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THE DIVINE PRESENCE.

"I will never leave thee, nor forsake thee."—Heb. 13. 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 Saviour—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 Saviour—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. II. 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.

Salvarona.

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 consubstantiality 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-Curer'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-Curer 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-Curers are not religions. 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

ABANDONS THE SECULAR PLANE

as illustrated in the famous labors of the illustrious genius, M. Charcot, and the French schools of Salpêtré and Nancy. The one general fact, taught by all classes of Mind-Curists, is, that a Change of Conceptions can produce a Change of Sensations. With most people, the concept of God is the most power-

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-Curer'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 bible, 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 flashing through the depths of the whole world, hear the voice of fire. A similar fire flashing 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 "Dnad," "governing all things by mind."

In our modern days, we find this ancient doctrine of the Psychological Dnad 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 consubstantiality 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, Schlegel, 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.

As I came down from Lebanon,
Gone winding, wanders slowly down
Through mountain passes bleak and brown...

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 the sternest 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 unfolding 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 reservoirs 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 mediumship, 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 institution 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 other truth seekers and opponents of error in its varied 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 Asakof 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 he has 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 of his 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 she 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 fitly 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, 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 unflinching 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 \$46.1 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 have 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 that 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 Rood 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 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 \$54.61 Received during the year for subscriptions, sale of cards, donations, etc. \$282.31 \$316.92

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 services .50 Rebate of subscription .72 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 used, which 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, Ways 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 must be done 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. Twigg, 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 such 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 to 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. Westerfield, 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 assembly 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; George 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, Marie 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 sadly neglected, many sent 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 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 wishes to present the following figures: The total receipts from all States is \$37,710.78, the expenditures, \$28,130.81, the balance on hand, \$9,579.97. 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 of 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 miseries 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 peristalsis...

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...

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 not 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...

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 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...

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pains, 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...

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 ship-wrecked. 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...

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer 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 activity 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, balsam oils. Cancer, tumor, ulcers, catarrh, ulcers, fistula, and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. W. O. Bye, 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 despised 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 Over-riding Power in the words of your 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 announced 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 Litany come to us at this time, 'God is 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 special speakers.—H. Lizzi 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 incontrovertible proof of the life immortal. We had the pleasure of welcoming to our platform Mrs. Laura G. Fixon 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. 133th 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 took 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. 24, 8 o'clock, Mrs. M. A. Haven, president, 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 3 and 8 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. Madam 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. Cutter, Madam Whittemore, Mrs. Annie Moran, Mr. Walter Mason, Mrs. Anna Strong, A. M. S. Noyes, W. D. Noyes writes: 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 so many as twenty times during the night. I gave Swamp-Root a thorough trial and it completely cured me. J. W. ARMANTRAUT, Sept. 12th, '08, Greenwood, Ind.

Lame back is only one symptom of kidney trouble, one of many. Others symptoms 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, worrout 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 and healing.

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 of 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.



Thousands suffer from a short, hacking cough, who might be cured by Pisco'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 existence.

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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THE BANNER OF LIGHT PUBLISHING COMPANY, located at 204 Dartmouth Street, Boston, Mass., keeps for sale a complete assortment of all the best and most interesting books at wholesale and retail prices.

TERMS CASH.—Orders for books, to be sent by Express must be accompanied by full or in part cash; the balance, if any, must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash in the amount of such order. Fractional parts of a dollar can be remitted in postage stamps.

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No attention is paid to anonymous communications. Names and addresses of writers is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

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

Banner of Light

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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 criticized 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 pretence. It is not strategy 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 sinned 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 Mars'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 "Excalbur" 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 expiation, 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 purple and banners b'own 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, thro' 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 streamers unfurled.

Oh! weary world joy in the graces 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 glad 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 paradisaal 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 rise 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 sense. 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 suffrance 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.

UNAWARE

Some day, when falls a sudden sense
Of perfect peace on heart and brain
That comes, we know not why or whence,
And ere we seek is gone again;
When breathes the unexpected hour
Strange beauty of an instant dawn,
As if a rose were full in flower
Whose earliest buds we knew not grown;
Perchance, one winged moment sped
Down the white heights of heavenly air,
Some spirit of our blessed dead
Hath stood beside us unawares!
-Kate Putnam Osgood.

The Truth About Christian Science.

E. Waks Cook.

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(Continued from Oct. 24.)

