeks and Chaldeans known to human history.

I had, previous to this investigation, been studying the ideographs of the stone cylinders of the Babylonians and Assyrians; but I was finally led to conclude, that it is indirectly to these oracles of the Greeks and Chaldeans, as much as it is to the Bible, that we are indebted for what I will call the

MIND-CURISTS' PSYCHOLOGICAL VIEW OF GOD

I mean by the words, physiological view of God, our modern idea of God, when we consider the Deity, as the First and Living Psychological Cause; in contrast to the idea, which reduces the Deity down to the Local National God of Israel.

Whether it be correct, or incorrect, it is the religious progressive peculiarity of the Boston Mind-Curists' philosophy of God, to insist on what philosophers call the constancy of the Human Mind and the Divine Mind.

That is, to teach the really assumed practical psychological relation which is believed to exist between the Universal Divine Mind, as the Psychological Cause of the Universe, and its representative, the Human Mind;

WHICH IS AN EFFECT

of this First Psychological Cause. To put it still more definitely, the Modern Religious Mind-Curist's philosophy of God, is first of all psychological; and, secondly, ethical. According to this concept, ethics and morals and health are the effects of psychological states.

Therefore, it comes to pass that the Religious Mind-Curist insists upon the fact that as God (considered as "Our Father"), is the First Psychological Cause, that He can, and does mentally act on the minds of men, with the effect of changing their modes of consciousness from disease to health. From sin to purity. From suffering to comfort. From death to life. But all Mind-Curists are not religious. This psychological view of God as the Healer of Disease is the concept of the Mind-Curists, only in those cases, however, where the concept of Mind-Cure rises to distinctive religious heights. That is, in those cases where the method of Mind-Cure

ful concept of the mind; therefore, it is capable of producing the most powerful Sensation in the Human Body.

Now, it is a singular fact, that the inspired Chaldean and Greek oracles insist that when the Psychological, or Mental standpoint of viewing Human Nature is abandoned, that Man becomes subject to Fate and not to Providence. In a word, the destiny of Man is assumed to be conditioned, for happiness, on psychological causes, rather than upon physical ones. As an illustrious religious Mind-Curist puts it, unless the Immortal Mind is in supremacy within Man, he unavoidably becomes subject to sin, suffering and disease.

Shall we glance, in a cursory way, at some of these ancient Greek oracles and note their distinctive

PSYCHOLOGICAL SIGNIFICANCE

as bearing on the modern Mind-Curist's philosophy of God. Not having either the Assyrian and Babylonian cylinders before me, or a copy of Cary's Ancient Fragments, I quote wholly from memory. As to definitions of God, it will be found that these Greek oracles give distinct psychological ones, i. e., "The Mind of the Father;" "The Paternal Mind;" "The Mind of Minds;" "God is Mind, conjoins with Mind, and is known to Souls by Mind alone." "Learn the Intelligible, for it subsists above mind," i. e., above the human, or mortal mind. "Mind is from Him, but power is with them."

God is not primarily defined as Love, but an Intelligence using Love as a creative force, and capable of "Filling the Soul with Divine Love." Hence God "sowed in all things the fiery bond of Love." Love, being defined as the "venerable charioteer uniting all things." In these ancient oracles, psychological, introspective study, rather than the study of physical science, and bibles, and institutional religions, and beliefs, is insisted on. Hence we are exhorted to "explore the river of the soul," in order to ascertain why it has become "subject to body."

"Let the immortal depths of your own soul lead you," is the advice given; that we may learn how to again reach the heights from which we have descended, giving "works to sacred reason." The inverse psychological principle of changing man's sensations by his conceptions, rather than his conceptions by his sensations seems implied in the oracle, "the light glowing conception has the first rank;" "What the Mind," i. e., of the Father, "says, It says by Understanding," viz., by a process of conceptions acting on the Understanding, rather than by a process of physical stimuli acting on the Senses. "You will not understand it as when understanding some particular thing." The psychological process, by which Divine Conception, and Divine Love, are telepathically brought to bear on the Human or Mortal Mind, seem to be symbolized by the images of physical fire and light. Hence the elevated images in the oracle, "When you behold a sacred fire without form shining flashingly through the depths of the whole world, hear the voice of fire. A similar fire flashingly extending itself into the waves of air. Or, even unfigured fire whence an antecedent voice of light rich, glittering, resounding, revolved." To the materialist, the mind of man is assumed to be the first or highest type of mind in the universe. But, in these oracles, the mind of man seems referred to as "the second mind whom all men call the first."

The moral advice is given to avoid "the light-hating world in the winding currents of which many are drawn down." "Man being an intelligent mortal must bridle his own soul that he incur not terrestrial infelicity, but be saved." "Stoop not down to the darkly splendid world, in which forever lies a faithless depth." The fact that men have (for ages), been conscious of sudden enlargements of their primary consciousness, has led them to view this larger, mysterious side of their own consciousness as the divine side. This dual aspect of the psychology of man receives its confirmation from this old doctrine of the Mental "Duad," "governing all things by mind."

In our modern days, we find this ancient doctrine of the Psychological Duad in Man expressed in such words as the Subjective Mind, and Objective Mind, of Hudson. In the Subliminal Self, and the Human Self of the Psychological Researcher. In the Immortal Mind and the Mortal Mind of Mary Baker Eddy. In the ancient concept of Krishna (Spirit) and Arjuna (Human Sense) of the Buddhists. In the ancient philosopher's idea of the Absolute Mind, or Ultimate Mental Substance, and the Relative Mind of Man. In all the modern German Philosophical systems which assume that the Human Mind possesses, as its highest possibility, the capacity of realizing itself as conjoining with the absolute intellect of the universe. In the "I and my Father are one," of Jesus. In the doctrine of the illustrious philosophers Kant, and Fichte. In the flesh and spirit antithesis of St. Paul. In the Light and Darkness of Zoroaster. But the practical realization of this psychological duality, by the methods of the classical university scientific methods, is very modern.

Prof. William James, of Harvard, says "The most important step forward that has occurred in psychology since I have been a student of that science is the discovery, first made in 1886, that in certain subjects at least, there is not only the consciousness of the ordinary field with its usual centre and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal, and outside of the primary consciousness altogether. But yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs."

So that it is only as Psychology throws light on the subject of Subjective Idealism, in its relation to Religion, that I gather any sensible idea of the meaning of my own existence. I must study myself from the subjective side of my nasal organ; and not from the objective side. And I must realize a spiritual life by actual spiritual sensations, if I am to realize it at all.

I have tried very hard to understand why I have any business in this World, judging from the events transpiring on the other side of my nose; which is the side you see, but which I rarely see, save when I squint, or look in a mirror.

As therefore the mystery of my life receives no interpretation from what is going on, on the other, or outside side of my nasal appendage, my curiosity drives me in solemn seriousness to search out the invisible forces at work on this, or the brain, or inside side of that instrument, which enjoys the riotous satisfaction of poking itself into other people's business.

The nose is the symbol of curiosity and the mental differences in the moral character of all the living creatures of Earth, and Heaven, is primarily the difference in the moral nature of their curiosity.

This difference marks the difference, existing between the curiosity of the physical philosopher, per se, and the psychological philosopher, the gossip and the sage.

Speaking in exact philosophical language, the modern Mind-Curists' theological idea is based on the concept of the constancy of the Paternal Divine Mind (and its psychological power) with that of the Universal Spiritual Ego of Man. This idea, according to their various modifications, is supported, in part at least, by Hegel, Berkeley, Rosmini, Spinoza, Schleiermacher, Fichte, Herbart, Malebranche, and Plato. The idea is an ancient one. The fact that a new set of Sensations are realized in experience by patients of the Mind-Curists has added

A NEW ELEMENT OF POSITIVE SCIENCE

to psychological philosophy. For, granting that the external world is revealed to us by physical stimuli acting objectively on the Senses, it is now indisputably certain that the imperceptible world of Mind is also revealed to us

BY PSYCHOLOGICAL STIMULI ACTING SUBJECTIVELY

on definite centres of Sensation. The supra-sensible is no longer an object of faith, but of knowledge. As the truths of the Mind-Curists are truths of demonstration, no dogmatism can enter in. Philosophy, at last, becomes practical, and its conclusions positive. In my philosophy of the "Wisdom of Passion," for the first time in human history, I presented to the world the practical laws of the human passions. I showed how these passions used our senses, instincts and concepts for the profounder aim of involving the mental and phenomenal forms of things for the purpose of the spiritual evolution of the individual. The demonstrations of the Mind-Curists are among the most valuable of all the positive facts of modern philosophy. They have proved that there is an internal psychological world, capable of forcing itself upon the attention of the senses of man. In the past history of Philosophy, we have, unfortunately, applied the word Sensation, simply to that process by which (through the phenomena of physical stimuli acting on our Senses) we become acquainted with the phenomenal objects of the physical world. But Sensation is dual, and implies a much wider knowledge.

All weariness comes from resistance. Mental conditions determine the results of activity upon the person. The thought one holds over his business determines physical results. To affirm strength and then hold thoughts of dislike, haste, necessity, or fear (and all these are resistance) is to deny the Affirmation. They are Affirmations of weakness. Strength loves. Weakness fears. To the healthful, natural man, there is no work. "Become like little children," would you never tire. They exhaust themselves in their play as you do in your work, yet they are stronger for the play. Put the same spontaneity, love, liberty, into your activity that they do into theirs and you will find that you are strength. The rule is this: Love what you do and thus do what you love, and you will never tire. Love is the fulfilling even of the Law of Labor.—From Now.

AS I CAME DOWN FROM LEBANON.

Clinton Scottard.

"As I came down from Lebanon,
Glowing, winding, wandering slowly down
Through mountain passes bleak and brown,
The cloudless day was well-nigh done.
The city, like an opal set
In emerald, showed each minaret
Afire with radiant beams of sun,
And glistened orange, fig and lime,
Where song-birds made melodious chime,
As I came down from Lebanon."

"As I came down from Lebanon,
Like lava in the dying glow,
Through olive orchards far below
I saw the murmuring river run;
And 'neath the wall upon the sand
Swart shells from distant Samarcand,
With precious spices they had won,
Lay long and languidly in wait,
They might pass the closed gate,
As I came down from Lebanon."

"As I came down from Lebanon,
I saw strange men from lands afar,
In mosque and square and gay bazaar,
The Mazi that the Moslem shun,
And Grave Effendi from Stamboul,
Who sherbet sipped in corners cool;
And, from the balconies o'erhanging
With roses gleamed the eyes of those
Who dwell in still seraglios,
As I came down from Lebanon."

"As I came down from Lebanon
The flaming flower of daytime died,
And Night, arrayed as a bride
Of some great king, in garments spun
Of purple and the finest gold,
Outbloomed in glories manifold,
Until the moon, above the dun
And darkening desert void of shade,
Shone like a keen Damascus blade,
As I came down from Lebanon."

Resolutions.

To the Officers and Delegates of the N. S. A. Greeting:

Whereas, realizing the grave and somewhat exceptional importance of this Eleventh Annual Convention of the Spiritualists of the United States and Canada, now assembled in Washington, October, 1903, and the necessity of having our principles clearly proclaimed to the world, we, the Committee appointed by your body, hereby respectfully present the following resolutions:

Resolved, That with renewed fidelity of purpose, with a stanchness of conviction which only gallant strength and volume as the years roll on, we would again affirm our unalterable belief in the reality and potency of Spirit, the one eternal Life, Spirit untouched by human embodiment or mortal death; Spirit always the same divine spark of prescient life, eternal, immortal, indivisible.

Resolved, That we as Spiritualists, claim immortality as our birthright; we strive to win our crowns by unfoldment to our spiritual nature, we make less effort to save our souls than to find our souls, here and now, to make close and vital connection with such reservoir of intelligence and power. We do not believe in the forgiveness of sin, since every broken law demands its penalty to the uttermost farthing, but we endeavor to outgrow the habit of sinning.

Resolved, That we stand irrevocably and strenuously for the highest, most spotless purity in every department of life, purity of thought and action, purity of appetite, expressed in all temperate habits, by which alone perfect health for the body can be maintained, in chastity of social life, purity of language, of impulse, immaculate uprightness in mediocrity, and the purest aspirations to reach loftier altitudes of soul life than we can now conceive.

