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THE WILL.

"Not in time or place or conditions, is the cause of one's work or idieness, serenity or irritation. Cease seeking in conditions excuses for failure and emanci-pate yourself from the control of circumstances." pate yourself from the e Edward Howard Griggs.

Folly and folly, and fullness of folly, To deem the time and place to blame; Within the mind are loss and melancholy; And in the will is power of fame!

'In resolution high and strong as mountains, Is conquest for the living hour; In hopes of love that flow as fair as fountains, Emancipation is and power!

We are as atrong as will will will it; We are ourselves the heart of light; If aught is wrong, amend or kill it, But keep the spirit pure and bright!

William Bruntan

"Cheerful Yesterdays and Confident Tomorrows."

William Brunton.

It is near the close of the year, when we look before and after. It is the time of memory and hope. We dwell on the past and what it has given us. We think of the future and hope for the best. I desire to help you to the understanding of this situation of retrospect and prospect so that we may be without anxiety. One of the great poems of our English language, one that has had marked influence on our literature, is Wordsworth's "Excursion." In it he describes a character, sunny, bright, hopeful-to whom the past and future were without flaw. It

"He was a peasant of the lowest class: Gray locks profusely round his temple:

Gray locks profusely round has completed hung
In clustering curls, like ivy, which the bite
Of winter cannot thin; the fresh air lodged
Within his cheek, as light within a cloud;
And he returned our greeting with a smile.
When he had passed, the Solitary spake;
'A man he seems of cheerful yesterdays
And confident tomorrows'—"

Here is a picture of happiness in the lowly lot that pleased the poet. He has been called the high-priest of nature, and he be lieved in field and wood, in mountain and lake, and has sung psalms of praise for the strong and the beautiful, and he has set before us the farmer and the peasant as living in the circle of blessing. To be near to nature's heart is to be near to God. And his own life was crowned with satisfaction of this sort and he has given us a picture of himself in his happy phrasing about another. Can we not take this portrait as the model of excellence we would have in the days before us? It were a fine thing to have cheerful yesterdays and confident tomorrows.

The passage of time is what strikes us at the close of the year. It is soon gone like the tiny particles in the hour glass which so speedily pass from the higher part to the

"Time speeds away, away, away;
Another hour, another day;
Another month, another year,
Drops from us like the leafets sere;
Drop like the life-blood from our he The rose bloom from the cheek departs; The tresses from the temples fall; The eyes grow dim and strange to all.

Time speeds away, away, away; Like torrent in a story may, He undermines the stately bower, Uproots the tree and snaps the flower; And sweeps from our distracted breast The friends we loved, friends we blessed, And leaves us weeping on the sho To which they can return no more. leaves us weeping on the shore

"Time speeds away, away, away; No eagle through the skies of day No wind along the hills can flee So swiftly or so smooth as he.
Like fiery steed from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity."

It strikes terror in the heart of some to think of this. They are too sensibly aware of the flight of time and would forget it if they could. And yet we are all in the business of manufacturing yesterdays. Whatever may be our differences in station or fortune, in health or pursuit; whether we have many friends or few, there is no distinction in regard to the making of the yesterdays-there they are in their equal number for us all, the three hundred and sixty-five to prince and peasant alike. The great things of life are bestowed irrespective of rank, they belong to us because we are men.

But there is a great difference in our yes terdays. Some are exceedingly sad-they would fain forget them, there is nothing in them that they should desire them. Of course there were times of youth and joy, but these only made sadder the times of folly or sin or neglect; and some wonder why they were ever born if this is all there is to life. I pity from my heart the man who thinks he i abused by his circumstances, who feels as if nobody cared for him and he does not know how to arrange the muddle. He would like to be as well off as his neighbor. He wonders up to so much beauty after many days.
why he cannot. "Oh! of course there is the

drink-yes, that takes something, but a man has got to have some pleasure-and this is his." Is it a pleasure? Does anything that throws a man's earnings into the gutter and that leaves him there too-does that constitute a pleasure? I trow not! There are no cheerful yesterdays for the man who is feeding with swine. He robs his life, his home his whole nature of what would give satisfaction in review. To him in looking backward there is only the misspent.

It is the soul who has done its best to grow and to keep the upward way of duty. It is the heart kind and faithful from early to later years. It is this character which holds the cheerful yesterdays in mind and has the confident tomorrows. They are matters of record, they are history, they are the things we cannot alter now however much we might wish to do so.

We may think of this, and it may fill us with regret; but that were unwise, because while we were regretting, another day has dropped like a pearl into the sea. We have to face the fact that our todays so quickly become our yesterdays. That we must recognize for our guidance in the matter of havng cheerful vision of departed days. It is what we are doing now which goes as light or darkness into the day, which makes it smile or frown when it is past. Our present is the determining of what we dread or enjoy as we are looking over the yesterdays.

I think this is a hard lesson to learn-we so dimly see it, we will not be persuaded of its reality, and valuable time and opportunity scape us. It is present conduct creative of joy or sorrow, and conduct comes from convictions of duty or from their lack. Memory keeps the doings of the days, and they are written in ink of gold, or ink of black. The writer may be a good deed or it light or dark-it passes into the past, and makes the yesterday. Every day in which we have worked for good will be cheerful to us when its hour is over and every day that we have shunned duty and indulged selfishness is a day we shall regret when it becomes yesterday. The breaking of the alabaster box of kindness is for the living moment.

Break now the alabaster box Of sympathy and love, Amid the cherished friends of earth, Ere they are called above. How many burdened hearts are here That long for present help and cheer.

The kindly words you mean to say
When they are dead and gone
Speak now, and fill their souls with joy
Before the morning's dawn.
'Tis better far when friends are near
Their saddened hearts to soothe and cheer.

The flowers, withheld till after death
Have closed their eyes in sleep,
If proffered in life's weary hours
Would still their fragrance keep,
While hearts can thrill and ears can hear, Let loving deed and word bring cheer.

—James J. Reeves.

It is not a matter of living in a land of flowers which makes the cheerfulness of the past. We may have met many hardships and not considered them as such. I do not the value of hope by living it. Others may think a child has much complaint start if it can grow from it. Lincoln would not worry in manhood about the log-cabin. It was hard, to be sure, but the delight of finding books was something simply wonderful. And if a boy loves music or has a passion for art -it becomes all the more interesting to have to fight his way. And how he remembers with glowing gratitude the encouragement he received at the turning of this lane; or how beautiful is the breaking away of the clouds which came on such a day, in such a place.

A man does not whine over the struggles he must make to be anything at all of a man. Not he. If you were in his confidence he would tell you the story as a champion coming from the field of war. It put strength into him to have to rise early and work late: to have to live on so little and be eager to get more. It was the real happiness of study to know his means were narrow, but he was one of the brotherhood of scholars in spite of that. Difficulty and privation do not count when they are over-they rather add a zest to our remembrance, and we are glad to have acquitted ourselves so well under the trying circumstance. So a poet sings:

"If, when the joyous day is gone,
I count the deeds that I have done,
And find one act, though small,—
A loving word, a song, a smile,—
That did some saddened heart beguile,
Or to a soul recall
The sunlight of the Father's love,
Then I will thank my God above.

"And, when life's toilsome journey's done,
Its deeds complete, its songs all sung,
If I can truly say
With heart and voice I did my best
To point the Father's heavenly rest
To all who will obey,
Then I will praise my God above,
And ever dwell in his pure love."

There is cheer in thinking we can do so well, that a little of goodness counts for so menh, that a seed sown of kindness springs

they not rob our yesterdays of cheer? Not necessarily, any more than our mistakes in learning a trade bring sorrow to us. Is it not a greater thing to learn the art of living than to learn anything else? It is part of our experience to toddle before we walk, and cometimes we are made sensible of excellence by mistakes and can try better the next time. And as long as we keep on trying for the best we are on the foot-path of peace. I can recall scoldings for my compositions in prose and verse, when they seemed utter failures, but they helped me to discern what was excellent. The best friend I ever had in this respect, persuaded me to burn up all the verse I had written when I was seventeen years old, and then it was given me to read our Longfellow constantly that I might know the music of verse. And this is the method of life right along, that we forget the things behind as binding in the way of shortcoming or mistake. We are to forgive ourselves by learning the better and doing it. When we have outgrown a sin even, it can do us no more hurt, nor is there sense of shame in it, because the mind has left it, just as the water lily leaves the ooze and slime in which roots gained a start and there it is a beautiful white flower. Any reproach of its beginning is answered by its present attain-

leaving the sin and learning the virtue. And from this thought grows the confident tomorrows. Of course the past is ours indisputably. We have had so many yesterdays and they are ours forever. But who can speak with confidence on the morrow? The scriptures have reproved all such assurances as vain, and their language admonishes us not to procrastinate if we have any good may be a deed of hate and smallness, but to do. That is correct, but Jesus gives us the real interpretation when he inspires us to live the eternal life this moment, and to have no sense of end to it. I like not the tone that introduces weakness into our life, that is just what the wise preacher would not do at the present time. The world has borne this burden of uncertainty too long. What the soul as a soul should feel is that it is living in the presence of God and practising immortality. There comes fear to the man shut off from the source of life and progress. must be in touch with God in order to have

ment. This is how Goethe retorted on the

critics of his youthful misdeeds. But you

see the virtue here is not in the sin, but in

the confident tomorrows. What are the laws of life but the clear auswer to all our doubts as to the outcome of effort? There is no favor in their operation and in this lies all favor as favoring all. The physical laws are behind the growth of the harvests; they assure us in the spring of confident tomorrows for the growing of grain and the ripening of fruit. The moral laws are an assurance that the seeds of true endeavor shall bear their return. They are the support of every worthy hope and dream. Our obedience has the universe at the back of it to make us confident of the morrow. When we are dealing with high purposes, we are working with God for results he wishes to have in his world. It is this which becomes a certainty of love to our nature. We learn say there is nothing to it, and act on that persuasion, and their lives are a barren field. But man or woman who hopes in the good, in gentleness, service, love-he or she learns that these are realities of the soul to endure when the heavens have vanished

The beatitudes are as provable as the problems of mathematics. I have only to look about me and note the states of mind of my neighbors to see the word of Jesus made good. Blessed are the poor, the meek, the merciful, the pure, the enduring of evil. Do I not witness that where blessedness is there are these states of soul? I can come closer to demonstration than that. I can find answer in my own experience. I never did a good thing without being repaid in good. I am positive of its pleasure and reward immediately and always when I give myself to it Religious men are not fools, and they would never have been allured by a blessed world beyond if they had not made sure that it was here and now. Virtue is its own reward and therefore its own evidence of endurance.

It also becomes the passion of the soul. At times we have the idea that as age comes or the power of appreciation is diminishing. I could not think that when I read the lives of painters or poets or preachers. The opposite is true; and when Tennyson has his Shake speare open on his dying bed, it surely was that the great poet was the friend of the brother poet in a way he could not have been to the youth. It is a revelation to sec that the powers become unfolded and dominant, and have the promise of eternity in them without question. There are confident tomorrows for every son of man in any direction he looks for excellence and attainment. This is the reason we have no real reason for discouragement in our dreaming. All is for the purpose of making us more in ourselves; and if the painter cannot sell a picture, or the singer his verse, all the same is it worth while to try for the best each has. Though It takes all the present life to get a start, it is worth the price, for we must pay God's price for all God's gifts, and the courage to bear disappointment is one of the finest gifts of all. And then there is the perfect touch which is given to character by the hardship

The fine fur of animals is only to be had from the cold regions and when winter is at its worst, as we say, then the animal is clothed with the shining garment and warm that the wealthy love to have. Take the beaver to a warm climate and it loses the value it has in the North. There is the reduplication of this interiorly for man, and hardship is the growing of endurance and patience and many a noble power. Why is it that flowers give out their perfume so sweetly at night? It is said to be a process of self protection against the fall of the dew and the change of temperature. It envelops itself in this veil of sweetness to keep its vital forces from loss. And so with the gentleness, the aroma of righteousness so sweet in saints who have been in trial and affliction—they win this crown of glory because they must thus draw near to the inward spiritual sustainment. And oh! blessed be God, there is confirmation of all trust in what belongs to the soul. Love, hope, faith, kindness, right, these are certainties that are made doubly certain by our willingness to abide by them under every trial or changing circumstance We are thus making friends with God. He is talking to us every day about these dear things and we are learning his speech. order to appreciate a writer we must know his native speech. It is said to repay study to know the Scotch of Robert Burns. You have a keener relish of him and delight in the fine shadings of his thought in his own idiom. And so when we learn the facts of spiritual things, they are not beliefs or articles of faith they are the very self of ourselves. This is the constitution of man on his immortal side

and makes the confident tomorrows. There is a sadness, I know, in the outlook of the year. In the yesterdays how many have parted from us whom we so tenderly loved and wished to be with us all the way. They were our own indeed and whatever our hope and faith about the unseen, it was hard to have them vanish from our sight. But it were a million times harder to think they were no more. By so much as we love them are we bound to the heavenly life. In the old days when princes were taken prisoners if they wanted to negotiate for their freedom. they must supply hostages for their return, and so some one near to them must take their place. It was a law of constraint that rarely was broken. The hostages of our love and devotion to the eternal, wisely considered, are those called to the beauty that never ceases. It is a real world because the real people we have known and loved are there. We have confident tomorrows because of

them. Nor can I allow that we have any right to shake our heads or be doubtful about this. I am following the lines of assurance the Master of the Universe has drawn to show us the way in our life. It is his interpretation to us of his own meaning. And we must accept it, and with the more confidence that it is not the play of our imagination; it is the force of our nature with the push of reality at the back of it.

If death ended all, we should never have been troubled with Hamlet's questions. If we were compounded of dust, we never should have known it, and there would have been nothing but death in the world if we could dream such a foolish fancy as a world at all under such conditions. That we have Cosmos, a Universe, a oneness of life and beauty is the annunciation of God to the soul. It is the only sufficient cause of all that is inceasingly caused. It is not merely for the past, it is for present and future as well, and so tinfe is but a flower of eternity, and grows out of its soil, and reaches up in blossom to its sky. We have every reason in reason to be satisfied with the evidence God gives to our souls that we shall live forever.

But there is this that comes with the illumination that we are to be worthy. I notice when a painting is for royalty, it must be all that highest art can do. If it is jewelry for beauty, it must add a grace to her grace. And if souls are to live to God tomorrow, is not the logic of it that they must live today also and be worthy and well-qualified for this particular right and benefit they are to

The old orthodoxy had its fear of not having on the wedding garment when called to the feast of the King. It was at no cost to the guest, for such pobes were provided by the generosity of the entertainer. It were indeed a sin and for it one should be accounted fit only to be bound hand and foot and cast into outer darkness who despised such good-There was a great truth and warning here that new orthodoxy or heresy cannot overlook.

There is the teaching growing up about us that only souls filled with the love of things pure and good have the confident tomorrows. The others shall perish, come to nought, like a seed that has lost its vitality. It looks like another seed, but cannot bear because of some particular lack.

This doctrine has a thought of truth in it, out I cannot in any sort believe it true. Souls are not for time and therefore cannot be dependent on the circumstance of time. It does not seem as if we were just born when we are born, but He that willed us knew His own material that He took to make us souls, and it must be plastic in His hands. The Power is all-power.

"Not only in the cataract and the thunder, Or in the deeps of man's unchartered soul, But in the dew-star dwells alike the wonder, And in the whirling dust-mote the Con-

cannot fathom its ways of working, but F am sure they are sure, and here I rest content. The ages improve, they are moving on to one far-off, divine event. We are kinder than we were, and individuals are better, and this is the sign that God carries the whole of humanity in its course. We are losing our dream of rest and quietude that a weary world once wanted. We are awakened to the need of effort always and the delight of accomplishment. It is heaven to think of powers ever young, ever enthused with the dream and inspiration of the better before it. There are the tomorrows of confidence in the eternal years of God.

How to Be Happy.

A well-known and highly-esteemed social reformer. Adin Ballou, of Hopedale, Masschusetts, was one of the first in America to recognize the reality of spiritual manifestations, and he courageously and intelligently avowed his faith in a treatise which was afterwards reprinted in this country, with an excellent preface by Mr. Andrew Leighton, of Liverpool. As he was wise with the experience of a long life spent in more than sually deep social study and philanthropy, Mrs. Tebb, once his pupil, addressed to him the inquiry:-

"What are the true sources of happiness for the individual man or woman?"

In a letter dated 4th June, 1875, she was ewarded with the following admirable reply, which she reasonably argues should not be reserved for private appropriation:

Happiness depends chiefly on the individual's conditions of body and mind and spirit, not very much on mere externals. Most people imagine the contrary, and therefore emoan their disappointment.

"II. Right internal conditions of body mind and spirit are those of health, reason, and moral order. Most people neglect or violate the laws of health, reason and moral order, and therefore are sickly, unreasonable, and immoral—i. e., physically, intellectually, and morally sinful and miserable.

"III. How are we to be internally right n body, mind and spirit? By fidelity to the highest light, and openness to still higher light. Most people are unfaithful to their highest light, and repellent of higher, therefore they sin and are miserable. Many of them persistently adhere to customs. fashions, and habits which they know to be unhealthful, irrational, and vicious, yet complain that they are unhappy. "IV. A minor yet important amount of

happiness depends on right association in the circles of home and intimate friendship. If families selected intimates, and business partnerships were made up of rightly-conditioned individuals, or those conscientiously striving to be such, their communion would be pure, sweet and elevating. Few consider this, and many therefore are unhappy. We ought to be the friends of all mankind, but must rely on select association in the family and small circles of intimate friends for happiness outside of individual self-hood. Yet too many seem to make home and select friendship only tents from which they sally out far and wide in quest of happiness. They rove for pleasure, and come home to frown and groan and get ready to rove again. Is it strange they are miserable? "V. The ancient axioms, 'Study to want

less rather than to have more,' 'Abstain that you may enjoy,' point the way to true happiness. But the majority reverse these. They pile artificial wants like 'Alps on Alps' and multiply their indulgences even unto death. It is no mystery why they are unhappy, though in the highest ranks of the world

"VI. Just and modest self-respect is in-dispensable to true happiness. But most people seek the admiration of others as their chief delight, live a life of external show, and die of false approbation.

Honesty acquires compete means between poverty and riches—is most necessary to serene happiness; but few really believe this, and make mammon their god, who falls nine-tenths of his votaries, and palsies the other tenth with luxury or avarice.

"VIII. An unenvious, unrevengeful, forbearing spirit, which seeks to overcome evil with good, only is indispensable to pure happiness, yet the majority of mankind as individuals, communities, and nations, ex-pend a large portion of their time and re-sources in resenting insults, retaliating (Continued on page 5.)

THE PURPOSE OF LIFE.

Heart thou, 'midet life's empty in Heard the solemn steps of time And the low, in sterious voices Of another clime?

Early hath Life's mighty question Thrilled within thy heart of youth, With a deep and strong beseeching, "What and where is truth?"

Not to ease and aimless quiet Doth the inward answer tend, But to works of love and duty As our being's end.

Earnest toil and strong endeavor Of a spirit which, within, Wrestles with familiar evil And besetting sin:

And, without, with tireless vigor, Steady heart, and weapon stro In the power of truth assailing, Every form of wrong.

J. G. Whittier.

Christian Evolution vs. Christian Misoneism.

Salvarona.

AUTHOR OF "THE WISDOM OF PASSION."