Davis insisted on the wonderful properties of Light, both curative and life-sustaining; and forestalled later discoveries. I will quote from the section in which he treats of the Cure of Cancer.

After discussing its causes and symptoms, etc. he proceeds to say: "Cancer is curable, but, as has been remarked, physicians, judging superficially of all cancerous affections, have pronounced this disease incurable; hence the excision treatment is almost universally recommended as the most effectual means to alleviate the patient's sufferings. A successful operation is attended with immediate, but, generally, only temporary relief. Sometimes, however, it is permanent; sometimes it is fatal; but, nevertheless, this is the present practice.

"From interior assurances, I am persuaded that cancer, whether hereditary or superinduced by secondary causes, is a curable disease; and, in accordance with this internal prompting, I will proceed to state the remedies. For a constitutional eradication of this disease I would recommend the particular application of the patient's mind to the parts affected. I have fully explained how the spirit acts magnetically upon the organism. Upon this principle of action, and no other, can constitutional cancer be subdued to quietness and repulsed from the body. The patient must acquire the power of self-magnetization (self-suggestion?) by daily and hourly application of the proper principles. You must be, therefore, that these concentrated upon the diseased locality. You must acquire the habit of self-magnetization, by going away from disturbing voices or influences, and placing your whole strength of mind upon the malady. A cancer is a local positive accumulation of vital fluids and forces; it subsists upon these elements which should be flowing harmoniously through the body. You must, therefore, that these forces and fluids shall depart from that particular locality. Say to the cancer, Begone! -or, to the fluids and forces, Begone!

"This effort of mind will require great firmness, concentration and determination of purpose. But if your mind be not sufficiently well organized and distributed to make this effort twice a day, and of one hour's duration, then do it as frequently and powerfully as you possibly can. If you think it impossible, then I would remind you of your constant practice of moving over two hundred muscles while walking or changing your body from one side of the bed, or room, to the other. This is incipient self-magnetization. I only urge you to go a little farther in the act of willing-instead of willing to move a muscle, will the Cancer to and as natural for you to subdue disease, and keep the physical powers within your control, as it now is easy for you to move (by willing to do so) the various muscles of locomotion."

To the medical materialist this treatment will seem totally inadequate; but what of his own? That fails abjectly, and the victim is handed over to the arbitrary life. In this exercise of the Will, and the command that the disease shall depart, we have the benefits of suggestion, direction of the Thought Forces, Faith, and the Will, which Schopenhauer declares to be the active moving and upholding force of the Universe. Davis says the brain is a perfect galvanic battery, and Mr. Lawson now tells us that Thought is a high-tension electric current, of enormous potency, something immeasurably more powerful for good than all the drugs in the Pharmacopoeia.

A personal experience is to the point. Having always escaped the dreaded influenza in England, I was suddenly stricken down with it abroad and when alone, and at a time when a week's illness meant disaster to me. Rather short of money, and very short of the necessities of a foreign tongue, I was scarcely able to doze, and the desperate nature of the situation, but as cowardly derive courage from desperation, so the difficulties of the case saved me. Realizing that whatever was to be done must be done by myself, aided by any spiritual assistance I could invoke, I took myself in hand. I resolutely stilled the tossing body; calmed the agony-distorted features into the semblance of a smile, and addressed the raging fever somewhat in this style: "As I was a fool to expose myself as I did, I will give the fever a day or two to burn the poison out of my blood; but it must 'hurry up,' as I intend to be well, and shall give it no extension of time." Although I had not then read Davis, I indulged in a good many "Begones!" and repetitions of "I will be well." This I accompanied by steady deep breathing (the best tonic in the world), and towards morning I dozed. I kept in bed until mid-day, alternately "treating" myself and sleeping; and by that time I was so much better that I went down to lunch; and in the afternoon I resumed my work. As I then ceased my treatment I did not get rid of slight after-effects, such as impaired sense of taste and smell, for fully three months. This assured me of the correctness of my self-diagnosis; yet that morning in bed was the only time I lost. If I could do so much anybody with a more commanding Will, and greater powers of concentration, would be able to do very much more.