Resolved, That we, as a body are opposed to the barbarous practices of compulsory vaccination.

Resolved, That we as Spiritualists, do not believe in the right of any individual, or individuals to destroy life, as a punishment for a statutory offense, and recognizing that crime is but the result of ignorance and a diseased mentality, we would express our disapprobation of that relic of a partially civilized age—capital punishment.

Resolved, That those whose moral status is not such as will strengthen the social system, but diseases and pollutes it, should be restrained for their own good, and be given an opportunity to receive aid, in an educational and humanitarian spirit.

Resolved, That as a body of people, we stand opposed to medical monopoly, and claim the right under the Constitution of the United States to employ our own physicians.

Resolved, Further that whilst we claim the right of our healers to exercise their healing powers, yet we would urge upon them the necessity of acquiring a thorough knowledge of physiology, anatomy and hygiene, also of the power of enlightened, systematic thought to dominate physical conditions.

Resolved, That we, as a body of people, are opposed to the present barbarous system of trying to settle international disputes by resorting to war.

Resolved, Further that we lend our support, individually and collectively, to further the interests of arbitration.

Resolved, That recognizing the purifying and uplifting power of woman in both public and private life, we hereby heartily endorse equal rights and equal suffrage for all, irrespective of sex.

Resolved, That as the greatest need of every public worker, is the deepest, grandest, most thorough education that can be obtained, a need no less imperative for spiritual workers and mediums, and as the Morris Pratt Institute is the only college for this purpose, under our jurisdiction, being a legitimate action of the N. S. A., we hereby heartily endorse its aims and purposes, our appreciation of the work it is trying to accomplish, and recommend its support and the furtherance of its noble objects to every loyal Spiritualist.

Whereas, We affirm that the teachings deducible from the facts upon which Spiritualism rests, are educational in character, since they afford correct knowledge concerning death, the next world and our lives therein, and also assist us to revise old time conceptions of religion, life and duty, in harmony with the high ideals Spiritualism expresses, therefore, we strongly urge upon all societies, National, State and local, the imperative necessity for establishing, supporting and encouraging the Sunday School of Spiritualism, the American Progressive Lyceum, and that our people everywhere be urged to effectively co-operate with the National Lyceum Supt. that by the suggestion herein made our children may be educated on lines of thought in accordance with the experience of their parents, and so be saved the labor of unlearning incorrect concepts based upon narrow creeds, regarding the great questions of life, immortality and the moral aspirations and needs of our common nature.

Resolved, That we extend to all other laborers in the field of humanitarian effort of whatever name or cult, our fraternal greetings, and we would cordially co-operate with their varied seekers and opponents of error in its truth forms, for the upliftment of the world.

Resolved, That we consider the time is approaching when it will be for the best interest of our Nation that Congress should pass an enactment providing for a uniform, federal system of the Registration of all marriages with a uniform certificate to be used under the law, and that we consider it would also tend to good order if a similar

federal enactment were passed providing for a uniform civil method of marriages; and while we would not attempt to suggest that marriage should be rendered difficult, yet we are of the opinion that the entrance to the Hymeneal temple should be protected by more legal restrictions than prevail in many states.

Resolved, That in the passing to the higher life of Hon. Alexander Akasof of St. Petersburg, the cause of Spiritualism in Europe and especially in Russia, sustained a serious and at this hour an irreparable loss, that his efforts to promulgate our truths and philosophy through the facts of mediumship, and the translation into the Russian language of the works of A. J. Davis, Hudson Tuttle, Zollner and others were productive of profound results in all ranks of Russian society, from the court downward. He spared neither time, trouble, nor means in his labors of love for the furtherance of our Cause. We consider that our work was singularly aided by the unselfish labors of this large hearted and liberal minded man, and we affirm in this public manner the high esteem in which the N. S. A. holds his memory and hereby testify and inscribe the same on the pages of the record of this Convention.

Resolved, That in the passage to the other world of that grand old veteran, Morris Pratt, Spiritualism has lost the visible presence of one of the most devoted workers in our Cause, one who, in the face of opposition, for more than half a century, kept his Spiritualism to the front, and one whose time, talents and means were all devoted to the Cause that he loved.

Resolved, That while we mourn the loss of his visible presence we congratulate him on his birth and reception into that higher and better life which comes as a result of a life of intelligent devotion to humanity in this world.

Resolved, That in the passage of Thomas G. Newman of San Francisco, to the spiritual world, we have lost one of the most intelligent, devoted and earnest workers in our ranks. As owner and Editor of the Religious-Philosophical Journal, he made it a publication of which every Spiritualist is justly proud. As a preacher he was logical, eloquent and earnest. He sacrificed not only his wealth, but his earthly life in the Cause he loved. While Brother Newman enjoys the beatitudes of that better country, his devoted wife, son and friends have our sincerest sympathy.

Resolved, That while we deeply feel the loss from our ranks of that veteran worker, J. B. Hatch, Sr., we congratulate him on his entrance into that world of greater opportunities for usefulness and progression.

Resolved, That while the faithful wife, the children and grand-children of Brother Hatch miss his bodily presence, we rejoice that they have received from him that education which enables them to regard his passing from earth as a benediction.

Resolved, That in the exit of Samuel I. Franz to the realm of spirit, from this state of existence, Spiritualism has lost a friend who was ever ready and willing to contribute liberally of his hard earnings to assist in every progressive work, and that we remember with especial gratitude his large donations to assist the N. S. A. and the M. P. I. in their efforts to elevate and educate humanity.

Resolved, That in the exit from this world of Benjamin Rogers of California, Spiritualism gave to the angel world one of its staunchest and most devoted friends. While Mr. Rogers' loss will be felt, especially by his widow and by the Spiritualists of Southern California, he, from the other side of life, continues to distribute blessings to those he loved in this world.

Resolved, That both Hon. and Mrs. A. Gaston of Meadville, Pa., are to be congratulated on her release from a body which for many years had been to her a veritable prison. We remember her kindly words for all who visited her in her invalid's chair; that she had a good word and a smile for every one. We also remember her long years of suffering and her patient waiting for the deliverance which the angel death has kindly vouchsafed to her.

Resolved, That in the ascension to the spiritual world of Mrs. M. M. Buchanan, of Iowa, we have lost the earthly form of one of the world's best mediums; that our sympathies are hereby extended to her husband and children and to the Spiritualists in general who have lost one of their best workers.

Resolved, That while we regret the transition of E. R. Shoemaker of Waterloo, Indiana, one of the grand pioneers and sustainers of the cause of Spiritualism in its infancy, and the cause of reform, on this plane of activity, and while we sympathize with his devoted wife, children and grand-children, we congratulate the arisen brother upon the character for integrity and fearless adhesion to truth, both in time and eternity, which he has gained.

Resolved, That while neither time nor space permit a full mention of all who have left us since our last assembly, we would gratefully refer, among others, to Mrs. Francis A. Logan, whose wide travels and long years of faithful service have accomplished so much for our Cause, to Mr. A. P. Morse and Mr. George B. Carpenter, all of California, for their devotion to our principles. We record our appreciation of their lives and example, and our profound conviction that their inspirations will still bless us.

Resolved, That among the arisen souls of the past year, whose influence has been potent and widespread for good in many hearts, although the term of its usefulness was so limited, we give prominent place to the pure, sweet soul of little Xilia Barrett, who in her brief span of earthly existence touched the world with a benison of love and aspiration. We do not forget that this is the first Convention since her young life began that has not been graced by her sweet presence in the fair form she vitalized. We know she is not absent now. We welcome her angelic presence and extend to her our affectionate greetings and our fidelity to her precious memory.

Resolved, That we would express to our esteemed President our deepest appreciation and gratitude for his untiring devotion and fidelity to the cause of Spiritualism, his indefatigable industry in fulfilling the arduous duties of his important office, through physical suffering, and affliction and by a self-sacrifice beyond the power of our feeble words to fully voice. He needs no spoken thanks of ours; the approval of his own heart and that of the angel world which he has so nobly served, is his best need of praise. May speedy recuperation be his, deserved prosperity and that peace which passeth all human understanding.

Resolved, That we hereby tender to the incoming Board of the official representatives of our Cause, our loyal support, our co-operation and fraternal good will.

Resolved, That the work of that wise and noble exponent and defender of our principles, Hudson Tuttle, "The Sage of Walnut Farm," Editor-at-Large of the N. S. A., whose great understanding of human nature, and fine tact in approaching the secular press, has ever insured us a hearing through the educator of the people, has earned the gratitude of the Spiritualists of the United States and of the world.

Resolved, That our sincere appreciation and thanks are extended to Rev. Frederick A. Wiggin, President Harrison D. Barrett and Dr. George A. Fuller, the Committee on Usages, for their earnest, faithful, conscientious and efficient labor in preparing a series of forms, ceremonies and responsive readings for the use of our ministers, societies and churches; also recognizing the assistance rendered to the Committee by Miss Susie C. Clark.

Resolved, That we delegates extend to our noble brother, Theodore J. Mayer, our sincere gratitude for his generous provision of this fine hall, so beautifully decorated, for the use of this Convention.

Resolved, That to our gifted lecturers, mediums and message bearers who have individually and collectively made our evening meetings such a pleasure and success, we offer our acknowledgments of appreciation for their generous service.

Resolved, That the thanks of this Convention are hereby tendered to the musicians who have so excellently rendered choice selections at our various convocations, to Miss Florence Morse of England, to the Washington vocalists, Prof. E. E. Mori, and his gifted daughters, and to Mr. and Mrs. J. S. Flynn, also to those unfailing friends of the Cause, the generous, faithful Hatch Brothers.

Resolved, That we recognize with grateful appreciation the courtesies of the Washington Press, without exception, and the impartial justice of its reports concerning the action of this Convention.

Resolved, That we remember with gratitude the favors shown to our clergy and delegates, by the different railroads of the country, through their courteous agents, Mr. E. B. McLeon, and Mr. F. C. Donald of Chicago, and Mr. W. H. Flemming of New York.

Respectfully submitted,
Miss Susie C. Clark, Mass.,
Moses Hull, Wis.,
J. J. Morse, Cal.,
Dr. Julia M. Walton, Mich.,
T. Grimshaw, Mo.,
Committee.

SUPPLEMENTARY.

The following resolution has been offered to the Committee and Delegates by Mr. George A. Bacon of Washington.

Whereas, The foundation stones in the temple of our religious structure are authentic, philosophic and religious Spiritualism, therefore:

Resolved, That the delegates, members and friends in attendance upon this Convention be, and hereby are requested to forward to the incoming Board, a full and correct account of any unusual or rare spirit phenomena of which they may have personal knowledge; and that the Board have these authenticated reports properly edited and published in furtherance of the principles of the N. S. A.

Lyceum Work.

REPORT OF THE GENERAL SUPT. OF LYCEUM WORK FOR THE TIME EXTENDING FROM DECEMBER 1, 1902, TO SEPTEMBER 1, 1903.

To the Officers and Delegates of the Eleventh Annual Meeting of the National Spiritualist Association: Greeting:

When the Board of Trustees of the National Spiritualist Association acted upon the recommendation of the Convention held in Boston last year (1903) and appointed me to the office of General Supt. of Lyceum Work, I feel that I was complimented with a bestowal of the highest possible honor, for I was placed in a position, where with proper co-operation, I may do more for the molding of lives and the forming of characters than in any other office which can be created or bestowed.

With my appointment I received \$50.00 and some months later \$4.61 to accomplish the work of the year; you will note by the financial statement that \$282.05 has been spent in the work and that there is a balance of \$24.87 in the Treasury.

The passing months have been filled with earnest cheerful service, many have responded with loving helpfulness and hearty support; while I have received not a few criticisms and many obstacles here at times barred my way, I would breathe through this my formal report a spirit full of thankfulness for favors bestowed and hopefulness for the coming work in this most valuable department of our work.

