

GOOD-NIGHT.

Good night and yet again good night,
Dear friend and welcome guest,
And be thy slumber sweet and light
The while that thou shalt rest.
Forget thy cares, if such there be,
Put all thy grief aside,
And while thy soul is faring free
Trust thou the Unseen Guide.

What dreams shall come, ah, who can know;
But may they bring delight;
May happy golden visions flow
Through all the silent night.
Forget, forget the toilsome day
With its unending quest;
Oh, be thy slumber sweet, we pray,
The while that thou shalt rest.

Beneath this roof, O gracious friend,
Let no thought work alarm;
Good spirits far above thee bend
And naught can do thee harm.
Sleep soundly then; the silent hours
Shall softly smooth thy way
And all the glorious hidden powers
Bring thee a better day.

Good night, good night; there's one to guard
The slumbers of the brave,
And if misfortune press thee hard
Make love thy willing slave.
Good night, and once again good night,
O friend and gentle guest,
And with the coming of the light
Wake thou and be thou blest!

—Charles W. Stevenson, in Boston Transcript.

Here and Hereafter.

Charles Darnall.

CHAPTER IV.

THE BIG CIVIL ENGINEER.

Carl Snyder, the author of *New Conceptions in Science*, has delivered what he considers a crushing blow—a complete “knock out” for modern Spiritualism—by his assertion that the recently invented instruments of precision are so delicate and sensitive that they could be easily used by spirits—if such beings exist. The careful student who has read the preceding chapters will, however, note that such a claim becomes absurd and impossible in the light of the fact that the disintegration of the human form by death is itself one of the “critical points” we have been describing and emphasizing.

After passing this “critical point” Intelligence finds herself once more manifesting amid new conditions, and which this time permit no use of instruments manufactured of metal, wood or glass. Such instruments would be as impossible for her use as an attempt by a mortal to run a steam engine with ice for fuel, or to race his yachts upon an ocean of steam.

The materialist, such as our author, may assert in reply that advocates of modern Spiritualism are claiming that they have raps upon wood, receive writings with pencil, or sometimes without, upon paper and slate, and that typewriters are now run by asserted spirits. And even some Spiritualists cannot see what effect, if any, has been produced by death upon such phenomena, or realize the meaning of a “critical point.”

All phenomena perceptible to Homo must manifest through matter moving at a speed which his sense can realize. The spirit in the body thus uses crude matter through which to express himself. How intelligence, matter and energy blend and mutually affect one another we do not pretend to understand, but they do, and man the mortal is one of the results. As soon as death changes the conditions the three co-workers may adapt themselves and go on as before, but that is not our present question. We are asking how those co-workers, after they have passed that “critical point” can absolutely come back to the old conditions?

—We reply, they must manufacture some kind of a form with which to touch our crude matter. To do this they must have a certain kind of raw material which seems to be found, so far as we know, only in the mortal body. If they find it and use it, we call that body a “medium.” It is then, and only then, it becomes possible for those living beyond death to prepare phenomena visible to us. But they cannot find this raw material in metal, or wood or glass. They must have the mortalized essence, as supplied by some medium, but when this is at their service there is no reason they should not use the new scientific instruments of precision, and perhaps more effectively than the pencil or typewriter. The real difficulty in the way is that Mr. Scientist would relegate all such mortal sensitivities to an asylum, if he had the power. Very naturally they leave him to his limited use of his own inventions and instruments.

When a Crookes appears, and is willing for a few brief hours to put these powers to a kindly but thoroughly scientific test, he finds the desired raw material at his disposal, and then a Katie King appears. Very soon he is obliged to let go, and confine his studies to the normal raw materials of earth life where Intelligence continues to do her very best for

him on the HERE side of her “critical point.” Whenever these new and sensitive instruments are placed by Carl Snyder, or his ilk, at the disposal of intelligence beyond death, amid such conditions as were provided by Sir William Crookes, they will learn lessons that will lift them over the material point which now blocks their progress.

The present writer, who has only a finite mind, knows nothing whatever of His Majesty the Infinite, and could not exchange thought with him if he exists. But he sees Intelligence at work inside and outside all “critical points.” It is an intelligence, except in degree, exactly like his own. So he believes there is a CIVIL ENGINEER so big he can build worlds, just as our civil engineer bores tunnels and builds bridges. And it is this Big Civil Engineer who seems to be playing the game depicted in these articles. And if it really work out in supreme happiness beyond the next “critical point” it is, perhaps, as well to suspend criticism until we get there.

Meantime, although the theologian and his pupils may accuse the writer of gross irreverence, the student will see no reason why a small civil engineer should be greeted as “Hail fellow, well met,” and a big one approached on bended knee, with a humble request for Boston brown bread and baked beans. Moreover we may rest assured this Big Civil Engineer, living far beyond the death “critical point,” cannot be reached by any theological process in earth life.

Yonder is an Eastern Ant Hill, with its million inhabitants living under a civilization quite as advanced, in some respects, as our own. They see a mighty upturning coming rapidly toward them, and endangering their very existence. It is what humans call a railroad, and will utterly destroy them. So they appoint fast days, and hold prayer meetings, and try, through a committee, to open a communication with the ant lord and master.

They do, we assume, just as man does when he beseeches somebody, he does not know who, to save him from cloud burst and tornado, from pestilence and famine, and everything else that is objectionable.

Is there anybody but an Ant to hear an Ant, or anybody but a Man to hear a Man? Could the Ant, under any circumstances, make the Man understand what he wanted to say, or both of them together send out prayers that would reach either The Big Engineer or His Majesty the Infinite? I trow not, and the reader trows just the same.

But whether an Ant, beyond his death “critical point,” or a man who has escaped earth life, can listen, and perhaps reply, is not a subject for philosophical study, but a simple question of fact.

We know nothing about the Ant and his future, but the facts are with us when we assert our KNOWLEDGE that the MAN OF HEREAFTER can, under certain conditions, give greetings, and sometimes a little help to the MAN OF HERE. We get from him a few statements concerning his HEREAFTER which our philosophy approves. We get quite enough, in any case, to make us pity the limitations of the Man of Science who, immersed over his eyes and ears in the HERE, is blind and deaf to every whisper from the HEREAFTER.

San Leandro, Cal.

(The end.)

Health and Healing.

NUMBER TWO.—GIFTS OF HEALING.

Susie C. Clark.

It is a very suggestive fact, though one seldom noted by evangelical students of the Bible, that Paul, in his enumeration of the gifts of the spirit—the gift of prophecy, the gift of tongues, the discerning of spirits—uses always the singular number, except when he approaches the field of healing, when he affirms there are “gifts of healing,” as if he recognized not alone their diversity, but the fact that all other gifts were contributory to the supreme work of letting the oppressed go free, of lifting a fainting soul to the possession of its royal birthright.

Perhaps a supreme gift of healing is the rarest of any in Paul's repertoire, and therefore should rank highest in worth and importance, just as the creative gift in art, as a sculptor or musician, in a superlative degree, is exceedingly rare. The healing gift, while a feature of mediumship, transcends it. The medium, when a true healer, becomes a mediator between suffering and peace, bondage and freedom, error and truth, a mediator in the sense of savior and redeemer.

Then what constitutes a healer? How must his nature, or organism differ from other spiritual workers? The healer is commonly supposed to possess in his own personality or organism, a magnetic quality which imparts health and strength, and this is often true. Such full, copious reservoirs of healing magnetism exist (how blessed has been their ministry), but the healing that is personal alone, usually remains on the physical

plane, and the magnetism is not unmixed with the physical condition, not always perfect, of the operator. Then recognition of the body is often made too prominent, and therefore the work is alleviative rather than one of permanent eradication.

All classes of people and all races have been endowed with the gift of healing. The touch, or silent presence of the colored “mammy” often brings a potent healing baptism to the sufferer, which the most beneficent medical skill is powerless to impart, and proves an effectual panacea for fever or pain. No one could describe just what constitutes such innate gift of healing in this untutored child of nature, but among the qualifications which encourage its exercise, are passivity, the absence of self assertion, an overflowing love and good will, and the talent for service, which is an especial feature of the race. But above all else, is the possession of the gift of healing, which no money can buy, no study can acquire, no college or university can grant.

Is it magnetism, electricity, or the power generated by a strong will? As the will, primarily, is the impulse of the soul, an infusion of such masterful impetus may prove just the awakening and quickening which the weaker soul of the patient needs to arouse it from its lethargy and enable it to dominate the flesh, but the human will never can become the channel for divine healing, for it is always aggressive to the spirit, destroys the spiritual gift, annuls the healing influx, which can not readily pierce through the barrier of self assertion. The “great I,” never healed any one. We recall the prayer of one of the greatest of healers: “O God, make me simple, that thy light may shine through me.”