Misoneism is the incapacity to sympathize with another man's views; particularly when those views have been acknowledged by the Geniuses of the world to possess great spirital and rational value. Hence the materialist is Misoneistic in his attitude toward the idealist. The idealist, by the same unfortunate condition, has no sympathy for the materialist. Misoneism in Christianity is always operated in the condition of the proceed to a broader intellectual development. condition, has no sympathy for the materialist. Misoneism in Christianity is always opposed to a broader intellectual development
outward to the universal in spiritual knowledge. This form of Christianity possesses a
vegetable form of spiritual growth. Its evolution and development of life is spiritually
vegetable. The rings in the oak mark its
years. Christianity, of this sort, goes on, decande after decade, adding the same monotonous rings; the last one striving, in its life effort, to be exactly like its rings of a half century ago. Nature reveals to us, however, another form of spiritual growth than the spiritually vegetative. Life, in its growths on this
higher plane of existence, implies a change of
natures and states into loftier and more resplendent ideals; an exaltation of the gorgeous
butterfly from the chrysalis, of the dazzling
humning bird from the lowly egg. This form
of growth, when we apply it to Christianity,
implies a form of Life, whose processes are
processes of reconstructive sublimation. Now,
as Misoneism means the cruel, active antagonism to and an utter absence of all sympathy
for those forms of Christian life whose procnism to and an utter absence of all sympathy for those forms of Christian life whose processes of growth imply processes of reconstructive spiritual sublimation, I will briefly explain the three spiritual stages in the development or evolution of Christian sympathy, I. e., as institutional; passional and personal; and passional, intellectual and universal sympathy.

1. INSTITUTIONAL SYMPATHY OF CHRIS-TIANITY.

In all cases where Christian institutional sympathy is not born of personally spiritually converted motives to ideals loftier than the institution, It has its origin in mere organic religious imitation. Because it is solely institutional, this form of Christian sympathy is found to ex-It has its origin in mere organic religious imitation. Because it is solely institutional, this form of Christian sympathy is found to express itself in specialized religious conventions. It implies an unvarying tendency to say and to do the same things as the special church we may happen to belong to. It has no psychological analysis of Self. It acts because others act. Its psychological elements are the senses to perceive the ways the majorities are going and an instinct to imitate. It knows no spiritual individuality of experience. Its acts are largely automatic, gregarious, and often spring from forms of unblushing egoism. It is a mad, sad, foolish prejudice, which attempts to identify enthusiastic institutional sympathy with the grander passion of universal human renderness; with the nobler passion of universal human compassion; with the lofty grandeur of a universal benevolence for the higher ideals of all men. Religious sympathy of the institutional type strictly excludes any such tendencies as a tender emotion for the universal success and domination of other institutions. Hence this class of intion for the universal success and domination of other institutions. Hence this class of institutional sympathy per se is a form of ego

2. INSTITUTIONAL COMBINED WITH UNIVER-

Sympathy is feeling a passion, which is fidentical in its moral nature, with that passion which is felt by some other human be-

ing.
Christian sympathy, as psychologically exis however capable of expressing immeasur-ably grander ideals of disinterestedness than those of a former strictly institutional sort. In what (by paradox) I may call the institutional-universal type, the passion of Christian sympathy per se seems to show a spiritual evolution upward from the strictly egoistic institutional form. It has a seemingly universal disinterested regard for the physical, moral, spiritual, and mental welfare of all sorts of human beings; from the lowest savages and animals up to the plane of providing for the welfare of men of genius. Millions of

spes and animals up to the plane of providing for the welfare of men of genius. Millions of dollars are spent for their conversion and religious education. But all this is done, for the most part, in the hope that the Institution may be helped by the conversion of these types. When these converted persons got another Institution, they are often considered the foce of the Institution which converted them. In that moment all sympathy dies. Hence the focing of sympathy for the savage, the criminal, the unfortunate, the man of genius, was—other things equal—conditioned solely upon the hope that these persons would assist in sustaining and propagating the Calims of the Institution as a basis of splittual and social solidarity. This form of the former institutional type.

It has added to it (as a passion) a genuine interest in man, as conditioned upon the hope that man may be of some assistance in adding, either to the Institution or to its strength But (as in the former type of institutional sympathy) its claim of absolute spliritual disinterestedness, is unfortunately vitlated by the fact, that sympathy of this class, strictly excluded any such growing tendency, as a tender emotion, which prays and hopes with tears, for the absolute universal success and companion of another Institutions, are some times shunned and deserted, as are wounded by conversation, letters and newspaper articutes to roun the future of these who have signed other institutions, are some times shunned and deserted, as are wounded by conversation, letters and newspaper articutes to roun the future of these human beliancy to the fact, that sympathy, which has its origin in such psychological elements is in its analysis a self-deceptive form of egoism. Another institutional sympathy of this sort rest such as an alysis a self-deceptive form of egoism. Another institution as the same psychological elements is in its analysis a self-deceptive form of egoism. Another institution as a basis of the fact, and the provise of the fact, that sympathy of th

man or woman, who, in order—using the slang word of the hour—to "work" you, makes deliberately what he or she knows to be a malignant and false profession of eternal love. Turning their eyes in your face, they say, "O, you have so idea how much I love you." This means, "I wish to awaken your love for me, so that the love I have awakened in you for me will cause you to be my friend and to do all you can for me all the rest of your life."

3. UNIVERSAL SYMPATET OF CHRISTIANITY.

8. UNIVERSAL SYMPATEY OF CHRISTIANITY.

At this stage Christian sympathy has spiritually evolved entirely beyond the limits of a mere fellow feeling for institutionalism. The welfare of man simply because he is man is its sole ideal. By reading in Chambers' Encyclopedia the sketch of the life of Saint Francis of Assissi, one gathers a classic example of the evolution of religious sympathy up from the institutional type to the universal. The welfare of a beggar or a criminal was more to Saint Francis than the welfare of a prince of the church or the Vatican. The emotions of this man were so tender that he had the kindest words even for insects and wild beasts. He gave his clothes to beggars. His love embraced the whole of nature. Imagine a man capable of adding to this emotional sympathy of Saint Francis a form of intellectual sympathy which rises to the tional sympathy of saint Francis a form of intellectual sympathy which rises to the height of practically sympathizing with every lowly and great conception of science. Then we have the all round saint of eternity. Misoneism is no more. When this man shall

Then shall the reign of Mind commence on Earth; And starting fresh as from a Second Birth, Man, in the sunshine of the World's new Spring, all walk transparent like some Holy thing; And gladdened Earth throughout her wide expanse Shall bask triumphant in His countenance.'

His Lesson and Hers.

Elizabeth W. F. Jackson.

(Concluded.)

"Doctor," said Richmond, laughing ner-rously, "I guess you were right when you said I wasn't the man I used to be: here I

yously, "I guess you were right when you said I wasn't the man I used to be: here I am getting the horrors when my game looks at me."

Taking their hunting knives, they deftly skinned the dead tigress: the cubs, meanwhile, hung about, whining in a helpless, babyish way at their mother's sad fate. When their task was done, the Doctor rolled the pelt and strapped it to his saddle. Ted and Richmond each took a cub, and the three men mounted and rode home.

At dinner that evening the Doctor looked at Richmond critically as he said, "You look worn out, old man: we must have worked you too hard this afternoon."

The next day the Doctor was obliged to visit Richmond professionally. The fever was of a serious type from the first. After a hard pull of several weeks he was pronounced better. "A few days more and he will be out of danger," the Doctor joyfully announced. But before that time came the General was tossing about in a high fever again. Those who watched by his bedside looked pityingly as they listened to his feverish ravings. "I thought it was an angel when you sang last night, Marguerita. Why do you look at me like that? Oh, those eyes! that look! It's Marguerita!" and the watchers shook their heads sadly at each other as they spoke of the sinking spell which was sure to come afterward. And one day, after his eyes had been shining brighter than usual, his face grew very white, and his heart beat slower, and slower, and slower, until it stopped.

And the spirit that had never known partitions was sure to see the few and heavy was and slower, and slower, and slower, we said the few and and the watcher the country and the said the stopped.

stopped.

And the spirit that had never known patience must seek other form and place, where this lesson may be learned.

III.

'Although I know not in what time or place's Methought that I had often met with you, And each had lived in other's mind and

-Tennyson.

"Get me the lance from the case on the table: that's right. Now, if you will attend to the ether: see that he has enough to keep him quiet, but not too much. Keep close watch of the pulse."

Sister Anna stood beside the operating table. It was her daily task, and one for which she was admirably fitted. She was so calm, so self-possessed at all times that the chief surgeon had asked if she might be detailed to the operating-room as his assistant. For nearly half an hour the surgeon bent over the unconscious man, performing one of the most delicate operations in optical surgery. "There," he said, as he stood erect, "I hope it will furn out as well as it did the last time I tried it. But conditions are different this time, and there's nothing sure about it. Why, Sister, Anna!" he exclaimed, as he looked across the table. "I thought you were proof against nerves, and there you are trembling like a leaf and your face is as white as your apron. Aren't you feeling well today?" white as your apron. Aren't you feeling well

"Quite well, thank you," she replied, "but "Quite well, thank you," she replied, "but I'm a little bit unnerved, though I dou't know why. Will he suffer very much pain?"
"Yes, quite a little, probably. He must have the best of care for a week at least. I am going to have you look after him, when you are not busy here with me, for I want some one who will keep him quiet, and not let him fret and worry."

"I will do my very best," replied Sister Anna.

ning to find darkness all around him, for he was blind,

ning to find derkness all around him, for he was blind.

"Sister Anna, if my sight comes back, and I can finish that picture, I shall be famous. The president of the acceptance committee at the Balon saw it one day, and he said it was marvelous; that he had nothing to compare with it."

"And your subject?" she inquired.

"It is a picture of a tiger in his native jungle. I used to spend much of my time at the Zoo when I was a lad. I would stand and watch the tigers for hours at a time, for they fascinated me: why, I know not. Now I know that I was preparing myself for my life-work."

At last the day came when the eyes could be uncovered. The surgeon came early, for Sister Anna and begged him to relieve the young man's anxiet. as soon as possible. "Draw down the shades, so the light fill be quite dim." said he. Sister Anna and so, and then seated herself by the side of her patient. He reached out and took her hand in his. "It will help me to be strong, if I am still blind," he whispered. In sileme, the surgeon removed the bandages from the young man's eyes, then he said, "You may open your eyes now." The lids trembled weakly for an instant, then slowly opened. "I seel" he cried. "Oh God, I thank Thee," came in low tones from Sister Anna as her hand pressed his convulsively. She withdrew it immediately as she said in her usual calm voice, "Doctor, I congratulate you upon the success of your experiment." The surgeon bowed his thanks, and after cautioning her to keep the room darkened, he went away.

"Sister Anna," said her patient that evening, "I shall be sorry to leave this place. Do you know, it seems as if I had always known you: even when I first heard your voice, it had a strangely familiar ring; and I used to lie and wonder where and when I had heard the same tones before; but I never could satisfy myself in regard to it."

"It is very strange," she replied, "but there seemed to be something very familiar about you to me. It seemed only natural that I should have been sent here to care for you while you were

think of you often," sue said, "and I shall be very thankful when I read of your suc-cess."

cess."

Turning, he tried to grasp her hand, but she had left the room.

The Sunny Side of Life.

7. WHY THE PATH OF THE MILKY WAY?

You may say it is only an old legend, told by we know not whom, and carried about as the ghost of the dandelion blossom, but finding root in my fancy; and I tell it as it speaks to me in its parable poetry, for your sake, that it may be encouragement to those who are of a fearful heart. It is as sweet as music, if only for a moment it flashes its radiance in the soul that love under all conditions of trial may be supreme.

So this is the thought beautiful that comes to me as I look up at the brightness of the heavens on a summer night, when all the world seems repeating its prayer of praise, this is the word they are whispering to me in the splendors of the milky way.

On a time, pure and precious and golden in the heart of all the eternities, and in the spaces hidden in the smile of God, two angels of strength and glory, loved each other wisely and well with that perfection of spirit that made each life complete in the other. There was no flaw in their harmony, no sense of lack, and yet each heart waited for the other as the land waits for the inflowing tide. You may say it is only an old legend, told

of lack, and yet each heart waited for the other as the land waits for the inflowing tide.

other as the land waits for the inflowing tide. Glances of grace ever fell from their eyes, melody of words matched the music of the minds in perfect accord. Their friendship was like the mountains, great and grand and triumphant. And so ages fled before their feet as the Autumn leaves are blown by a gust in the path of the traveler and swirl aside and are lost.

Their felicity communicated its glow to the sphere they filled, but cast a shadow in the midst of a group who understood not how the gain of one is the gain of all, if all will allow the gain to bless them. And these, mingling with the children of light on a day of grace, besought the Most High God, out of the white mist of their jealous thought, besought Him to separate the pair who thus pledged their troth to each other and kept it. This would test the strength of their love. This would test the strength of their love for how are we to know that it is what it seems until the cloud of adversity overshadows it? It were easy to enjoy in the enjoyment, but put it to trial and then it would Joyment, but put it to trial and then it would be known for what it was, whether gold or brass. And so the Good, who is never weak and desires strength and purity in His chil-dren, He, blessed for ever and blessing for ever, even He allowed the trial of goodness, ever, even He allowed the trial of goodness, and these true loving ones were placed apart as far as the east is from the west of all space, and wide was the gulf between them, and as they gazed on its depth of the blackness of darkness, for a moment they trembled and were exceedingly sorrowful of heart. It is bitterness indeed if despair touches the spirit, it is death. But who are they who doubt the omnipotence of love? Surely not those who have known its delights—and they aroused themselves from the gloom. They each bethought them of the peace they once enjoyed, the blessedness of the happy hours of trust and divine friendship that had been given them, and the wise converse of the of trust and divine friendship that had been given them, and the wise converse of the good, dear old times. Then love arose as a lion from its lair, it became its true self for strength and all-conquering might, and it said, no space shall sever our hearts to leave strength and all-conquering might, and it said, no space shall sever our hearts to leave us in loneliness. Surely love can travel far, surely its messages will flow from spirit to spirit. The one thought was in the mind of the twain. And so it was that while night yet darkened the deep and made the profound abys as a huge sea of terror, one spake to the other with a beam of light, and the light, sparkling as diamond dust and rays of the morning, shot out over the black mass and plerced it, and flowed to the soul of the other. Then was there reply, as ever and always there must be from love, and the beams all golden were crossing and crossing, and meeting and meeting, and lot the floor of heaven was a path of brightness, which we call the Milky Way, and over the road of glory they each came to the other, and the Good was pleased to have it so, and they were in His abode near the throne once more, and there they must be abiding even now.

But the angels of complaint were not satisfied to have it thus, for here in the heavens was the story of love's power, of its illuminating grace, and the glory it leaves in the north of trial—and these came again to the Good and besought him to wipe out the marks of their defeat and of love's victory.

"Hiot it out," they said, "for it minies thy "restive grandeur, and it will tell to all worlds of them and their constancy."

"Then be it so," said the Blessed, "My hildren are to imitate my works, think my houghts, show forth the majesty of my race, and whatever they do of good is as from so. I empower them with the creative force. What they have done is of love and has my other in it, and it must be for the ever and he ever."

love in it, and it must be for the ever and the ever."

And it was so and abides until this day and has its millions of suns which are the words of love in the poem of eternity. They are the blossoms of celestial fidelity, and their beams illumine all the ways of trial and cast the white leaves of comfort in the path of love. And the Almighty is pleased to have it so; from one end of the heavens to the other is this circle of blessedness to cheer the lonely and the doubtful and make them brave and true.

Brother Sunlight.

Brother Sunlight.

A Few Facts and Some Lessons.

J. J. Morse.

While attending the recent Convention of the National Spiritualists' Association of the United States and Canada, it was my fortune to make the personal acquaintance of the National Lyceum Superintendent, John W. Ring, of Galveston, Texas, who is also the editor of the only journal, "The Progressive Lyceum," issued in this country in the interests of Lyceum work. As a Lyceum worker of some experience, and long associated with the work in Great Britain, it was a great pleasure to meet the above named a great pleasure to meet the above named earnest worker for the children, and listen to his most noteworthy report of his past

a great pleasure to meet the above named earnest worker for the children, and listen to his most noteworthy report of his past year's work.

President Barrett was good enough to invite me to address the convention, but, after the reading of the capital report referred to, and two eloquent speeches, by Hudson and Emma Tuttle respectively, I asked to be excused, owing to the pressure of business to come before the Convention, and added that, if the editor of "The Banner of Light" would accord me space enough I would write out my speech, and so place on record a few interesting facts regarding the position and progress of Lyceum work in Great Britain. That permission being cheerfully accorded the present contribution is the result.

The first Lyceums were established in England in the middle sixties. Nottingham, the centre of the lace and hosiery trades, has the honor of commencing the first; while Sowerby Bridge, a centre of the woolen trade astrict, founded the second. Each Lyceum is stni is existence. Since the above mentioned period the number of Lyceums has rapidly increased, and a National Union has been established, the latter coming into existence in the year 1890. At the Union's convention in the following year the number of Lyceums was returned at 47, but out of that number only ten had affiliated with the national organization. At the convention held in May of the present year the number of affiliated Lyceums was returned as 117, and the non-affiliations at 23, showing a grand total of 140 Lyceums in operation in Great Britain at this time. The roll of membership is, unfortunately, incomplete, owing to the carelessness of secretaries in failing to send in their statistical returns, but so far as published the record is: Officers, 1,041; members, 5,598; total, 6,639. These Lyceums are fairly well distributed throughout the country, and are found between London in the South, Scotland in the North, and Hull in the East, to Cardiff in the West.

The British Spiritualists' Lyceum Union largely, if not entire

Scotland in the North, and Hull in the East, to Cardiff in the West.

The British Spiritualists' Lyceum Union largely, if not entirely, owes its conception and inception to Alfred Kitson, one of the most faithful and devoted workers in the cause of our children that has arisen in our ranks in any portion of the world where Spiritualism has gained a footing. With no personal prestige, or influential friends to sustain him, relying on his unquenchable love for the children, and full of confidence in the guidance of the spirit world, this earnest, single minded man persevered, in season and out of season, in his efforts to build up the Lyceum cause, and the splendid position of the movement in Britain today is mainly the result of this earnest worker's efforts. When the choice of the first officers was made no more fitting selection for National secretary could have been arrived at than Mr. Kitson,

result of this carnest worker's efforts. When the choice of the first officers was made no more fitting selection for National secretary could have been arrived at than Mr. Kitson, who has now held the position for upwards of thirteen years.

The Union's annual Convention is held in May of each year, on the second Sunday of that month. The assembly for 1903 was held in the beautiful new Temple, built and owned by the Spiritualist society of Blackburn, Lancashire. The building cost some \$15,000, and is a fine structure of brick and stone. The Credential Committee reported the following as the attendance: Council and officers of the Union, 9; auditors, 2; district visitors, 5; delegates, 70; total, 86 present. All offices—that of secretary excepted—are honorary, and nearly all the delegates defray their own traveling expenses, but the local friends provide free liospitality. Only the affiliated lyceums send delegates. The business transacted comprises the usual matters which come before such bodies. My purpose is, however, only to deal with the facts appearing under the head of finance, for there is to be found the practical workings of the Union as a business organization, apart from the educational and sentimental aspect of lyceum work.

The Statement of Accounts for the past

the educational and sentimental aspect of lyceum work.