With the financial outlay mentioned above there have been issued 24,500 copies of The Progressive Lyceum lesson sheet, two issues of which contained eight pages, the others four pages, and 10,000 cards bearing the picture and Favorite Sayings of our Workers. About one thousand letters have been written in the interest of the Lyceum work and these have, with kindly support of the spiritual press, reached from Maine to California and awakened a pleasing interest in the Lyceum work. There are sixteen Lyceums in Maine, California, Massachusetts, New York, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Texas, Minnesota, Michigan, Wisconsin, Canada, District of Columbia and West Virginia and several other states have furnished single subscriptions.

The office of Superintendent seems to me to be one of a servant, one who should, in every possible way, come in touch with the Lyceum movement, which seems to me can best be accomplished through the officers of the State Associations, if they will but co-operate, and with individuals everywhere.

The demand with all Lyceums is plans for concentration of effort—proper Order of Session, Responsive Readings and proper lesson matter for Little Folks. With the marvelous foundation for Lyceum Work afforded by Andrew Jackson Davis and the further details given by Emma Rod Tuttle and others, we shall be able to unite the forces, that we may soon have lesson matter which will satisfy the workers over the United States and Canada; when the thousands turn in concentration to consider the same lesson matter then will we feel the helpful waves of cheer which are certain to establish a spiritual Spiritualism. By proper Leaders' Meetings in the several Lyceums where the topics of the lessons are thoroughly discussed in advance of their presentation, we shall be able to have efficient Leaders, develop the inspirational powers of the young people and at the same time furnish much matter for the lesson sheet, by asking each to write his thoughts upon the matters discussed.

When the matter of a recognized organ through which the various Lyceums may meet and exchange ideas is adjusted, surely the movement will take on such form as will guarantee growth in the way of materially adding to the personal membership of the local societies with efficient workers and in the establishing of libraries throughout the country where the best psychic literature may be studied.

Financial Statement:
Received from the N. S. A. during the year \$4.61
Received during the year for subscriptions, sale of cards, donations, etc. 282.31
\$286.92

Expense:
Printing 24,500 copies of The Progressive Lyceum \$218.50
Stationery 8.00
Printing 10,000 cards 32.25
Letter postage 18.20
Mailing charges (paper) 11.43
Express charges 1.45
Notary Public's services50
Rebate of subscription72
Balance in fund 24.87
\$316.92

My report seems feeble, for so many hearts have reached out to the movement that the minds of the Little Folks may be illuminated with the beautiful life which blesses this age, and my heart is so full of earnestness for

this cause which surely holds as much of promise as any department in our work.

During the eight months for which time I herewith give report I have done my little part as faithfully as I knew and the many dear letters which I have received from the Little Folks, and the encouragement which I have received from almost everyone to whom I have appealed for co-operation makes satisfactory compensation for the energy expended in connection with the duties of Local Speaker and State President has often times been very taxing.

I will not attempt to mention the names of those who have assisted me in this work of the Lyceum for they, like myself, have, I believe, done it for the sake of the sweet and loving service to the Little Folks. I only ask that those here assembled may, in the presence of the angel host which has given us the sacred charge, accept a copy of the lesson sheet into their hands and closely pressing it in a moment of silent consecration, see if they are not moved to return to their respective homes with a firm determination to think and act for the Lyceum which stands for the liberal and harmonious education and proper unfolding of the physical, mental, moral and spiritual natures of the Little Folks—the sacred buds of promise.

I am always,
John W. Ring,
General Supt. of Lyceum Work.

Report of Committee on Finance.

Your Committee on Finance, Wars and Means would most respectfully offer the following recommendation for the consideration of this Convention.

We recommend that a day be named that shall be called N. S. A. day, upon which every local society in the United States shall have some gathering either in excursion, picnic, hall-gathering, or in some way to get the people together and have the funds of the day sent to the Secretary of the N. S. A. This is in no sense to do away with the annual collection of societies, but to be a day that shall have its place in the history of our organization as a day on which the work of the N. S. A. shall be emphasized so that from the oldest to the youngest, there will be a clear understanding that the interests of the N. S. A. is the interest of every local organization and of every Lyceum in the whole country. The idea is not only for funds to work with, but that it will draw all the Spiritualists of the country nearer to their parent organization, and thus bring about harmony in work and a surety that all means that go into the hands of our National Organization will be used for the good of the Cause, whether it be the missionary work, Lyceum work, the protection of mediums, or the care of our aged or sick workers.

Respectfully submitted,
Carrie E. S. Tving,
Mrs. J. B. Whitwell,
Julia R. Lock,
George W. Way,
Rev. H. C. Dorn.

Committee's Report on Missionaries.

To the Officers and Delegates of the N. S. A. Greeting:

Your Committee takes great pleasure in highly recommending the efficient work and praiseworthy efforts of our missionaries in the past year, and feels that they have not only done great credit to themselves, but to the Cause and National Association. A review of the reports shows that they have been untiring in their efforts and the results are such as to make us feel that the Board of Trustees were not mistaken in appointing their missionaries for the past year.

We recommend the acceptance of the reports of our missionaries as read, and in order that we may economize in time, we would recommend that the reports hereafter be drawn as brief and concise as possible, and upon subjects closely allied with the work.

Your Committee would further recommend that the Board of Trustees give serious consideration to the suggestions of Mr. George W. Kates in regard to circuit missionary work.

Your Committee considered the report of George H. Brooks, missionary at large. We also received for consideration, a letter from Mrs. Sarah Charles, President of the Newport, Ky., Society, and from Mrs. Charles' evidence, we find that there are discrepancies, or conflicting statements regarding the conditions of the affairs of the Newport society. Your Committee therefore is not in the position to decide which is correct.

Your Committee believes that the present methods employed in missionary fields can be improved by a thorough and intelligent discussion of the needs, objects and aims of this very important work.

We believe that economy in its broadest sense should be applied to the end that the National Association may be benefited to the greatest possible degree, and that the missionaries employed can be greatly assisted in their noble work by closer contact with the individual members of local societies, by appealing to their judgment and advice.

We believe that where a State Association has been organized, the National Association should only provide missionaries when requested by such State Association, and that the expense incurred while working in each state shall be met by the state requesting such assistance, that every dollar raised by such missionary during his or her engagement shall be left in the treasury of such State Association; true missionary work being propaganda in the spreading of the gospel of truth, and not to increase our National Treasury fund.

Your Committee does not believe that good results will follow the work of our missionaries if they are compelled to leave a local society impoverished through taking up collections for the N. S. A.

We therefore recommend that hereafter the efforts of our missionaries be employed in building up each local society, believing as we do that a mere handful of local societies in an impoverished state are not in any sense a support to the National Association, but dependence.

We do not believe that the National Association will or can long survive without the help of the local societies, and the stronger these can be made, the greater will be their help.

We recommend that the moneys expended in this work should be under the direction of each State Association, feeling that local conditions are better understood by the officers of the State Association.

Therefore we recommend the enlisting of the multitudes, for in union there is strength, and in so doing we would encourage and promote first, the welfare of every local society, by giving that society the right and privilege of expending its own funds as it may deem proper and for the best interest of such society.

We further recommend that the missionaries of the National Association when working in unorganized states or territories, or in states already organized whose treasuries will not permit them to carry on the missionary work, that the National Association should assist such State Associations, and that end we would urgently recommend that an annual allowance be made to such struggling State Associations until they are independent or self-supporting, the amount of such allowance to be left to the discretion of the Board of Trustees of the National Association.

We would also recommend that when there are ten local societies organized in any state or territory they be requested to issue a call for a state convention, and take out a charter for a state association, our object being to center the responsibility of the progress of each state upon the State Association and, with a brotherly feeling, create a rivalry between the different states to make the best possible showing at the annual convention of the N. S. A.

Respectfully submitted,
N. C. Westfield,
Max Gentske,
Martin Skoldal,
Annie L. Gillespie,
Harriet Dahl,
Committee.

Report of Committee on Correspondence.

Mr. President and Fellow Delegates:

The Committee on Correspondence having carefully examined the various documents presented to it, begs to report as follows:

That the thanks of all delegates in Convention assembled, be returned to those from whom good wishes for the harmony and success of this annual gathering have been received, viz.: W. F. Peck, Missouri; Geo. W. Walrond, Colorado; Georgia Gladys Cooley, Colorado; Jno. Hutchinson, Michigan; Anna Chase Baird, Ohio.

The State Spiritualists' Association of Missouri, represented in this Convention by its Secretary, E. H. Green, desires to be accorded a little time in which to present an outline of their proposed work in forming a Campmeeting Association to be held in St. Louis during the coming World's Fair of 1904. We would respectfully suggest the granting of said request.

The letters from Lyman C. Howe, the Spiritualists' Society of Elmira, N. Y., Mr. Schoemaker of Chicago, and R. F. Little of Seattle, we would refer to the incoming Secretary of the N. S. A., to be acted upon by the Board of that Association.

Respectfully submitted,

Mario J. Fitzmaurice, Chairman.

Report of Committee on Delegates' Report.

Mr. President and Fellow Delegates:

The Committee on Delegates' Reports respectfully submits the following:

Your committee has received reports from sixty-five societies for consideration out of a hundred and fifty-four, number of chartered societies in good standing, auxiliaries of the N. S. A., three campmeeting associations, fourteen states, two Lyceums and one educational institution, The Morris Pratt Institute. Examination of the various reports shows that many societies make no attempt to comply with the requirements of the N. S. A. Fourteen State Associations have sent in reports as follows: Missouri, Oregon, Massachusetts, New York, Connecticut, Iowa, Maine, California, Minnesota, Ohio, Texas, Washington, Michigan and Wisconsin. We desire to commend especially those states that have made careful reports, not only of their state associations, but all of their subordinate societies, and would recommend that all states make special efforts to make full reports.

Your Committee calls your attention to the fact that though only fourteen states have filed reports, there are three different plans of organization. This is liable to create confusion in the election of delegates to the N. S. A., and steps should be taken to secure uniform plan of organization in the election of delegates. State Associations have individual membership only, others have individual memberships and subordinate associations. Some have subordinate societies.

LOCAL SOCIETIES.

The returns from the various societies have as in previous years been most satisfactory, many societies no financial statements, and some of the reports are only partially completed, and a few only comply with the requirements of the N. S. A. or of the work accomplished by the societies during the year. We would suggest that the care for societies already chartered be regarded as more important than the organization of new societies, that need continual nursing to keep them alive, and recommend that special attention be given this matter by the missionaries of the N. S. A.

CAMPMEETING ASSOCIATIONS.

Three campmeeting associations have been reported, Niantic, Conn., Compounce, Conn., Madison, Me., and only two Lyceums reported, Austin Spiritual Lyceum and the First Spiritualists' Association of Philadelphia.

EDUCATIONAL INSTITUTION.

The Morris Pratt Institute, Whitewater, Wisconsin. As this school is chartered by the N. S. A., and is the only one of its kind under the management of Spiritualists, your Committee recommends that every effort be made to sustain it financially as it is a most important factor in the progress of Spiritualism.

FINANCIAL STATEMENT.

While it is impossible to give a complete report of the standing of the Charter Societies, owing to the meagre details furnished, your Committee desires to present the following figures: The total receipts from all States is \$23,710.79, the expenditures, \$28,130.81, the balance on hand, \$4,913.16. Buildings and property valued \$23,432.38.

Your Committee recommends that all societies be requested to have their complete reports in the hands of the N. S. A. Secretary ten days before the annual convention, in order that the statistics may be compiled as far as possible in advance of the assembly of the same. As it is almost impossible to do this properly in time of the Convention, your Committee recommends, in order to expedite business, that all reports of delegates on money coming in after the closing of the fiscal year be given as a supplementary report at the Convention, it being deemed necessary to establish some system in regard to these reports. The reason for this recommendation is, owing to the lack of system in the arrangement of the reports this year, the work of this Committee is very much increased.

Your Committee recommends that a complete list of the societies chartered by the N. S. A. be compiled and a copy of the same be sent to the Spiritualist press for publication.

Your Committee again desires to call attention to the unwise method of voting by proxy and therefore recommends that where there are not the full numbers of delegates present at which any state is entitled, the number may be filled from visitors present, provided only that such visitors shall be members of some society in said state which is affiliated with the N. S. A.