Are we any nearer a clear comprehension of the healing power when we label it magnetism, or electricity? Who understands either force? Who can generate it, at will, or at the call of human need? Spirit is the Central Dynamo, the primal force, whose vibrations are felt through these two diverse poles, designated for convenience, magnetism and electricity, the warm and the cold waves from Life's storage battery, whose perfect equipoise in the human being, constitutes a healing instrument, for the use of the inspiring spirit. If the system of the patient is magnetically depleted, manipulation from one who is strongly charged with magnetic qualities, will surely restore its broken poise; the same is true of one who is electrically bankrupt, when the healer possesses a preponderance of this needed element. But the influence and baptism of Spirit is the supreme agency in either case. Spirit is always the only power, the infallible healer. The mind has no healing power in itself, there is no therapeutic force in a formula, but the dominant action and sovereignty of spirit can never be dimmed or clouded, and always awaits the co-operation of the humble soul.

It would follow then that the supreme qualification for a healer is the gift of transmission for this divine allatus. He must first possess that subtle, indescribable ability of serving as a channel through which divine currents can pour, and thus descend in helpful baptism upon the needy suppliant. And the primal condition for this blessed service of transmission is the effacement of self, the annulling of personal effort, the absence of all self assertion, no matter how great the apparent need, and consequent tax upon the healer's anxious desire to speedily relieve and restore. The declaration of the Nazarene is applicable here: “Of mine own self I can do nothing. The Father which dwelleth within me, He doeth the works.” And the more the truly spiritual healer refrains from doing anything of himself, the greater will be the power transmitted through his effortless organism, and the more quickly will the healing of the patient be wrought. Complete passivity is an essential requisite here, a faith that is absolute knowledge, an invincible consciousness of innate power, of divine at-one-ment with Omnipotence, a realization attained as our finite capacity grows in receptivity to grasp more and more of the wisdom, the grandeur and beauty of the Infinite mind.

Only the placid lake can produce a clear reflection of the trees and rocks above it. The faintest ripple of summer zephyr obliterates the picture. Even so, the least mental agitation, or self assertion, destroys the transmitting quality of the human spirit. Only the humble translucent heart can mirror forth a divine power.

Spirit is the only source of life, and the lack of its potent influx, or its appropriation, is the primal cause of all suffering or disorder, hence the only infallible alleviative for human prostration is for the sufferer to regain his spiritual birthright, his grasp upon all spiritual potencies, and this resurrection from the tomb of the flesh is sometimes best attained through a spiritual mediator, through a human fountain whose conduits are vitally, perpetually inflamed from an inexhaustible reservoir.

Such healing as this never can be taught, but the gift and possibility of divine transmission can be greatly encouraged by an un-

selfish life, a pure heart, unfettered by appetites of the flesh, or material cravings, a devoted love to humanity, and deathless aspiration to serve as a savior and redeemer to all who are bound. Verily, as Paul said, “there are gifts of healing,” all other gifts and powers of the spiritual nature contributing thereto.

Shall we recognize angelic assistance and co-operation in all healing work? Most assuredly and gratefully. Even as a greater volume of water can be secured through several open faucets in conjunction than by one alone, so in union there is strength, in the healing work. A strong healer would naturally attract into his atmosphere arisen souls eager to engage in the same altruistic service, but these advanced spirits or guides, do not constitute or supply the healing power. There is no reservoir of spiritual potency accessible to them, which is not equally accessible to every embodied soul, and the loftiest arisen spirit could not contribute his exalted influx through a weak, uninspiring soul. The human instrument of transmission must also be one of high attainment. His unfoldment cannot be too broad, too deep, or high, his self-renunciation of all personal choosing too complete, his aim too pure, his yearning desire to serve humanity too absorbing to constitute a worthy healer.

(To be continued.)

“Modern Spiritualism Exposed.”

Hudson Tuttle, Editor-at-Large.

A good Spiritualist in the far Northwest, Washington State, sends a lengthy pamphlet with questions as to the reliability of its “facts” and charges against Spiritualism. The Sereel is not published in that section, but at Moundsville, West Virginia, where the “Gospel Trumpet Publishing Company” has its headquarters. This company seems to have a special dislike for the manifestations and doctrine. It has issued tracts on the subject, most outrageously defamatory, and has scattered them with lavish hand in the West. During the past year many of these have been sent to the Editor-at-Large for reply, and all the copies have come from friends in the Northwestern States. Now a more ambitious undertaking appears in this pamphlet, which is intended, by the help of the Bible, to cover the whole ground, and utterly annihilate the Cause.

The author has gathered from the rubbish heap of Spiritualism its cast-off and uncredited writings and manifestations, the fakes and frauds, and holds the Cause responsible. In fact these are its entirety.

It is difficult to get down to the level of a writer who calls the “Fox Sisters,” “Jew characters” (think of it, little eleven and thirteen year old girls!) and says that the Devil, “looking around for some one in America who was so degraded, and far from Christianity, and all chastity, to be used as a medium through which to introduce this demon religion, that licentious character was found in the Fox girls.”

Then it is said of all mediums: “Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear on them. Their pledges and the integrity of their oaths are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them.”

Then the writer bursts forth: “Oh, my God, help us to trumpet aloud the notes of warning against this demon religion, and heathen practice, which is not only destroying the minds and bodies, but the souls of those ensnared thereby.”

It drives countless numbers to insanity, and there are many heart-rending “facts” in support, yet when the author attempts to give statistics and prove that the asylums are filled with deluded Spiritualists and ruined mediums, he utterly fails, and confesses his failure with child-like innocence of appreciation of his want of consistency. “I made an effort to get some statistics from records of some of the insane asylums. . . . I have not been successful.”

From Dayton, Ohio, he received the answer: “There are no statistics regarding the subject you mention.” True, because there are few cases to report, yet in all asylums it is put down as one of the causes of insanity, with religious excitement, etc., and whatever cases there are are reported.

Had this writer read “The Great Psychological Crime” before he wrote this book, he would have been instructed in the art of gathering statistics out of his “own head,” and not been obliged to acknowledge his failure.

And this brings up the contrast and similarity of these two books. Both are written for the same object, the defamation and destruction of Spiritualism. One starts out on Bible grounds, the other on the pseudo-scientific. Both reach identical conclusions as to mediumship. Both furnish arguments and material for opposers, and will be quoted.

and requested, however disproved and shown to be false and libelous. They should be bound together in a single volume; this pamphlet as a sequel, for it speaks out and above board what the “Psychological Crime” utters feebly, and carries the Bible ammunition to close the contest and obliterate any stray antagonist.

But there is a separation of the methods proposed by the two books to overcome the “great crime.” One author would substitute a mediumship of his own manufacture, of which he is the discoverer and the only man on this planet who has the requisite knowledge. The other would overcome it by getting religion and by prayer. Illustrative of this he introduces a story told by a preacher and sanctioned by him. It is so characteristic and instructive it will bear quoting in part. This minister of the gospel, found in a community where he was preaching that the “pernicious system” was getting strong hold and he preached and prayed against it. “Still things went on from bad to worse, and I prayed more earnestly to God to know what to do.

“In this community lived an old friend of mine who endorsed the system and made his house the seat of Spiritualism for the surrounding country. His wife and daughter became mediums and their influence became very great against the cause of Christ as this man and his family became leaders in the propagation of this unholy system. My mind was greatly exercised in wondering what could be done to stop the evil. I talked with God about the matter, and the answer came before I really looked for it.

“One Sunday I went and filled my appointment as usual, but with a sad heart, because of the evil effects of Spiritualism I saw upon the people. That afternoon, in company with two other devoted Christians, I entreated the Lord to break the power and influence of Spiritualism in that community and surrounding country, also asking for the salvation of this man and his family. But I could not get any answer that the man would be saved; and while praying to the throne of grace, I became so much in earnest about it that I finally said: ‘Lord, break Spiritualism here at any cost, even to the removing of this man out of the way, and the scattering of his family to the four corners of the earth; even so be it, Lord, Amen.’

“We arose from our knees and departed, leaving the matter in God's hands, perfectly resigned to his will. In just two weeks from that day this man was dead and buried. In less than three months his family was broken up and scattered never to come together again. But, thank God, Spiritualism was rooted out of that community, root and branch.”

What are we to think of a minister of the gospel of love who could entreat his God to kill his “old friend,” and “scatter his family,” and then exult over the terrible fulfillment of his prayer? Who was the murderer, God or this preacher? The preacher believes that he was the most important agent, as God was not interfering in the least and this “old friend” was going on successfully. It was the preacher's prayer that accomplished the fell purpose. He had murder in his heart, and there is no difference between striking this “old friend” with a dagger and killing him by prayer. If this minister of the gospel is a specimen of the influence of his religion, then that religion is more potent to ruin the character, corrupt the morals and blast reason than the “demon religion” of Spiritualism. It is “the great psychological crime” of the centuries. I am charitable and do not measure all ministers or pass judgment on the religion, by such monstrosities if bred by ignorance and superstition.

Such prayer followed by dire fulfillment does not prove a miraculous interposition by God, but it does cast the shadow of suspicion over the preacher.