The Statement of Accounts for the past year comprise "The General Fund," "The Lyceum Banner' Fund," the "Publishing Department," the "Lyceum Home Fund," and "The Permanent Secretary Fund," with the usual balance sheet showing assets and liabilities. In each case round figures are used, and the amounts are given in U. S. currency. The income and expenditure of the Union is received and expended in the departments mentioned above, and the net used, and the amounts are given in U. S. currency. The income and expenditure of the Union is received and expended in the departments mentioned above, and the net receipts (not including balances brought forward), were as follows: From the General Fund, which includes the primary source of the Union's receipts, the sum of \$220, made up from collections at four quarterly mass meetings at the annual Convention, and the affiliation fees from the federated Lyceums. The secondary source of income, which is rapidly becoming the principal one, is the Publishing Fund, the receipts of which department were \$905 for the year, and derived from the sale of the "Manual," the "Physical Exercises," the "Spiritual Songster," and other literature produced and sold by the Union, for the Union supplies all requisites for equippling and working a Lyceum. The Lyceum Banner," is now owned and issued by the Union, who received it from the previous owner, the present writer, in July, 1902, so the account shows for six months only, and gives a net return, after all expenses were paid, of \$2.75. Subsequent financial results have shown a steady increase. The permanent secretary fund exists for the purpose of paying the salary of the secretary, which is fixed at the modest sum of \$300 pet annum, the net contributions received being \$247.50. These figures give the total net income of the Union for 1902 as \$1,687.50, in round figures. To that amount must be carried the balance in hand of the Lyceum Home Fund, \$170.75. The balance sheet shows that the assets consist of \$534.00 cash, and goods \$2,340.00, a total amount of the server of the very former for the year, including balances brought forward and bank interest was, roughly, \$2,255.00, a result not a little notworthy when compared with the fact that the National Lyceum Superintendent for

the U.S. only had at his command the sum of \$316.92, but with which amount be

achieved most astisfactory results.

Now allow me to call attention to one or two things which must be borne in mind if the significance of the preceding items is to be fully understood. The territory of the United Kingdom probably equals that of the State of New York and a portion of Massachusetts. The number of active Spiritualists in Great Britain is probably only one-third of those in the United States. The purchasing power of a dollar is greater in England than in this country. Consequently the foregoing figures really represent, in comparison with their value in the two countries, a much higher ratio of importance than would be at first sight apparent. It is fair to say that twice the amount of financial receipts would have been necessary to assure similar results in the United States. For instance, no salaried secretary, who devotes his time to his post to the same extent as does Alfred Kitson, could be secured here at a salary of \$300 a year. While the cost of printing alone would mean an advance of 25 per cent. at least. Consequently, British Spiritualists deserve praise for their substantial support to the Lyceum workers in great Britain are working men and women, whose means are none-too large, and who, in supporting the work, make many personal sacrifices. But it is always that seventy-five per cent. of the Lyceum work and its Union are comparatively few, a dozen or so at the most. Nevertheless, poor or not, those who love the children, and believe in the Lyceum, do their best to sustain it with their labor, see ice, sacrifice and money.

Briefly put, the foregoing are the facts regarding Lyceum work in Great Britain. If there is any one in this country whose heart must rejoice to read of the wonderful progress the Lyceum has made across the water, that one must be the honored founder of the Children's Progressive Lyceum, Andrew Jackson Davis, who will ever stand foremost in this connection. While, too, our honored co-workers, Hudson and Emma Tuttle, are entitled to due esteem for their efforts. But

ends, the day when their Cause will become a reformatory, educational, progressive, liberal, religious movement will remain distant. Something more than sensation, amusement, quasi fortune-telling, is needed if Spiritualism is to achieve the hopes expressed at the late N. S. A. Convention at Washington, and, only when that "something more" is manifest, will the United States see the recovery of the Lyceum work from the oblivion to which it is seemingly tending at this time. The local society is the focus of adult effort, but the Lyceum is the one salvation of the work, for therefrom will come, or should come, those who have been trained in their youth to learn the facts about death, the future, our relations to the other, life and its relations to this, the communion-between mortals and spirits, facts which have cost much pain and many tears which have cost much pain and many tears which have cost much pain and many tears for us who are soon marching hence. For the love of our children, for gratitude to the angel world, that we may hand down unimpaired the truths we have gained, let my final word be-support Lyccum work and thereby strengthen the Cause within and beautify it without.

Love and Business.

Is it possible that success in life depends upon the power of mind over mind—not mind over matter? The man who can convince another that he

wants something he does not want is the most sought after in the business world—and the business world rules. Trade, not loot, has be-come a greater incentive as well as preventive

of war than principle.

Trade is king, and its subjects are those who live by it, thrive on it, and make all else subservient to it. Its vice-regents are the trust magnates, its prime ministers the so-

the trust magnates, its prime ministers the so-called self-made men. The principal minor offices are held by those who can sell the most goods—psychologize other tradesmen into buying—the biggest robber of other people's minds drawing the biggest salary.

Conscience dare not manifest, it being a punishable crime in matters of trade. Think of a salesman exercising it on the most piti-able customer in a concern depending upon its dally income from such! Why, such a salesman's conscience would plague him for exercising it. At least, he would be in dread of its discovery, followed by his discharge. His bread depends upon his having no con-science.

cience.
Conscience, like love, has largely become a mere sentiment through force of circum-stances—unfortunate though it be.

But "what is, is right," says a maxim. How right is another question. Might, too, is said to be right, but is often very wrong. It all depends. Trade rules the world at present and claims to be right in consequence. Mention conscience to a man who has something to sell, and he smiles! Such a moralist need not hope for employment if in search of

Mention conscience to a man who has something to sell, and he smiles! Such a moralist need not hope for employment if in search of it. He must apply in the second story—the sphere above it, where conscience finds some recognition. But if he is unfortunate enough to be absolutely honest—i. e., fears to offend his own conscience by anything that is not absolutely right, Ged help him to a job!

This may be taking the extreme view of things, but it obtains in many quarters, with a rising tide favoring it. How it will end, and whether this department of life's activities will need a revolution to overthrow it as it has others, are questions of the future. It is certain, though, that many poor conscientious individuals are suffering in the present in consequence of these conditions, and are treated with disdain besides for being too scrupulons in point of morality or righteousness. What is, is not right for them. Their attunement with Nature does not brook such discords as vibrate for deception, imposition or that which would cause another sorrow upon awakening to the reality of the case.

How many unfortunates do not regret a purchase after it is too late? How many salesmen ever feel the sorrow thus occasioned? Where there is a tender conscience such created sorrow is sensed sympathetically. But who has a tender conscience is

such created sorrow is sensed sympatheti-cally. But who has a tender conscience is

port among their kind. Those who are in the lead must not overlook those behind. Such is the love that counts; and those who preach it should practice it.

Never Neglect Constipation

Never Neglect Constipation

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernail Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary rellef, it is a permanent cure. Try it. A free sample bottle for the asking. Vernai Remedy Co., 120 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.

Cadet Hall.

Mr. and Mrs. George W. Kates concluded a successful changement of five Sundays with the Lynn Spiritualists' Association on Sunday, Nov. 29. Mrs. Kates lectured at 2.30 on the subject, "If Spiritualism Be True, What Then?" Her address held the closest attention of the large audience.

The usual circles and song service were held, followed by an hour's concert by Chase's Orchestra.

Orchestra.

President Caird presented Mr. Kates as the speaker at the evening service, and he gave a most forcible address on "The Mission of Spiritualism." Mrs. Kates gave messages

a most forcible address on "The Mission of Spiritualism." Mrs. Kates gave messages and tests at each service.

Mr. and Mrs. Kates have been greeted with large audiences during their stay with us and have made many warm friends, and that they have done good work for the society is manifest by the fact that seventeen new members have joined the Association during the month. We are pleased to announce that they are engaged to be with us again during the month of March and the first Sunday in April: also that they will be at Unity Camp in September and Cadet Hall in October and November. Societies would be doing well for themselves, and for the Cause, in engaging these talented speakers for week evening work while they are with us in March.

Dr. George A. Fuller will be the speaker on Dec. 13.

on Dec. 13.

The Ladles' Social Union (Mrs. Dr. Caird, Pres.) meets in the lower hall every Wednesday afternoon and evening and visitors are always welcome.—Sec.

Dr. C. E. Watkins

the famous Physician and Psychic has been giving his ILLUSTRATED LECTURE on "The True and False in Spiritualism" to crowded houses all through Ohio the past six weeks. Dr. Watkins is now making out his route for a tour through Massachusetts and the State of Maine. All societies interested should write the Doctor at once to Cleveland, Ohio, 134 Churchill St. The Doctor pays his own expenses, charging admission, and dividing the profits with the societies. While in your city he will give free lectures on Health and Disease and Psychic Healing, and will diagnose disease free. Why not write to the Doctor at once. His lectures are something new and most attractive and entertaining and are causing the greatest of interest wherever he goes. Dr. Watkins has no equal in his phase. Direct all letters to C. E. Watkins, M. D., 134 Churchill St., Cleveland, Ohio.

Post Check Currency.

Henry A. Castle, auditor for the Post Office Department, shows an annual shortage of a half million dollars or more in the moneyorder system. The opposition to the Post Check Currency plan comes largely from this bureau because the new currency would practically abolish the money-order system.

This opposition should not be permitted to block the establishing of a currency that combines a safe and convenient draft for remittance, with a reliable circulating medium. The Post Check Currency seeks to benefit the masses. It is a government issue of the same relative value as the greenback and is so controlled that it can be used safely in the mails for the payment of small accounts. It has a for the payment of small accounts. host of friends and no enemies, outside of a limited class who oppose it because of self

Initied class was specification.

The bill should become a law at the present session of Congress and it will, if public sentiment becomes sufficiently aroused to express to congressmen its views on the subject. Letters to congressmen from their constituents will aid the cause.—Gazette, Janesville,

Citizens should request their representatives in Congress to see that more convenient money is furnished the people.

For Over Sixty Years

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

Union Meeting in Lynn.

A union meeting of the Spiritualists of the state was held in Cadet Hall Saturday afternoon and evening, and the occasion was one of much interest and profit.

The visitors were hospitably entertained by the Lynn Spiritualists' Association, whose guests the assembled delegates were.

The hall was prettily and profusely decorated for the occasion with choice and handsome bouquets of flowers and potted plants, which presented an attractive appearance, and gave an added charm to the affair. The decorations were furnished by Young & Libbey, florists.

There were good delegations present from

0

An excellent supper was served in lower Dadet hall from 5 to 6 o'clock, some two undred people having their wants provided

Cadet hall from 8 to 8 o'clock, some two hundred people having their wants provided for.

From 6 to 7.30 o'clock a pleasing entertainment was given by the children connected with—the Children's Lyceum, and members of the association.

Mrs. Wescott, of Lynn, gave a recitation entitled "Josiah Allen's Wife's Visit to A. T. Stewart's Store in New York," which made a great hit with the audience.

No entertainment given under the auspices of the association would be complete without I. Warren Chase taking part in it, and by special request he saig "Old Black Joe," the children of the Lyceum joining in singing the refrain, which was received with hearty applause. Selections were rendered by Chase's orchestra.

The program included the singing of choruses by the scholars of the Children's Lyceum, and vocal solos by Eva Manning and Mildred Carter; recitations were given by Hazel and Margaret Vaughn, members of the Lyceum.

The evening meeting opened with an invocation by J. S. Scarlett. Mrs. George W. Kates sang by request "Only, a Thin Vell Between Us," and responded to an encore.

President Dr. Caird introduced George W. Kates, as the gentleman from everywhere, and Missionary of the National Spiritualist.' Association. Mr. Kates gave a thirty-minute address, in which he fully demonstrated and sustained his ability as one of the ablest speakers engaged in spiritualistic work. Mrs. Kates gave a number of convincing messages.

Albert Blinn, secretary of the Lake Pleasant Campmeeting Association, made an interesting address on spiritualistic lines, and complimented the organization on the good it has accomplished and is doing in its chosen field. Mrs. Kate Ham followed with a number of remarkable and satisfactory tests, which closed one of the most successful union meetings ever held under the auspices of the Spiritualists.

Deadly Cancer Cured with Oils.

This terrible disease has at last yielded to a mild treatment. Dr. Bye, the able specialist of Kansas City, Mo., states that this terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases, cured in from two to ten weeks' treatment with a combination of Medicated Oils. A handsome illustrated book is sent free showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Call or address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

Spiritualism in Washington, D. C.

Throughout the length and breadth of the United States there is probably no one who is better and more favorably known to the spiritualistic public than Mrs. Mary T. Longley. It may be of interest to her host of friends at large to learn that during the month of November just closed, The First Association of Spiritualists of this city—Washington, D. C.—has been favored by her ministrations, and its members and attendants have been privileged to hear a course of lectures so uplifting, so inspiring, and, withal, so spiritualizing, that each listener could but feel that manna for the soul and pearls of great price were being scattered broadcast for the enrichment of every life.

From subjects well chosen and calculated to give large scope for instructive teaching, good "Father Pierpont"—the revered inspirer of Mrs. Longley—gave forth the vital Truths of Spiritualism and of the Philosophy of Life with rare and forceful eloquence, and yet so beautifully simple that even the least might understand. The passing years seem to give to Mrs. Longley but an added and ever increasing strength and manner of delivery. All the old time fire and vigor is there, with something more besides, which makes her lectures appeal to the highest and best of one's self-hood—the real self. It was truly a spiritual feast, as richly beneficent as it was freely given.

Mr. Longley also contributed to the har-Throughout the length and breadth of the

Mr. Longley also contributed to the har-Air. Longiey also contributed to the nar-mony of these meetings by singing some of his splendid songs in his ever effective and soulful manner. Others, also, volunteered their services throughout the month with choice vocal and violin selections. Mrs. Rip-ple, one of Washington's good mediums, gave onvincing and well received tests at some of

convincing and well received
the evening meetings.

Next month Mrs. Jennie Lees Edson will
occupy the pulpit with both lectures and
tests, and another season of spiritual blessing
Correspondent.

Piso's Cure for Consumption is an effectual remedy for coughs and colds. 25 cents.

Briefs.

The Society of Spiritual Truth that meets every Sunday at Crosby Hall, 423 Classon Ave., Brooklyn, N. Y., had a well attended meeting Nov. 29. Mr. Rassmussen delivered an able lecture on the subject, "Spiritual Phenomena." A number of communications were given by Mr. Rassmussen and other mediums.—Aug. Recht, Sec., 21 Conselyea St., Brooklyn.

Sunshine Club, Clara E. Strong, president, Armory Hall, 67 Warren St., Nov. 22. Interesting meetings were held all day. Before the afternoon and evening services a graphaphone concert was held which was thoroughly enjoyed by all present. Solos were pleasingly rendered by Mr. Murray; duets "Only a Thin Veil" and "Open Those Pearly, Gates" by Mrs. Strong and Mr. Murray; solos by Mrs. Morgan and Miss Strong under control. Mediums assisting during the day: Mrs. Morgan, Mrs. Whittemore, Dr. Huot, Mr. Graus, Mr. Mason and Miss Strong.—A. M. S., sec.

Montpeller, Vt.—Mr. Edgar W. Emerson of Manchester, N. H., has just finished a two weeks' engagement with the Montpeller Spiritualist Association. Mr. Emerson is an able speaker, instructive and entertaining, and a fine test medium. It is regretted by

afternoon and evening, and the occasion was one of much interest and profit.

The visitors were hospitably entertained by the Lynn Spiritualist' Association, whose guests the assembled delegates were.

The hall was prettily and profusely decorated for the occasion with choice and handsome bouquets of flowers and potted plants, which presented an attractive appearance, and gave an added charm to the affair. The decorations were furnished by Young & Libbey, florists.

There were good delegations present from Salem. Beverly, Newburyport, Haverhill, Lowell, Lawrence, Stoneham, Woburn, Mail. Adeline Wilkinson, conductor. Sunday morning, Nov. 29, the spiritual conference was largely attended, subject, "The Significance of Dreams;" speakers, Mr. Hill, Dr. Frank Brown, Mr. Greives, Mr. L. Baxter, Prof. Henry, Miss Jennie Rhind. Mediums and speakers assisting during the day: Mrs. Abbie Burnham, Mrs. Wood, Mrs. Blandard, Mrs. Annie Whittemore, Mr. D. H. Hall. Mr. Wm. Hardy, Mrs. Fox. Instrumental music, Mrs. Grover; duet, Mesdames Bishop and Grover; solos, Mrs. Hall; recitation, Miss Georgie Carty; piano solo, Miss asweet and pleasing manner, followed with a short address by J. S. Scarlett of Cambridge-port. Mrs. Maud Litch, of Lynn, gave readings. Mrs. Sanger, of Waltham, an interest-

Cambridge Industrial Society of Spiritualists held its regular meeting Priday, Nov. 37, in Cambridge Lower Hall, 431 Massachusetts Ave, Mabel Merritt, president. Bervices opened with a violin sole by Miss Insess Smith, accompanied by Mrs. Coes on the piano; Miss Alice Coes favored with several vocal soles; Miss Susie Clark then delivered an interesting and instructive lecture. Business meeting 5 p. m., supper at 6. Evening lecture 7.46. Dec. 11 Annie Chapman of Brighton will lecture and give messages. A cordial welcome is extended to all.—Emma E. Zwahlen, clerk, 16 Wright St., Cambridge.

cordial welcome is extended to all.—Emma B. Zwahlen, clerk, 16 Wright St., Cambridge.

Mitchell, S. D.—Mrs. Emma M. Nutt Moore, speaker and medium; has been doing meditorious work here. She has just organized a society of Spiritualists and started it on the road to success. Her lectures have been inspiring, and she has converted many to the beautiful faith of Spiritualism.—Mrs. Flora L. Furse.

The Boston Spiritual Lyceum met Nov. 29 in Friendship Hall at 1.30. The session was instructive. Many practical thoughts were given on the subject: "What is the Spiritualist's Idea of Thanksgiving?" Mr. Taylorhad the topic of the day; he chose for his theme: "The Salvation Army in Relation to Thanksgiving." His remarks were good. The literary program follows: Plano solo, William Sheldon; song, Harris Howard; recitation, Nellie Bonney; readings, Florence Bonney, Susie Tonder, Miss Tarbell; remarks, Mrs. Eldredge, Mr. Danforth, Mr. Packard. A new feature was introduced—saluting the fiag. This is done at the close of the march. The Lyceum as a body sent out its best thoughts for the recovery of our old time worker, Mr. Moses Hull.—E. B. Packard, clerk.

Fitchburg, Mass.—The First Spiritualist

thoughts for the recovery of our old time worker, Mr. Moses Hull.—E. B. Packard, clerk.

Fitchburg, Mass.—The First Spiritualist Society had large attendance at both services Sunday, Nov. 29. The subjects, "Our Duty to Each Other," and "The Dawn of the Truth of Spiritualism" were most ably presented and were listened to with close attention, followed by spirit messages correctly given. Miss Howe pleasingly rendered several piano selections.—Dr. C. L. Fox, pres. Hartford, Conn.—Christ's First Spiritual Church held Sunday evening meeting in the G. A. R. Hall on Main St., Dr. M. A. Haven presiding. A very fair sized congregation listened very attentively to the address on "Devil" by Mr. C. E. Brainerd. He said, "I believe in one God, the Father Almighty, maker of all things visible, and man is a creation of God." A noted divine lectured here in one of our largest halls. His subject was "Satan's Credentials." He claimed that God the giver of all good gave the Devil power to do what he is claimed to have done in this world. After the creation of all things God is said to have pronounced them good. Where did the bad or Devil come from? My God is universal and creates all things. I believe in one God. Men have come up from savagery. It is the undeveloped nature in mankind that has brought about the consuming one, "Devil." What is God? "Omnipotent," all powerful, omniscient, all seeing eye. Omnipresent everywhere. It is said the Devil is everywhere also, so those who believe in the Devil make him a God. Every man shall reap even as he sows. God is love and never gave any special privilege to any one special spirit. Miss Gertrude C. Laidlaw sang a beautiful solo, "In the Secret of His Presence." Dr. M. A. Haven gave good psychometric tests. We are glad to have her among us. Our little church is increasing in numbers. We hope for more to come and join us. All are welcome, especially "Truth seekers."—R. B. Rateliffe, sec.