Any society not chartered by the State Society that has not paid its dues for two consecutive years ought not to be considered in active operation. We recommend that the condition of such societies be looked into and if it cannot be revived, that the charter be revoked. All of which is respectfully submitted for your consideration.

Mrs. M. E. Cadwallader, Chairman,
Lyman C. Howe,
Laura G. Fixen,
E. E. Carpenter.

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the waste and poisons caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops, poisons pass, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Remedy Co. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 120 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

Lake Helen, Florida.

People are beginning to move toward this beautiful winter home in the pines, amid the orange trees and the haunts of the mocking bird. President Bond has developed his box factory, so now he employs some fifty men. New cottages are springing up around his factory to house the people who are employed by him. He met with an accident lately, losing a finger by a saw. This trifling event has not lessened his activity.

The Underhill family are making their cottage ready for occupancy, having a two-story addition built on the north side. Mr. Underhill bought the house last spring of Mrs. Philbrook. This lady has engaged Mr. Bond to build her new cottage near Photographer Cole's—a little west of the hotel. Dr. Webster is superintending the work.

Mr. Bartholomew is building another cottage. His wife (the trumpet medium) will soon arrive at camp. H. M. Clark will be down in November to complete his cottage on the hill and erect another. Mrs. Alice Spencer has returned from Ohio, and is ready to furnish table-board. Mr. Root and family are at the Macey farm. Mrs. Emma Huff expects to visit Lake Helen and may manage Hotel Cassadaga. Mrs. Fisher and others are to conduct the dining department. The Palmers are daily expected. Address all letters of inquiry to the corresponding secretary, Mrs. J. D. Palmer, Willoughby, Ohio. She also has charge of the apartment house. Webster hotel is ready for guests. So is Hotel Cassadaga. About half the rooms in the apartment house are now rented.

Mrs. V. G. Witters is waiting for Lake Helen (via Clyde Line and St. John's River, the most delightful and popular route) Oct. 28. They were accompanied by Mrs. Mary MacGarvey of Halifax, Nova Scotia. My next excursion will sail from New York City Nov. 10 and 24 by Clyde line. Already several have engaged passage for Lake Helen and other points. Party prices and camp and excursion circulars will be sent to all who address me for them, enclosing four cents in stamps to pay postage on Clyde riders, etc. H. A. Budington, 91 Sherman St., Springfield, Mass., manager of excursions to any part of Florida.

How Some of Our Readers Can Make Money.]

Having read of the success of some of your readers selling dish-washers, I have tried the work with wonderful success. I have made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

The Crown, Spiritualism.

Waverly Home, Sunday, Oct. 25. The broader attributes of the soul, fellowship and good will, pervaded the atmosphere in our meeting. It was our last public meeting for the season and a swift thought came to all, voiced by some, shall we all meet again in the form next year? A second thought came as swiftly—Well, what matters it, whether we are in or out of the form? We are, we persist, we love those who love us in our higher state; we have pity and compassion for those that are unjustly against us and the links in the golden chain, descending from heaven, forged by friendship, love and truth can never be separated. This most beautiful truth, set as a diadem in the glorious crown of Spiritualism, fortifies the human heart to endure with courage, love and patience the ills, burdens and vexations of the soul that all encounter in earth life.

This Divine Mission of Spiritualism, to assure and make plain the precious promise that if a man die he shall surely live again, is of incalculable benefit to mankind; its beneficent influence is balm to the stricken heart; it is a Star of Hope to the weary soul that is left to battle with adverse conditions in earth life alone, all alone! The never ceasing loving guidance for our welfare by loved ones that have gone to the "Land that is fairer than Day" compels us to walk in the paths of righteousness that we may be at peace in our hearts.

A shade of sadness comes with this report because the meetings are closed for the season but much good has been done. Many strangers to our Cause have been baptized by the spirit; a new interest, a new purpose in life have been awakened in their souls new friendships have been formed and pleasant memories of a helpful, spiritual nature abide with us all.

Among the friends that assisted in making our closing meeting a most interesting one were Mr. Fred de Bos, invocation and address; Mrs. S. E. Hall, Mrs. Litchfield, remarks; messages, Mrs. M. Bemis, Mrs. Alexander, Mrs. Kneeland and Miss Ranlett; Mrs. Kneeland, conductor; Mrs. Bemis, pianist—J. H. Lewis.

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 Diarrhoea. Twenty-five cents a bottle.

Told in the Tube.

Our good friend, Mr. Joshua Wood, of Huddersfield, sends the following interesting experience.

In reading A Telepathic Message in your issue of Sept. 4, it brought to my mind a case related to me the other week. On Monday, Aug. 31, being on business in London, and

having seen the announcement that a meeting would be held in the Chiswick Town Hall, and being desirous of attending a meeting there, I went from the city by tube to Shepherd's Bush, then by car to Turnham Green. In going along I asked a gentleman sitting by me if he could tell me where the Town Hall was.

"O yes," he said; "it is just behind the church. Is there something special at the Town Hall?"

I said: "Yes; there is a meeting of Spiritualists."

He then said, "I was not aware of it, yet I reside near by. Do you believe in Spiritualism?"

I answered: "Yes; I have done so for very many years."

He then said, "Well, I cannot say that I do, but I certainly believe in the existence of spirits, for, I may tell you, I had a most extraordinary experience some years ago. One of my sons went away to sea, and, while on a voyage, was shipwrecked. I was at home with my family in London, when one night I was suddenly awakened, as I understood it, by hearing a tremendous crash, and immediately after I saw a ship in the trough of the sea and a great commotion on deck, people rushing about in a most confusing manner, water rushing over and sweeping some into the sea. I noticed particularly a gentleman rushing from a cabin and making enquiries and giving orders. Then all at once the vessel gave a lurch and went down with all on board. Just as it was sinking I saw my son, along with others, go down; then a few forms struggling in the sea; all appeared as real as anything I ever saw in my life. The whole thing only seemed to take a very few minutes. I was very much disturbed, but eventually went to sleep. At the breakfast table I told the circumstance to my wife and family, who set it down as a bad dream, and nothing further was said on the matter until three weeks afterwards, when I took up the morning paper and saw an account of the wreck of the vessel on which my son sailed, but eight of the crew and passengers had been picked up, and my son was one of them. This was the first I had seen or heard of the matter. Eventually he arrived at home, and my vision exactly corresponded with his description. I do not know if this has anything to do with Spiritualism, but it made a deep impression on me." We then arrived at our journey's end, and parted, he to his home and I to hear a splendid address by Mr. Mayo.—The Two Worlds.

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.

Have Perfect Health.

Spiritualize your whole body by constantly keeping your mind open to pure and high thought, and you will have perfect health, perfect strength and perfect power to do and achieve.

Let the Holy Spirit—the omnipresent eternal Spirit—flood your whole being, vitalizing and energizing all the atoms, molecules, cells and nerves of your body, if you would know the joy and bliss of perfect health.

The body wears out and becomes diseased from lack of the spiritualizing and energizing potency of Spirit; it is in the calm of the blessed Silence that the influx of Spirit is refreshing and recreating.

A spiritualized mind means an open mind, and this means a perfectly clean, pure, sweet and healthy physical organization.

The whole secret of spiritual healing is to fill the whole temple (body) with Love, Light and Life. Let the soul, the inner man, vibrate with the great God within instead of with external things, and you will be so flooded with Life, eternal Life, that disease and weakness will cease forever.

Spirit refines everything it touches; in contact with it atoms and cells become finer and finer and adapted to the highest expression of Life—health.

Within the soul is all health, all strength, all power, all force and all knowledge. Rouse the mind and look within for all that makes for perfection.

Men go to drug stores and doctors and suffer for years, when a few moments in the Silence with God would lead them to the Path that leads to perfect health and eternal bliss. One earnest moment with God will change the whole course of life. Such is the mighty power of Spirit. God is Spirit.

Look to the Ancient Physician (and he is always within the soul), and to no one else, if you would have perfect health and hold your body for a great period of years, and pass gently to the Higher Life with ripe old age, instead of disease.—Ex.

Terrible Disease Cancer Succumbs to the Application of Simple Oils.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmly Oils. Cancer, tumors, piles, catarrh, ulcers, fistula, and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. W. O. By, Drawer 1111, Kansas City, Mo.

Worcester, Mass.

Worcester Association of Spiritualists, G. A. R. Hall, No. 35 Pearl St. Mr. Thomas Cross, of London, England, served the society acceptably the first two Sundays of October. He has given us a series of good, practical lectures, ably presented. Societies securing his services will be well repaid, and should keep him constantly employed the coming season. In speaking upon the subject, "Spiritualism and Evolution," he said in part:

"We live in a scientific age. The scientist has said, 'Give me matter and force, and I will prove to you beyond the shadow of a doubt, everything contained in the material universe, but outside, and above and beyond it, lies the realm of Infinite Silence, beyond which no mortal can penetrate, and therefore we have no proof of any God, or Immortality.'"

"This then is your answer, oh great and mighty scientists! The masses have questioned you in regard to what lies beyond this material world and you with your boasted intellect, your laboratories, your wireless telegraph, cannot penetrate the realm of Infinite Silence which lies just beyond, and come back to us with a message of despair and it is left for the despoiled Spiritualist to answer the question, 'If a man die shall he live again?'"

"The scientist has said, 'Thus far shalt thou go, but no farther,' but the Spiritualist has rent the veil asunder and received messages from the denizens of the spirit-world, thus bringing light and knowledge to a waiting world."

"Spiritualism recognizes a beneficent Overruling Power in the words of our own American poet, J. G. Whittier:

"I know not where His islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond His love and care."

The last two Sundays of October Mrs. Sarah A. Byrnes, of Boston, occupied our platform. In her closing lecture, she an-

nounced as her subject "Religion and Science and their relation to the age in which we live," and said in part:

"Religion and Science never fraternized in the past, our ancestors set them apart, one from the other; they believed but did not question their right to reason for themselves, and therefore failed to recognize the beautiful in Art or Nature as a part of their religion. But today a broader religion is required to meet the incoming tide of thought which sweeps over our land. Note the change in our literature in the past fifty years, and the progress made in both science and religion. Spiritualism was not new to the world fifty years ago, only the broader interpretations of its meaning, and you who have derived knowledge and comfort from its teachings must come in closer touch with Nature, and this throbbing, pulsing Life which permeates the universe."

"Come with me and drink in the beauties of Nature. We will follow this narrow, winding path until we come to an opening, and there a picture is presented to our view, 'A beautiful Autumnal sunset,' a picture no artist can paint, and the words of the old English Lullaby come to us at this time, 'God with us.' 'God is in His holy Temple, let all the earth keep silent before Him.'"

"The world today does not realize the wonderful power of music. I have seen the confirmed drunkard moved to tears by the sweet strains of music from a little child, and I believe the time is not far distant when the so-called crimes of intemperance and licentiousness will one day be cured by this wonderful power. We ask our angel friends to come to us day by day. Let us look up and reach out to them, and meet them half way that we may more fully realize the words of our own American writer, Harriet Beecher Stowe, who says:

"It lies around us like a cloud
A world we cannot see,
Yet the sweet closing of an eye
May bring us there to be."

For the month of November, Miss Blanche E. Brainard of Lowell, and Dr. Geo. A. Fuller of Onset, will be our speakers.—H. Lizzie Beals, cor. sec., 292 Park Ave., Worcester, Mass.

Reincarnation.

The great adepts, who have reached oneness with the blessed eternal One, say that only attached souls, who live in dualism, are under the law of Reincarnation. In non-attachment, non-recognition of "good and bad," in non-resistance and non-injury is freedom, absolute freedom. Only freed souls are beyond the law of Reincarnation, and at the new birth called "death" pass to the celestial spheres; such a soul may freely go to any sphere in the whole universe. All dualists and those who live in carnal and mortal mind, and have not fully and completely burnt away the cage of illusion, must reincarnate here, each time in a finer and better body—more spiritualized body—until all the dross of illusion and superstition is burst away by the fervent fires of universal love—love for all. All souls in a while become freed, and get beyond the blessed law of Reincarnation. Spirits who are much attached know little about Reincarnation and cannot as yet comprehend it; its comprehension comes through soul growth, or rather, with the opening, deepening, and expanding of the mind.—Ex.