Such a book by an author, uncultured, crude in thought, fanatical in his belief, written in a spirit of hate and intense egotism, may have some effect on bigots, ignorant as himself, but it will only awaken disgust in intelligent, fair-minded readers.

Little Helen had gone to church for the first time, and while there they sang the well known song, “Jesus is Calling Today.” When she got home her mother asked her who was there, and she said: “Oh, everybody except Jesus, and he was out calling.”

Though many grammars give lists of words having irregular formation of plurals, the many kinds of fish or fishes with arbitrarily formed plurals are omitted. The need for such list is shown by quoting a few examples. For instance, we speak of herrings, but never of whittings. Everybody writes soles, sprats, lampreys, anchovies, the singular form rarely if ever doing for the plural; but no one would write mackerels, cods, salmon or trouts. On the other hand, considerable uncertainty exists concerning the form of the plural of other kinds. Who shall decide which is correct, turbot or turbot, sturgeon or sturgeons, carp or carps?

PATIENCE WITH THE LIVING.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toll, the care
And done with all the sighing,
What tender ruth shall we have gained,
Alas, by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall not defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I
Ere love is past forgiving
Should take the earnest lesson home—
Be patient with the living.
Today's repressed rebuke may save
Our blinding tears tomorrow.
Then patience, e'en when keenest edge
May whet a nameless sorrow!

'Tis easy to be gentle when
Death's silence shames our clamor
And easy to discern the best
Through memory's mystic glamor,
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Margaret E. Sangster, in Christian Intelligencer.

The Healer.

Divine Science and Healing.

Revised by W. J. Colville.

A Text Book for the Study of Divine Science: Its Application in Healing, and for the Wellbeing of Each Individual. Malinda E. Cramer, San Francisco, Cal. \$2.00. For sale by the Banner of Light Publishing Company. This beautiful volume which bears the imprint of Home College of Divine Science, 3360 17th St., San Francisco, is sub-titled "A Text Book for the Study of Divine Science, Its Application in Healing, and for the Wellbeing of Each Individual." Mrs. Cramer's platform is well outlined in her introductory statement: "There is no unity without Equality. The infinity and omnipresence of Being, its action and result comprising the one self-existing All, includes the unity and equality of man with itself." The book consists of a Preface and Introduction in which the author's thought is stated in twenty-three distinct Lessons covering practically the entire ground occupied by all who wish to practice Divine Healing as well as to understand its basis. The appearance of the book leaves nothing to be desired; it is beautifully printed and bound, and the value of its contents for the student reader is considerably enhanced by an ample index from which alone the busy skimmer might easily gather many very important and useful suggestions.

Mrs. Cramer presents to the world a very definite message. She is evidently thoroughly convinced of the correctness of her standpoint and does not hesitate to make this evident, but she steers gracefully clear of all aggressive dogmatism, and uses sound logic, not bald assertion, to enforce the claims of her doctrine.

It is interesting to note that this gifted lady was for many years a chronic invalid whose condition was pronounced hopeless by reputable physicians. She has now for more than eighteen years been steadily engaged in lecturing, teaching, writing, and traveling, all in the interest of the work to which her useful life is fully consecrated. She is at the present time a very distinguished-looking woman whose appearance of self-confidence and repose tends to inspire immediate confidence in her as a practical exponent of Divine Healing philosophy.

There is a decided difference between Mrs. Cramer's teaching and that of the Christian Scientists on the one hand and Mental Suggestionists on the other, though her book furnishes ample evidence that its author is well acquainted with the tenets of both of those schools, and there are many points of contact exhibited between all schools. The First Lesson entitled "Spiritual Experience," gives a vivid account of Mrs. Cramer's individual exodus from the bondage of illness to the freedom of conscious health or harmony. It appears that in 1885 her attention was first seriously drawn to the great question of deliverance from all infirmities through perfect trust in omnipresent Spirit, and from that time onward her realization of the vital truth which had pervaded her consciousness has been continuing broadening and deepening. Many invalids, we are quite convinced, can learn the foundation principles of self-healing by carefully perusing and meditating on this single lesson, which carries with it a suggestion of warm enthusiasm coupled with complete sincerity.

Mrs. Cramer says that the answer to her earnest inquiry, as to whether there was any power that could heal her after twenty-five years of so-called incurable invalidism, was an all-absorbing realization of a presence and power vastly more than personal and so vivifying and illuminating that she felt herself completely one with it. That hour was the beginning of her realization of the oneness of all life and from that moment she declares that she has never questioned concerning "the Way, nor known or taught any authority but self-evident Truth." Prior to that experience her faith in God had been but a vague belief or truth unrealized. No sooner had Mrs. Cramer realized the blessed effects of this acceptance of a vital truth in her own experience than she began to impart the knowledge to her neighbors, and at the earnest solicitation of many suffering friends, embarked upon her work of practical demonstration. The record of successful work done in those early days constitutes a very valuable testimony and goes far to prove that one's ability to truly help others must always be commensurate with one's own deep consciousness of the power of Omnipresent Goodness.

The Second Lesson, "Spiritual Experience in Works," gives a very good outline of the steps which gradually led up to the establishment of The Home College of Divine Science which has, since May 4, 1888, been a beacon light to multitudes of truth-seekers in America and other lands. No sooner was the college started than its indefatigable president, who has always enjoyed the efficient co-operation of her gifted husband and her talented son, started the excellent magazine named Harmony, a faithful and consistent exponent of the noble teachings which are elaborated in the book we are now reviewing.

The twenty-three consecutive Lessons begin with one on "Being," from which the following quotation will serve to illustrate the entire basis of the instruction given at Mrs. Cramer's college (which is quite a unique institution standing very definitely by itself, free from all affiliations with other institutions yet possessing a library and reading-room wherein may be found all sorts of well-intentioned books and periodicals, and its platform is wide enough to invite workers

to speak on it from time to time who, though seeking to reach the goal of harmony, are in no way identified with that college's distinctive mode of working.) "Nothing can be manifested that is not before it is manifested. As God alone is, it is God who is manifested in an ever-present Creation. That which is begotten of Spirit is spirit. I am before I am manifested. Man is potential in God and is expresser, co-worker, and capable of doing His will, demonstrating the nature of Spirit. Man is Being and existence, created in the image of God's eternity and wholeness. There is one Spirit and one Body. Individually we are inseparable. This Lesson also declares that a belief in two powers, one good and the other evil, one warring against the other, and the belief that matter (so-called) is in its nature the reverse of spirit and has powers and laws that are opposed to spirit is the suppositional division that causes all seeming unhappiness, all sense of fear, want and suffering. The belief that we have a lower and higher self, each striving for supremacy is as a house divided against itself; it cannot stand the light of true analysis. This supposition is not a rocky foundation, but is a delusive belief and engenders feelings of separateness from God and all goodness. It results in jealousy, hatred and enmity one to another. Not until through Divine knowledge we know there can be but one source and power do we feel on good terms with ourselves and that we are harmonious in our relations to others. Ignorance is ignoring the unity of the one and all causes the erroneous race beliefs of duality."

There is certainly much food for serious thought in the foregoing declaration and though some of the statements are very sweeping, we can well understand what a great relief must benefit such teaching must often prove to chronic sufferers who have long been torturing themselves with the false belief that their bodies are evil and that they possess "lower selves" which are in their very nature nothing but masses of uncleanness. The goodness of human nature through and through must be insisted upon incessantly.

As the majority of people who are now interesting themselves in any aspect of Spiritual Science or Philosophy are naturally very apt to seek first that aspect of the Kingdom of Heaven (or harmony) which deals directly with the improvement of actual conditions here and now, we presume that Lesson Six entitled "Denial and Affirmation" will appeal most readily and forcibly to the majority of readers as it sets forth in clear, concise language one of the chief means whereby deliverance can be gained from servitude to inharmonious conditions. Mrs. Cramer is always very positive in her statements which causes whatever she writes to impress the reader with a vital feeling that the writer felt intensely in her own consciousness whatever she sought to impart to others. The idea in this Chapter is that it is not only essential to put away erroneous beliefs but also to cease entirely from those practices which are centered in them. We are advised not to use such an expression as "When you look upon my body you see nothing whatever of me," but to find a dignified place for the body in our scheme of philosophy so that we shall never seem to make contradictory statements when we tell our patients that they will derive great bodily and other temporal benefits from placing themselves in harmony with the beautiful conception of the oneness of all life and of the essential goodness of all there is. This teaching is finely illustrated in the following quotation: "Divine Science denies nothing that truly is. In giving treatment to the body should never be denied. Should a man come to a Divine Scientist to be treated for blood poison in the arm the Scientist would not deny the arm. To do so would be to work with the physicians who amputate. The true Scientist would make no claim or affirmation that would actualize in removing one member of the body from another or in separating body from spirit. The Scientist would know that the patient could be healed of the seeming blood poison and of all belief and sense of disease without losing any member of the body. The body must be held to be perfect without disease."