This I consider as good a "demonstration" as any the Christian Scientists have to show; and it was achieved by means they would repudiate, thus showing how little they know of the forces they are working with. It also shows that Davis is right. If in a few hours I could get rid of that awful scourge, it is manifest that anyone following his directions systematically could cure the gravest of all diseases. While this Will treatment and auto-suggestion is effectual for one's self and for others, there is, I believe, something more powerful still. When the mind is placed in a receptive (prayerful) attitude, and the conscious self can, so to speak, stand completely aside and allow the subliminal, the higher "divine and miraculous" self to operate, the effects may be wrought that would seem magical to the medical man who is blind to these higher Natural laws. This is evidently what Jesus meant when He said that the Father did the works through Him; and what the Christian Scientists mean when they deprecate the use of the Will, and declare that God does it all.

III.

Mrs. Eddy throughout claims Christian Science as her own peculiar discovery, resents the imputation that she borrowed from anybody, and carefully prejudices her follow-

ers against every system preceding her own in which they would have discovered the ideas. Yet nearly every idea that is now her system was published in widely read books sixteen years before her "discovery," and over twenty before her first work was published. Not only are the ideas the same, all her peculiar terms-except the commercial ones-are to be found in the works of Davis. He speaks of his as the "Divine Science," God as its "Principle"; and he drops, as Mrs. Eddy afterwards does, the D from Devil, and speaks of it as "evil." He treats "matter" as the lowest, the least progressed, form of the one Spiritual Substance; and he, to some extent, anticipates the electrical theory of matter, now favored by Sir Oliver Lodge and others. With Davis the Healing is only one department of his grand and comprehensive Philosophy; he treats the whole range of human interests; and with the insight of genius, or the luminosity of the angel, he straight to the heart of that great subject that Mr. H. G. Wells is treating at such length-"Mankind in the Making."

With Mrs. Eddy the Healing is part of a system containing many fine and uplifting ideas; but their value for logical minds is obscured by her confused statement of them, and by a lack of the very understanding on the possession of which she is always priding herself. Other great, and greatly needed, ideas are pushed to the verge of absurdity; but that the system can justly claim many remarkable cures is beyond all reasonable doubt. My belief is that Mrs. Eddy, having imbibed ideas from the works of Davis, and being herself a natural healer, a mystic, and thoroughly steeped in a Bible atmosphere, she naturally turned to the Scriptures for a foundation for them; and to this end she twisted, distorted and spiritualized the writings in a most daring and arbitrary fashion. The works of Davis were a protest against the cramped and cramping theological notions of his time, and were fully a century ahead of their day; and their truth is shown by the fact that the whole trend of thought is in his direction. But Mrs. Eddy's instinct was right in basing her teaching on the Bible, thus fitting it to the thought of her time; this gave a hold that no more advanced system could have obtained. At the same time her arbitrary interpretations tended to kill slavery to the letter, freed the spirit, and allowed her followers a limitless latitude of interpretation. This was one secret of her success. Her own distortions of the Scriptures show that she was bending them to an idea already in her mind, rather than extracting the idea from them.

Now, I do not want to rest my argument on any disputable proposition; so if it be maintained that Mrs. Eddy had no knowledge of the writings of Davis, which is both improbable and unprovable, there is no doubt that all her best ideas were given to the world sixteen years before she "discovered" them. Therefore, and this is my point, her claim to an exclusive revelation is both false and absurd.

Mrs. Eddy naively gives her case away by a statement in her "Miscellaneous Writings." She says that she had the power of healing without any verbal formulae; but as this was much too spiritual, too intangible, to teach students, she drew out the statements of doctrine used in "metaphysical healing." The inference is that with healing power any other statement would have served the purpose. Yet she claims throughout, and this is the fundamental error which her followers, that the healing demonstrates the truth of her theological notions. It does nothing of the kind; I might as reasonably claim that my self-cure of influenza demonstrates the truth of my theological views, which differ widely from Mrs. Eddy's. The well attested cases of healing really prove:-

- (a) That by discarding drugs Nature gets a fair chance and cures the patient.
(b) That as the hygienic doctors and others have proved, there is a great power in the mysterious psychical processes called into play by Suggestion.
(c) That Will is largely operative.
(d) That Thought Forces have great potency, when rightly directed; that Love is life-giving, and that anger and hate are suicidal.
(e) That Faith is a powerful factor, whether an essential condition for directing thought forces, or as an adjunct of Will.
(f) That mesmeric and magnetic forces are brought into play (without producing actual hypnosis), and that by restoring the equilibrium of the semi-spiritual forces in the patient that Harmony is produced which is Health.
(g) That the receptive, or prayerful, attitude of mind permits a larger influx of the great Vital Principle of the Universe, which may be mediated or directed by the subliminal self-the body-builder and repairer, or by the higher self, the transcendent spiritual genius residing, or imprisoned in each of us; the spiritual entity that will be liberated and soar to its sempiternal heritage at "death."