Greatest of all Tonics. Horsford's Acid Phosphate

Nourishes, strengthens and imparts new life and vigor. Cures indigestion too.

Briefs.

First Association of Spiritualists, New York.—Our meetings were resumed on the first Sunday of the present month, and have continued with unabated success. Miss Margaret Gaule, who has served this Association so faithfully and well during the past four years, was never stronger in her psychic delineations, and the comforting messages given to those who mourn, through her instrumentality, are a most convincing proof of the life immortal. We had the pleasure of welcoming to our platform Mrs. Laura G. Faxon of Chicago, vice-president of the Illinois State Association who, in a few well chosen words, expressed her gratification in being with us and presented greetings from our sister state of Illinois. These meetings will be continued every Sunday as usual, commencing at 3 and 8 o'clock, and we are always glad to extend a cordial welcome to all.—Marie J. Fitzmaurice, secretary, 688 E. 138th St.

The Cambridge Industrial Society of Spiritualists held regular meeting Friday, October 23, Cambridge Lower Hall, 631 Mass. Ave. Mrs. N. J. Willis lectured before an audience that very much appreciated the beautiful words given through her organism. Nov. 13, Mr. Geo. A. Porter, the noted psychic and healer, interested the audience.—Mabel Merritt.

Fitchburg, Mass., Oct. 25.—Mrs. A. J. Pettet of Malden spoke for the First Spiritualist Society to large and appreciative audiences. The subjects, "If I be lifted up I will draw all men unto me," and "Throw out the life line" were ably presented, holding the closest attention of all present, followed by many convincing spirit messages. Miss Howe, pianist, pleasingly rendered several selections.—Dr. C. L. Fox, president.

Commercial Hall, 694 Washington St., Mrs. M. Adeline Wilkinson, conductor. Sunday, Oct. 25, 8 o'clock, subject, "Present at the Spiritual Conference at 11." Subject, "The Test of Life." Those taking part were: Messrs. Hill, Brown, Greives, Brewer, Baxter, Marston. Mediums assisting during the day were Miss Sears, Mesdames Blanchard, Alexander, Whittemore, Reed, Millen, Edmons, Mr. Hall. Mrs. Gardner Carr gave fine readings and Mrs. Hall, the soloist, pleased all present. Nelly Grover, organist. There was a healing circle every Sunday at same hour. Dr. Geo. Clark, Dr. Johnson, Dr. Frank Brown and Mr. Goddu give treatments. Meetings every Tuesday at three for healing, Thursdays at 2.30 for spirit messages and Wednesdays evenings a circle. Colored jubilee singers the first Sunday in each month.—Reporter.

Utica, N. Y.—We have been having meetings in Cornwell Hall for the past five Sundays. W. D. Noyes delivered interesting and instructive lectures to large and appreciative audiences, followed on each occasion by messages through Mrs. Noyes. They left here Monday, Oct. 19, for Albany, N. Y. We regret to lose them from our city as the doctor is a good magnetic healer, but we wish them prosperity in their new home.—J. L. W.

67 Warren St., Clara E. Strong, president. Interesting meetings were held Sunday, Oct. 25, at 2 and 8.30 p. m. A large audience gathered at both meetings. The line of thought at these meetings is for the higher development and for the noblest and highest expression of life. Madame Laretta of Boston rendered a pleasing solo at the afternoon service, "When Mother was Sixteen," which the audience enjoyed. Mediums assisting were Mrs. George W. Cutler, Madame Whittemore, Mrs. Annie Morrill, Mr. Walter Mason, Mr. Anna Strong, Mr. S. A. Haven, W. D. Noyes. We opened spiritual meeting at L. O. O. F. hall, Albany, N. Y., Sunday evening, Oct. 25, with a large au-

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the Banner of Light, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I know you do not need this from me as you are daily receiving hundreds of testimonials. However, I want to say that I think you have the greatest remedy on earth for kidney, bladder and liver trouble. I had been troubled for years, was operated on several times and spent a large amount of money and received no benefit whatever. I suffered everything and it was necessary for me to get up as many as twenty times during the night. I gave Swamp-Root a thorough trial and it completely cured me. J. W. ARMSTRONG, Greenlawn, Ind., Sept. 12th, '08.

Lame back is only one symptom of kidney trouble, one of many. Others showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worriment feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty four hours forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

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

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Banner of Light May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the 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., on every bottle.

dience present. We will conduct spiritual services in this city Sunday evenings during the winter. We desire engagements for evening mid week meetings in public halls or parlors at reasonable rates within a radius of fifty miles.—Mrs. Noyes, message bearer. Address all letters to W. D. Noyes, 218 Hudson Ave., Albany, N. Y.

Sunday, Oct. 25, Malden Progressive Spiritualists held services at 3 p. m. Mr. Redding had a class in palmistry and healing. Mr. Scarlett of Cambridge was present and we had a very enjoyable time. Evening service, 7.30, President Barber, leader. Meeting opened with service of song, Bro. Royal Putnam presiding at the piano. Selections by the Putnam Trio; piano duet, Miss Whittier and Mr. Putnam, called forth applause. Invocation, Mrs. Abbie Burnham; speaker, J. S. Scarlett of Cambridge, was warmly welcomed. His text was, "Out of Darkness into Light." He gave an able, eloquent lecture and received much applause. He followed his address with spirit messages. Mrs. Abbie Burnham and Mr. Redding also gave a short talk. There was a mistake in the printing of our last report in regard to Sister Bonney. It should have read, "Invocation, Mrs. Bonney.—R. Morton, sec."

Greenfield Society.—Oct. 4, speaker, Mrs. Alice Wilkins of Worcester, large audience. Mrs. Wilkins did good work; her tests were excellent. Sunday evening, Oct. 11, Mr. Wellman C. Whitney of Springfield lectured and gave messages. His work was satisfactory. He will be with us again November 22. Standing room only Sunday evening, Oct. 18. Mrs. B. W. Belcher of Marlboro lectured and gave tests which were recognized. We shall endeavor to have her again in the near future. Sunday evening, Oct. 25, social meeting. Speaking by R. F. Churchill, Dr. Sumner Chapman, Vice-President Hall and others.

The Children's Progressive Lyceum, No. 1 of Boston held its regular session in Red Men's Hall, 514 Tremont St., Sunday, Oct. 25, at 11 o'clock. After the lesson, Dr. Hale spoke on the subject, "Flown," and gave a short talk on the lesson. Elsworth Embry, Marion Orms, Katie Phillips, Alice Eva Scott gave readings. Mrs. Butler spoke to the children in her usual happy way.—Mrs. M. E. Stillings, sec.

The Ladies' Lyceum Union met in Dwight Hall, 214 Tremont St., Wednesday, Oct. 22. Whist party from 2.30 to 5; business meeting from 5 to 6; supper served at 6.30 p. m. Evening entertainment consisted of exercises by the children of Lyceum No. 1. The next meeting of the union occurs Nov. 4. Whist party at usual hour. Good prizes. Friends welcome.—Laura F. Sloan, cor. sec.

Christ's First Spiritual Church of Hartford, Conn., held service Sunday, Oct. 25, in the G. A. R. hall, 724 Main St., with Dr. Mary A. Haven in the chair. Mr. C. E. Brainerd spoke on the subject, "Was Christ a Spiritualist?" After his reading from the Scriptures, where Moses and Elias appeared to Christ with his chosen disciples on the Mount, he said: The Church holds that Christ will come in great power and glory. Jesus said, "Verily, verily I say unto you, this generation shall not pass away until this shall be fulfilled. I say so that stand here shall not taste of death, until all these things shall come to pass. He taught us that same doctrine as true Spiritualists of the present day teach. 'The Fatherhood of God and the Brotherhood of man.' Thus each and every soul can look up and cry Abba Father. Spiritualism teaches us to sell whatsoever we have and give to the poor. Jesus was the first to show that materialization was Divine, in fact, the whole history of Jesus Christ was a history of Divine Love. Dr. M. A. Haven also gave a short address coinciding with his remarks and some good tests. We welcome all to our meetings every Sunday evening. The church is increasing in membership. Miss Gertrude C. Laidlaw rendered good music during the service, closing with, "God Be With You Till We Meet Again."—Robert B. Ratcliffe, sec.

The First Spiritual Ladies' Aid Society met in Appleton Hall, 2 Appleton St., Boston, on Friday, Oct. 30. The business meeting was held in the afternoon under the direction of the president, Mrs. Mattie E. A.



Albino. The society is doing a great deal of charitable work in a quiet way, it having paid nearly one hundred dollars for the support of Miss Amanda Bailey during the past eight months, and she is only one of its pensioners. Had we more assistance from our well-to-do Spiritualists we could help many worthy ones who need more than we are now able to do for them. A bountiful supper was served at six o'clock and in the evening our usual monthly whist party was held, with a good attendance. Friday, Nov. 6, we will hold a snip party and a special supper will be served at the same price as usual, 35 cents. A number of good speakers and mediums will take part in the evening.—Esther H. Blinn, sec.

Thousands suffer from a short, hacking cough, who might be cured by Piso's Cure.

Spirituality.

Horatio W. Dresser.

The spiritual is both objective and subjective. It is many-sided, beautiful, universal. It includes both individuality and brotherhood. It pertains now to the contemplative life and now to the life of service. Sometimes it is "good works" which most truly make it known, but again it is the quiet life of which the world sees and hears nothing. It does not have much to say about itself. The most spiritual people are not those who call themselves so. Spirituality is shown by the life, whatever that may be, and you must be sure that you really know a man's life, for temperaments differ enormously.

Again, it is made known by a kindly spirit. There is more genuine spirituality exhibited in a quiet little home where peace and love prevail than in many a church and seminary. Plain human life is much more acceptable than the self-conscious activities of those who set up as guides to all that is occult and unseen. It is easy to lecture about the next world and about reincarnation. It is easy to live a single life amidst a group of admirers. But the real test is apt to be home life. If one is kind and gentle there, one's doctrines have real worth. Hence it is the little deeds and words that tell. It is the gentleness amidst much that tends to provoke its opposite, the beauty which triumphs over ugliness.

Spirituality is also generous, liberal. It is not bargain-driving, nor is it economical to the last farthing. To try to buy everything for the least possible sum is to narrow the soul. Generosity invites beneficence, and liberality brings provision for its further extension.

It is needless, perhaps, to add that spirituality is unselfishness. But one must surely declare that it is gladness, for long-faced people would fain persuade themselves that they have found it. It is practical, moderate, refined, noble, pure. It is for this world, and no circumstance is too mean to make it impossible of attainment. It does not condemn the present life as a "dream," nor indulge in the false generalization that "our senses deceive us." For the natural life is the spiritual, seen from another point of view. It is not our senses that deceive us, for they are true and God-given; it is thought that deceives, and no thought is more erroneous than the conclusion that spirituality cannot be intellectually and naturally known. True spirituality is universal; it excludes no faculty in man. Hence we must penetrate the errors and negations which have obscured the spiritual life, and regard it in the pure, clear light of illumined intellect.—Magazine of Mysteries.

"You cannot obtain something for nothing. The eternal and changeless Law is that we must earn all we get if we would enjoy it. If it will be a blessing to us. All blessings must be earned. It is divine to work for what you get."

"The real man, the spirit or mind, is of the same spiritual essence as the Infinite Intelligence."—Plato.

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Banner of Light.

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The Convention.

It is not too much to say that the recent convention was the most representative body that has ever assembled under the banner of the N. S. A. since 1893. More states were represented on the floor, the delegates took a deeper interest in the proceedings than has been apparent at similar gatherings in past years, and a great and good work was accomplished. One could not but feel a thrill of pride as he looked upon the bright, intelligent faces of those present, felt the wave of earnestness and determination that swept over the assembly, and realized that whatever the personal motives of individuals might be, the occasion and its real objects were the result of the great intellectual and moral force, spiritual Spiritualism.

It will take many days of careful thought and consideration to understand to the full extent all that was done at this time, but while the convention itself is fresh in our minds, perhaps a few suggestions in regard to its method of procedure may not be amiss.