In a list of statements entitled, "What to Deny and What to Affirm," we are told that to put off the old man and to put on the new man is to refrain from judging according to appearances and to judge according to the nature of Spirit. Among "Healing Affirmations" we find the word "now" connected with every such statement as "The kingdom of God is in me," "I know of no good that can be withheld," and "I am living substance."

Toward the end of the volume we find a number of Questions and Answers which throw a wide flood of light upon many perplexing problems which all students of metaphysical healing are sure to encounter, and it seems clear also that these questions and answers are intended to prove that there is a very real union between the fundamental propositions of what Mrs. Cramer calls "Divine Science" and what some other authors would include in treatises on Spiritualism or Occultism. Spiritual adepts are said to be without personal desire because they truly know themselves.

Concerning treatment for particular cases we are informed that universal treatment will bring all good results to us out of the Universe of infinite supply. No name should be given to disease in treatment; we should indeed determine to concentrate entirely upon perfect health on all planes of expression. The following statements are certainly altogether in harmony with the universal teachings of Spiritualism.

Question: Do we in a future state of existence retain our love for the members of our family?

Answer: Certainly, for love is immortal. To love is to fulfill the Law. You cannot love Love for it is of God. Of all that is His nothing can be lost.

Question: Is not that love which excludes all but our family circle selfish?

Answer: Much of that which is called love in families and among friends is selfish because it is limited. You will lose all selfishness in time.

Question: May not all that we now call love prove to be selfishness and pass away?

Answer: All that is called love that is selfish will pass away, but all the love that you now possess, whether you are expressing it perfectly or not, you will retain throughout eternity, for love is of God. You cannot lose the real and permanent; it is the unreal and false that is lost.

Question: Do we always have form?

Answer: To think is to form, therefore as long as there is thought there will be form. We will always have form, but we will never be merely form. Form is effect and we are cause, the maker of effects.

Among theological questions we find a great deal of useful and lucid interpretation of many obscure passages in Holy Writ which will doubtless prove of great help to many who are yet wrestling with theological conundrums. The whole teaching of the book is quite consistent with the idea of universal salvation, which truly means the ultimate awakening of every soul to a knowledge of its own God-likeness. The book is beautifully bound and will long remain a standard text-book.

The Laws of the Higher Life. Three Lectures by Annie Besant. Boards. Seventy-five cents net. For sale by the Banner of Light Publishing Company.

The generally accepted but illogical notion that Spiritual Life is not subject to Law—in fact that there is no such thing as spiritual science—is probably the outcome of ages of symbolical teaching, resulting in the widespread religious superstition of today. Hence arises the difficulty of inducing minds otherwise intelligent, to formulate conceptions of things spiritual along the same scientific and exact lines as they would conceive of things physical. And with the present-day attitude towards spiritual knowledge we find an exact parallel in the superstitions of a former age, arising from then inexplicable physical phenomena such as earthquakes, eclipses, etc. In fact the general statement may be advanced that in the human mind superstition and arbitrary whim take the place of the recognition of law in proportion as a subject is unstudied and unknown.

Mrs. Besant in her enlightened and scientific lectures, delivered at the Twelfth Annual Convention of the Indian Section of the Theosophical Society held at Benares, now printed in book form, and entitled "The Laws of the Higher Life," opens up the subject of the laws governing the spiritual life with her usual lucidity of style and sanity of argument. The volume is divided into three parts: The Larger Consciousness, The Law of Duty, The Law of Sacrifice. L. B.

AN ARAB PROVERB.

The man who knows not that he knows not

He is a fool; no light shall ever reach him.

Who knows he knows not, and would fain be taught—

He is but simple; take thou him and teach him.

But whoso, knowing, knows not that he knows—

He is asleep; go thou to him and wake him.

The truly wise both knows and knows he knows—

Cleave thou to him and nevermore forsake him.

Note Book Notes.

Alexander Wilder.

THE ECCLESIASTICISMS.

In identifying with ecclesiasticism the power which wills that man shall be enslaved, we use the term in no narrow or restricted sense. There is an ecclesiasticism of science as well as of theology, and there is an ecclesiasticism which opposes ecclesiasticism with all the fervor which we could desire. Our watchword of freedom after all have been little more than a narcotic. Only as we wake from slumber and begin to stretch our mental limbs do we realize how actual are the bonds which have been laid upon them.

STAGE DIRECTIONS IN A PULPIT.

An assortment of unclaimed freight was recently sold at Liverpool. Among the goods were several hundred manuscript sermons by a famous clergyman. The purchaser on examining his prize found curious notes on the margins, such as the following:

"Deliver this passage in solemn tones."

"Sarcasm smile after the word 'never'."

"Close Bible with violent slam after this passage."

"Contemplate ceiling in attitude of adoration at this point."

"Sarcastic wave of the hand."

MOUNT CARMEL AND ELIJAH.

President Woolsey, of Yale University, gives the following from a student's examination paper: "Mount Carmel is the place where Elijah was fed by a crow."

POLICE POWER.

For many years past, and especially since the Civil War, the courts and legislatures have made extraordinary and unwarrantable invasions of the personal rights of individuals, even transcending constitutional safeguards, under the pretext of "police power." Finally, one public officer has called attention to this flagrant abuse. Governor Odell of New York in his annual message declares: "Police power is often exercised for partisan effect."

Indeed, when a profession, a corporation or privileged individual desires advantage over others, this licentious exercise of police power is invoked and readily exercised for the purpose till our legal safeguards are dead parchment.

THE MURDEROUS FOURTH.

On the Fourth of July, 1903, there were 4,449 persons injured at the celebrations. Of this number 470 died, while the accidents involving loss of sight and limbs were very numerous. The rivals to this in the matter of murdering and mutilating are the railway companies. They operate constantly and hence kill more. The chief prophylactic is "graft."

PNEUMONIA FATALITY IN NEW YORK.

The most fatal scourge as reported of winters in the city of New York is pneumonia. In 1903 the number of deaths was 9,691. One-half of these occur in December, January, February and March, and it is estimated that there are 550 new cases on the average daily during that period. Does not the peculiar medication occasion a share of that fatality? Some physicians seldom lose a case of pneumonia; others seem to lose a large number.

LORD BEACONSFIELD A REINCARNATIONIST.

Benjamin Disraeli, Lord Beaconsfield, was once asked by a "high" church dignitary whether he believed in "grace." He replied: "Yes, I believe in grace as I believe in fortune; and that we get just as much as we have earned for ourselves in past existences, or others have earned for us in past eras."

STENOGRAPHY IN ANCIENT EGYPT.

Dr. Grenfell has discovered a papyrus containing a contract for teaching "short hand" to an Egyptian slave-boy. The employer paid the teacher forty drachmas in advance and agreed to pay forty more on the boy's showing of progress, and forty more when he had attained proficiency.

PUNISHMENTS NEVER REFORM.

At present the tendency is to exaggerate legislative statutes and to expect from the government what it cannot possibly perform. To compel men to cease from sinning by the expedient of putting them in prison, and by otherwise penalizing them is enticingly simple, but only the most unreflective minds can suppose that the process is in any way curative, or that it at all partakes of the nature of true reform. We cannot take the love of violence from the human heart by chaining the human hands, however necessary for our own protection the latter process may be, nor can we promote the brotherhood of man by dark cells and straight waistcoats. It may often be necessary to forcibly prevent our fellows from sinning, but to confuse forcible prevention with reform is merely folly and a policy of mischievous lassitude. To reform a man is to take from him the desire to do wrong, and to evolve in him the desire to do right.—New Century.

HISTORY THAT NEEDS TEACHING.

Professor Haeckel observes that history concerns itself far too much with kings and rulers and not enough with the mass of the people, who are usually but ill represented by those who act in their name. We want to know more of the mental changes in the life of the nation, the nature of those changes, and from what causes they were born. We want to know more of popular movements and of the forces which produced them. We want to understand the heart-beats of a people, and whether they are for good or evil. We want to know about the ebb and flow of conscience, and how it has operated in the dealings of man with man.

It is to be desired that text-books of such history should be compiled and introduced. Much that is now furnished is as untruthful as the historic plays of Shakespeare.

Biogenesis and the Law of Immortality.

Julia Augusta Bunker.

If we accept the hypothesis of the cosmos being infinite, then there is nothing beside it and if God be omnipresent then he is no abstraction but is the cosmos, and two God's unthinkable divested of expression and if expression then corporeal.

But the universe is law, therefore God, being the universe, is the law, and we being fractions of God are law also. Law is immutable. We being law and the law being God, we can never break it in an absolute sense. When we seem to sin we simply shift the equity of things as to plane and hereby hangs a curious tale to tell.

If we accept biblical testimony, we are created in God's image, that is the image of expression by function and through function, thought. We are of the expression of the earth and the earth a function of the solar system, which sun-system seems to be the highest type of visible embodiment and the highest expression of embodied types is thought—ether which continually interpenetrates and broods over the mysterious dreamlands of eternal fashioning.