All these principles and agencies are called into play and are proved by the healing; but it is needless to say that Mrs. Eddy knows nothing of these profound mysteries, and names them only to discredit them, so that all are blindly repudiated by her followers, while actually using them! One thing she can legitimately claim, that the healing induces people to accept a more spiritual religion which they would never have looked at but for the healing; and in spite of errors it is a vital, stirring, optimistic religion that gives the patient the powers of "demonstrating" (obtaining) Health, Happiness and Plenty. It frees people from some fetters and enables them to live a larger life, in spite of the fact that it forges more adamant fetters than those thrown off. But these are neither seen nor felt yet; and any step up those spiritual stairs that slope through light up to God produces a sense of exhilaration that gives the patient new strength, to trample physical ills under foot. This religious exhilaration is a mild phase of that known to the Christian Saints and Martyrs which enabled them to defy torture if not actually to court it; but that does not prove the truth of Romanism, or the Infallibility of the Pope. The Faith cures at Lourdes are as well attested as those of Christian Science, and the "miracles" of healing at the tomb of Abbe Paris, the famous Jansenist, are even better attested; but they tend to prove the truth of Spiritualism rather than of Romish doctrines. Any upward step to a more congenial atmosphere produces this exhilaration; even in the materialist who escapes a cramping creed and threats of hell-fire; and if he happened to be suffering disease he would in his fervor easily throw it off. But this does not prove the truth of Materialism; it only proves its fitness to his mental needs.

That peculiar reconciliation of internal discord known as conversion produces that abounding sense of happiness and uplifting; and if healing suggestions were made while a person was in that state they would be efficacious; but that would not prove the truth of the creed. In like manner the healing in no way proves the truth of Mrs. Eddy's curious jumble of Idealism, Pantheism with Dualism, the nothingness of everything that stares us in the face, and the strange blend of mysticism and business. This confusion of thought, and still more of statement, has complex results. Some of the firmest believers were at first exasperated, and threw the book and epithets about; but finding it as fascinating as irritating they struggled with it until they evolved creation from Mrs. Eddy's chaos. The very concentration, the fixed-attention in trying to grasp her meaning, has the effect attributed to concentration by Occultists and Eastern philoso-

phers, it allows new light to flow into the mind, and the light is attributed to the book. "Scientists" for the calling reduce with which "Scientists" declare that anybody who differs from them does not understand the book. Others overcome the difficulties by swallowing them; or by taking hard sayings in a sort of Pickwickian sense. Or they do as Christians do with the Bible, they take what suits them and leave the rest; but for clear logical minds these contradictions are real stumbling-blocks.

While I admit the possible benefit of Mrs. Eddy's confused teachings as stimulating the minds of some to get a truth of their own, I believe they are a source of subtle demoralization to others. By claiming more than Papal Infallibility, and that the truth of her doctrines is proved by the healing, some of her followers feel bound to accept every word; but to do so necessitates mental reservations, a playing fast and loose with truth, as bad as anything charged against the Jesuits. Take her doctrine of the nothingness of matter. This is partly true in a philosophical sense, but should be confined to the schools. In everyday life to say "matter is nothing, and nothing is matter," is not an argument, but a lie. The physical universe is matter; but what matter is no one can say. So to teach ordinary philosophical folks to deny what stares them in the face is to cut the root of all morality depending on a sense of truth.

The same vicious principle is used in treating disease. Davis has shown, and I have practically proved, that all the value of Suggestion, Thought-force, and Will, may be had by strict adherence to the truth. To bid the disease, or the belief in disease, to depart is just as effectual as to say the disease is not. It is just as effectual to say "I will be well," as to tell a "downright thumping lie" by saying "I am well," or "you are well," the very object of which is to cure the disease from which I am suffering. Assertions which are only true on another plane of existence, when applied to mundane affairs lead to verbal quibbling that must dull the moral sense, and blur the meaning of words.