The First Spiritualist Ladies' Aid Society met in Appleton Hall, 9 Appleton St., Boston, Friday, Dec

welcome, especially "Truth seekers."—R. B. Ratcliffe, sec.

The First Spiritualist Ladies' Aid Society met in Appleton Hall, 9 Appleton St., Boston, Friday, Dec. 4, afternoon and evening. At the afternoon meeting, under the direction of the president, Mrs. Mattie E. A. Allbe, two new members were admitted and the reports of the secretary and treasurer showed a goodly balance in the treasury. Supper was served from six to seven o'clock and the evening service opened at 7.45 with congregational singing, Mrs. Mary F. Lovering presiding at the piano. Mr. J. J. Morse, the well known lecturer from London, with his wife and daughter, were the guests of the avening. Mr. Morse gave an interesting talk upon the progress of Spiritualism as a movement in Great Britain; his remarks were interrupted by frequent applause. Mr. Morse is to be with us again in the near future and will give a talk upon his experiences in Australia and New Zealand. Miss Florence Morse spoke briefly and was followed by Mrs. Chapman, who made extended remarks and gave several messages. Mrs. E. M. Shirley and Mr. J. B. Hatch spoke upon the higher aspect of the spiritual thought and the meeting closed with a benediction by Mrs. H. C. Mason. Friday, Dec. 11, in the evening, we shall have a number of well known workers with us and anticipate an interesting meeting. On the following week, Friday, Dec. 18, we will hold a public circle at 3 p. m. and the evening service will be devoted to tests and messages, as the third Friday of each month is Mediums' day with our society. Supper is always served from six to seven o'clock.—Esther H. Blinn, sec.

The Ladies' Lyceum Union held regular meeting in Dwight Hall, 514 Tremont St., Wednesday, Dec. 2. Supper was served at 6.30. The evening meeting was interesting. Mrs. Waterhouse spoke, as she always does; Mrs. Hattie Mason gave messages; Miss Benson, solo; Mr. Greives spoke and proved all he said by the Bible; Mrs. Chapman gave convincing messages; Mrs. Butler closed by relating experiences and giving communicati

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. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co. of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Wish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

A Beautiful Present

for yourself and friends is the handsome entertaining, instructive, illustrated new book entitled "The Gentleman from Everywhere." Over 1200 of our most noted au-thors and editors of all creeds have com-mended this fascinating story in the high-est terms in the leading papers through-out the United States. Among these commen-dations are found the following by eminent

dations are found the following by eminent Spiritualists:
Rev. F. A. Wiggin, Pastor of Boston Spiritual Temple—"I have read 'The Gentleman from Everywhere' with deep interest and genuine pleasure. We commend the book for its pure morality, its sober pleasantry, its unassuming simplicity, its clear insight into life, and its valuable lesson for all who read it."

George A. Fuller, M. D., President Massachusetts Spiritualists' Association—"Do you want to be amused, interested and instructed at the same time? If so, read 'The Gentleman from Everywhere.' It is original in its

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To Prove What Swamp-Root, the Great Kidney Remedy, Will 'Do For YOU, Every Reader of the Banner of Light May Have a Sample Bottle Sent Free by Mail.

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need attention first.

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

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Is a trial.

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All symptoms were on hand; my former strength and
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Even my menial capacity was giving out, and often I
wished to die. It was then I saw an advertisement
of yours in a New York paper, but would not have
paid any attention to it, had it not promised a sworn
guarantee with every bottle of your medicine asserting that your Swamp-R ot is purely vegetable, and
does not contain any harmful crugs. I am seventy
years and four months old, and with a good conscience I can recommend Swamp R ot to all sufferers
from hit may troubles. Four members of my family
have been using Swamp-Root for four different kidney diseases with t' e same good results."

With many thanks to you. I remain,
Very truly yours.

ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smart

Weak and unhealthy kidneys are responsible for more slokness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but

If your water, when allowed to remain un-disturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a



loudy appearance, it is evidence that your kidneys and bladder need immediate atten-

tion, 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 fa milies, because they recognize in Swamp-Root the greatest and most successful remedy. Swamp Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's ing or irritation in passing, brick-dust or sedi-ment in the urine, headache, backsche, lame N. Y., on every bottle.

EDITORIAL NOTICE—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 by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Boston Banner of Light.

conception, blending the loftiest of philosophy with rare wit and humor, and there is not a dull page in the book. If you never laughed before you certainly will laugh heartily while reading the many really funny stories and experiences the author lays before you. Have you lost the loved and dear? Then will you most certainly find them again, for this 'Gentleman from Everywhere' will show you they have never left you—but instead are always near in spirit to bless and comfort. To me this book is like an oasis in the desert, for here one finds peace, joy, hope and love. The author should be called into more active work for Spiritualism on our association platforms as a speaker."

ns a speaker."

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Price \$1.50.

Boston Spiritual Temple.

Last Sunday morning the pastor, Rev. Frederick A. Wiggin, spoke at the Boston Spiritual Temple, 177 Huntington Avenue, upon the subject, "Why Not a Spiritualist?" Mr. Wiggin said: "I consider it to be a just and sufficient cause for the profoundest regret that Spiritualism is so frequently under the necessity of being defined, for fear that one professing to be a Spiritualist may not be correctly understood or wrongly judged with reference to their mental balance."

There are some who say, "I am a Spiritualist, and I am perfectly willing to be known as such." There are thousands upon thousands who would gladly avow themselves Spiritualists if Spiritualism were correctly interpreted and so defined before the world as to leave no room for any mistaken impression as to what it is; no chance for mixing true Spiritualism with much stuff which obtains under its name.

The "New Thought" and "Christian

ing true Spiritualism with much stuff which obtains under its name.

The "New Thought" and "Christian Science," so far as they define the spiritual, contain nothing but that which is quite old to almost all true Spiritualists. Why do these new names for an old cult obtain? It can be clearly shown that they are the direct outcome of Spiritualism and that a great part of their followers believe in its highest claims. I will answer. It is because, while people believe in the truth of Spiritualism, their self-respect rebels against being misunderstood; against being considered as willing to pay deference to so much cheap, ignorant to pay deference to so much cheap, ignorant and illogical talk, and still further to so much unspiritual conduct as gains expressions in the outward life of so many who claim to be Spiritualists. Many object to having their name associated with so many unreasonable claims from various sources in the name of Spiritualism. Others object because some of those who claim to be its followers so frequently set at naught even the most common civility and respect toward law (not necessarily statutory law) so completely ignoring the necessity of organization; because the holy office of mediumship has been so frequently sought for, and when attained, has been used with no higher aim in view than to make it a means for purely material gain; because mediumship has been reduced to such a material plane whereby a too general conception of the value of spiritualistic phenomena has relegated it to mere "finding of lost articles of property," "discovering of mines," "uniting stray sheep in the human flock," and much more such foolish and material drivel, all of which is as foreign to true Spiritualism as is heat to cold.

There are people who object to such "Spiritualism," and also with good and sufficient reason refuse to be classified with people who live in such fenland states of an appreciation of the truth.

What fact of nature more important than to pay deference to so much cheap, ignorant and illogical talk, and still further to so much

of the truth

of the truth.

What fact of nature more important than that of immortality? What more pure and lovely than that of spirit return and spirit communion? What inspiration more lofty than to become spiritual, loving and lovely? What of greater importance to the physical body than to keep it a pure and fitting abode for the spirit? What teaching more helpful than that which tends to remove from the world the spirit of fear of God and of death, and to usher in a condition where unalloyed love possesses the soul? All this, and more, the true in Spiritualism, earnestly seeks to express to the world and impress upon all, and the thinking people everywhere, are not only willing, but are anxious to subscribe to it.

"Tis not this in Spiritualism which is objected to at all. It is rather a something

else, an unspiritual "Spiritualism" steeped and dyed in ignorance of all laws pertaining to the genuinely spiritual and a conduct upon the part of some claiming to be Spirit-ualists, which is an offence to common de-cency and smells with vileness to high

A Gem.

Prof. Thos. G. Roberts, M. D., of the Herring Medical College, Chicago, says: "I have read Dr. Bland's book, 'In the World Celestial', through twice and found it intensely interesting. It is a literary gem, and its marvelous revelations of a future life, give it added value to those who can accept them as real. It is well worth reading as a story of the highest literary excellence and its moral lessons. Indeed, Dr. Bland's writings are all of a high order, and their moral reform character appeals strongly to advanced thinkers." This book is for sale at the Banner of Light office. Price \$1.00.

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

Nothing is lost by patience. See how long it takes the good Lord to make a fair flower out of a little seed; and he does it all quietly, without bluster. Wait on him a little in peacefulness and prayer, and see what he will do for thee.—H. B. Stowe.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Comgregation, and Social Circle. Combining "Golden Melodies and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER.

Ascended.
Beautiful angels are w
Beautiful idity.
Beautiful idity.
Beautiful Land.
Bilss.
Biss.
Beautiful Land.
Bilss.
Biss.
Beautiful Land.
Biss.
Bis

Gone before. Gentle words. Gratitude.

Ontaids.

Over the river I'm going.

Oh, bear me away.

One by one.

Passed on.

INDEX. Ready to go.
Shall we know each oth
Sweet hour of prayer.
Sweet meeting there.
Sweet resetting there.
So with the morn thy seed.
Star of truth.
Silent help.
Shar of any days are coming. Star of gruin.
Silent help.
She has crossed the river.
She has crossed the river.
Shummer days are coming.
They'll welcome us home.
They're calling us over the
sea.
Tenting nearer home.
Trust in God.
The land of rest.
The Sabatah morn.
The cry of the spirit.
The silent city.
The silent city.
The silent city.
The suggle are coming.
They are coming.
They are coming.
The happy py and-bye.
The happy py me to come.
The happy py and-bye.
The telen of biles.
The region of light.
The region of light.
The shining shore. Gatherre, sea.
Home of rest.
How gone.
Here and there.
I shall know his angel name,
I'm called to the better land
I long to be there. a from hall meet a from he hall meet a from hall meet a fainf ind the shadows he hall we meet againf e welcome them her, we'll meet them by and by and where shadows full not, see. It anchor in the harbor, we'll anchor in the harbor, and there is now each of the shadows hall not be a fair anchor in the harbor, we'll anchor in the harbor, we'll shadow shadows hall the shadows hall be a fair anchor in the harbor, when we'll now each of the shadows hall be a fair anchor in the harbor and the shadows hall be a fair and the sha I long to be there.
Looking over.
Looking beyond.
Looking beyond.
Looking beyond.
Looking beyond.
Let men love one another.
Live for an object.
By arbor of love.
By home beyond do
By home beyond
By mardian angel.
Bot yet.
Bot yet.
Bot weeping there.
Bot weeping there.
Bot weeping there.
Bot yet for me.
Boyer lost.
Duly waiting. there.
We'll dwell beyond them
Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be the

CHANTS.

For tale by BANKER OF LIGHT PUBLISHING CO.

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Anarchy.

Anarchy is once more the subject of discussion on the part of many thoughtful men and women in all sections of the nation. Popular interest was reawakened in the matter by the arrest of John Turner, an Englishman, who came to this country a few weeks ago for the avowed purpose of lecturing upon the topic of "Philosophical Anarchy." Turner was allowed to land in New York, but was arrested just as he had taken his seat upon the platform from which he was to deliver his first address in America. He was taken to jail, and within a few days following was ordered to return to England. Legal delays were interposed by his attorneys and he has remained in America, pending the final decision in his case by the Supreme Court of the United States, to which an appeal has been taken. It will be interesting to note the ruling of this tribunal, as it will be its first decision in respect to the anti-arnachy law passed some months after the assassination of President McKinley.

Notwithstanding the bitter prejudice agains anarchy and anarchists in America, there are those who feel that Turner's arrest and attempted deportation are direct blows against the sacred right of free speech and individual liberty. A monster mass meeting was held in New York City recently to discuss the Turner case upon its merits. Everyone of the several able speakers declared his unalterable op position to the doctrines of anarchy, and their application to existing wrongs as a proper refirmed that the arrest and prosecution of Turner were tyranny of the worst kind, and subversive of the sacred rights of man. Such men as Congressman Baker, Hon. John De Witt Warner, Rev. Henry Frank and Carl Schurz addressed the meeting. Surely these men are as far removed from the ordinary "reds" as the heavens are distant from the earth. Letters were read from Hon. Edward F. Shepherd, and many other distinguished statesmen, expressing sympathy with the purapproved of the anti-anarchy law as a whole, but declared its application to Turner to be a gross outrage. Others took the same ground, and the vast concourse of people present ap-plauded the sentiments of the gifted orators

It does not flourish in a land where liberty dwells. But when free speech and open, hou-

est discussion are abridged in this land, the people have a right to protest. If the principles of anarchy are too dangerous to be met in open discussion, what should be said of the persons who adjudged them to be such? In other words, who shall determine for the nation what its citizens shall read, shall think, and the said of the protection what its citizens shall read, shall think, and the said of the protection what its citizens shall read, shall think, and the said of the protection what its citizens shall read, shall think, and the people have a right to protest. If the principal carries are too success to the said of the past. To abuse the author for honestly pointing out existing dangers, is a sure sign of weakness, and a confession that there is no desire to overcome it. The book should be studied with care, and its errors,—for some of its statements are too sweeping, therefore the protection of the principal carries are the principal carries and the protection of the protection or shall say? The philosophy of anarchy is a proper theme for discussion in all sections of our nation. If fallacious, clear-headed thinkers will soon expose its fallacies. If true in part, or in substance, these same thinkers will soon teach the masses the truths they contain and show them how to avoid the danger that ever lurks in the shadow when a larger freedom is advocated for man. Liberty should never be mistaken for license, nor freedom destroyed because of the danger thereof.

This and That.

The expenditures of the United States Gov ernment for the month of November, 1903, were about \$2,500,000 in excess of the receipts in revenues from all sources. Cotton has advanced to twelve cents. Oil has gone up another cent, and is now selling thirty-one cents higher per barrel than it was seven months Coal is lower by several dollars to the ton than it was one year ago. Produce varies according to locality in regard to price. These facts are of interest to the studious that they may determine the corresponding increase or decrease in morality, spirituality and intellectual attainments on the part of the nation as a whole. The outlook for a continuation of material prosperity is not exceptionally promising just now. In fact, the money market is slowly tightening, and hard times are beginning to be felt in many sections. Even now reductions in wages are being made in several manufacturing districts. The old cry of "over production" is being heard, and citizens are beginning to wonder if another panic is inevitable.

The spiritual side of this problem is scarcely recognized by the sociologists, and not at all by the people most intricately involved People are religious or non-religious largely from heredity, temperament and environment Some are religious only in adversity, other only in prosperity. The former are religious pessimists, who bemoan their own hard fate and pray to God to help them out of trouble who forget all about religion, brotherhood and even duty as soon as material prosperity is once more theirs. Those who are religious in prosperity are such largely from their love of approbation, generous slices of which are given them by the press, pulpit and people, whenever these prosperous ones publicly announce their acts of benevolence. They give to the church, to science and to the poor for the applause they receive for so doing. This. to them, is religion. Between these two extremes lies the field

of action upon which abides the truly religious man who is always at work. If things look dark and discouraging he immediately seeks to find the sunshine, by ascertaining the cause of the trouble and removing it. He reverences truth, and recognizes the brotherhood of the race. His religion depends upon the inner forces of the soul-not upon material prosperity, or its lack. He would apply the same remedy to the deficit in the resources of the Government that he would to his own-retrenchment and economy, until the income exceeded the expense. He would establish uniformity in the price of all com-modities. Such a man lives from the soul-side of his nature, and seeks spiritualize material things to spiritual ends He is an optimist in principle and in action. The Soul-man is never a pessimist, for negation is unknown in the vocabulary of the soul He shares his thought freely with his brother whose soul-life has been cramped and starved, but he first feeds his body that that soul-life may have a better channel of expression. In fine, he is the doer of good works daily, and thereby glorifies the Soul-Self who is ever in the Henvens above.

"The Great Psychological Crime."

This work has received no little attention at the hands of the thoughtful men and women within and without the ranks of Spiritualism ever since it came from the press late last spring. The editor of the Banner of Light gave the book a most careful reading and earnest study. He then reviewed it at length, which review was duly published in these columns in July last. The opinions therein expressed were the deductions of honest study and painstaking research. Prejudic and bigotry were laid one side, and only the truth sought in a prayerful spirit. So far as the writer knows the editor of the Banner adheres to what he then said regarding this work, but is open to the reception of any new light that may be shed upon the subject.

It would be well for those Spiritualists who are most bitterly denouncing the book to give it an honest reading. A sentence here, and another there never yet constituted any part of legitimate book reviewing. Especially this true of the work under discussion. It is a book that must be read with care-every word of it, and some portions should be read several times in order that the gifted author's real meaning may be determined. Because i honestly criticises existing abuses in Spirit ualism, because it calls those abuses by their right names, because it cites certain dangers that beset mediumship, because it appeals for a larger and clearer expression of psychism in the world, warrants no one, much less a Spiritualist, in denouncing the book or its author Abuse is never argument; it demeans everythe man who allows others to do his thinking for him. This book is entitled to fair treatment, and Spiritualists should accord the same unto it.

The writer does not accept the author's conclusions in regard to mediumship per se, nor does he agree with some of the deductions made from the facts stated with regard to the cause of the moral wrecks some me diums have become. He does recognize the fact that the author has gotten hold of a large egment of truth which, he believes, the Spir-

erroneous,-pointed out in a courteously argumentative manner. "No one can teach that which he does not know," hence no reviewer or writer can honestly give an opinion concerning this work unless he knows what it contains. This is true of all books, but exceptionally so of this one, where there is such imperative need of careful study. The writer is not defending the work as a whole, nor does he agree with its conclusions in toto. He does believe in honest study, open discussion, without abuse, prejudice or bigotry. Psychic honesty admits of no other course in dealing with such important issues.

Abby A. Judson.

It is almost one year since this true hearted friend of our Cause received her sudden call to the higher spheres, and took leave of earth in a baptism of fire. Like the Norsemen of old, who took pride in their "crimson shrouds," instead of sepulture in the earth, did this brave worker for the truth yield up her life. She has been greatly missed by her thousands of friends and the few words she has sent us from the other life have been received with joy by all who knew her. Her books remain as living monuments to her memory, and are doing untold good to all who read them. It is to be hoped that they may ever be kept before the reading public as guides to the life of the spirit. No one can measure the effect of this unselfish life upon this world of ours. She lives now in the Soulworld, but still lives in her written messages on her printed pages, and in the souls of her friends left on earth. Miss Judson's influence will increase as the years roll on, and ultimately will be hailed and known as her father's interpreter on earth. Perhaps her relatives may destroy the plates of her books, and refuse to have them issued under new copyrights. This, however, can only be a temporary condition. Ultimately, they will reappear, revivified by sunny messages from her spirit home, and enriched by descriptions of her experiences in the higher realms. She has now found what is meant by "Kinship of soul," and realizes that the relationship of blood through the physical form is often no relationship at all. That relation is ever alien which is not based upon the Soul. She now knows what the Soul-tie is, and is at peace.