Now the sun is the great living heart of the solar system and is constantly pulsing out its golden streams of force to every world and tissue of its systemized anatomy. Each organ within the sun's sphere of influence has a duty to perform in transmitting, digesting and circulating the endless opulence of actinic radiance in weavings for immortality.

Man has usually imagined God an abstraction, ruling from the sky, and our own earth a convenience fashioned from matter by God for man—and man an abstraction too; that is, he had what such worlds have not—soul. But man with his hypnotic illusions has missed the nexus of his purpose and stumbled blindly over infinite law and so failed to discover himself simply an expression of the earth, winging his way in function sun-ward and on, to infinite things.

These sun-ethers are the positive polarities of formation. Even the rocks of the earth feel the touch of these "X" powers, awake and start a long pilgrimage upward and at last are themselves actinic potencies.

Some two years ago I wrote an article upon the progeny and growth of crystals, proving thereby life in minerals, but it, not being stamped with an official scio, of course, was heresy.

My intuitions, however, out-ran Von Schron's discoveries.

A microscope has now come with linear magnitudes of such amazing power that crystalline activity is plainly seen combining and recombining—capillary fashion—with geometrical nicety as vegetable substance and then on to animal life, preserving all the while that peculiar linking method which we observe among men and call death, which is only a live, helping hand stretched back for uplifting lower polarities. And now, being neither sentimental nor official in scientific knowledge, I can only testify in a plain way to my own individual thoughts as they weave into old fabrics other people's wisdom, and yet even from my pen may drop hints that will lead to real knowing as to the Biogenesis of form and the trend of Immortality.

We have come to know, really to know, that immortality is a fact, but what the mysterious law is that makes for immortality we have waited until this day at the border-land with question. Sentiment has bridged the seen with the unseen realities and returning spirits have given us knowledge of a continuity of life, but that is all. Tradition hints at no law and the mighty hosts of philosophers that have speculated from the beginning of history bring no light. Even our own bright western reasoner fails to answer the query of the how of immortality, but gropes with the children of his brain for a scientific boat to ferry to the unseen land, but only the knowledge gained by psychical research pulls for the reason.

But E. D. Babbitt must have had a glimpse of the law of the why of the truth of immortality in his theorizing over the beating of the heart and the consequent circulation of the blood. The nearness of his approach to the truth is startling. And the law is so simple while the results are so stupendous that one is staggered that such a trifle should fore-run and be the whip and spur to such august immortals as the universe of things.

Sentiment has always shadowed and has often been mistaken for knowledge, but sentiment is the outworking of the emotions and the child of intuitions, and when stimulated by scientific thought it becomes a beautiful embodiment for exact truths, and hereby hangs the law.

And so it is that sentiment is leader to controversy and controversy is the prime factor for the immortality of the thought realm. Controversy is like the tiding of suns and the answering back of constellations. Like the tides of the human breath. Like the battle of the elements. Like the angry flashing of the lightning-bolt, trailing its thunderous way through the opposing hosts of atmosphere. All lead to equilibrium for higher levels and the immortality of substance. For millions of years have controversial threshings waned and waxed furiously in form and builded in the man of today and his works the so assayed fruits of opposition man is not content to dally, but is impelled by the law to grope ever in the quest for the law, for the things that are manifest.

So it is evident, then, whether it be in the mortal or physical realm, a sun or molecule, the same law must verge to all. I have been very much interested in the biological researches of Prof. Lobb, as also the photographic experiments of J. W. Kime, through the human body, and have come to the conclusion, that life and energy are inherent in substance, is substance, and is always polarized, and there is no real opacity or solidity of bodies, only a seeming so, caused by the differences of electrical tension of associating bodies, which for radiant energy is as nothing.

The composed actinic ray or sun-blood, flashing from sun to the earth world, decomposes through osmotic pressure with the varying radii of the planet and establishes an equilibrium by expression as varieties of vegetable and animal form.

Radium, polonium, etc., of earth bodies is but the outward expression of inward polarities plus environment.

Environment materializes form and is an important factor as a variant of species.

And now I am leading up to the law for nature's method of elaborating expression whose exact formula recognizes all form and attributes to train in its march.

This is the law: Two oppositely electrified substances always have a tendency to equilibrate in a third substance of lower associating polarities.

The third substance thus formed is a composite of surplusage of the two condensing poles of the first and second part, plus the enveloping substance of the third part, the whole forming a composed variant of the three in a state of insulation which is the insulation to plane or sphere.

In the reproduction of species, where a positive and negative pole has a continuous and over-lapping embodiment—for instance, a human being—such a body gives for reproduction only the surplusage of its energy and right here is a knotty problem I cannot stop to demonstrate, but will illustrate the reproduction of species by hen life.

Given the hen. She embodies an egg, caused by the demand, from over-pressure of polarities of the insulated poles in hen, an over-pressure caused by the insistance of still higher poles. These pressure formations are ever going on, whether in atom, chicken, man or sun. Continuous expression over continuous threads of power for fulcrum. Not only from spheres like chicken, man or sun is this formation process carried on, but by every atom and molecule that compose a body, no matter what grade the body, it radiates ever surplus energy, links and interlinks at every conceivable point with endless other forces that stretch in interminable weavings throughout infinity and the intersecting knots of energy become recuperative bonds of power; but our human eyes, fortunately, cannot see these bewildering knots and lines of power, only those that are similarly tensioned with us.

The hen, for instance, and her egg is formed by the demand from over-pressure by hen poles, contending a higher energy. This surplus energy follows its law and seeks an equilibrium in a substance of a least resistance, which is found in the viscera of the hen, and by which it composes as an ovum—or I would say ovule—a wonderful trinity of powers, negative as yet, a world in itself, containing all the power and potency in the raw material of its embodiment to metamorphose to an independent plane. The ovule embodies a microscopic type of parent life—a negative type.

But should a more positive polarity in some grade of species impinge hen life, this osmosis results in a composite variant—active variant—of picture, in microcosm of hen life in ovule.

But the egg is thrown off from parent hen as surplusage, and then by the aid of actinic magnetism the type in ovule transmits its embodiment to organized form, after the germ picture inhering, and this absorption of sphere and evolution to plane.

When this process of absorption is fully accomplished the transmuted egg now follows its inherent law—which must be obeyed—breaks its shell of insulation to search for more substance in which to continue equilibrium. It emerges a chicken and seeks a composing substance for its equilibrium in food and air, by which, and all the inreaches of infinity, it constantly renews and over-laps embodiment in bones, flesh and blood. And this is its equilibrium; and so the great tiding engines of polarity are answered by the tides of the flesh.

In a so continuous way does the chicken round out its type to hen life, absorbs its sphere and dies. Now what?

Transformation to Spirit: 'Tis the law that the major poles and all minor and associating polarities of a body—making for a change of sphere or plane—externalize equilibrium.

Man, for instance, eats food, but it is quickly externalized as to its polarities, in flesh, bones and blood, and all the while the entity is reciprocating, as by the law, with a more radiant force than itself, of a higher electrical tension, which expresses itself (to my way of thinking) as to earth entity, in the mathematical formula for electrical currents, as $b = e \div d$ divided by r , equilibriumizing by the line radiating forces of the earth body in a continuous, over-lapping embodiment. So this is the modus of the evolution of the spirit entity in its co-ordination with earthly bodies.

Earth expression is the matrix for spirit formation, working by the same formula of law as the egg does for its microscopic hen. But there comes a time when the evolving spirit expression exhausts its earth matrix and earth sphere as to itself; then what we call death ensues: the earth expression or shell falls back to earth, not because it is lifeless, but because the equilibrium is destroyed for this specific earth expression; falls back as a fine force to lift (by the law) lower earth substances to higher levels. The spirit expression quickly frees itself from earthly things and forms, centralizes (as by the law) and moves across the gulf (which is no "across" nor "gulf") to spiritual fields for its third substance, to continue equilibrium in over-lapping embodiments, and lo, the stygian gulf is not stygian, but is beamed by the splendors of spiritual suns.

One of our good friends is very much puzzled over the problem of the how of spirit manifesting to earth people, but the answer to this puzzle is with himself always, as he will please note that he could not will, execute, think or write so alluringly or brightly were it not for the spiritual forces conjoined and operating with and through his earth expression. The effect of withdrawing the spiritual double of himself is what we call death. His spiritual body and subconscious mind incubates by the fine forces of thought and earth body and is a negative spiritual polarity for the facile grasp of the more positive poles of spirit spheres.

There are no broken threads in the work of formation or reformation. Now as to the photographing of pictures through the human body, the same law inheres and operates as in the reproduction of species. The composed actinic ray, working through the medium of a human body (which body being similarly tensioned, offers small resistance) stimulates the negative radii of the picture and as a result from this osmosis, an issue is pooled or poled in that natural matrix, the photographer's film, for equilibrium, and this embodiment is a reproduced variant of the picture species.

In this that I have written I don't claim infallibility, but am simply trying to hint the way of the Eternal Will working by immutable law through substance to structure, but like all earth creatures am liable to be mistaken and yet I may, like the drop that starts a river, begin a stream of knowing that shall involve the universe.