To prove that these moral dangers are real I will quote Mark Twain, who shows their effect on Mrs. Eddy herself. Mark Twain is a laughing philosopher who has to be taken seriously, as his wit-humor springs often from keenness of insight; and although he makes several blunders from want of fuller knowledge, he proves from official documents that Mrs. Eddy's mental faculties are not as soundly blunted. He says that in his forthcoming book he shall prove "that she is by a large percentage the most erratic and contradictory and untrustworthy witness that has occupied the stand since the days of the lamented Ananias."

Her whole treatment of sin, sickness and death is vitiated by this playing with words in a double sense. From one standpoint she makes the materialist's error, and claims a glorious birth into a higher plane of existence, and to mix up these two standpoints is to land us in confusion and contradiction. The doctrine that our senses, the "Mortal Mind," play us false is not Christian, it is Buddhist teaching. This "Maya," the illusion of the senses, is only true in a sense, and involves the same confusion of standpoints and of terms, that the old and new world controversy, the man who has only the money side, had no more right to charge the other with illusion, than the latter had to charge the former with illusion. The world is what it appears to us, it is real from the standpoint of our five senses; and this truth is not invalidated by the fact that the One abiding Reality would appear vastly different could we view it with other, or more numerous senses. When our spiritual faculties are opened, the whole physical universe may disappear, and we may see only the finer realities; so the realities of one plane may be the non-realities of the other, and vice-versa. Sin, sickness and death are grim realities from the lower plane, and it is cheering to glance at them from the spiritual plane and realize that "death," as the Spiritualists demonstrate, is but the real transition to a higher plane, and that the materialist's error, it is vastly consoling to realize that sin (blundering through ignorance, bad organization, or overpowering circumstances) does not carry eternal punishment; and that disease may be banished from the world. Now, the great work to be done is to spread these higher conceptions abroad, to reorganize all social and economic arrangements conducive to evil; and to better organize the new arrival on earth, by assisting him to attain the conditions. This cannot be done effectually by denying the existence of the evils to be cured. To treat our God-given faculties, which report these evils, as well as all the manifold beauties of the world, as liars is dishonoring to the Great Giver. It is not by saying, as Mrs. Eddy does, that "sin and sickness are non-realities (quibbling with words), but by making them realities that we shall raise mankind, and avoid the absurdity of spreading "Truth" by telling lies.

Another charge of subtle demoralization may be brought against Mrs. Eddy and the "Trust." It is the keen money-making element that materializes the movement. Every book of the founder is sold at a very high price, giving great profit. With all other religions the founder has his local organs; but with Christian Science all the profitable publishing is kept rigorously in the iron grip of the Trust. In addition to this, certain shadowy advantages are offered to people abroad to become members of the Mother Church at a minimum subscription. All these things bring a stream of Eddy dollars into Boston, which shames the stream of Peter's money. Rome, the soul gorer by giving; and when we think of "without money and without price" of the gospels, we feel there is something more than nineteen centuries and the Atlantic rolling between Jesus and Mrs. Eddy.

The sign of hope is to see how grandly some of the "Scientists" rise above this materialism, and give as freely as Jesus did; and to see Him go among the poor and not only give, but actually take much of the poor creature's sorrow and trouble on their own shoulders. It is to this class that I appeal to treat Mrs. Eddy's book as she treats the Bible; to assimilate all that accords with their spiritual nature, and discard all cramping Eddyisms, to gather the wheat from the tares which Mrs. Eddy, as her own worst enemy, has sown among her golden grain. Mark Twain takes this Boston Popedom, with its new Mariolatry and its dollar-making Trust, will in time divide the world with Rome. It will certainly go far, as it deserves to do; but long before the time contemplated people will be bored to death/nauseated with her intrusive egotism. She has ordained-and Mrs. Eddy is the "She who must be obeyed"-that her book must be always mentioned by its full title "Science and Health, with Key to the Scriptures," by Mary Baker G. Eddy. That will fall in time; it would live longer if called simply The Eddyicator, or something equally portable.