The Lyceum.

All Spiritualists should remember that the Children's Progressive Lyceum is entitled to a share of their attention. Under the able and efficient management of John W. Ring, of Galveston, Texas, National Superintendent Lyceums, a new impetus has been given to this branch of our work, and success is sure, if he is but properly sustained. He has begun at the foundation and is building upward, hence what he does is done well. If Spiritualists want this nation to be truly free, it must become truly spiritual. It can only be made spiritual by the spiritual lives of its citizens. The boys and girls of today are the citizens of tomorrow. If the boys and girls in Spiritualist families are trained into a knowledge of spiritual things they will become the natural leaders of their fellowmen in the work of spiritualizing the nation. 'To that end, every Spiritualist should sustain the Lyceum with his money and influence. Every society ought to have a Lyceum or Sunday school connected with it. home, where there is one child, should have a Lyceum. Let us, then, stay the hands of Supt. Ring in his noble work. Subscribe for his Lyceum paper, and see that it is placed in the hands of the children. If you have no children of your own, remember those of your neighbor; if you know of none near you, send Supt. Ring a generous banknote and tell him to apply it where it will do the most good. He is the right man in the right place, and deserves encouragement at the hands of every Spiritualist in America.

Heresy Hunting.

The Methodists are quite excited over the coming trial of one of their ablest men, Prof. Bowne of Boston University, for heresy. He has been accused of teaching doctrines at variance with the fundamental principles of Methodism, and contrary to the spirit of pure Christianity. His chief accuser is a young theological fledgling, many years his junior in age and experience. Prof. Bowner has published a book in which he takes a stand for scholarship and scientific demonstrations of fact. He affirms that Methodism must not set its face against demonstrated truth in any respect, but must readily accept the new light science is throwing upon the hitherto obscure problems of life.

Many Methodist clergymen are outspoker in their defense of Prof. Bowne and declare that heresy trials are out of date. Paul was deemed a heretic by the mob that attacked him in Jerusalem. Jesus was a heretic to the Jews who took his life. Servetus was a heretic to John Calvin. Savonarola, the great Florentine martyr, was a heretic to the ignorant who "defended(?)" the faith by burning persecuted because of the truth they had discovered that could not be grasped by the unthinking. To call a man to account for his scholarship in these opening days of the twentieth century savors too much of the Spanish Inquisition to be tolerated in a free country. One Methodist minister says: "We insult the fathers by standing just where they stood, instead of standing where we believe they would stand now." In other words, Methodism must be tolerant and progressive in all respects, if it would retain its hold upon

Other eminent Methodist divines declare that the persecution of Prof. Isowne will react against the church, as neresy trials are diitualists ought to consider well, and take such steps as will lead to the careful avoidance of all pitfalls that have entrapped so many in the prosecutor's action, it is quite evident these manifestations are due to spirit infirence. Phenomena of a much more striking the is a blessing to himself and the All.—The character are common occurrences in all quar-

that Prof. Bowne will have a host of friends among the clergy before whom he is to be tried. His persecutor will have the warmest and most exciting time of his life, if the present indignant protest against his course gathers in volume as it rolls along. There is little doubt of the professor's acquittal. Rabbi Fleischer neatly sums up the situation as follows: "Heresy is a question of point of view, and the elevation of that plane of vision. As usual, too, it is more honorable, and altogether finer evidence of loyalty to free and aspiring human nature, to be the heretic rather-than the hunter. Truth will escape, but only the more readily be found by free search for it, the searchers unfettered by dogmatism or subservience, unawed by the past, unafraid of the future, but stimulated always by the glad faith, that as man's knowledge grows more and more, our spiritual life can only become deeper, and fuller, and

Zion City Again.

"Elijah III." or John Alexander Dowie, has been a prominent character in many respects for several years past, through his eccentricities coupled with great executive and intellectual ability in business matters. His recent attempt to "convert" New York city to Dowielsm resulted in a most disastrous failure. The expenses of that undertaking are said to have exceeded \$250,000. It evidently crippled the resources of Zion City, Dowie's stronghold in Illinois, and, perhaps, caused the indebtedness under which the once prospervas colony is now staggering. Dowie's creditors became importunate last week, and demanded the settlement of their claims in full. Failing to receive their money, they called for the appointment of receivers on the part of the courts, and succeeded in closing two of Dr. Dowie's banks. Dowie declared his ability to satisfy all claims, if he were let alone, and given a few day in which to make the desired sum. Some of the smaller creditors stood by him, as did one whose debt was Now, the money to liquidate all \$100,000. debts is said to be flowing in, and it is likely that the receivers will soon be removed. One millionaire is reported to have gone to Zion City to take up all outstanding claims, and let the good people of Zion go on with their lace-making in connection with their religious services. Religion and business appeared to have been successfully united by Dowie until this late misfortune overtook him. Even now his followers are rallying to his support, and it is not probable that there will be any divorce of these two hobbies of the self-styled "Elijah III." Whatever Dowie's faults may be, he certainly has a firm hold upon his people, and the ability to win men to his standard.

Wedding Bells.

We are in receipt of cards announcing the marriage of Miss Mayne F. Charlton to Hon. Charles R. Schirm, the distinguished ex-Congressman from Baltimore, Md., who was brave enough to chance his re-election to Congress by a public avowal of his knowledge of Spiritualism. The Banner of Light and all of its staff, especially the Editor-in-Chief, extend hearty congratulations and best wishes to the newly wedded pair. May their voyage o'er the sea of life be one of sunshine, and their ship's cargo be of untold joy. Their many friends in all quarters of the nation unite in extending to them every good wish and unalloyed happiness. Mr. Schirm is one of Maryland's rising men, and he will yet be heard in the halls of State, as well as in those of legislation. He is loyal to the truth as he sees it, and has the courage of his convictions at all times. His bride is in full sympathy with his progressive views and will inspire him in his life work to higher and yet

Rev. Francis B. Hornbrooke.

A stroke of apoplexy took this justly distinguished representative of the Unitarian de-nomination from the scenes of earth on Sattor of the Unitarian church in Newton for many years, but was compelled to retire from the pulpit two or three years ago on account of failing health. He continued to reside in Newton, and devoted himself to such work as came to hand from day to day. He was no worse than usual on the day the summons came, and had left his home to take some letters to the post office. He was stricken down in sight of his own home, and had entered upon the life of the soul ere his sons could reach him. Dr. Hornbrooke has been an able writer upon Unitarianism and was looked upon as one of the most eminent men in that church. His sermons were broad, progressive and humanitarian. His influence was widely extended, and his departure will be keenly felt. His works live, and ever will they rise to praise him. Peace to his memory

From Maine.

The secular press gives considerable space to what it facetiously terms a "ghost story" from one of the many pretty villages in the good old state of Maine. It is reported that certain faces, hands and strange signals are wont to make their appearance in a certain mirror in the home of one of the staid citizens of the town. This citizen is a widower, his wife having entered spirit life some years ago. She was an artist by profession, and a firm Spiritualist in her religious views. These strange manifestations are alleged to be produced by the excarnate spirit of the artist At their first appearance, the husband is said to have been greatly frightened, but that he soon came to understand them, and now considers them as evidences of the prestable witnesses testify to the genuineness of ters of the globe, hence there is nothing un-reasonable in supposing that the manifestations in question have a psychic origin. In any event, the secular press has advertised them, far and wide, under the name of Spiritualism, which fact will induce hundreds of people to look into the subject who would not otherwise have been attracted to it. It is noticeable that psychic phenomena are reported with increasing frequency by the secular press of America. This shows that newspapers recognize what their patrons want, and are catering accordingly.

Intolerance.

Another attempt is to be made during the coming session of Congress, at the suggestion of Assistant Postmaster General Madden, to change the rate of postage upon second class matter. It is not demanded by the people. and will only be a tax upon the papers read by the people. Madden's endeavors to suppress reformatory, spiritualistic and sociological literature should not be forgotten by liberalists, and this new outbreak of his should be equally resented. He drove some papers into Canada and taxed others to death. He is afraid of a free press and a fair discussion. Protests should be filed at once against this new measure.

The Light of Truth

greets us regularly from its new home in Chicago. It has undergone some changes in type, and has assumed a new heading upon its first page. It is the same Light of Truth as of old, and its columns are filled to the brim with gems of truth, and eloquent pleas for an altruized Spiritualism. "Altruism and Brotherhood" is its rallying cry. We wish our valued contemporary abundant success in its new home, and trust that its change of base will cause a generous increase in the way of supplies to accrue to its headquarters.

The Unitarian Church in Arlington, Mass., recently, celebrated its seventy-fifth anniversary as a branch of the great Unitarian body. The church was founded in 1733 as an Orthodox body, and continued such until 1828, when the Unitarian movement swept over New England, and carried the church as a body into the new faith. The pastor, Rev. Fiske, resigned, and Rev. Dr. Frederic H. Hedge, one of the fathers of Unitarianism, was called to the pastorate. He was the leader of this church for many years. The present pastor is Rev. Frederic Gill, who has ably filled the Arlington pulpit since 1892.

The reference to the Arlington anniversary gives rise to the question, how many societies of Spiritualists are there in America that have a continuous history for fifty years? The First Association of Spiritualists in Philadelphia is the only one known to the writer. How many Spiritualist pastors have been settled over their societies ten years? Mrs. Cora L. V. Richmond has ably served her church in Chicago for about twenty-eight vears, while Mrs. H. T. Brigham in New York City comes next with perhaps twenty years' service with her society. If Spiritualism is ever to become a permanent influence upon society, it must abandon the itinerant system, and make use of helpful precedents set by other progressive bodies.

David Nason, a highly respected citizen of Maine, recently took leave of earth, aged nearly eighty years. Mr. Nason's transition occurred in the very house in which he was born, from which he was absent but one win-ter in the entire eighty years. His father cleared the farm in the year 1800, and the place has had but two owners since that time. He loved his home, and was happiest while dwelling beneath the old roof. His funeral was attended by hundreds of people who came from all sections to honor the steadfast old man in his exit from earth. The services were conducted by H. D. Barrett.

Martieut. Peary of Arctic fame lectured in Boston a few evenings ago upon the subject arday, Dec. 5. Dr. Hornbrooke was the pas- of "The North Pole." He declared that it was the paramount duty of the American people to find the Pole, and stated that he was about to start upon another journey in search of it. He will not take Mrs. Peary with him on this trip, as he declares he shall not return until he has found the Pole Peary's zeal is admired by all even if they do question his judgment. He certainly is not afraid to put his own views to the test of practical experimentation.

> I know that the spirit of God is brother of my own.-Walt Whitman.

There is but one Deity, the Supreme Spirit, who is of the same nature as the Soul of man.-Hindu Vedas.

Above, below, in sky and sod, In leaf and spar, in star and man, Well might the wise Athenian scan The geometric signs of God! -Whittier, in "The Over-Heart."

"God is always with us, and is one of us. Our troubles, woes and miseries come because we do not keep quiet enough, pure enough, to permit the Spirit to guide and direct us. There never is a time when God does not live

The best gift one man can bestow upon another is love. All men hunger for love. He who loves is rich and bestows riches. "Not a day passes when the opportunity does not come to every one of us to do something that will make life a little brighter, a little sweeter for somebody." It is the Christ Way to go through life here in a cheerful, hopeful and optimistic way. Pessimism is the sure sign of a lack of love for God and man, a lack of ence of his arisen companion. Several repu- faith in God and man, and darkens, blights and withers all it touches. So, our best gifts these phenomena, and non-Spiritualists speak to God, to man, to the world, are our hopeful as freely of them as do those who believe in smiles, our words of cheer and comfort and spirit communion. It is highly probable that encouragement. Blessed is he who never

How to Be Happy.

(Continued from page 1.7

injuries, and crushing out offenders and enemies with deadly force. Still they wonder they are miserable.

"IX. The love and worship of one Alliperfect Heavenly Father, imbibing His spirit and imitating His example, even unto pure Christ-likeness, insure happiness. Yet millions ascribe to Him the attributes and spirit of an infinite and vindictive despot, worship Him as such, and treat their fellow creatures accordingly. This they call religion, and are of course miserable.

"X. Finally, we must regard ourselves as immortal spirits, kindred to innumerable others throughout immensity, and destined to an eternity of discipline and progress. This in order to a just estimate of ourselves and others, in order to treat ourselves wisely and others, in order to treat ourselves wisely and others fraternally, in order to moral elevation and happiness. Yet how few realize this! How many live and die sensualists. Still they wonder that they are miserable.

"But I must refrain. It is easier to play the guide-board than traveler, the preacher than the exemplar, to expatiate on the sources and precepts of happiness than to practise the dictates of wisdom. What I have been dashing off will hardly meet your wishes or afford you edification. I do not write for the press or the public in these sheets, but hastily and suggestively for friendly eyes. Much of it is old and commonplace in the testimonies of moral philosophers. Still it is not the less true and valuable. To me it certainly is honest and depocniction. Make the best of it you can, and drink from purer fountains, wherever you find them."

drink from purer fountains, wherever you find them."

The wisdom of these councils we shall all confess; but the will to perform is what we lack, and know not how to obtain. When Thackeray lay sick one day, George Hodder asked him whether he had good medical advice. "Certainly," was his reply, "but what is the use of advice if you don't follow it? They tell me not to drink, and I do drink. They tell me not to smoke, and I do smoke. They tell me not to eat, and I do eat. In short, I do everything that I am desired not to do, and therefore what am I to expect?" Such confession, with variations, we have all to make. Nevertheless if we are to be saved from misery, we must discover what is right and do it; and as we do right, we gain strength to do better, and in the pleasantness of well doing are gradually established.

Mr. J. J. Morse.

Mr. J. J. Morse, the well known editor and lecturer of England, will respond to calls to officiate at funeral services. Address 61 Dartmouth St., Boston, Mass.

Sunbeam's Christmas Box.

The ladies of the Gospel of Spirit Return Society have decided to carry on the usual Christmas work for the little people who are in need of good cheer. Thursday evening. December 10, the Sunbeam Gift Boxes will be opened at the home of Mrs. Soule, 79 Prospect St., Somerville. Every one who is interested in the work is invited to be present at that time and "lend a helping hand." There will be an entertainment and refreshments will be served; the proceeds to be devoted to the Christmas work.

Carrie M. Hewitt,

Carrie M. Hewitt, Chairman of Committee.

Emerson Union for Ideal Culture.

Mr. B. O. Flower of the Arena is to give one of his incomparable biographical sketches before the Emerson Union at its Friday evening meeting, taking as his subject, "The boyhood and youth of Richard Wagner and his music-drama, the Flying Dutchman, with its metaphysical import." It is a rare privilege to hear this thinker and orator and it is hoped many will take advantage of this opportunity. Admission 25 cents at the Friday lectures. The time 7.45, at Pierce Building, Copley Sq.

Sunday, at 4 p. m., Mrs. Diaz will speak before the Exoteric class. The regular "Healing through Music service" takes place from 12 to 1.

from 12 to 1.

Contrary Winds.

Sailors show their best skill, and the real ability of their ships, by using the winds that blow against them. And lives can learn to go forward by the forces which would pull them backward, or upward by the forces which draw them down. Demosthenes' oratory was the better because he had to overcome the difficulty of a faltering speech. The surpassing marvel of Beethoven's music was in part due to the fact that he had to overcome what would have been to many the insurmountable difficulty of his deafness. When the way is easy there is more danger of loitering than when it is hard. It is the providence and wisdom of God that send many obstacles. We may look most confi-

public dances held in that hall that week, I think we had our share of patronage.

Speakers for December are Mrs. S. C. Cunningham, Mrs. L. D. Butler, Mrs. Emily Smith of Lawrence, Miss Sarah A. Bartlett of Plymouth. A public supper and circle was held by Mrs. L. D. Butler on Dec. 9th.—S. A. Lowell, Sec'y,

Mr. J. J. Morse's Work.

During the month of November Mr. J. J. Morse administered to the Church of the Fraternity of Soul Communion (Spiritualist), in Aurora Grata Cathedral, Brooklyn, N. Y., to interested and satisfactory audiences. It was much regretted that arrangements could not be made to retain our good brother for the remainder of the season. Miss Florence Morse gave tests at the close of Mr. Morse's meetings.

Mr. Morse has unexpectedly vacant a number of Sundays during this month, and in January and February, for which he will accept engagements anywhere in this city, or the New England states, at reasonable rates, for either Sunday or week night lectures. Miss Morse also has a few vacant dates for Sunday or week day work up to and including April 24, her final Sunday in this country. Her work has met with much favor wherever she has been.

Mr. Morse's engagements after February are: March, Philadelphia, Pa.; April, Battle Creek, Mich.; May 1 to 12, Toronto, Canada, June, St. Louis, Mo. All communications until further notice, for either of these excellent workers, to be addressed 61 Dartmouth St., Boston, Mass.

Spiritualism iu Cuba.

Mayari, Nov. 15, 1903.

Mayari, Nov. 15, 1903.

To the Editor of the Banner of Light:

Dear Sir,—With keen pleasure I am taking this means to be the first to write in humble representation of this Spiritualistic Society.

"Autorcha," of which I am president in the object of offering to all our brothers the embrace of union, extending it to you across many seas and seeking, with the greatest eagerness, that of our neighbors.

Encouraged to this idea by a letter from Mr. Harrison D. Barrett dated October 10, in which he speaks about establishing relations with that Editor's Office, as much to know the advance, the enthusiasm and the furthering of the Spiritualistic Doctrine as to be able to communicate what news there is in this the eastern part of the Island of Cuba.

ing of the Spiritualistic Doctrine as to be able to communicate what news there is in this the eastern part of the Island of Cuba. As you know, on this island there is need of great care in practicing this doctrine, born as we were in the bosom of oppression and persecution and compelled to practice in the dark, each according to his own understanding, and consequently is it necessary to normalize the belief and regulate its practice. In my quality of school master I try to spread the doctrine as much as I can and direct my associates in the best way known to me.

Not to trouble you farther this time. I beg you to inform me if it is to your liking to communicate with us and if you can send me some publication written in Spanish to disseminate in the Society.

Thanking you in advance, I am
Your servant and brother in belief,
Augusto Moures,

Augusto Moures. Mayari, Cuba.

Announcements.

Emerson Union.—Sundays, 4 p. m., Pierce Bldg., Copley Sq. Dec. 13, Mrs. Abby Morton Diaz, subject, "Human Culture According to Nature's Laws." All should hear this grand woman and great teather. Friday, Dec. 11, 7.45 p. m., Mr. B. O. Flower. Subject, "The Flying Dutchman and its Metaphysical Import." Admission 25 cents. All meetings of the Union are public. Service for Healing through Music Sundays, 12 to 1.

Mrs. Clara E. Strong, president Sunshine Club, 67 Warren St., Armory Hall, Roxbury. Morning Circle, 11 a. m.; Sunday school, 12.30; afternoon and evening services, 3 and 7.30 p. m.; graphophone concert afternoon and even

Morning Circle, 11 a. m.; Sunday school, 12.30; afternoon and evening services, 3 and 7.30; m.; graphophone concert afternoon and evening. Al! mediums invited. Mrs. G. H. Mosier, Mrs. Morgan and others expected. Solos by Mr. Murray and Mrs. Morgan. Home Circles, 30 Huntington Ave., room 420, Tuesday and Friday evenings, 7.30 p. m.—A. M. Strong, sec.