Candia, N. H.

Niles—So Miss Kanter disliked what you said about her style of walking?

Morris—Yes, when I mentioned her gait, she took offense.

Minna—I suppose you have seen Katie's engagement ring? It doesn't look to me like a real diamond.

Florence—Then it would be the appropriate thing. I don't believe her engagement is a real one.

The Agnostic.

Emerson somewhere gives expression to the idea that each man is but a conduit through which is poured into this world, from the great Reservoir of Ideas, little streams of thought. Sometimes it does almost seem that there is prevalent in the atmosphere all around us some particularly prominent idea and, like the microbes of some disease—an unfortunate but yet quite pertinent simile—it is "caught" by many people at the same moment.

It is not mere suggestion, because the thought microbe appears sporadically in different minds many miles apart at the same time, when there was no opportunity for communications from one to the other.

The "Listener," in a recent Transcript letter, has spoken of the agnostic and given expression to ideas so closely allied to some expressed but not published, by the writer of this article, that it seems as if the microbe of agnosticism had bitten us both.

Again, the prevalence of spiritual subjects of thought, not so much religious, perhaps, as psychologic, is especially marked in the opening years of the twentieth century. The newspapers and periodicals are full of it; I mean the secular papers.

We frequently find the "Listener," in these latter days, discussing matters of this sort and it is pleasant to note, not from the view point of the materialist.

In a recent letter, he points out the difference in agnosticism, or rather that there are classes or degrees in agnosticism.

First, what he happily terms the modest agnostic, who really does not yet but is trying to learn and has not yet reached a conclusion that he is ready to state.

Second, the hopeless agnostic, upon whom the habit of ignorance has become fixed. If he will pardon an expression which is not intended to be used invidiously and yet seems descriptive, he might be called a confirmed ignoramus. He not only does not know, but he doesn't care if he does not know, and doesn't try to find out. This condition of mind is simply a confession of intellectual despair. When the victim of the agnostic habit has reached this depth, there is no hope for him (in two senses) and for him "life, death and the vast forever" are simply negative quantities.

What hopeless despair! What cowardly supineness! What a confession of defeat! "God hates a quitter" has no force to the agnostic; his reply would be "Quite likely; but perhaps he loves him. I don't know."

We cannot argue to despair. Therefore we must leave the agnostic to the delights of his own darkness; but it is a crowning joy and a comfort for the Spiritualist that, however deep the ignorance of the agnostic, he at least does know; and to one who does know, the satisfaction of mind, heart and soul; the deep gratification of thought, affection and emotion; the possibilities of progress and development; the ever approaching nearness to God and his infinite perfection; the promises of life and the attractions of hope, make eternity seem all too short and despair is the only death.

O ye agnostics, wake from your slumber and the slough of your dreaming. Believe! Look up, see God's sunlight. Believe and live.

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo.

Mrs. W. B.

Boston Spiritual Temple.

Last Sunday the Rev. Frederick A. Wiggin spoke, as usual, for the Boston Spiritual Temple Society, this being his second address upon the subject, "The Trend of Modern Spiritualism." The speaker said: "It is often affirmed that truth is constantly struggling for a more complete expression. Strictly speaking, this statement is doubtless not true. Truth is the sum-total of all there is. All was, that is, all that will ever be. Then, instead of truth striving for a broader and more complete expression, its ever perfect expression, is constantly seeking for a more universal recognition.

"As Spiritualism is a truth, it may be stated that its trend is toward obtaining recognition.

"It would doubtless be fatal to Spiritualism if its phenomena were relegated to the background. Its phenomena should not be so treated, but this is not intended to imply that they stand in no need of regulation, classification and a more orderly and intelligent application.

"It is certainly fatal to the greatest progress of all who are taking for granted that Spiritualism fully expresses itself in its phenomena. These phenomena, like all phenomena, serve to arrest the attention and thereby through their study lead to an understanding of their import.

"The result of considering the phenomena of Spiritualism as its complete expression is too painful to the thinker. In many instances, in that lack of ambition and aspiration to rise any higher than the constant occupancy of a seat, where blind adoration proclaims all the advance of the devotee.

"There is a possible life, which is strictly spiritual. Any particular time or place for its enjoyment is foolishness to consider. The question of its attainment is all important, and the present trend of modern Spiritualism is to reveal the fact of such a life and to throw light upon the manner by which it may be achieved.

"The phenomena of Spiritualism have supplied an awaiting world with the fact of the continuity of individual consciousness in a sphere which we designate as the spirit-world, and this fact has evidently filled too many, who call themselves Spiritualists, with a sense of complete satisfaction.

"Important as is this revelation, it pales into insignificance before certain other facts which the evangel of Spiritualism has made known.

"There is no death! is the language of the phenomena of Spiritualism. Death does not necessarily insure happiness! is also its speech. Heaven is a condition and not a place. Heaven is a condition as well as a place, is furthermore a part of its vocabulary. That heaven is a condition no one will deny, and if it is a place, then that place is as boundless as God.

"The positive revelation of a continuity of life, as well as an assurance of opportunities to attain to perfect harmony, which is heaven, is brought to the world by the phenomena of Spiritualism for the specific purpose of stimulating aspirations toward achieving all which is by the revelation made known.

"The fact that there is no death and that there is a state of perfect harmony possible, is not intended to encourage indifference toward personal endeavor, but rather it is

intended to urge all to perform the duties of this life, in such a pure and earnest manner, as is related to a spiritual conception of inevitable results.

"The trend of modern Spiritualism, then, is not to give less of its phenomena to the world, but to so awaken the spiritual in mankind that it may be more capable of their appreciation."

A Physician Cures His Wife of Consumption.

One of the leading physicians of the State of Kentucky writes, under the date of Oct. 29, 1903, of the remarkable cure which the Dr. Stevens' East India Consumption Cure made for his wife.

Through his kindness and courtesy, I am allowed to make use of a portion of his letter for the benefit of others:

"My wife and I cannot say enough in behalf of your Remedy. Two years ago last spring my wife was confined to her bed. I did all I could for her, and also had four of my best brother physicians called in to attend her. They pronounced her case Consumption, and hopeless. Her lungs were badly diseased, and large abscesses were fast destroying what remained of them. At this time she was so weak that she could hardly speak above a whisper. She also suffered terribly from profuse night sweats. It required every effort on my part to keep her alive.

"I tried everything that I could think of, or my friends recommend, but my efforts were all in vain. The Dr. Stevens' East India Consumption Cure was strongly recommended to me. I determined to make another attempt to find a cure for her, and immediately commenced the use of your Remedy, following the rules explicitly. It is with gratitude that I add that it was but a few weeks before a decided improvement in her symptoms followed, and today she is enjoying better health than she has had since childhood. The fact that she has recently passed a rigid examination for life insurance adds emphasis to this statement.

"Although I am a practicing physician and have never been an advocate of patent or proprietary medicines, yet I believe that the Dr. Stevens' East India Consumption Cure should have its powerful tonic and curative qualities made known in every reasonable way. The fact that it has restored my wife to her former health and saved her to her family after fourteen years of suspense and sickness, causes me to feel that it is a duty which I owe to other sufferers to make this acknowledgment of the wonderful cure which this Remedy made in my wife's case.

"I feel that I must request you to withhold my name, but you may feel at liberty to refer anyone to me who wishes to make further inquiry regarding your treatment for Consumption, etc."

The Dr. Stevens' East India Consumption Cure is put up in packages lasting one month. The price for a single package is \$3.00; a double package, for two months, costs \$5.00 (No free samples). Thirty years of crucial test and over one hundred thousand grateful patients, prove its positive value in all diseases of the lungs, catarrh, asthma, etc. Further information, symptom blanks, etc., promptly furnished on application. Consultation absolutely free. Address Dr. Stevens-Noyes, Powers Block, Rochester, N. Y.

COURAGE.

O, brave is he who faces what he must With step triumphant and with heart of cheer;

Who fights the daily battle without fear, Sees his hopes fail, yet keeps unflinching trust That God is God; that somehow, true and just,

His plans work out for mortals; not a tear Is shed when fortune, which the world holds dear,

Falls, from his grasp; better, with love, a crust,

Than plenty in dishonor; envies not, Nor loses faith in man, but does his best, Nor even murmurs at his humbler lot;

But, with a smile of hope, gives zest To every toiler; he alone is great. Who by a life heroic conquers fate.

—From "The Inevitable."

Returning to Nature.

When man's mental nature becomes too active for the ordinary pursuits of country life, he feels a desire for city life; and when his moral nature becomes too active for the impure vibrations of city life, he feels a desire for country life, thus returning to first principles or Earth's Edens. Strange, but true.

Arthur Milton.

Awful Disease, Cancer of the Lip.

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

The Relation of Soul to Body.

Arthur F. Milton.