Let anything like parson or curate worship should come between herself and her followers, she has decreed that no Sunday sermons or lectures are to follow the services. The readings are appointed for every Sunday of the year, partly from the Bible, each verse or two being followed by her commentary or interpretation of it. This suicidal monotony will ultimately kill the cult; and it is made more intolerable by her constitutional inability to think straight for two minutes. Instead of taking a given chapter, or incident, and developing it and following out its wealth of inner meanings, she takes you with a hop-skip-and-a-jump from Genesis to Revelation. She dodges about not only through nearly half the books in the Old and New Testament, she flits to and fro through two or

three hundred pages of her text-book, and all this has to be repeated at the evening sessions. "These Citations," she says, "comprise our sermon." This little knowledge of human nature to see that Mrs. Eddy will not be long in her grave ere there is revolt against this death-dealing monotony; and the awful strain on the mind in skipping about from thought to thought, writer to writer, in this flighty fashion.

As a friendly critic I would urge Christian Scientists to follow the example of Judge Hanna and other authorized lecturers, and while doing full justice to all the beautiful things Mrs. Eddy has done and said, quietly drop her hard sayings, and the things I have been criticizing, and push forward the cheering and helpful truths scattered broadcast through her writings.

I would urge people of all creeds, or no creeds, to embrace the great healing truths of Science. To Physicians it offers a much-needed admonition, and a clue to the true Medical Science; it warns them to forsake their "medical materialism," to cease tinkering at effects and get down to true causes. I would say to the Theosophist, the Spiritualist, and the hard-headed Materialist: "Wrestle with these involved truths, and do not let them go until they bless you." Spiritualists always have had this healing, but many of them do not know the works of Davis, and they seldom fully realize that they have the best Physician in the world within them, with his remedies always at hand.

The great truths to be realized and lived are these, and if they cannot be deduced in their fulness from Mrs. Eddy's writings, they will gradually be read into them by the more progressive Scientists. The Aliveness of God, the essential unity of all Existence. That evil, however grievous from the mundane plane, is entirely educative, disciplinary, and transitory; that all sickness and suffering come from "sin," that is from error and ignorance, not from theological, but physiological and sanitary ignorance, or moral transgressions. The full realization of our oneness with the Great Mind of the Universe is not only the heart of all Religion, but it is now seen to carry partnership in the potencies and powers, and, in some dim way, even the knowledge of God. This all-knowledge flows into the inspired, or duly receptive minds (or the organs of the One Mind), and the powers may be used for Healing, and doing those Christ-like works rendered possible by a Christ-like life. The realization of these powers resident in, or mediated by, the subliminal self, raises man immeasurably in the scale of being; lifts him somewhat above the petty cares and worries of life which cause or aggravate so many ills. It gives not only a sense of power, but of courage to conquer fear, which is the most active agent in causing and spreading disease. This sense of power helps man to bend circumstances to his will, and to be himself the divinity which shapes his ends. But these powers only hint at the wealth of boundless possibilities involved in our unrealized Sonship, in our Divine inheritance to the Kingdom within; whose ineffable glories woo us to raise our eyes from our dollar-scraping muckracks to those El Dorados of soul-gold; to riches that grow by giving, are subject to no death duties, and no depreciation by the bulls and bears of Capel Court.

Banker and Printer.

J. Andy Werle.

CHAPTER VIII.

We approached the house and found it full of people. There were young men and maidens, and a sprinkling of old and middle aged persons. All the rooms save the little chamber in which reposed the remains of the eccentric bachelor were brilliantly illumined. The country was in the height of its beauty, and heartily into the spirit of the occasion. Mr. Jones wanted his guests to have a pleasant evening and they were having it. We were not introduced to the company, and we did not desire an introduction. The whole business seemed to be out of order, but as Cy termed it, "it was not our funeral," and therefore we had no right to criticize the unseasonable enjoyment of the guests.

By midnight many of the guests had departed. There were now perhaps twenty persons in the house, the stranger before mentioned being among the number. The master of ceremonies, who was none other than our genial host, led the way into a small parlor. The guests were seated about some tables. Apples, cider, cakes and pies were brought forth, and all partook of the refreshments. Good humor prevailed, but there was no boisterous hilarity. When the repast was finished the conversation became general and for a half hour there was an incessant hum of voices. By this time Cy had become acquainted with one of the daughters of our host, and was evidently having an excellent time of it. The young lady was a vivacious brunette, past twenty, a book worm by nature, although having resided in the country all her life she was possessed of a fair knowledge of the world. I might right here remark that Cy was a bachelor and claimed to be on the confirmed list, but I knew better.