It was noticeable that more interest was manifested in the election of officers than in some of the most important measures that were urged for passage. This difficulty may be obviated by making the election the first order of business after the organization of the convention, rather than the last, or by amending the constitution to permit of the election of only one-third of the members of the board each year. The minds of the delegates would then be freer to act upon the work in hand.

The action taken regarding the history of Spiritualism, the Lyceum, and editor-at-large was quite satisfactory, even if it was hasty and only partially considered. The subject of local societies and their improvement was not even discussed on the floor, nor was that of the settlement of speakers referred to, save by resolution. The endowment fund project of President Barrett (his one favorite theme of this year) was dismissed with words of half-praise on the part of the committee on the President's report. The committee on resolutions occupied itself more with resolutions of respect to the arisen ones who have entered spirit life during the past year than it did with the living issues of the present—or the building of a platform of principles upon which our movement could rest. This was not so much the fault of the committee as it was of the delegates, who cared more for the election than they did for business.

A great deal was accomplished in considering the report of the Committee on Usages. Enough of this report was adopted to give Spiritualism legal footing in every State in the Union, with the addition of certain necessary ceremonial of a refined character, that set forth the fact that the Spiritualists of America are now willing to do business in a business-like manner. What was done in this direction was worth the entire expense and labor of the Convention. It is a step in advance, and we venture to say that ten years from today the much criticised Committee on Usages will be referred to in terms of eulogy, rather than censure. We would be content to rest our approval of the work of the Convention upon this one achievement, but it must also be borne in mind that the Chicago Declaration of Principles was unanimously reaffirmed, without one word of protest!

The report of the committee on President's report went through with a rush, yet that report outlined the work of the N. S. A. for the coming year! All essential matters were referred to the incoming officers with power to act. This dumping of the business of the Association upon the "incoming Board" is an injustice. The delegates are there to act for their societies and should not place their responsibility upon others. A reform is needed in this respect, and we hope there will be some one at the next Convention possessed of sufficient courage to lead in this matter.

The full report of the proceedings as given by our special correspondent is valuable as a part of the history of Spiritualism, and we hope our readers will give it careful consideration, and will lend their support in every possible way to the officers of the organization during the coming year.

Elijah III.

We cannot but admire the spirit that wishes to do good whatever the methods, and the invasion of New York City by the Zionists is a spectacle for the world. It is an object lesson in enthusiasm, even if it be zeal without knowledge. It shows that more may be done to stir the life of the community than we generally suppose.

Then the question comes why has foolishness to enter into any good work to make it go? Why this nonsense and pretence, which because of the success of one, creates imitators—and there will still be more? This claim to be Elijah carries on the face of it its own refutation. I am ashamed of theosophy when I see it worked up into the ridiculous like this.

But think for a moment, if Dowie is Elijah must there not be a chance of Peter, and Paul and John, and many another of like quality in the world now, and why should Elijah claim any pre-eminence? May not any man on the street be of the same age and as good as he?

The idea is that such a one is the only one—when if that pretention were allowed, it would not make any difference—we should have to prove him by his works and character—and applying this test, we see the absurdity of Dowie's claim. A man who makes millions being John the Baptist out in the wilderness without a cent. The one who two thousand years ago had conquered sensual desire, worldly pride and show, coming down to the contemptible folly of the commercialism of our day, prostituting spirituality to making dollars! It is the folly of folly to give it a moment's serious consideration.

We have to rid ourselves of this worship of names. It has done Spiritualism harm, the making of Moses and Elias come to Tom, Dick and Harry for the mere clap-trap of high-sounding presence. It is not saintly to suppose Plato could endure or tolerate the average man after over two thousand years of the higher. He is busy in some other sphere and is with those somewhat of his own brain power and size.

We have let loose wild ideas on the world and we reap the evil of them. It is good enough to know that communion is real, that our friends are yet near to us, that progression is the order of the future. It is good to know all this, and then to feel that we are also spirits, born of the eternal, and count for something as much as Elijah or any of the prophets. It is time we cut away from under the feet of pretence, this secure foothold of a silly superstition.

Explanatory.

The observant reader of the current Press can hardly help noticing the epidemic character of accidents, or of tragic events. Railway disasters come in groups; if a hotel fire is reported from any section of the country, two or three other similar conflagrations immediately follow. This is planetary law, and such events are inevitably the result of certain baleful combinations of afflicting aspects in the sidereal heavens, as every atom in the universe is vitally related to every other.

It is sadly true that on the same day when our deceased brother of the Banner staff, closed his earthly existence, five other suicides were reported in this immediate vicinity. This was more than mere coincidence. "Eternal law each chance doth guide." With the two malefics, Mars and Herschel, in close conjunction, and to one born with Sagittarius rising, unless there were some beneficent counteracting influence, depression, despair, and mental unbalance sufficient to lead to suicide, were almost inevitable. In addition to these malign aspects, our brother Tuttle was born with the planet Neptune in the house of death. On the day and hour of his departure from this plane, for the first time since his life began, the Sun came into direct square with Neptune, thus exerting an influence which in his negative, depleted, overworked condition, he was absolutely powerless to resist. The waters called to him with resistless potency. He was compelled to seek peace, a succor from exaggerated worries and pessimistic forebodings, beneath their waves. Could he have been withheld by some intelligent, restraining hand until this fatal aspect had passed, it never again, in a long earthly existence, could have occurred.

"Never Too Late to Mend."

Charles Reade's novel, bearing the above suggestive title, which was deservedly popular thirty-five years ago, and is so today, accomplished two things of vital importance at the time of its appearance. It interested the people of England in their prison system, and led to a complete reformation of the same along humanitarian lines. It was the means of freeing the incarcerated criminals from the brutality of men, whose moral natures were lower than their own, whose souls had never been awakened, and whose influence was ever on the side of error, and of giving them a chance to reform, rather than to receive daily some degrading form of punishment, whose only effect could be the hardening of their hearts, and sinking them yet lower in criminality.

The second important effect of the influence of this work was largely psychological, yet it was wholly in the realm of morals, in so far as the average reader could perceive. Mr. Reade made a cunning thief his hero, and traced with his subtle pen his every step toward reformation. He drew a striking picture of the influence of the prison chaplain upon the prisoner and traced with the hand of a master, the thief's mental state as he evolved from roguery to honesty. He forced the positive conviction upon his readers that it was absolutely certain that the so-called criminals of the land could be reclaimed and made useful members of society. He metamorphosed his thief into a useful citizen, an honest man, and a true philanthropist. The novelist used psychology to great advantage in his work, and antedated by three decades the extraordinary claims now made for "Suggestion." Reade knew the law, and had the ability to show the world how to use it.

"It was never too late to mend," in the great novelist's thought, and he wrought a moral transformation in his leading character that raised the ethical standard of the whole nation. Deep down in the soul of the so-called lowest criminal is a spark of good, and it is, or should be, the aim of every moralist to find that spark, to fan it into a flame, and to enable the unfortunate man to warm his true nature by its heat. All evil is but misdirected energy, and he is a savior to his race who shows his fellowmen how to turn that energy back into its natural channel. Kindness is one of the divine means to this noble end, and mortals cannot use that means too freely in that work. It is never too late for any man to see the error of his ways, and to turn his face toward the sun of truth. All men can be his helpers if they will but suggest, in thinking of him, only honesty, sobriety, and uprightness for him and for them.

No man can be injured by an enemy or by a criminal, unless he has within him a reflex of that enemy's or that criminal's error. When a man's energies are rightly directed, he is superior to all blows struck at his honor, and is impervious to all dagger thrusts aimed at his soul. The erring ones of earth can be led back to their souls by their brothers, provided those brothers recognize the soul as the causative principle in all things. The man who murders the physical form of his brother only injures himself; he cannot kill his victim's soul, nor can he injure it. His blow always reacts upon himself, and he has struck at his own soul who has killed the body of a fellowman. But is it not too late for such a criminal as a murderer to reform? Can he ever retrace his steps and become at one with his soul? Has he not shined beyond pardon? Should he not be condemned to outer darkness by all of his fellowmen?

Who gave one man the right to sit in judgment upon his fellowmen? By what omnipotent authority was he given the power of condemnation? Where is the line beyond which pardon is impossible to the misguided child of earth? Who drew that line, and under whose orders did he act? Does not that man begin to retrace his steps toward his Soul who becomes conscious of having misdirected his energies? Are not the prickings of conscience an index of the fact that man has begun to rise above his errors? Is not Fenelon right in his claim that the hurt of sin shows that man is outgrowing it? If the murderer cannot hurt the Soul of his brother, and only injures the physical tenement, why is it impossible for him to reform? Is not Soul the cause of all mentation? If so, cannot the thoughts of men be turned into right channels, and holier conditions established for all mankind here on earth? Does not all reform work originate in the Soul? If so, cannot that Soul reclaim to itself the child who has misdirected his energies?

He who seeks to purify his thoughts, to beautify his life, and to do good to his fellows is mending his ways every passing day. One good action offsets in psychic influence the effect of many misdirected ones. A pure thought it always followed by a noble deed, and a noble deed is a long step toward the domain where the Soul-Self abides. That prisoner (a Sunday School superintendent), sentenced for a term of years for the embezzlement of sixty thousand dollars, who asked to be excused from chapel when a Universalist minister spoke, because of the pernicious influence of the doctrine of universal salvation, was sorely in need of pure thoughts and ennobling ambitions. Prison life certainly had not broadened his theology, nor given him any ideal as to the religion of human brotherhood. This man and all like him can only be reached through the law of suggestion, under the loving guidance of kindness. Still it is not too late for him to mend, nor will it be so long as man's soul exists.

The prodigal son, the thief on the cross, John Bunyan, and others like them, were all given "another chance," and yet another, until they had mended their ways and become thoroughly reformed in their physical as well as moral lives. Infinite Life never yet has placed "Excelsior" upon any one special expression in finite life. There is no differentiation made between the various qualities manifested by life, in the plant or animal worlds. Man alone has presumed to judge where God has not even made the attempt to do so. It is time that finite beings recognized their own littleness and "mended their ways" in their attempts to sit in judgment upon

their earth-brethren. So long as intelligence, even in the monadic form, continues to manifest itself, just so long man will never find it too late for him to reform his life. This statement by no means carries with it the assumption that others can do the work of reform for him. He alone is the architect of his own fortunes, and he alone can do the work of reform. There is no forgiveness for sin (using now this term for the sake of convenience), but there is explanation, reformation, evolution, whenever finite man so elects.

Mrs. Booth-Tucker.

A railroad accident of a most shocking character has removed Mrs. Booth-Tucker of Salvation Army fame from the activities of earth. She was a young woman only forty-four years of age, and was filled with enthusiasm for her work. She has lived to a good and noble purpose, and has gone home laden with the honors of rare good works. Whatever may be the faults of the Salvation Army, or the Volunteers of America, the fact yet remains that they do a vast amount of good in the world. They reach people whom the churches have failed to interest, and redeem them from lives of shame. In this work of reform, Mrs. Tucker had borne a noble part. Her six little children are doubly bereft in this loss of their mother. They lose her loving influence, and her motherly counsel as well. All classes of people, without regard to sect, creed, or party unite in their tributes of praise to the memory of this noble woman. Her husband, father and brother are all prostrated by this sudden blow. The sympathy of the world is with them in their sorrow. Had they the knowledge that Spiritualism gives, their cloud of sorrow would be illumined by the light of the smiles of the angels, and their night of despair made radiant by the sunlight of God's new day. She has lived her life, and won many victories for the cause of truth as she perceived the truth to be. Now she has conquered death and the grave, and has been mustered into the army of the angels to share with them the freedom of the world of souls.

THE MAGNET OF THE WORLD.

A gray mist drops over the mountain,
The sun's red balloon leaves the sky;
With silences and banners blown earthward
The spirit of evening sweeps by.

The sun—a great magnet of glory—
Speaks peace to each soul's lonely quest,—
"Look up to the stars and their story
To the Infinite Silence and Rest."

A magnet of light, heat and motion,
Creator, thr'f' unthought space,
Of planets and worlds without number
That father and mother the race.

The earth with its mountains and valleys,
Grand oceans and rivers that run,
And every small parcel and atom
Owes its source and its life to the sun.