"Psycho-Physics endeavors to show the relationship between the mind and the body—the moral effect of one on the other. If the mind is right the body is, and it is thus not without issue to believe that the physical functions are effects of an anterior life-principle or perhaps consciousness. That the senses are closely connected with the vital organs and probably expressions of the same, may yet be determined. Without a stomach there would be no hunger, and consequently no sense of taste, and without consciousness no manifestation of the first named. But how the other senses are to be correlated, must be sought through self-study—the basic principle of understanding causes and their relation to effects. Man being an epitome of nature, furnishes all the requisites for such an undertaking."—Psycho-Physics.

"The relation of body to mind or mind to body, is when lifted to the bottom, the cause of all religion so-called. But religion does not always represent spirituality. It is simply the medium towards it; yet orthodox religion is not necessarily misplaced, if it but tries to find its way to heaven by what it teaches and permits others to do likewise. True religion is spirituality exemplified.

Ignorance of self is the cause of all uncharity or self-love, the very opposite of that which is termed love, whatever it may imply causatively. But we take it as implying life or first cause—God, as defined by religion itself. If that be true, it must be the essence of the human soul or soul per se. If soul, then it is that which all are trying to save.

And if soul is life, it must be the cause of the body—at least, its principle.

Of course, we do not expect the oak to resemble the acorn; but it represents the same in principle. So the human body must represent the soul, and its relationship must be the same as between the acorn and the oak.

We see how the sense of taste is correlated to the sense of hunger (if that can be termed a sense), and this to the stomach, one of the vital organs of the physical body. In fact, we may almost say that the stomach represents the sense of taste. Then, may not each one of the organs represent one or the other, of the senses?

The Ipsi dixit philosophy that these are confined to five (5) is not agreeable to him who knows himself. The clairvoyant and clairaudient, for example, know that there are others. The sensitive knows of a variety of feelings not known to the uncultured or non-gifted in this direction. Then, who can assert that the sense of taste or smell has not its accomplishments?

Prof Jager (of wool fame) philosophizes quite extensively on the former, while the author of this can speak for the latter, as well as for the sense of feeling, which, by the way, seems to be the most active or general sense of the human frame, and perhaps the parent of all consciousness, if not of intelligence itself.

Feeling is consciousness, by itself considered—being the first indication of life, as exemplified by the worm and by the babe at its mother's breast. Yes, it is more. It is love, for it is not always hunger that the infant cry portends. It is the craving for sympathy—the sweet, soothing influence of the mother's love injected into her nourishment, coming direct from the soul. And God help the plaintive little wail that is deprived of this natural blessing!

If feeling is love, it is also intelligence; for does not every sensation experienced terminate in thought? And if thought is an effect, its origin must be intelligent to produce its synonym. If thought may be both cause and effect, what prevents the body from being a synonym of its cause, the soul? Thus no impulse, emotion or feeling should escape us as not being a part of the soul—or mind, if we prefer that term.

It is said that "As a man thinketh, so he is." Now, whether feeling generates thought, or thought feeling, is perhaps of no consequence. It is certain that too much thought for any sensual desire, finally engenders feeling for it, and thus the mind or soul becomes responsible for results. In like manner the harboring of unspiritual emotions, as jealousy, hate or a feeling of resentment leads to evil consequences. Mind or soul, therefore, represses, directs, directs effects being compatible with the causes.

If the mind (cause) is right the body (effect) will be the same; and he who rights his thoughts, when not in harmony with purity or justice, cannot go astray. It thus becomes man's duty to study his thoughts rather than his sensations, even if an unspiritual sensation or emotion, does generate an unspiritual thought. Thought (intelligence) rules—not only the individual, but nations and peoples. And if the thought or intelligence of a small body (often of one man) can govern thousands, why should not we (as individualized soul) govern one poor little physical body?

But perhaps self-government precedes the ruling of others—self-control being the law (cause) needed to produce compatible results (effects). Mind rules matter, but it is as likely to rule for ill effects as for good; for something unworthy as worthy; impure as pure; and as we are our own controls we are what we think—i. e., consistently or what rules our actions, even though they be of strange or mixed quality.

Man is not always or altogether what he seems to be. We can see but little of anyone compared to what he may see or know of himself—if he chooses to acknowledge it or desires to be otherwise than what he is. But if he prefers those thoughts that afford him certain pleasurable effects, such thoughts constitute a part of the man—each ruling thought being a principle, law or force of the individual that manifests comparative to its influence, and which influence is consistent with its size, potency or volume (percentage) among others of its kind. A "ruling passion, strong even in death" may be a good one as well as a bad one; but if the latter it will simply hold the spirit earth-bound until neutralized or spiritualized by that which is in opposition to it. And the same holds good with mortals. Those who know themselves to be under the dominion of an unspiritual mental force, would better checkmate it by devoting themselves to something worthy or useful as a counteracting influence.

Time and consistency accomplish it, and the operator will think that with every such victory he has gained an additional sense—if that means an avenue through which to feel something, know something or be made more conscious. And consciousness is life—to be, to exist, to live. That, too, is infinite—rising higher in the scale of existence being synonymous with penetrating deeper into causation or love, light and happiness the effects—and all gained by a knowledge of self or an understanding of the relationship between body and soul—religion in its true meaning.

For Over Sixty Years

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

Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Important to Lyceum Workers.

To the Editor of the Banner of Light:

At the late National Convention I promised Mr. Ring to speak in relation to his line of work, from a special view point of my own. Because of the limited time and the many questions to be considered, I did not take my five minutes, but told Mr. Ring I would later ask to speak through the "Banner" and other Spiritualist papers.

I now wish to ask, through the "Banner of Light," for the co-operation of mediums and others, as far as possible, to lead in doing what I term a missionary work among the mothers. Form clubs or hold meetings to study or talk over higher conditions of life to be attained in home life. We cannot hope to see our Lyceums filled till we have brought our light into the lives of the women who are leaders in the domestic conditions of life.

I am holding a Mother's Meeting once each month at my home. I invite all who are willing to come to a Spiritualist meeting. We study different lines of expression from the word of truth, the book of revelation, Nature. We talk of God's laws so as to learn how best to explain them to the enquiring mind of the child. We seek to draw a spiritual light around all phenomena of nature, and give a sacredness to all life and its productive laws, beginning with the flower and ending with man. At the close of each meeting or during the discussions I give spirit messages, or tests, proving that the instruction comes from their own dear ones, as well as from my own guides.

We mediums need to reach out beyond the ordinary conditions of our work, and with our sacred gift teach the higher life as we are able to understand it, to let our light illuminate the path for others to see more clearly that which is truth. We can afford to give a little time for the sake of the result, and endeavor to build up a broader field of work for ourselves and others that will save the coming men and women from groping blindly as those in the past did, after truth, seeking light where there was only darkness. In order to do this work we must be able to study God's work in the sunshine, in the flower, in the divinity of manhood and womanhood, in the all that makes us what we are.

We desire to see the societies built up, to see classes of all ages in our Lyceums, to make Spiritualism something that the world will respect and reverence. I know there are those all over the land just as devoted as I to the work of spiritualizing Spiritualism. Those who are just as willing to do what they can to advance the work.

I have been working along the lines of mother's and children's work with the Woman's Christian Temperance Union for many years, have been studying with my guides to bring purity into the young lives, and such conditions as will build up God's kingdom on earth. Sisters let us take hold of this work and each do our little. The little will count in the aggregate and make a total of influence that will be felt in the homes and expressed in the full classes of our Lyceum.

I will gladly correspond with any who will write me, enclosing a stamp, and will give helpful suggestions for the work. Let us go forward, for the good of the children, in the name of truth, and gain wisdom of God—Nature.—Mrs. M. A. Price, 61 D St., N. E., Washington, D. C.

Attention, Mediums!

To the Editor of the Banner of Light:

The time seems ripe for a better classification of facts respecting mediums and mediumship—with special reference to the effects of mediumship on the subject. As no one within my knowledge has compiled any statistics or collected any comprehensive data relative to the matter, the writer has decided to undertake the task, for his own information, and for the benefit of all others interested.

The value of the results will depend almost entirely on the extent and reliability of the data secured, therefore I ask your aid. If you can give any information, please send it to the address given below, and do it now—for what is put off until tomorrow is often left undone. All letters will be considered confidential. I wish the following:

1. Name and address of every medium for spirit manifestations, with statement of phase of mediumship—whether trance, clairvoyance, clairaudience, raps, materialization, automatic or independent writing, drawing, painting, inspirational speaking, etc., etc.

2. Length of time the manifestations continued, and whether they are still experienced. Where not definitely known, give approximate time.

3. Effect on medium:—

(a) Physically, as to health, strength, nervousness, etc., etc.

(b) Mentally, whether followed by mental derangement, periods of depression, impairment of memory, or lack of self-control, etc.

(c) Morally.

Where physical, mental or moral weakness is noted, state if there is any other known cause.

4. The names and addresses of two reliable persons who either know the facts stated and can verify them, or can vouch for the person making the statement.