"Let's turn the lights down and tell ghost stories," said a bold young man with red hair. "All right, let's do," answered a half dozen in chorus. Before we began let us sing old Sammy's favorite one, 'And Lang Sune.' While the company was singing, "If old acquaintance be forgot," etc., Cy called my attention to the stranger.

"What's the matter with that man?" asked Cy, in some alarm. The stranger was trembling like a leaf. He shut and opened his eyes by turns. I turned and addressed a remark. If he heard what I said he paid no attention. He seemed oblivious to all about him. The company was still singing lustily. The grand old song reverberated throughout the old farm house. On the opposite side of the room there was an arched doorway or portal and I noticed that portieres of elegant design separated the room in which we were seated from the chamber in which reposed the corpse.

Cy caught my arm. "Look-look there," said he, pointing to the opposite side of the room. The curtains parted a few inches. There was a strip of white extending from the floor upwards for a distance of about five feet. Then the curtains closed. We kept our eyes fixed upon the curtains. In less than a minute the curtains opened again. That same streak of white appeared. Suddenly that strip of white assumed the proportions of a human form. Cy caught my arm and trembled. The form clad in a robe of glistening whiteness emerged from the folds of the portieres and stood erect not five feet from where we were seated. Slowly an arm was raised aloft. I saw the apparition as distinctly as I ever saw the sun at noon day. The face was that of an old man, but there was a ghostliness about the face that bled the blood in my veins.

"Oh! oh! Great God! Look-look there! O-o-o-h!" That bold red-headed man raised to his feet and made the foregoing exclamation and then fell to the floor in a dead faint. Two or three others hurriedly left the

room, but some remained. There were cries and exclamations of various sorts. The apparition remained. At length the guests regained their composure. The white form advanced a few feet and in a hoarse voice began to address the astonished group.

"Ladies and gentlemen, it does me good to look upon a scene like this. Glad to see you having a good time. I am too weak to say more. I am Samuel Jones. Good night." We all gazed upon the apparition in astonishment. Slowly it seemed to be winking into the floor. Down, down, until nothing appeared but the head and shoulders. Now the chin was upon the carpet and gradually the face and head disappeared until there was nothing visible but a wisp of gray hair. This also disappeared and in its stead there was a ball of white, the size of a walnut. This remained for a moment and then vanished.

The bold young man who made the proposition to turn the lights down and tell ghost stories was missing. The lights were turned on. There behind the chair in which he sat he was found stretched out upon the floor at full length. Water was sprinkled into his face and he recovered his senses. Several others found their voices and began to talk at a furious rate. The stranger rubbed his eyes and appeared to have enjoyed his nap. He, however, said nothing, but withal seemed in no way disturbed when told of the remarkable thing which occurred while he was asleep.

A half dozen young people volunteered to remain until morning and the remainder of the company departed. With true gallantry Cy escorted his new acquaintance home, while I walked with her father and sister. The stranger remained at the Jones home.

"About what I expected," said our host at the breakfast table at eight o'clock the next morning. "It was something that I can't account for. I have heard of such things, but I never saw any of them like this. You know when we all went in to see the corpse, just after that ghost or whatever it was appeared, that old Sammy looked like he was sound asleep. But he was dead, no doubt about that. But that ghost looked just like him, only his face looked so white and ghostly. I don't understand it. I wish you could stay for the funeral. It will be immeasurably interesting."

No one seemed disposed to discuss the subject further and it was dropped.

By nine o'clock we were on foot intent upon securing a job in a town about seven miles distant. We could not get rid of the memory of our experience of the previous night. The day was warm, but we jogged on at a lively gait. Cy was in excellent good humor. I had never seen him in better spirits.

All you, Mark, that's a fine girl I met last night. Bright as a dollar. She would make some man a splendid wife."

I chuckled to myself. Was it possible that Cy had found his ideal? We walked on until we found ourselves under a maple tree at the road side, where we rested and talked over the situation. Would we never find work? "I can't help thinking about that wake," said Cy. "What was the stranger? Wonder if his presence there did have something to do with the appearance of that ghost or whatever it was? Still I don't believe there was anything tricky about it. If it was a trick, how in the nation did that thing sink down into the floor and disappear right before our eyes? That's what bothers me. It was light enough for us to see what was going on, wasn't it?"

CHAPTER IX.