A chariot climbs over the hilltops,—
The sun-god withdraws from the world;
All sorrow is fled in the morning
With the dawn and her stragglers unfurled.

Oh! weary world joy in the grasses
That fall from the mountains for aye,
As hope on the angelic faces
That wait at Heaven's windows today.

Pueblo, Colo. —May Baird Finch.

The Sunny Side of Life.

2. THE BEAUTY OF LOVE.

Life is beautiful because it is the reality. It is the thing that needs no proof since nothing can be clearer or more certain. It is evidence and support of its own divine self. The Eternal speaks in it and I know His voice because I am of His spirit and of His being. I am in friendly union of sonship. I have claims that lay hold of eternity and the universe. This is my gladness to begin with—I am refreshed and strong to undertake anything of duty and daring with this the spirit of the Lord mightily upon me.

And this is a man's right that nothing and nobody ought to be able to pluck out of our hands, let alone out of our hearts. Let us start fair and square here, for this is the first lesson in the reality and beauty of love. Love is the enjoyment of life in its native powers and faculties. It is the free play of our nature according to its gifts, and graces, and it runs like the roots of a tree in many directions, in the dark and in the light. When we are true to life we are true to love, for love is the blossom side of life.

And it begins at the beginning and it reaches unto the infinite. Love has objects of affection all the way.

I recall my childhood's playmates. How pleasant it was to know the children of the neighborhood, to associate with them; why love was instinctive and gladness beyond expression. O those were happy hours, deliciously perfect to play from morn to eve, and reluctant to go when all wearied and sleepy even.

Those memories are golden lights in the distance but they never disappear. The children have dispersed, we may have even forgotten their names, but the abandon and blessedness of the love of our playtime will never forsake us.

I do not wonder the poets praise this so much. How could they help it? It was the golden dawn of love's young dream. In the spontaneous friendliness of heart for heart was paradise joy. Undoubtedly there was, yes—and always will be.

Here is another great secret everybody can find out and practise if he will, it is that love is the natural expression of the spirit for all other spirits without thought of sex or position or any of the foolish distinctions we make to destroy the close comradeship that man should have for man.

We must cultivate this as we do flowers we love. We must let it express itself as God asks His summers to do. The good of the new times is to arise out of the beauty of love as the brotherhood of the divine for the divine.

We have to face this fact that the Eternal regards us all of the same worth to Himself and all those with whom He has placed us. We have to seek out the meaning of this until

there is only love in our lives for all lives about us.

We can do for the beauty of love is its power of conquest over limitation of time and space. It is in its nature without limit, like the air, like the sunlight—the gift for all souls.

Now I made this discovery that I was brother to all sorts and conditions of men but more especially to those, who seemingly were in the waters of poverty and trial. It is love that is to free the conditions of hardship and error. Surely it is—the insight that finds self in all struggling self on any part of this wide world.

The revolution of the ages is the new affirmation of love as the supreme power. It is the dominance of the only power that has right to rule, or can rule, or will lead us to the new land of Promise. The hour has already struck on the clock of the ages proclaiming this fact. It is now high noon, and mankind must in rest and refreshment come to the feast of all souls—which is the brotherhood of love.

Another secret comes out that each one of us has only to make one convert to this to make love the universal fact. I know this in my own soul, and I know that I can do it and be master of the situation. This is the blessing of the great good before me, it is mine that I may communicate it to all other men.

I find I have considerable foolishness of self-esteem that I have to throw aside in the name of love. Love is the appreciation of other souls in the knowledge of the good of my own. It is all that. It asks not for other than what naturally and gracefully comes to it. It begs not, demands not certainly. It gives liberty because it has wings of its own, and because it belongs to the skies.

Love purifies itself as a stream in its course. The sediment falls in the channel and the waters flow on clear as crystal, and the sky is reflected there, and in the darkness 'the great stars.

It is a fine hour when the soul discovers it loves all other souls, and some one soul with a particular love that is the sweetness of a sacred friendship and helping. Talk not of any other joy in comparison with this, for nothing is like it, nothing that the hands can gather, nothing that time can mar or destroy. If we want the supreme felicity, the celestial satisfaction of existence, we must allow love to declare itself in our life, for the one, for the all, and in the pure perfection of unselfishness. It must even be so without let or hindrance, and the moment we do that, we have entered through the palace gates into the eternal habitation of joy. Oh! yes, our fellows are as the angels, and their words and ways are part of the everlasting song of gladness, for all of all things and of all realms is in the great white heart of love.

Brother Sunlight.

Seen and Heard.

Boston is having trouble with the officials of the Western Union Telegraph Company. Said company has locked out its messenger boys and has sought to replace them with girls and men. Now the City Fathers come in and demand the removal of all telegraph poles within the city limits, within a period of a very few days, otherwise they will be cut down without mercy. A request has been made of all officials to refrain from sending messages by the Western Union until the strike is settled. This means business for the Postal Telegraph Company, and legal complications without end for the scores of people.

Have you investigated the claims of the Anti-Vaccination Society of New England? If you have not, it would be time well spent were you to do so. Hon. George Fred Williams has been engaged by this society to take a test case to the Supreme Court of the United States to see if a free-born American is by law compelled to submit to the tyranny of a Board of Health, by having his blood poisoned by vaccination. All opponents of compulsory vaccination should join this society, and aid Lawyer Williams in his effort to carry his case to the highest judicial tribunal in the land. It will take money to do this, but liberty always comes high, and it is worth whatever it costs.

Peonage has made its appearance in Louisiana. The Federal authorities have been grappling with it in Alabama and Texas, and it is suspected of being in vogue in two or three other States. It is virtual slavery for the laborers who thus sell themselves, and is borrowed from our Mexican neighbors, where it has the protection of the law. Some of the negroes who have voluntarily made themselves peons, actually prefer to be under some master's control, to the freedom given them by the Civil War. Peonage is foreign to American soil, and to American principles, hence should be stamped out by the law.

And if the husband or the wife
In home's strong light discovers
Such slight defaults as failed to meet
The blinded eyes of lovers,—

Why need we care to ask? Who dreams
Without their thorns of roses?
Or wonders that the truest steel
The readiest spark discloses?

For still in mutual suzerainty lies
The secret of true living.
Love scarce is love that never knows
The sweetness of forgiving.

—Whittier.

Love—Give all to love. Burn your ships behind you. Dismiss "if" and "but" from your vocabulary. Offer no compromises. Admit no doubts. Take love by the hand. Introduce it to your heart. Let it run as blood in your veins. They will tell you it is not worth while. But if love is not worth while, nothing is worth while. You have often thought you have loved. But if you once love you will see that you never loved. Love is not a meal set for two, but a feast providing a universal providence. Give all to love. Not the love that at home is called patriotism and abroad is called treason. Not the love which legislates favors into individual treasures. Not the love which betrays communities. Not the love which sends armies to subdue. But such love as recognizes the human principle.—From The Conservator.

woman who became of that little blue-girdled. Her delicate face and graceful clad in her snowy garments haunt my story still, though twenty years or more come and passed away since that beautiful June. She was as pure and real as the lilies that bedecked the surface of the water. The old poet would have shrieked! the old church bell still ringing. It is same old bell. Its voice is as clear as it a score of years ago. I would know that voice if I heard it among fifty others. Its merry peals reverberate through the doors of my memory, and I live over the days that long ago passed with the anticipation of the golden future. I am I today? A wanderer upon the waves, homeless, almost moneyless and night friendless. Is it my fault? No. I my duty. I labored and the law gave

Available by BANNER OF LIGHT PUBLISHING

Children's Book.

THE BABY'S FIRST BIRTHDAY.

Howdy baby? One year old!
We're so rich because you came!
Howdy baby? Were you told
Up in Heaven, your sweet earth-name?
Did the angels miss you, sweet?
When you slipped into our love?
Do they bow at head and feet?
Your white cradle nest above?
Howdy, honey? Baby bright,
One year old at twelve tonight!

Margaret Sangster.

Baby Gray Wing.

Our pigeons live in a cozy little house on top of the barn. The barn is only a stable for the cow. It is not very high and the roof is not very steep. Even Robbie Earle, who is only four, can climb up and look in and see what the "pigeons" are doing.

There were only two at first, Time and Tip. One day another came flying along. She wore a white feather boa around her neck. Her wings and tail were edged with white feather tips. She had been living where there were too many housekeepers and she wanted to move.

She lit on top of our pigeon-house and looked in.

"How cozy!" she cried to herself; "and there is no one here but two fellows who are just watching." They do need a house-keeper. I believe I'll stay."

Then, as Mother Goose says, "the trouble began," between Time and Tip. Time and Madam, as they called her, acted as if that pigeon-house belonged to them only. If poor little Tip tried to go in at one of the lower windows, Madam drove him off. If he flew to an upper window, Time pounced upon him. One bitter night, the north wind blew. The great, rushing Missouri froze harder than ever. The snow fell. In the morning, there sat poor little Tip shivering on the pigeons' upper balcony—and maybe he had been there all night!

Papa said, "This will never do!" and he showed Whitney how to put in a lengthwise partition upstairs and down. After that, when Tip was driven out of one side he ran into the other. They found they could not keep him out and soon quit chasing him.

Next morning, everyone in our house felt all the warmer—and O, glad!—when Papa said, "There is no little pigeon out in the cold this morning."

But right away, we knew something else was going on. The boys climbed up and peeped in. It is a wonder they did not fall down again; for there was a wee nest with two tiny white eggs in it! And really we could not tell whether they belonged to Time or Madam, both took such care of them, and kept them covered up nice and warm.

When we fed the chickens in the yard, Madam would fly down to eat. Perhaps Time told her dinner was served. At all events, he would hop on the nest and sit there patiently till she chose to come back. Then he would fly off to hunt his own dinner.

But one day mama heard a soothing, gentler "Coo-coo-coo" than she had ever heard before, and an answering, plaintive cry. She said there must be a baby in the pigeon-coop; for well she knew that even pigeon mothers have a tenderer tone for their "baby talk."

When Whitney and Robbie Earle climbed up to see, sure enough there were two wee, downy pigeons, sitting in the nest, crying for something to eat. Madam and Time were kept so busy feeding them!

But how fast they grew! It seemed like no time at all till they looked as large as Tip and were all feathered out.

One bright, sunny day in March, Mama heard a great deal of crying up in the pigeon-house. She had never seen the baby pigeons and kept a sharp look-out. She thought perhaps Madam like a wise little mother, was going to get her babies out in the fresh air and warm sunshine. Sure enough! there they were, after a while, out on the upper balcony, and Madam was stroking and cooing and caressing them with her own little head.

It was very plain that she was more concerned about Baby Gray Wing than about Baby Blue. Baby Gray Wing was larger than Baby Blue. Perhaps that was why. But even after the babies had learned to come out every day for an airing and a sunning, springs the new and more important life, and the realization of this truth lends reality to every experience.

"All study of the spiritual nature in man is inextricably united with the study of the universe. The powers and the possibilities of the soul are conditioned by its environments, which become finer and more ethereal in proportion to the development of spiritual energy, which alone is life. Science, that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life."

When President Roosevelt on his Western tour reached Montevideo, he and his Blackfoot Indians greeted him at the station. Their agent was with them. The President said:

"I am glad to learn that many of the Indians under your care are traveling along the white man's road, and beginning not only to send their children to school, but to own cattle and property. The only outcome of the Indian question of this country is to develop the Indian into a property-owning, law-abiding, hard-working, educated citizen; in other words, to train him to travel the path that we are all trying to travel, and I congratulate you upon the progress you have made. When he is traveling that path, and when he is doing his duty, he is entitled and he shall receive exactly as square a deal as anybody else. . . . The human species is one with many races, tribes and divisions. All are capable of civilization, aiding in our national prosperity. I congratulate you Blackfoot people on the progress you are making." (Applause.)