Mrs. Kate It. Stiles will remain in Toronto, through the month of December. In January she will serve the Hamilton, Ontario, Society. Persons wishing to communicate with her with/reference to future engagements address her at 3 Classic Ave., Toronto, Canada, during December; Hamilton, Ontario, care Mr. William Strong, during January.

Mrs. Whitehead, Methuen, Mass., will serve the first Spiritualist Society, Lowell, Mass., Old Odd Fellows Hall, 212 Merrimack St., Sunday, December 13.

The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 514 Tremont St., Sundays at 11.30 a. m. Next Sunday, Dec. 13: the public cordially invited. Subject for Dec. 13, "Duty."—Mrs. M. J. Butler, pres.; Mrs. M. E. Stillings, sec.

Washington, D. C.—Mrs. M. T. Longley has closed her engagement with the First Association of Suiriunlists. She gave her ser-

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ruptedly ever since. All its business meetings, as well as public gatherings, during the eight years of its existence, have been characterized by fraternal kindness, and directed by the spirit of unanimity and present inspiration.—Mrs. M. Theress Allen, 61 So. Grant St., Springfield, Mo.

The meetings of the First German Spiritualist Society of Greater New York held every Sunday at 8 p. m. at 168 W. 23d St., are auccessful; they are very well attended and the results are good. Lectures are given by Mrs. E. Stumpf, tests by Mr. F. Montsko, Miss. H. Juergensen and Mrs. Stumpf.—Miss. Mary Scheltenbach, sec.

The Rev. Juliett Yeaw of Leominster, inspirational speaker, will address the First Spiritualist Society, Fitchburg, Mass., Sunday, Dec. 13.

Spiritualist Society, Fitchburg, Mass., Sunday, Dec. 13.

Aurin F. Hill of Boston, inspirational speaker, will give a short lecture before the Brighton Psychic Society, Friday evening, December 18. at 14 (New) Kenrick St., Brighton. Miss Izetta B. Sears, trance medium, will speak and give communications. The meeting of Dec. 4 was a remarkable one. The parlors were filled, every seat being taken. Mr. Hill and Miss Sears will serve this society for the season.—D. H. Hall, con.

Power of Organized Effort.

The foes of medical freedom have, through organized effort, secured the passage in all the states of laws which make it a crime to heal the sick by the power of vital magnetism, or by any other method, except the administration of poisonous drugs, by doctors who can get a license to practice, from a board of doctors, a majority of whom are allopaths and bitter foes to all new and progressive systems of medicine.

The American Medical Association was organized for the express purpose of securing

The American Medical Association was organized for the express purpose of securing the passage of these despotic laws. It is composed of Allopathic doctors, and comprises less than one in ten of the doctors of that school, a majority of whom are opposed to such laws; while ninety per cent. of Homeopathic, Eclectic and Physio-Medical doctors are opposed to them. But ten thousand doctors organized have more power than a million who are not.

The American Medical Union was organized for the express purpose of overthrowing med-

sand doctors organized have more power than a million who are not.

The American Medical Union was organized for the express purpose of overthrowing medical despotism, and restoring freedom to physicians and people alike. It was born in Chicago four years ago and now has members in every state and territory. While it has steadily increased in membership from year to year, it has made exceptionally large growth during the present year, which fact we ascribe largely to the influence of that broad and brilliant monthly magazine, "Medical Talk," published at Columbus, Ohlo, whose able editor, Dr. C. S. Carr, has kept its claims before his one hundred thousand readers from month to month.

As an introduction to the publication of the Constitution of the A. M. U, in the October number Dr. Carr says: "The American Medical Union, organized in 1899, is growing In numbers and influence steadily, and it is already exerting a potent influence in favor of the principles on which it was founded. These principles are summed up in its motto. 'Fraternity, Freedom, Progress.' The editor and many of the renders of Medical Talk are members of it, and we shall be glad to have all our readers join it."

It should not be very long before the American Medical Union would outnumber the membership of the American Medical Association, when it could force the repeal of all oppressive medical laws.

Membership in the A. M. U. is open to all honorable men and women, whether physicians or not, and the fee for membership is only one dollar.

Reader, do you not think it a privilege, no less than a duty to join this grand organization. If so, write at once, inclosing one dollar to Yours for Fraternity, Freedom and Progress, T. A. Bland, sec. A. M. U.

Yours for Fraternity, Freedom and Progress,
T. A. Bland, sec. A. M. U.
161 Hoyne Ave., Chicago.

It is action and example, a life fully lived out, that has power over mankind.—William H. Freemantle.

Every matter has two handles, one of which will bear taking hold of, the other not. If thy brother sin against thee, lay not hold of the matter by this,—that he sins against thee; for by this handle the matter will not bear taking hold of. But rather lay hold of it by this, that he is thy brother, thy born mate; and thou wilt take hold of it by what will bear handling.—Epictetus.

WANTED, to correspond with Physical Mediums in view of engaging their services for the winter in connec ion with the First spiritualist Association, Jacksonville, Florida. H. E. HULL Sec's 1st S. A., 1376 Florida Ave., Jacksonville, Flo.

DO YOU NEED SPECTACLES

and better Eye Sight. I can help you. I will fit your eyes by Clairvoyance and Spirit as-islance, at your own home, with my improved MELTED FEBBLE LENSE, to see near and at a distance. Write for clust ated circular showing styles and prices, also my spirit method of treat ing that restores lost vision and impaired eye-sight. I guarantee to fit your eyes, and safe delivery by mail.

B. F. POOLE, 42 Evanston Are., Chicago, Ill.

Our Capacity for Gladness.

We do not half enjoy our enjoyments. We bring little pitchers to big fountains. God stands ready to pour into our souls bountifully more than we can ask or think, and we bring little petty desires for gain or fame or fancy, and go away unfilled. No wonder Jesus said, "Blessed are they that hunger and thirst!" We never shall be blessed until we know how much more we want than we have ever sought. We say in our foolishness, "It seems, if I could have this pleasure or that success, that I should be perfectly happy," And God says in His infinite goodness, "Poor soul! I am not so false to you as to let you be perfectly happy with any such things." Thomas Carlyle tells us in one of his essays of the "infinite bootblack," whom all the kings of the world could never fill and satisfy. God has given us a capacity for gladness which will not be filled until we put in God himself, his love, and his salyation. When we have done this, then we shall go up to our prayer, or down to our house, or out to our work, made glad.—Ex.

A lady physician tells this story: "One of A lady physician tells this story: "One of my patients has a little boy of four years, who was very eager to go-to Sunday School. He knew that other little boys of his own age went, and that money was always given them. He was very particular at first to put the money in the plate, but after a while his desire for candy got the better of his honesty. His mother childed him for this, telling him that that money was God's money. For a while he sat in deep thought; then, 'rising from the chair, he went up to her and putting his hand in hers and looking intently into her eyes, said: "Mama, don't you think it funny that God is dead broke all the time?"

"Man becomes great, and a blessing to man-kind, as he himself becomes pure and good."

The Discovery A LOST TRAIL

BY MR. CHARLES B. NEWCOMB.

Mr. Newcomb's great ability as a writer upon subjects o spiritual truth is b-o well known to require further refer-ence at this time. It is sufficient to say that he is a teacher of teachers—a mpn of high ideals, endowed with the happy faculty of being able to impart them to others. It is a rare-book, and its merit should command for it a large sale.

Actity of being able to injure them.

Active is a series of the series of the series and its merit should command for it a large sale. A writer says:

"All Normal made a distinct success with 'All's Right Wile series of the se

LONGLEY'S CHOICE COLLECTION Or the Touch of an OF BEAUTIFUL SONGS

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GREAT LOVE.

takes great love to stir a human heart, live beyond the others and spart, ove that is not shallow, is not small, not for one or two, but for them all, se that can wound love, for its higher takes great

need:
Love that can leave love, though the heart may bleed;
Love that can lose love, family, and friend;
Yet steadily live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force to

Love, Strength, and Courage,—Courage,
Strength and Love,
The heroes of all time—are built thereof.
—Charlotte P. Stetson.

Items and Ideas.

In the October number of "Little Journeys

In the October number of "Little Journeys to the Homes of Eminent Orators," Elbert Hubbard writes of Starr King. The little booklet is good all through, but the extracts from the lectures of Starr King is its best part. Starr King has so logically and nobly declared the superiority of spirit over matter. "Science," he says, "steps in and shows us that the physical system of things leans on spirit. We talk of a world of matter, but there is no such world. Everything about us is a mixture or marriage of matter and spirit. A world of matter—there would be no motion, no force, no order, no beauty in the universe as it now is; organization meets us at every step and wherever we look. Organization implies spirit—something that rules, disposes, penetrates and vivilies matter.

tion implies spirit—something that rules, disposes, penetrates and vivilies matter.

"You grasp an iron ball and call it hard: it is not the iron that is hard, but cohesive force that packs the particles of metal into intense sociability. Let the force abate, and the same metal becomes like mush; let is disappear, and the ball is a heap of powder which your breath, scatters in the air. If cohesive energy in nature should get tired and unclinch its grasp of matter, our earth would instantly become 'a great slump,' so that which we tread on is not material substance, but matter braced up by a spiritual substance, for which it serves as the form and show.

substance, for which it serves as the form and show.

"When we turn to the vegetable kingdom, is not the revelation still more wonderful? The forms which we see grow out of substances are supported by forces which we do not see. The stuff out of which all vegetable appearances are made is reducible to oxygen, hydrogen, carbon and nitrogen. How does it happen that this common stock is worked up in such different ways? Why is a lily woven out of it in one place and a dahlia in another, a grapevine here and a honeysuckle there—the orange in Italy, the palm in Egypt, the olive in Greece, and the pine in Maine? Simply because a subtle force of a peculiar kind is at work wherever any vegetable structure adorns the ground, and takes to itself its favorite robe. self its favorite robe.
"We have outgrown the charming fancy of

"We have outgrown the charming fancy of the Greeks, that every tree has its Dryad that lives in it, animates it, and dies when the tree withers. But we ought, for truth's sake, to believe that a life-spirit inhabits every flower and shrub, and protects it against the prowling forces of destruction. Look at a full-sized oak, the rooted Levinthan of the fields. Judging by your senses and by the scales, you would say that the substance of the noble tree was its bulk of bark, and bough and branch and leaves and sap, the cords of woody and moist matter that compose it and make it heavy. But really its substance is that which makes it an oak; that which weaves its bark and sap, the cords of woody and moist matter that compose it and make it heavy. But really its substance is that which makes it an oak; that which weaves its bark and glues it to the stems, and wraps its rings of fresh wood around the trunk every year, and pushes out its boughs and clothes its twigs with breathing leaves and sucks up nutriment from the soil continually, and makes the roots clinch the ground with their fibrous fingers as a purchase against the storm, and at last holds aloft its tons of matter against the constant tug and wrath of gravitation, and swings its Briarian arms in triumph, in defiance of the gale. Were it not for this energetic essence that crouches in the acorn and stretches its limbs every year, there would be no oak; the matter that clothes it would enjoy its stupid slumber; and when the forest monarch stands up in his shewy lordliest pride, let the pervading life-power and its vassal forces that weigh nothing at all, be annihilated, and the whole structure would wither to inorganic dust.

"So every gigantic fact in nature is the index and vesture of a gigantic force. Everything which we call organization that spots the landscape of nature is a revelation of secret force that has been wedded to matter, and if the spiritual powers that have thus domesticated themselves around us should be cancelled, the whole planet would be a huge desert of Sahara—a bleak sand ball without shrub, grass blade, or moss.

"As we rise in the scale of forces towards greater subtility the forces become more important and efficient. Water is more intimately concerned with life than rock, air higher in the rank of service than water, electric and magnetic agencies more powerful than air; and light, the most delicate, is the supreme magician of all. Just think how

higher in the rank of service than water, electric and magnetic agencies more powerful than air; and light, the most delicate, is the supreme magician of all. Just think how much expenditure of mechanical strength is necessary to water a city in hot summer months. What pumping and tugging and wearisome trudging of horses with the sprinkler over tedious parement! But see by what beautiful and noiseless force Nature waters the world! The sun looks steadily on the ocean, and its beams lift lakes of water into the air, tossing it up thousands of feet with their delicate fingers, and carefully picking every grain of salt from it before they let it go. No granite reservoirs are needed to hold in the Cochituates and Crotons of the atmosphere, but the soft outlines of the clouds hem in the vast weight of the upper tides—that are to cool the globe, and the winds harness themselves as steeds to the silken caldrons and hurry them along through space, while they disburse their rivers of moisture from their great height so lightly that seldom a violet is crushed by the rudeness with which the stream descends. lightly that seldom a violet is crushed by the rudeness with which the stream descends.

"The prominent lesson of science to man, therefore, is faith in the intangible and invisible.... Every particle of matter, the chemists tell us, is strained up to its last degree of endurance. The glistening bead of dew with which the daisy gently nurses its strength, and which a sunbeam may dissipate, in the globular compressing of entargoristic. enchained rage. . . . Thus the stuff that we weigh, handle and tread upon is only the show of invisible substances, the facts over which subtle and mighty forces rule."

I cannot but use the quotation, also, which Mr. Hubbard applied to Starr King, as taken Mr. Hubbard applied to Starr King, as taken from the lecture of Socrates:
"Down the river of Life, by its Athenian banks, he had floated upon his raft of reason serene, in cloudy as in smiling weather. And now the night is rushing down, and he has reached the mouth of the stream, and the prest ocean is before him, dim heaving in the dusk. But he betrays no fear. There is land ahead, he thought; eternal continents there are that rise in constant light beyond the gloom. He trusted still to the raft his soul had built, and with a brave farewell to the true friends who stood by him on the hore, he put out into the darkness, a moral columbus, trusting to his haven on the faith an idea." A little book of beauty and worth is the "Study of Elisabeth Barrett Browning," by Lilian Whiting. Everything Miss Whiting writes is spiendid, but she writes so tenderly and interestingly of the gifted spiritual poet. She has demonstrated Mrs. Browning's belief and interest in Spiritualism. She touches sympathetically on the bond of affection between Elisabeth and her gifted husband. She has quotations from letters from Hale and Field, who were personally acquainted with the Brownings, descriptive of both the poets and their only child.

"And next," he smiled, "The love of wedded souls."

As everyone knows, Robert Browning out-lived his fragile wife; the aged poet, to quote the words of Lilian Whiting, at length "en-tering on the higher life, Dec. 12, 1889, with the vision of his angel wife before him, and the words on his lips:

"'O, thou soul of my soul!
I shall clasp thee again,
And with God be the rest.'"
Ida Ballou.

. Immortality.

THE GREATEST, MOST VITAL OF ALL SUB-JECTS

It must be so; Plato, thou reasonest well, Else whence this pleasing hope, this fond de-

sire.
This longing after immortality:
Or whence this secret dread and inward horror Of falling into nought? Why shrinks the soul Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us.
'Tis heaven itself that points out an here-

And intimates Eternity to man. -Addison.

Ouly a mother when she hears the earth falling on the coffin lid that holds her darling babe—and the youth standing by the side of an open grave, sees and hears the falling clods that will hide forever on earth all but the cherished memory of a mother, know the full meaning of that Hope.

Since the publication of my thoughts on

Since the publication of my thoughts on Immortality, I have been in receipt of many letters: in some were questions asking answers; some apparently from those not familiar with all in ancient history; doubtless young. Will give some of the questions with answers—one a near approach to being personal.

answers—one a hear approximate and a hear approximate.

Were you ever a minister?

A radical from infancy. Have been told by those present that when taken to be baptized I kicked over the font containing holy water. As a consequence never had a special or divine call to labor in that particular field. Was Socrates condemned to death because of his belief in immortality?

Was Christ more than man?

Was Christ more than man?
What of the miracles and inspiration the Bible?

the Bible?
The accusations were in general terms, that The accusations were in general terms, that the doctrines he taught had a tendency to corrupt the youth. He disbelieved in the gods, and believed in the soul's immortality. Some of the incidents of his life and death have no parallel in history, but stand alone. When told by Crito that the jailor had been bribed, and being innocent he should avail himself of the opportunity and escape, he rebuked all their tears and pleadings, and answered: "Would you have me die guilty? And do you know of any place out of Attica where people did not die?"

Only man: He may have been endowed with some healing power such as is now known as magnetic and hypnotic by which some maladies are cured, but his power is doubtless greatly magnified. It is not believed those actually dead were restored to life.

lieved those actually dead were restored to life.

The miracles disprove themselves. Rev. O. B. Frothingham, an able scholar and critic says: "Where it reads changed water into wine, should read substituted water for wine." In that one place it will do, but not where it reads from five small loaves and two fishes five thousand men, besides women and children "did all cat and were filled, and twelve baskets full remained."

But there is another not mentioned often by theologians still more difficult to believe than the last:

the last:
"Now in the morning as he returned into "Now in the morning as he returned into the city, he saw a fig tree in the way and found nothing thereon but leaves only." Wherein, according to the narrative, he became angry and pronounced an anathema. "Let no fruit grow on the tree henceforth forever. And presently the fig tree withered away."

A greater manifestation of folly was never recorded. It hardly seems possible that the man who had said and done so many good things could have been guilty of such supreme folly, which in another would have been a crime, because the same power that could kill the fig tree could make its branches

could kill the fig tree could make its branches bend with the weight of ripe and luscious figs, and apparently with less effort than needed in the bread and fish performance.

Stupendous fables all. And equally fabulous are some pretended happenings given as actual occurrences when Christ was in and about Jerusalem. There are times when a humorous incident helps to illustrate a grave subject. I had a friend in the person of a colored theologian who, when asked if he believed in the literal truth of those alleged happenings said:

"I do. sah!"

"I do, sah!"

"Then you must have a theory as to how Christ came down from the pinnacle of the temple, after being placed there by his Satanic Majesty, the devil; the record being

tanic Majesty, the devil; the record being silent in that respect."
"He came down the lightning rod, sah! when the devil was in a drunken debauch in a saloon just over the way, sah!" Are theologians honest when declining to point out such glaring incongruous statements? Hardly, "And now, please, what became of and where are those who arose from their graves and were seen by many?"
"Well, sah! I have always thought those Arabs that danced the can-can on the Mid-

Arabs that danced the can-can on the Mid-way Plaisance in Chicago were some of them."

INSPIBATION.

Only that which can be proved true in a literal sense can be called inspired. A proposition in mathematics can be made to prove itself, but not always in logic. Many truths intuitively perceived by the mind can hardly be proved. Like a fly fast to a revolving-wheel—under that mysterious law of attraction of gravitation everything is glued to the earth, rolling over and over, moving rapidly through space, but not recognized by one of title so-called senses which make us acquainted with our surroundings and the outer world.

outer world.

There is more inspiration in the writings of Sir Waiter Scott, Victor Hugo, Whittier, Longfellow and Emerson than in the Bible.