We walked into town about noon. Printers were not needed there. We moved on, after getting a supply of eatables. We might fail to find suitable lodgings that night. Our previous good fortune might fail us and it did. Night came on and we were several miles away from a hotel. We stopped at several farm houses, but could not secure lodgings. The country was a wilderness of mud and stragglers. Crimes had been committed, several horses had been stolen and a gang of confidence men had fleeced every gullible farmer, a good many by the way, in that section. We were in hard luck and no mistake. We walked until there was not a light to be seen in any of the farm houses.

After a long rest we decided to walk to a certain town about twenty miles away, as near as we could estimate the distance. We were in a strange country and the result was we lost our bearings, but were not aware of this until the following morning. It was Saturday night and we hoped to reach our destination by morning when we would go to a hotel and enjoy a day of rest. It must have been shortly after three o'clock in the morning when we came to a grove of small trees. The soil was dry and sandy, and we decided to bring our journey to a halt. We placed our carpet bags under our heads and were soon fast asleep. The sun was shining brightly when I awoke. I heard a peculiar sound, a sound produced by falling waters. There was something familiar in that steady roar. I had heard it before. I rubbed my eyes and looked about. A short distance away there was a brick school house. It had a familiar look. In another part of the grove there was a church building. That building, also, looked like an old acquaintance. I looked in the direction from whence came the sounds which I had heard upon waking. There it was, the old familiar mill pond, the wooden bridge and the water pouring over the mill dam, everything presented in the scene; just as it was in my boyhood. The saw mill and the wooden buildings on the opposite side of the stream were older, more dilapidated, but otherwise the same as I had last looked upon them twenty years before.

Cy still slept. I was busy with my thoughts. There was the school house of my boyhood and the playground where I played town ball and four-cornered cat. And what glorious times we boys had skating on the mill pond in winter and fishing for frog-eyes. From its margin in summer. As when I had grown to early manhood there were Sunday-school picnics held in that same grove where I was now sitting. I stood by her side singing from the same book. She was clad in a white linen dress and her voice mingled with mine as we sang a familiar hymn in the old "Key Note" music book. Our class was composed of a score of singers but the only voice I heard was that of the young lady who stood by my side. And when she shyly invited me to take dinner at her home, I felt that earth had been transformed into heaven. A half mile brought us to her home-a half mile that seemed to be contracted into a few paces. Two miles of such walking would have suited me far better. We returned to the picnic after dinner and there was more singing and speech making. How happy I was the next week, and although working fourteen hours in the fields every day, life was a pleasant dream, and the world a paradise of joy.

I wonder what became of that little blue-eyed girl. Her delicate face and graceful form clad in her snowy garments haunt my memory still, though twenty years or more have come and passed away since that beautiful day in June. She was as pure and refined as the lilies that bedecked the surface of the waters of the old mill pond.

Hark! the old church bell is ringing. It is the same old bell. Its voice is as clear as it was a score of years ago. I would know that bell's voice if I heard it among fifty others. How its merry peals reverberate through the corridors of memory, and I live on the joyous days of long ago-days filled with happy anticipations of the golden future. What am I today? A wanderer upon the highways, homeless, almost moneyless and well nigh friendless. Is it my fault? No. I did my duty. I labored and the law gave

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 "pigeers" are doing. There were only two at first, Tine 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 hatching." They do need a housekeeper. I believe I'll stay. Then, as Mother Goose says, "the trouble began," between Tine and Tip. Tine 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, Tine pounced upon him. The 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, how 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 Tine 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 Tine 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 Tine 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 laid a white 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. 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 Pocatello, Idaho, a band of 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 and 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 in his hands, and my knees pressing against his, when with a "hand" there would drop on to our hands old cuneiform Assyrian and Roman manuscripts, wrinkled and dried, with 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 archeologists. They pronounced them genuine, as far as the gold judge. Partially translating one inscribed in the most ancient Greek, the professor said, "I dare not trust myself to go further. Those are too ancient

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 since 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 helps 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 its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 347 Powers' Block, Rochester, N. Y.

Pen Flashes.

The Pilgrim-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. "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."

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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 there were 10 women 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 Grant, 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 ease, comfort and comfortable beds are not filled to repletion by those who seek the higher life—seek soul-fulfillment, 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 \$30,837,770. 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 Eleventh 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 tenement-house 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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Automatically transcribed by GEO. A. FULLER, M. D.

Press Notices.

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