The greatest spiritual medium, all things considered, that I have ever met, was Mr. Bailey, of Australia. Mr. Stanford, a cultured and wealthy gentleman of Melbourne, and brother of the late Senator Stanford, who immortalized his name in constructing the endowing the Stanford University of California, had held over a hundred sittings with this medium. At twenty of these both Mr. Green, my secretary and stenographer, and myself were present. It would require a small volume to describe and tabulate the specimens of coins, script and sundry manuscripts and marvels that I witnessed in those systematized seances. Sitting with Mr. Bailey alone in my room, broad daylight, holding both of his hands, and my knees pressing against his, when with a "hand" there would drop on to our hands old cuneiform, Assyrian and Babylonian inscriptions, which Dr. Robinson, one of his entrancing guides, would translate.

Recently I took some of these manuscripts on skins to the Northwestern University for examination and translation by the linguists and archaeologists. They pronounced them genuine, as far as they could judge. Part of a translation one inscribed in the most ancient Greek, the professor said, "I dare not trust myself to go further. These are too ancient

The Cost of Delay.

Painting costs more than necessary when repainting is too long delayed. The moral of this is that repainting should be done too soon rather than too late. If a building is properly painted with good paint in the beginning and a fresh coat is applied before the old coat is "done for," there is scarcely any limit to the durability of the protective coating.

Paint is held in place by linseed oil. Linseed oil, in drying, oxidizes and becomes tough and elastic; but as time goes on the oxidation continues, the toughness changes to hardness, the elasticity to brittleness. Then the paint begins to break away and to flake off. The only way to prevent this letting go of the undercoat is to keep it protected from the

oxygen of the air by applying fresh oil paint. That is all there is to the cracking and peeling of paint—keep the oil alive. A good combination zinc paint applied to a dry surface has been known to hold well for twenty years. But whether five years or fifty years, the time comes when the oil is dead and the paint breaks its hold on the wood.

It should be repainted before this time arrives to save the life of the oil beneath and enable it to maintain its hold. Loss of lustre is the sure sign of decay in the oil, and when the lustre disappears, or in painters' parlance, when the paint "goes dead," the time for repainting is at hand. If allowed to proceed too far, repainting will only hasten the calamity. The fresh paint will pull off the dead paint.

It is economical to use a paint like those based on zinc, which carry much oil, because they go far and hold their lustre for a long time; but it is the height of folly to allow deterioration to proceed to the breaking point; because that means the expense of removing the old paint. The wise property owner will save on something other than paint.

Stanton Dudley.

Bearing Burdens.

"Look at that apple-tree," said a butterfly to a flower in the autumn. "See how foolish it is to load itself down with fruit. Why, it ought to know better; it ought to bear just enough to be comfortable and have a good time."

"Well, well! Do hear the butterfly talk," said the sparrow. "Such a useless thing as it is with only its wings and foolishness to keep it alive. One would not think mere show could amount to much in this world."

"Now," whispered the tree, as the wind came to it and blew down some of its fruit, "you critics don't know things about me as I know them, and as those who feed upon my gifts know me. Of course you don't. I once was a wild, stinging sort of fruit, a crab-apple, very crabbed—truly no good as you would think; but man was my friend, and took me under his care and made much of me, and I sweetened under his culture. And you can just guess how glad I am by the beauty of my blossom in the spring, and this joy turns to fruit and is pleasant for man. He helped me, and I feed and bless him in return, and am pleased to do it to the utmost of my ability. Indeed, I am. That is the way we bear each other's burdens, and yet we have our own burdens to bear, and we grow glad of them in time, for we are the dispensers of good, and this is always good. The little child can be a blessing, and so the grown man; and then in their lives is the beautiful blossom and the after ripening fruit. Oh, it is a great joy to be in the world's garden, and help the world with the fruit the good God is pleased to give to us!"—William Brunton in Every Other Sunday.

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 this 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 stamp, naming this paper, W. A. Noyes, 347 Powers' Block, Rochester, N. Y.

Pen Flashes.

The Pylgrim-Peebles.

NO. 22.

The daily Chicago Inter-Ocean, a most popular and liberal journal, has regular contributions appearing in its Sunday editions from the diamond-pointed pen of Lillian Whiting, of Boston. Here is a paragraph from one of her late essays:

"As a matter of actual truth, the more significant life begins when the life of this world ends. The physical world, which is the environment of the physical body, is the crude and rudimentary condition out of which springs the new and more important life, and the realization of this truth lends reality to every experience."

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for me." I shall take them to Harvard when next visiting Boston.

Not only have minerals, living fish, and fresh sea-grass been dropped upon the table while the seance was in session, but strange birds from distant lands have been brought into the room. There have also been materializations of hands, said hands writing communications.

Mr. Bailey has had every possible test applied to show there was no fraud. He is never allowed to select his own room for the seance, is never allowed to invite even one sifter, and his person is carefully examined before going into the seance-room. The seance members are selected by Mr. Stanford, and among them are lawyers, physicians, preachers, scientists and book-reviewers.

No man more abominates frauds than myself, and I have done my share in exposing them. But this man Bailey is as genuine as the sun that shines. He is compassed and guarded by three grades of spirit intelligences, each doing its special work. The India-Mohammedan spirits that influenced him, still reverence Allah. They are our Aryan brothers. His seances are opened with prayer and singing. His most learned intelligence is Dr. Robinson, the once famous linguist, archaeologist, Palestinian explorer, and American college professor. The cuneiform inscriptions and Babylonian tablets that have been brought in the seance room by spirit power are translated by him.

A magnificent, seven-sided, terra cotta Babylonian cylinder was brought by the spirits into the seance-room of Dr. McCarthy, Sydney, a scientist, and a physician, standing at the head of the profession. Of this he wrote as follows: "Dr. Robinson, on looking over this cylinder, and before translating, as he did in the presence of Mr. R. and myself, remarked that thereon was a distinct allusion to the Jewish people in Babylon. It was a record, he said, of certain warlike dealings with the Jews and certain other nations."

Translation.—"These are the acts of Essar Haddon, the great King, the mighty King, the builder and restorer of the temple of the Ashur, the favored of Ashur (the chief Assyrian divinity). The people called the Jews ('in Assyrian Yahud') have sent unto me ambassadors many, offerings not a few, and the people of Khita (meaning in Assyrian the people of the Hittite nation) gold and silver, precious stones, and chariots. My favor would they regain. Subdued are they. Also the people of Elam. The great lord commandeth. In the temple of Merodach placed I the records (cylinders and tablets) sealed by my hand. An inhabitant of 'Kirdush' (does not recognize this as the name of any town in ancient history, but remarks 'no doubt the names of many towns are not found in present-day historical records') were conquered and subdued with the fleet horses and men of valor. These are the acts of . . . who dispenseth justice and exalteth his people. The great Gods, Assur, Bel, Nebo, command and I obey. Which shall be as a given sign and a witness. Where follows the line of seals, and possibly, by the Royal signet. Then again: 'The men of Elam, came against me; their mighty men I slew, and impaled I their mighty men alive. Amatibel ('the name of some Assyrian') their towns burned with fire, and their women captive took. These are the acts of the great King."

How vividly I can remember fifty years ago, when agnostic atheism was far more rampant and defiant than now, hearing an English lecturer thrashing and mauling the Bible, say in an air of triumph, "The Bible speaks of individuals and nations that never had any existence. They were myths. They were priestly make-ups such as Sargon in Isiah, and the Hittites referred to in the Pentateuch," etc. Recent explorations and discoveries in Babylonia, Assyria, Palestine and Egypt confirm many of the most important histories referred to in the Old Testament. The history of the Assyrian king Sargon is now well known. Prof. Sayce, in his "Higher Criticism" mentions the achievements of King Sargon over twenty times, as derived from the cuneiform inscriptions on the cylinders. And so the old prophet Isiah was correct in speaking of Sargon. Also the country, kingdom and ruins of the Hittites have been partially unearthed in the orient, revealing on rock and stone a once powerful people, as mentioned six times in Genesis and described in the Pentateuch. So fades away year by year this slush of materialistic negation.

This was the argument: Persian, Grecian and Roman historians do not mention Sargon, the Hittites, and other Old Testament incidents there recorded, therefore they did not exist, but explorations have proved the silliness of their conclusions.

So a few unscholarly, shallow-minded people have said because the proud Greek and Roman historians said little or nothing of the enthusiastic and mediocrity Nazarene and the early Christians, they did not exist. And yet, the Talmud, written before, during and after the life of Jesus, and containing five of his apostles. Late and living rabbis testify to this, and further, the testimonies of A. J. Davis, and our most distinguished mediums still further testify to the fact of Jesus' existence. Against all of these testimonies, saying nothing of Paul (Saul, Acher), is pitted the assertions of a few wandering ghosts (unidentified) through a drunken medium. The pitiable ignorance of multitudes of spiritualists touching history, archaeology, and the discoveries of Oxyrhynchus, is deplorable. It is said of tea-table women, "The less they know, the more they talk."

When Virginia put a rope around John Brown's neck, she fastened at the same time the other end of the rope around her own neck, suffering from the devastation of war. Tillman of South Carolina that "shot down" Governor Sumner was pronounced "not guilty," but South Carolina, in the eyes of the enlightened world, stands convicted.

The Tenth Annual Convention of Spiritualists passed this resolution unanimously: "Resolved, That we discontinue the use of intoxicating liquors, tobacco, opium, and all similar articles that are harmful to human welfare."

The same delegated body passed this resolution: "Resolved, That the N. S. A. is opposed to all inroads upon human freedom and that it is strongly in favor of the abolishment, in every state in the Union, of capital punishment, compulsory vaccination, arbitrary Sunday laws and any form of legislation which gives special recognition to any school or schools of medical practice."

These resolutions are telling and splendid. I wonder if they were actualized by all the Spiritualists in the country?

In England and Scotland women now vote for all officers except members of Parliament. They were made eligible to serve on school boards in England in 1870. At the first election only 16 women were chosen; last year 276. The first woman was elected on a board of poor law guardians in 1875. Last year 289 women were serving on these boards. So grows the cause of woman's suffrage in lands over the waters.

Soon after Gov. Bates of Massachusetts, with Ex-Governor Crane, and other dignitaries, visited the Mt. Lebanon Shakers last

summer, he is reported to have said: "The best people in the world—too good to be popular as the world is." How strange—strange that their easy and comfortable beds should not attract to them those who seek the higher life—seek soul-unfoldment, and a heaven of health and happiness on earth.

The Supervision of New York's Tenement Houses.

The Tenement House Department is unique in municipal administration. So far as the interiors of the houses in which the bulk of the people live are concerned, it virtually is the Health Department. Sanitary inspection, the correction of unsanitary conditions, and the vacating of buildings unsuitable for human habitation devolve upon it. It brings about the improvements in housing conditions from which result less sickness and a lower death rate and greater decency, and a nearer approach in many other ways to rational family and home life. When the Tenement House Law was passed, it was predicted that all building of tenement houses in New York would cease because of the radical changes made by the law. After the law had been in operation a short time it was found that builders were making greater profits under it than they had made under the old law, and some of its bitterest opponents soon became its warmest supporters.

In the year 1902, six hundred and forty-three new-law tenements were built at an estimated cost of over \$20,000,000. Within the first six months of the present year plans have been filed for a still larger number (six hundred and ninety-nine) at an estimated cost of \$28,377,000. The new-law tenements have proved successful from the tenants' point of view, because many tenants for the first time have been able to get apartments with light, air, and sanitary conveniences. They have been successful from the landlord's point of view, because they have been fully occupied from the time of completion at remunerative rents.

The whole lower East Side is being rapidly rebuilt with new-law houses. In the section between Houston and Fourteenth streets, from Second Avenue to the East River, there is almost no street in which there is not at least one new-law house, and one will generally find five or six on each street, and several others in the course of construction. Under the steady pressure of competition, the demands of business resulting in the replacing of some of the worst of the old buildings by warehouses, factories, etc., and the operation of the new law, there will gradually come about a complete transformation in those tenements which are conditions which have so long been the despair of all who know them. There is an immense contrast between the old-law dumb-bell tenements, with their foul "air-shafts," and the new-law tenements with their large ventilated inner court. No house that is built under the present law contains any room that is not adequately lighted and ventilated. This is in striking contrast to the old-law houses, in which ten rooms out of fourteen were almost totally dark and without ventilation.—From "Municipal Reform and Social Welfare in New York," by Edward Devine, in the American Monthly Review of Reviews for October.

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