Inquiries for additional proof and arguments that God and Nature are one (Pantheistic) are abundant and overwhelming and viaible manifestations of such force may be seen and heard in most everything and everywhere: In the lightning's flash and in the reverberating thunder, and in its echo from cloud to cloud and from cloud to earth again; in the rain drops as they fall from the mov-

ing clouds on the dry and parched earth; in the mad winds when rolling the mighty billows that break only when striking the distant sands on the beach or cliffs of granite rock; in the warble of the song birds who sing because they can't help it—as in the grand chant of the grand orchestra; in the multitudinous flowers in all the varied colors of the rainbow, basking in the juxury of their own fragrance and beauty. And as pronounced in that modest little flowers, the lily of the valley, whose snowy petals scarce reach above the ground—of which may truly be said as Burn's said of the mountain daisy when turning one down with the plow:

Wee, modest, crimson-tipped flow'r To spare thee now is past my pow'r, Thou bonnie gem.

As in the giant pines of California whose

The Infulte always is silent, The Infinite always is silent,
It is only the Finite speaks;
Our words are the idle wave-caps
On a deep that never breaks.
We question with wand of science;
Explain, decide and discuss;
But only in meditation
The mystery speaks to us.

—John Boyle O'Reilly.

John Van Denburgh. Milwaukee, Wis.

GOD'S MYSTERIES.

Silent shadows flit between earth's children

and the great unknown.

Spirit forms ever hover near until God reclaims his own. know not what may be revealed when the veil's lifted away, only know if He wave His hand, we vanish as the spray.

The fleecy clouds, myriad stars, sun and moon in yonder blue,
The briny deep, the verdant earth, the blossom and sparkling dew,
Life animate, inanimate, death and inner con-

scious soul Teach that God is, and at His command the mists away will roll.

And that we're a tiny spark of the Infinite life sublime,

That God, nature's magnificent law, earth, space, heaven and time,

Are myst'ries too great, too profound for mortal to comprehend.

We are born, exist, die and our spirits with the great Source blend.

-Cynthia A. Carr. Spiceland, Ind.

Spirit Healing.

The following account of spirit-healing was

The following account of spirit-healing was published in the Courier some time ago, date not at hand; but as the facts related are interesting and instructive we republish for the benefit of our readers.

The North family at Mt. Lebanon are rejoicing in the relief from a state of intense anxiety, by the rapid steps toward recovery and renewed health being taken by their beloved and revered Eldress Anna White. For three weeks she has been apart from, although in the midst of her family, the victim of a severe attack of pervous exhaustion reof a severe attack of nervous exhaustion re-sulting from long overwork, the stress of heavy burden-bearing, and the sorrow that comes to the heart of faithful Eldress, spirit-ual Mother, as changes occur in the family so

dear to her.

The malady made its centre of operations in her left arm, which was slightly injured by a fall six or seven weeks ago. Pain by a fail six of seven weeks ago. Fain began, which was borne in silence for several days and nights, until its rapidly increasing intensity made necessary medical treatment. Severe inflammation of the nerve developed, and intense suffering followed. Hot water packing was the treatment employed, until relief from the agonizing paroxysms of nerve inflammation was obtained. But the worn out system was in a state of exhaustion scarsely less alarming, while the arm was helpless. Among the gifts of the Spirit, with early

believers, that of Healing was common and many well-authenticated cases are recorded, both in Lebanon and elsewhere, of severe and even of apparently incurable physical ills being entirely overcome by an influx of pirit fore

Ins being entirely overcome by an innux of spirit force,
Eldress Anna White has always been a leader of those among us who have believed in the present continuance of that healing gift. She has borne many a testimony that if we kept the soul avenues open to the touch of the spirit world, we should have little call for doctors and medicines. In her own personal experience she has repeatedly, exemplified this and demonstrated this truth. Of a delicate, though vigorous constitution, she has lived beyond the age attained by all her family, and her alert, vigorous, intensely active mind and body have overcome much that a delicately organized physical system that a delicately organized physical system imposes, besides the results of accidents. In

imposes, besides the results of accidents. In the many attacks of illness that have come to her through the years, those who have ministered to her beas witness that her cure has always come from the spirit world. In a severe attack of facial neuralgia, weary of the futile efforts of her attendants, she at last tore off the compresses from her face and threw them aside; a spirit touch fell upon her cheek. She recognized the hand of a beloved, departed sister in the faith, and the cure was instantaneous and complete.

During the intense heat of the past summer the atmospheric pressure on the b caused such prostration, that one day she, seemed to be hovering on the verge of the unseen world, when there came to her two spirits, Eldress Antoinette Doolittle and Sister Martha J. Anderson, each giving her a remedy to take. The flush of returning life swept through her veins, her vigor returned. A sister, entering just as the visitors had become visible, found her beloved Eldress and recognized the instant change from pallor and weakness to her normal color and expression.

pallor and weakness to her normal color and expression.

A sister, who for years has watched closely over her physical condition, has said; "It is always so; no matter what her trouble is, nor what you do—you may try everything, but Eldress Anna is never cured until help comes from the spirit world." During her recent prostration, repeated healing ministrations have been given through one and another organism. But the inflamed herve of the injured arm, in spite of scientific massage, electricity and medicine, remained obstinate. More advance had been made in two weeks than in six or eight ordinarily, but still the elbow could not be bent, nor the hand raised beyond a certain point. One very gentle effort to flex the joint had produced only a day of suffering.

Almost by accident a group of sisters formed a circle about her one evening, and, joining hands with her, united their hearts in a concentrated turning to the spirit world for aid. It came. The circle was continued on successive evenings. More and more positive manifestations of spirit presence and nower were felt and heard. The current at times pulsing through the clasping hand was like a strong charge from a battery.

On last Monday evening, sitting thus, one sister was acted upon by a spirit who gave

ntterance to a vigorous and hopeful testimony to the continuance of our work and faith. Tone and manner were emphatically not those of the one so moved upon. "Eldress Mary," exclaimed one of the circle, in recognition. Then the power moved to another, and a healing hand was passed slowly over the form and head of the invalid. A sweet, old song of inspired and inspiring faith was sung. Eldress Anna herself was then seized by a strong and powerful influence. Her muscles grew firm and tense; her arms were moved; the helpless fingers tightened in a firm, strong clasp on the hand that had been gently holding them. The lame arm was stretched and shaken. Then it was drawn out to the circles "Touch every hand in the circle" was heard, and when the electric circuit was complete, a commanding voice, that of a strong man, spoke through her lips—"Use your arm! Bend your arm! Bend your arm!" At the same time the arm was bent and shaken with great violence, though without pain. A moment before, to have saved her own life or another's, she could not have moved that hand within twelve inches of her face. Now it went to her face, stroked it all over, to her head and all over that, and as limber as ever, answered the impulse of her will as promptly and easily as of old.

A night of sweet and restful sleep followed; the sleep of succeeding nights has been increasingly restful and natural; the lameness has, not returned. The strained, worn, unnatural look of nervous exhaustion has ebbed from her face, her natural look has returned, and she is once more seen among her grateful and happy family.

She desires this witness to be borne to the reality that spirit-power and healing is actual, a force to be counted on as much as gravity or electricity; and, will we but bring our wills, lives, minds, and souls in conjunction with those spirit forces of love and beneficent activity, their power will be ours to strengthen and to heal, as well as to direct and guide.

Leila S. Taylor.

Questions and Answers.

W. J Colville.

Questions by Lucretia Fitzsimmons, San

meisco:
Will you be so kind as to give a few 1. Will you be so kind as to give a suggestions for the governing of thoughts to overcome a feeling of unfitness and inferiority in mixing with other persons, and an over-sensitiveness as regards the love of approbation?

2. How long would it take one, who has

2. How long would it take one, who has for forty-five years been accustomed to feel poverty a burden and hindrance to self-expression, to express freedom in one's life?

Answers:
1. The most important thought to hold, or

Answers:

1. The most important thought to hold, or suggestion to give for regulating one's thoughts is to positively make up your mind, (and not allow it to get unmade again), that you will concentrate entirely for an allotted time upon a special theme which you have deliberately chosen for meditation.

Now, as to overcoming the unpleasant and weakening beliefs enumerated in the question: In the first place it is essential to think more of the approval of one's own conscience and less of the opinions of the world outside. Cultivate a reasonable degree of self appreciation, by which we mean that you should place yourself neither higher nor lower than your neighbor in your own esteem.

"To thine own self be true" is a very necessary counsel. Self approbation or self esteem is the best and most efficient antidote to that lamentable, misplaced and over-developed "approbativeness," which many people industriously cultivate to their own deterioration. That ridiculous sense of inferiority to others, which is so very painful in society and from which many excellent and even highly gifted people suffer, is chiefly due to a sub-conscious submissiveness fostered by entertaining and encouraging false estimates of the relation of one human being to another.

The folly of blindly accepting whatever is

being to another.

The folly of blindly accepting whatever is preached or believing whatever one may The folly of blindly accepting whatever is preached or believing whatever one may hear proceeds from an altogether false estimate of the importance of other people when contrasted with ourselves. Very much so called New Thought philosophy owes its usefulness to the simple fact that it inculcates righteous self appreciation which is never equivalent to under valuation of our neighbors.

cates righteous self appreciation which is never equivalent to under valuation of our neighbors.

Read Henry Wood's latest book "The New Thought Simplified," and you will find in its inspiring pages many suggestions exactly the sort you most require, if you are deficient in reasonable self esteem. Read also Emerson's Essays, and particularly the one entitled "Self Reliance." We need, whenever we are inclined to unduly look up to others and down on self, to suggest to ourselves that we are just as good and valuable as any one else, though no better than our companions. There is also some concealed and unsuspected vanity very often lurking behind the guise of such immoderate humility, for when one is so intensely anxious to appear well in the is so intensely anxious to appear well in the eyes of others and so deeply distressed by fear of appearing otherwise, there is certain proof that self occupies too much of one's thoughts and gets altogether too much of one's attention.

It is far better to think of loving others, of it is far better to think of loving others, of giving forth affection than of receiving it into oneself. Nothing is so unpleasing as exaction and nothing so charming as dispensation of good feeling. If you love others truly, you will receive love in return, for love begets love, but true affection must be super-

begets love, but true affection must be superselfish.

Take a greater interest than you have yet
done in some pursuit or study which will
hold your interest, and occupy your thoughts;
for a time you will do well to ride a hobby,
provided it is not a mischievous one.

The great open secret of health, success
and happiness is to rise out of and above the
contemplation of self and self's concerns and
realize something of the joy which always
comes from conscious identification of one's
self with the great universe of life within us
and around. This attitude of mind strengthens individuality as it causes each unit in the
great human organism to feel its due importance as a member in a most important
whole.

phole.

The holy congregation includes you as one

whole.

The holy congregation includes you as one of its active, indispensable members, and the part you play is precisely as important as the part played by any of your fellow members. This mental attitude is what constitutes the chief factor in the phenomenal success of some really great actors who succeed in delighting multitudes, while he or she is perfectly natural and lives out an individual ideal regardless of others' praise or blame.

2. It is impossible to reply to this question definitely in accordance with its wording, as there cannot possibly be any time-limit fixed for the accomplishment of individual liberation. Henry Harrison Brown, of San Francisco, celebrated as an exponent of Now Philosophy, has written a pamphlet called "Dollars Want Me." We advise all who are in the mood of our present questioner to peruse that curious and thought provoking brochure, which by its very title suggests a mental attitude exactly the reverse of that held for forty-five years, more or less, by multitudes of conscientious and industrial people, whose mental backs are almost broken by the load of fear of poverty. It is certainly ridiculous and possibly immoral to expect wealth to come to us unless we work for it,

and earn it faithfully, but it is always normal to affirm that work is calling us to do it, and as we do it we shall be rewarded with all we need financially.

Worry and work are antithetical because both make use of energy and he who spends his force in worry has contracted a wastful and destructive habit which saps vitality as its yery source. Do not think of yourself as poor even though your income may not be extensive. Five dollars a week need not be inhimised by calling it 'only five dollars." It is not the actual amount which is so inadequate as the poor estimate placed mentally upon the amount. If your means are small and you live comfortably and coally within your income, though your house may not be large it may be very cheerful, and though your garments may be inexpensive, they may fit you well and be very artistically draped upon your person.

The chief curse of so-called genteel poverty is that people attach most inordinate value to external things which are quite unnecessary and often prove inimical rather than beneficial. Supposing your present income only permits of your having very simple wholesome fare, do not be ashamed or apologize when you invite a friend to partake of some refreshments with you. Many of the world's greatest thinkers and ablest workers lived very simply from choice though they could honestly live in material luxury if they so desired. Conquer your own belief that you are poor. Think more of your interior resources and less of your visible environments and learn to realize that you are yourself worthy of esteem and that people care more for you than for any of your appurtenances. Having taken that necessary first step, you can proceed directly to mentally outpicture to yourself improved exterior conditions. Regard your present actual surrounding as only very transitory; build "castles in the air" before you go to sleep, and then sleep in one of them. Your intuitive perception of how to improve your circumstances will thus, increase and will positively become more useful and a of one's guests to provide an immense amount of extra varieties of food because company is to be entertained. Really intelligent people do not go visiting just for what they can get to eat at other people's tables. A simple repast, well cooked and nicely served, is perfectly retired. past, well cooked and nicely served, is perfectly rational, but we are not entertaining either hogs or dogs, but intelligent human friends who desire "a feast of reason and a flow of soul," when they are invited to partake of our hospitality.

Really poor people can, and often do entertain so beautifully that it is a true delight to take a simple meal with people in very humble circumstances in place of going to the unwholesome, stupid and wearisome banquets where the stomach is gorred and the mind

wholesome, stupid and wearisome banquets where the stomach is gorged and the mind is starved. Simplicity in the art of entertaining is very greatly a lost art, and it is for refined, amiable and interesting people to revive it out of their hearts and heads rather than from their often slender purses.

Legislation.

I herewith present a copy of an act passed by the Ohio Legislature April 16, 1900, which I presume will be of interest to the readers of the Banner of Light.

SENATE BILL NO 162.

An act making it a misdemeanor for one to represent himself as an astrologer, a fortune teller, a clairvoyant or palmister:

Be it enacted by the General Assembly of the State of Ohio:
Section 1. That whoever shall represent himself to be an astrologer, a fortune-teller, a clairvoyant or a palmister shall be guilty of a misdemeanor and, on conviction thereof, shall for each and every offence be fined not more than one hundred dollars, and not less than twenty-five dollars, or imprisoned in the county jail for a period not longer than three months nor shorter than thirty days, or shall, months nor shorter than thirty days, or shall, within the discretion of the court, be both so

months not solve the court, be both so fined and imprisoned.
Section 2. Nothing in this act contained shall apply to any astrologer, fortune-teller, clairvoyant or palmister to whom a license to practice has been legally granted.
Section 3. This act shall take effect and be in force from and after its passage.
A. G. Reynolds, Speaker of the House of Representatives.
John A. Caldwell, President of the Senate.

Passed April 16, 1900.
Published in Volume xciv of General and Local Acts Passed, and Joint Resolutions Adopted by the Seventy-fourth General Assembly at its Regular Session, Begun and Held in the City of Columbus, Ohio, January 1, 1900, Columbus, Ohio. Published by the State Printer, 1900.

It will be seen that the practice of these

It will be seen that the practise of these gifts is not forbidden. It is a law forbidding

gifts is not forbidden. It is a law forbidding any one to "represent" himself to be an astrologer, fortune-teller, clairvoyant, or a palmister.

After condemning the one who "represents" himself as being a clairvoyant, etc., and providing punishment for the crime by fine and imprisonment, these law makers make provisions for laws already enacted in the state, licensing the practice of these same powers, gifts and practices by adding Section 2 of this Bill, which we repeat: "Nothing in this act contained shall apply to any astrologer, fortune-teller, clairvoyant or palmister to whom a license to practice has been legally granted."

According to this the great state of Ohio grants license to commit crime. Such wisdom as is wrapped up in this Senate Bill No.

162 (?).

This Legislature evidently felt the power This Legislature evidently felt the power and was certainly influenced by organized Spiritualism, as the Ohio State Spiritualist Association is legally chartered under the laws of Ohio, and has power to ordain or license those who "represent" themselves as clairvoyants, platform test mediums and speakers, this Legislature could not legally plans an act to number the legally licensed. speakers, this Legislature could not legally pass an act to punish its legally licensed clairvoyants. The clairvoyant is one of the principal teachers of our religion, and if as per the Constitution of the United States, we are allowed to worship according to the dictates of our conscience, and if the State of Ohio grants a license to our teachers, all of which is true, then this Ohio Legislature overstepped its legal rights when it passed that vicious and unjust act.

This act is an abomination and disgrace to the man that originated it, and to those who voted to make it a law.

the man that originated it, and to those who voted to make it a law.

Senate Bill No. 182 makes it a crime for any one to represent himself as a clairvoyant, etc., unless licensed to commit the crime (7). What a travesty on the dignity of that great body of law-makers of Ohio.

The lesson to Spiritualists is plain. Organization gives protection to our mediums, therefore every medium and speaker should unite with some organization and assist in teaching such men as voted for this infamous law that clairvoyance and fortune telling do not deserve to be classed together.

Let the Spiritualists of every state organize and stand for their rights that our me-

diums may be recognised and protected, and our beloved Cause upheld and advanced.

We are busy at work in Indiana organising new societies and visiting those already established. We hope to create interest and receive assistance to organise a fine state association here.

We desire to hear from every Spiritualist in Indiana who is interested in our work.

Address for the present Rochester, Indiana.

E. W. Sprague and Wife,
N.-S. A. Missionaries.

LET RIGHTEOUSNESS PREVAIL.

Stephen Barnsdale.

Dark the night hath settled, Fast falls the rain and sleet, Within thy inner being Dark ages to repeat.

Awake! the morning dawneth; A bright, new day appears; The sun is shedding gladness, Where were but sighs and tears.

Oh! glory in thy mission
To this dark world of wee;
Oh! glory in the chance
To grandly rise and grow.

Thy soul hath long been fettered With many a heavy chain; Let righteousness prevail, And love and wisdom reign.

A Dream of Future Life.

Mabel M. Hitchcork.

One evening while reclining upon my couch, there came to me in a dream a revelation of our future life. In my dream I felt that I had two bodies. The temporal, or earthly body lay shrouded in a casket, while my spiritual self passed through the room, touching in its transit things familiar to the earthly hands, now lying cold and still.

How strangely I felt! A wild terror took control of me, for I knew that an experience new and strange was before me.

Suddenly it grew dark all about me, and a delicious sense of drowsiness stole over me, I felt myself falling down, down, into an endless abyss, and I cried out in despair.

My spirit awakened in another world. All around me was darkness, and not one ray of sunshine gleamed to cheer me on the lonely way.

sunshine gleamed to cheer me on the lonely way.

"Oh, God!" I cried, "how long must I stay here?" and as my thoughts returned to the home and dear ones I had left upon earth, I sobbed: "Mother, mother: Where are you?"

As if in answer to my cry, came a voice from the darkness:

"Courage, my child,"

The words fell like balm upon my troubled spirit, and when a hand appeared out of the darkness, and beckoned me to follow, it was with mingled feelings I hastened to obey the unspoken command.

the darkness, and beckoned me to follow, it was with mingled feelings I hastened to obey the unspoken command.

My unseen guide, led me to a great and gloomy city. Around me sounded cries of distress, and the faces of the inhabitants were hideous beyond description. There in that city of anguished souls my guide left me, and my senses sickened at all I saw and heard. Suddenly, out of the gloomy surroundings, came again the sweet voice saying:

"Come unto me all ye that are heavy laden, and I will give you rest."

The darkness lifted as again I followed my guide, and at last I stood bathed in the full glory of the heavenly sun. My soul was filled with joy, and already forgetful of the horrors of the city I had left, I begged for just one glimpse of Heaven.

The clouds rolled up like a scroll before my gaze; the city of the Eternal lay before me. Would that I could convey to your minds something of the beauty and brightness of that picture, but words fail me. Long I gazed, my soul filled with delight, and as the clouds gathered over me, and hid the sight from my eyes, my ears caught the sound of music, as an angel choir sang:

"Nearer, my God, to Thee,

"Nearer, my God, to Thee, Nearer to Thee."

And with the echo of that heavenly song still ringing in my ears, I awakened.

For many years I had prayed for some sign that the future existed. Often had I begged the favor of a glimpse into the unknown, and now my prayer had been heard; my wish had been granted; and even as my dream brought comfort to my weary heart, I wish that it might bring comfort to all who feel that after death there is a new life awaiting those who truly seek it.

Interesting Facts.

Doctor Robert Jones has been speaking to the British Medical Association on the subject of insanity. He says that there are more varieties of insanity than there were a century ago, that they are more severe, more chronic, more difficult to cure. He admits the enormous advance of preventive medicine, the increasing purity of food, air and water, the better care of infants. These things are facts. It is also a fact that the physique of the people steadily and obstinately detriorates, and that insanity is rampant. He deals not only with the insane, but also with cancer. During the five years from 1861 to 1865 the annual death rate from cancer was 367.8 per 1,000,000 persons. In the five years from 1886 to 1890 it had increased to 599.7. Robert Jones has been speaking to

The current assertion that there are no snakes in Ireland has been found incorrect. There are numbers of them in the region near Cork. The legend of St. Patrick should, however, be understood figuratively. A patricius or priest, or a group of missionaries preached against the Serpent, Symbol, which was venerated all over the country, and the banishing of snakes only signified the overthrowing of this worship.

In such ways giant stories and fairy tales are made.

Telepathic Experiments.

"Now" Folk are fortunate in having among their number a fine telepathist. We were playing a game a few evenings ago. He went out of the room to return and guess answers to the questions he was to ask, the word of double meaning we had chosen. As he returned he touched, without thinking, the brows of a person and asked his question, then immediately said "Brows." We perceived he obtained it telepathically and sent him out again and chose the word "Plano" as the most difficult we could think of. Immediately upon returning he said "I hear music, but music has not two definitions." He asked a question, and immediately said, "Plano, but it has not two meanings."

Since them we have experimented. A most interesting experience was with a pack of

Since then we have experimented. A most interesting experience was with a pack of playing cards. He is able to pick out the cards chosen by three persons while he is out of the room blindfolded. Once we chose the joker, which is the picture of a rooster. Immediately upon entering the room he said "I want to crow!" A young man bid an amber bead. The telepathist immediately found it though hidden in a most difficult place,

and said: "Waiti That is the same material as the month-piece of a pipe. It came from the Philippines. Is part of a rosary taken from the 'neck of a Filipino woman killed in battle," which is the fact. Facts are God's alphabet. Man's Greatest Discovery—Thought is Power—rests upon this alphabet. Mental Healing and "Absent Treatments" rest upon the principle of these facts. Feeling comes before thought and is transmuted into thought. The young man feit like crowing before he could tell the card. He felt the same vibrations from the bead that he feels from an amber mouth. We feel the healing power of thought. A lady in Omaha wrote for an absent treatment. I sent the telepathic message. It was received. Here is her answer: "Received your message and was perfectly well for a few days. Am in good spirits. Am staying alone and am doing nicely. Thanks for all this kindness." Telepathy and Psychometry are the harbingers of the New Civilization now dawning.—Now.

This Real World.

If this world isn't as good as heaven, it still lacks a long stretch of being as bad as hell, or even as bad as some people seem to see it. A young lady complained that the people around, her home, particularly the young people, were so stupid and uninteresting—no society, no congenial associates, no nothing. When I learned that it had always been a sleepy place, and that she had lived there right along. I thought of Lot in Sodom, and felt that she ought not to have complained. Lot might have done something, during his long residence there, to improve the society in Sodom. He might at least have raised his own girls so that they wouldn't have married heathen men without first reforming them. Failing in this, he could have moved out of his own accord, instead of waiting to be driven out.

nis own accord, instead or waiting to be driven out.

I tell you, a man with dyspepsia never brags on a meal, no matter how good it is. He can't be expected to; he might make a fool of himself if he even tried, for with his taste, he can't tell when a thing is good. A child with the earache fails to recognize even its mother's lullaby. It may not know what the trouble is, but it is a plain case even to the mind of a baby that something is wrong somewhere. And just so, when one declares that the universe is out of joint, it is safe to conclude that there is something radically wrong with the man himself.—S. S. Lappin in The Pilgrim for December.

What Is God?

God bless you, I don't care what God is, where he is or whether he is at all, or not. When the last word is said God is just as numerous as are the beings endeavoring to describe Him. He is just as honorable and lovable as is the individual depicting Him. We create what we need. To know God I must study my own being. The promptings of my inner nature are the surest index to the life that is—and the living of the present life to its full is the surest road to any that may be in the hereafter.

But why all this controversy about the Infinite? Why should I be concerned about the God of others? What matters it to me if my neighbor is an infidel if he lives an exemplary life? As a usual thing the less man depends upon God or any external, far away potency, the more self-reliant, strong and fearless he becomes. The stronger we become the nearer we approach God. Fearlessness is the first attribute of Godhood. No kneeling, cringing, cowardly slave can ever see God. We must look up not down, stand erect not crawl, appeal not supplicate, love not fear, have sympathy not hate, if we would live a life exemplary—and thus be most useful to ourselves, God, and others.—Soundview.

The man who lives in the present, forgetful of the past and indifferent to the future, is the man of wisdom.

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VISION.

It isn't raining rain to me; It's raining daffodils. In every dimpled drop, I see Wild flowers on the hills.

The clouds of grey engulf the day, And overwhelm the town; It isn't raining rain to me, It's raining roses down.

It isn't raining rain to me, But fleids of clover bloom, Where any buccaneering bee May find a bed and room.

A health unto the happy!
A fig for him who frets!
It isn't raining rain to me,
It's raining violets.

The Painter and the Paint.

A few years since in a convention of master painters, one of the most successful painters from a large city, to illustrate the great importance of getting the paint into the wood, told how he had had his own house painted by his best workman with the best lead and oil. A German who lived next door to this master painter, finding that the new dress on his neighbor's house made his house look, shabby, bought a few cans of cheap, ready-mixed paint and a small brush and in his leisure moments put his own house into fresh apparel. "At the end of two years," said this master painter, "my house decidedly needs repainting, while the cheap stuff on my German friend's house still looks very well. It you could see the two jobs you would realize that the laugh is on me." In accounting for this difference, he thought it might be due to one or all of three facts: the German used a small brush and "plenty of elbow grease;" he worked slowly and at intervals, thus giving plenty of time for drying between conts; and the ready mixed paint was probably "loaded up with zinc."

Now, in relating this instance, there is no intention to belittle painters. The man who is accustomed to doing any particular thing knows better than any novice how to do that thing. But painters are not always so conditioned that they can do their best. At times, when everybody is crying for their services, no one gets well served. It is far better to wait until the rush is over, give the workman all the time he wants, and insist that he shall do his best. Such a course will insure the avoidance of damp weather, which spoils about half the paint used in the world; careful brushing out of the paint, and ample time for drying between coats. The painter, if he wants to do it and is given the time, can do better work than any anateur, German or other, that ever daubed himself with paint.

Most painters assume—and knowing nothing about it, the public concedes the assumition of A few years since in a convention

the workman all the time he wants, and in sist that he shall do his best. Such a course will insure the avoidance of damp weather, which spoils about half the paint used in the world; careful brushing out of the paint, and ample time for drying between coats. The painter, if he wants to do it and is given the time, can do better work than any amateur, German or other, that ever daubed himself with paint.

Most painters assume—and knowing nothing about it, the public concedes the assumption—that because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how, to, use paint—they are folly (or fatuity), and he is not able to know (or form a judgment) because they know how to select it. The deduction is not sound; some painters know all about paint, but far more know little about it, and that little wrong. The men that know most about paint, and the engineer-architects, who are continually running up against vital paint problems. Painters as a class, don't like ready-mixed painters to the paint beautity and the body. The sealing the helped to the pai

Agintee who can get rid of his prejudice long enough to test them fairly, will never go back to his paint bucket and mixing paddle. The man who is reaping the results, good or bad, of a job of painting, should know what is used and why. The painter's skill and judgment he needs to produce the right effects and to give the best results obtainable from the materials; but he should know what the materials are and why selected. If able from the materials; but he should know what the materials are and why selected. If he has looked into the question as an interested outsider, he will know that the whole world, after fifty years of experiment and hesitation, is coming to zinc, because it looks well, wears well and is economical; and whatever the painter may think about it, will demand a liberal agency of the sin his control of the second contr demand a liberal proportion of zinc in his paint, and so be in line with the great ma-jority. Stanton Dudley.

Worcester News.

Worcester Association of Spiritualists, G. A. R. Hall, No. 35 Pearl St.
Miss Blanche H. Brainard of Lowell served the society the first three Sundays in November. Her lectures were well received by the large audiences that greeted her at each service. Her communications were accurate and readily recognized bringing on the service. curate and readily recognized, bringing con-fort, and knowledge to all who received them,

to a critical investigation of the phenomena before accepting it, and the Spiritualists as a body do their own thinking and do not pay any one for doing it for them. Is the testimony of thousands of intelligent people all over our land today to pass as nought? Our evidence piles mountain high in comparison with the evidence received by the other Isms of the world.

"Dr. Buckley also speaks of "The excrescence of free love which followed the movement in its earlier years."

"We cannot deny this charge, but thank God we are free from it today; and in this respect we are no different from other denominations. The excrescence of free love has attached itself to every religion that has been given to the world. And we, as Spiritualists, are in a goodly company, when such men as Robert Ingersoll, Henry C. Wright, Theodore Parker, Wendell Phillips, Parker Pillsbury, were termed fanatics; we should be proud of the name. Methinks when I pass to that 'Higher Life,' I shall not spend much time in looking around for such men as Dr. Watts or John Calvin, but I shall be glad to meet and clasp hands with such men as these. And when the name of Dr. Buckley shall be forgotten by the world, these names shall stand out on History's pages never to be forgotten through the coming years."

For the month of December Mrs. Nettie Holt Harding and Miss Susie C. Clark will be our speakers.

M. Lizzie Beals, cor. sec.

M. Lizzie Beals, cor. sec. 292 Park Ave., Worcester, Mass.

A Correction Corrected.

Alexander Wilder, M. D.

In the Banner of November 28, I find my paper "A Wisdom from Everlasting," with an important alteration. I had quoted a phrase from Paul's First Epistle to the Corinthians (xx:44), correcting the common version so as to read "a psychic and a spiritual body." This alteration makes it read "a physical and a spiritual body." It is a sad mistake. Let me quote the text with the context: "It is sown a (natural) psychic body; it is raised a spiritual body. There is a body psychic (psuchikon) and a body spiritual (pneumatikon). So also it is written "The first man, Adam, became in a living soul (psuchen); the last Adam in a spirit (pneuma) which makes alive. But not first the spiritual, but the psychic, then the spiritual; the first man being out of the earth, earthy; the second man out of heaven."

to take the liberty to give my own version. In Jude 19 we read: "These are the ones who separate themselves into factions, psychic, not spiritual." In the epistle of James the remaining example occurs: "This is not the wisdom from above but (a wisdom) of the earth, psychic demonian." earth, psychic, demonian."

Doubtless the translators in these two instances gave the term "sensual" as the English equivalent of "psuchikos," from regarding the soul as the subject of sensation, the entity which sees, hears and touches. The wisdom which James denounced was the outcome of sense-perception, such as demons were believed to possess, as distinguished from the higher wisdom of angels.

It has come in my way several times to correct individuals who were constructing their arguments upon this erroueous rendering of the passage, "a psychic body." Hence it need not be considered remarkable if I am restive when an utterance of my own is made to reiterate the same blunder. I have been a pretty diligent student of the Bible Doubtless the translators in these two in-

made to reiterate the same blunder. I have been a pretty diligent student of the Bible and am generally careful to quote it correctly, and so far as I am able to judge, with the meaning which the writers sought to convey rather than one which has been read into it. And in the case in question, the correctness of the language is a matter really important.

Be Faithful to Ideals.

The power is here. That power is in every

The power is here. That power is in every way adequate.

3. The soul exists. It is working out a divine ideal through a mind of progressive experiences. The meaning of experience is education, character, beauty, productivity.

4. The present life is in part a dream existence. But the soul's real life is continuous, and there will be a passing to the more spiritual world, without a break. It is economy, wisdom, righteousness, to adjust one's self to this rhythm of progressive spiritual experience, approaching each new day as a new opportunity. Thus shall freedom come, and happiness; and wisdom shall increase from more to more.

All is implied in the above. It all unfolds through the opportunities which come day by day. Therefore cease striving. Therefore cease to be a follower, a seeker for external truth.

ternal truth.

ternal truth.

Know that truth is revealed from within, to the individual soul. Therefore listen at home. Be wise, poised and thoughtful.

Life is nn unceasing revelation unfolding from the being of God. Listen to and keep that revelation. Obey the voice within thy breast. Find this and all else shall be added. For this is the law of existence.—Horatio Dresser.

Children's Hook!

SNOWFLAKE.

"Pretty little snowflake, Floating softly by, Bringest thou a message From the fleecy sky?

"Yes, ah yes, a lesson Beautiful as true: Silent be, but busy, When you've work to do.

Avalanche and snow-drift Grow from single flakes; Every crystal helping, Yet no noise it makes." -H. E. B.

A Wall of Snow.

There is a pretty, curious old town in Germany. The streets are narrow and the houses very quaint, with their pointed gable-ends taward the street. One house stands somewhat isolated from the rest. It is at an angle where two streets meet, and is built with so many projections and jutting windows and carved friezes that it is quite a study.

One cold, cold afternoon in midwinter, when the silent frost was penetrating every-

One cold, cold afternoon in midwinter, when the silent frost was penetrating everywhere, and men moved quickly, muffled up in furs—a time for people to close their doors and gather round their firesides—all the quiet inhabitants were astir. There was a bustle of preparation in parlor and kitchen; and young and old, wrapping their garments about them, were ready to go out in the cold. There were dismay and confusion in all the streets. Why?

They had beard that the French regiment, called the Pitiless, on its retreat from Moscow, was only three leagues off and was to quarter in their village that night. There was everything to fear from these soldiers, who acknowledged no right but that of the strongest.

who acknowledged no right but that of the strongest....

In the queer old house of which we have spoken there was no bustle of preparation. By the fire, in a large old room, sat an aged woman and her two grandchildren. Unable from her lameness to leave home, her grandchildren would not forsake her. Her faith in God enabled her to feel that they might be safer there than when fleeing from danger.

'O God, till darkness goeth hence. Be thou our stay and our defense: A wall, when foes oppress us sore, To save and guard us evermore!"

These, the last notes of their evening hymn, died way amd the ratters of the simdowy room.

"Alas!" said the boy, mournfully, "we have no wall about us tonight to protect us from our entmies."

"God will be our wall Himself," said the aged woman, reverently. "Think you His arm is shortened?"

"No, grandmother; but the thing is impossible without a presele."

arm is shortened?"

"No, grandmother; but the thing is impossible without a miracle."

"Take care, my boy; nothing is impossible with God. Hath He not said He will be a wall of fire unto His people? We must trust Him, and He will be our wall of defense."

They sat quietly by the fireside. The wind maned down the large open chimney, and the snow fell softly against the window-pane. Steadily it fell all night, and the wind drifted it in high banks, covering the shed, streets, walls, and paths of the silent and deserted town. And yet there was peace by that quiet fireside—the peace that can only be felt by the mind that is stayed on God. Few words were spoken. They held one another's hands, and looked into the fire, and listened, in the pauses of the storm, to catch the blast of the French trumpets, At nine o'clock the sound was faintly borne to them on the breeze; a few hurried blasts swept past them, intermingled with sounds of trampling feet and loud volces—and all was still.

Their hearts beat almost audibly; and they down closer tearther as the fait that they

The last two Sundays of November, Dr. George A. Fuller, of Onset, occupied the platform. In his closing lecture he announced as his subject. "Is Spiritualism a Fanaticism?"—a reply to an article recently published in the December number of the Century magazine, by James M. Buckley.

Dr. Fuller said in part: "We are not called upon today to enter into any contreversy relating to the phenomena of modern Spiritualism. Science has demonstrated to what vast possibilities are involved includes The so-called phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern Spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern spiritualism under the head of Fanaticism. I do not like the word so-called approached to the phenomena of modern spiritualism under the head of Fanaticism. I do not like the word so-called approached the summarized as follows.

The present fault with human beings is that they are not faithful to Ideals.

The include the head of their enemies, or in application to their characteristics. The soldent with sounds of their enemies of the fath they are not faithful to Ideals, to their deals, to

daylight they had left the town.
Wind and storm had fulfilled God's word, and encircled those that put their trust in Him with a wall that protected them from their enemies—a wall, not of fire, but of snow—Mind.

A Boy's Reading.

The great treasure of English literature is the birthright of our boys and girls. So much of the store as each one can, by reading and understanding, make his own is freely his, and forms a large part of his intellectual capital for pleasure and profit throughout life. But much the possession of which will be most greatly to his pleasure and profit is beyond his reach after the

"Shades of the prison-house begin to close Upon the growing boy."

Careful fathers give thought and sharp en-deavor to equip their sons with that material capital which is supposed to ease their struggle in the business world; but too many fathers neglect to help their sons to gain that intellectual capital which saves their lives from mental poverty and from starved magination.

lives from mental poverty and from starved imagination.

Let us at the outset take an example: every boy of seventeen should have had an opportunity to read Robert Louis Stevenson's essay on "Gentlemen." The boy has been taught to read; the book is in his father's library, or at least he has access to the public library, but still he lacks something to complete the opportunity which is meant in the title of this article. The boy is entitled to a personal introduction to the essay, which will make him eager to know it. It is usually idle, not to say foolish, casually to recommend any healthy boy to read "an essay" on any subject, and especially one on "Gentlemen,"—a subject about which he probably supposes he has heard quite enough already. Moreover, this particular essay is indeed away in the "Thistle Edition" of "Eamiliar Studies of Men and Books," which, as a whole, has little or nothing else specially appropriate to the boy.

The boy's natural affinity for "Schooners, islands, and maroons,

"Schooners, islands, and maroons, And buccaneers and buried gold."

will probably have drawn him to acquaintance with "Treasure Island" without any
particular introduction further than the verdict of some other small boy.

The first time that the boy comes to the
study of the Civil War and its dramatic
close Appointatox Court House, his heart
will he warm with enthusiasm for Grant
and with sympathy for Lee. Then is file
time to tell the boy what his friend, the
author of "Treasure Island," has said about
the one sentence that Grant added with his
own pen to the articles of capitulation before he signed them, and how in that one
sentence, "All officers to retain their side
arms," the "Silent Man" wrote himself
down to all the world as a great gentleman,
if not a fine one.

down to all the world as a great gentleman, if not a fine one.

The chances are good that, under such circumstances, the boy will read the essay; but whether he reads it or not, he has had the opportunity, which is our point in question.—From "Some Things a Boy of Seventeen Should Have Had an Opportunity to Read," by H. L. Elmendorf, in the American Monthly Review of Reviews for December.

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