5. The above information is desired concerning all mediums and sensitives, whether professional, public, private, and all persons who have had such experiences though unknown to the public and not distinctively classed as mediums.

It is desired that this information be reliable, impartial, definite, concise, verifiable—except experiences of a private nature which may be disclosed by and known only to the subject. To this end your personal co-operation is earnestly invited.

It is intended that the results of the information obtained and the conclusions arrived at, will be given to the public at an early date as may be consistent with careful work and the time possible to devote to it.

This undertaking is at my own initiative, without suggestion from any one, but with a sincere desire to get at the facts, if possible. Write me a letter today.—Walter P. Williams, 334 Eleventh St., N. E., Washington, D. C.

Canada Calls for Workers.

To the Editor of the Banner of Light:

Honest, capable, cultured men and women are wanted, who know the truth, and are in touch with the divine forces. Spiritualism, humanity needs many such.

The other kind, who are after the almighty dollar, keep them near the sea until they wash and become clean.

We want a Spiritualism that is such in reality, not in name.

We want men and women who feel the same old pressure, "Woe is me if I preach not the gospel." No other age had such a gospel to preach. No other age needed the light of truth more than the present.

There is a marvelous materialism, a polished oppression, a density of darkness, a desperate grip of priestly power, that nothing but the light of truth can relieve.

May the messengers of the new era be multiplied everywhere until the kingdoms of the world become a brotherhood.

May the Banner of Light be unfurled o'er land and sea.

Yours in the march of progress

Wm. Strong.

Sec. The First Spiritual Society of Hamilton, Can.

A Fine Kidney Remedy.

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

Work makes the hours fly, and the heart light and hopeful.

There are plenty of acquaintances in the world, but very few real friends.—J. P. Davis.

As a straw on the water to show how the current is flowing, let me refer to the census of church attendance in London, which the Daily News made on Sunday, December 14, 1902, in the borough of St. Pancras. The population of the borough is 235,417, of which the males number 114,305 and the females 121,012. With the exception of a small part, St. Pancras is a region inhabited by the poor. The church attendance in the morning was only one in twelve of the population and one in eleven in the evening. Of the total attendance counted in the borough, or 39,850, the men at both services aggregated 10,597, the women and children, 29,253. The attendance at the Anglican churches was 17,375; at the other churches, 22,475.—Saladin, in the Agnostic Journal.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

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

ON SUICIDE.

M. C. Colson.

What thinkest thou, O soul of mine, Should we make void these shreds of clay, That shroud us close, and bar our way, To every fond desire?

What sayest thou, should we combine, To burst, by one vast wrench, the chain That binds us down to earth, and gain The joys of freedom?

What thinkest thou, O soul of mine, Should we thus lay a burden down, Or lift an added one, to crown Afore time woes?

Speak plainly, soul of mine, should we Still dwell in flesh, that yearns, yet fears, And weights our hours, with sighs and tears, Or yield revolt?

Nay, comrade, not for us to force Our way to freedom's dear delights, Nor by such rash can heavenly heights Be made assured.

To hold our temple of the flesh, Secure against each vile assault, Nor dream through such a breach to vault To fairer climes.

A soldier's duty ours to guard Each portal of the House of Life, And quell at outset, every strife, That might imperil.

The trust, to which we have been called, Till service in a fairer clime, Shall lend us quittance, for all time, Of sordid toil.

Then will our sowing on earth's plane, Make bloom with joys, the heights of Heaven, And measure full will we be given, Of harvest gains.

Calle de Juarez, No. 8, Estado de Mexico, Mexico.

So Easy to Forget.

In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietary medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmettes (formerly known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettes is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., 423, 303 Seneca Building, Buffalo, N. Y. Sold at all druggists.

WHAT IS LOVE?

For others' sake to longer wear The garments old, that they more bare May feel the warmth of robe you give, And have a braver heart to live; Nor show that you yourself deny By any half regretful sigh— Herein, I think, is love.

For others' sake to seek to bear The heaviest part of all life's care; For others' sake to dry your tears, And keep unspoken all your fears; For others' sake to be heart strong When sore beset by foe and wrong— Herein, I think, is love.

For others' sake to make life sweet, Though thorns may pierce your weary feet; For others' sake to walk each day As if joy helped you all the way— While in the heart may be a grave That makes it hard to be so brave— Herein, I think, is love.

"For others' sake"—this brought to earth The benediction of Christ's birth For others' sake, to suffer all That into human life can fall, For others' sake the crimson tide, For others' sake He crucified— Herein, I think, is love.

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ADVERTISING RATES.
Full particulars furnished upon application.

Advertisements to be renewed at continued
rates must be left at our Office before 5 A. M.
on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to reach
the majority of its readers. Advertisements which ap-
pear fair and honorable upon their face are accepted, and
wherever it is made known that dishonest or improper persons
are using our advertising columns, they are at once interdicted.
We request patrons to notify us promptly in case they discover
in our columns advertisements of parties whom they have proved
to be dishonest or unworthy of confidence.

Our columns are open for the expression of impor-
tant free thought, but we do not necessarily endorse all
the varied views of opinion to which correspondents may
give expression.

No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
canceled articles.

Who ever you desire the address of your paper
changed, always give the address of the place to which it
is then sent or the change cannot be made.

Banner of Light.

BOSTON, SATURDAY, JANUARY 30, 1904.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class
Matter.

The N. S. A. Declaration of Principles.

The following represents the principles
adopted by the 1899 national convention of
the Spiritualists of America, and reaffirmed
at the national convention held at Washing-
ton, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of na-
ture, physical and spiritual, are the expres-
sion of Infinite Intelligence.
3. We affirm that a correct understanding
of such expressions, and living in accordance
therewith, constitutes the true religion.
4. We affirm that the existence and per-
sonal identity of the individual continues
after the change called death.
5. We affirm that communication with the
so-called dead is a fact, scientifically proven
by the phenomena of Spiritualism.
6. We believe that the highest morality is
contained in the Golden Rule, "Whatsoever
ye would that others should do unto you, do
ye even so unto them."

Brevities.

Thomas Lees.

One less in the ranks of the Old Guard.

A consistent Spiritualist, a devoted Lyceum
worker

His was a useful life and his labors for the
Cause were thorough and unstinted. We shall
meet in the Summerland in due season.

The genial "Gentleman from Everywhere,"
James H. Foss, dropped in upon the editor
on Monday, looking in splendid form. If you
desire to forget the rigors of the winter just
dip into the pages of Mr. Foss' Capital
book and you will cease to realize you are
surrounded by snow.

Says the Boston Herald's Chatterer: "That
is a sensible, as well as a bright Portland wo-
man who says ancient the recent 'Star Spang-
led Banner' incident, that she will never
accept as the national anthem anything that
begins, 'O, say!' Now is the opportunity
for the poetry smith to try his hand.

Attention is called to the announcement of
a Mass Meeting of Spiritualists to be held
in this city on Wednesday next, February 3.
The item appears on another page. Invita-
tions, we understand, have been sent to the
various societies and public workers in the
city and throughout the state, and large gath-
erings are expected.

From far-away New Zealand there reaches
us a monthly journal called "The Message of
Life," which is "Devoted to the Teachings,
Philosophy and Phenomena of Spiritualism."
It is edited by W. C. Nation, and is pub-
lished by him at Levin, Manawatu, N. Z. It
consists of eight pages and the contents are
varied, interesting and informing. We wish
our new and distant contemporary every suc-
cess.

The cheery presence of Andrew Jackson
Davis diffused rays of spiritual sunshine in
the "Banner" building this week. His radia-
tions, vibrations or realizations are, by what-
ever name describable, just the sweetening
influence a weary world needs so much. One
who is so near the Summerland must needs
develop a Summery character. Do you read
his books? If not, why not? Each work re-
turns 150 cents of usefulness upon the dollar.

In the issue of the "Banner" dated Janu-
ary 9, there appeared an interesting review of
the poem of Mrs. Eliza Pittsinger, entitled the
"Song of the Soul Victorious." The review
was contributed by Miss Susie C. Clark, and
in response to the interest it awakened, this
opportunity is taken to say the poem is pub-

lished in book form in two styles, one at sev-
enty-five cents per copy, the other at one dol-
lar per copy, with, in either case, an extra
charge of ten cents for postage. The work is
on sale by the Banner of Light Publishing Com-
pany.

Mingular as it may sound, war is always
provocative of peace! Just as soon as war
seems possible between any two nations then
the advocates of peace raise their voices. It
is good that this is the case, for of all things
which spiritually-minded people abhor, war is
the worst. If the threatened hostilities
between Japan and Russia call forth a wider
spread protest against war than has yet been
heard, then we may come a step nearer the
day when arbitration will be utilized in the
settlement of national disputes by all civilized
peoples.

Spiritualism is the gospel of the eternal
Now! It teaches we live in our daily thought,
act and consciousness. Yesterday is past, to-
morrow has not come, today alone is. What
is to be done let us do it now. We may pre-
pare for tomorrow, but when it comes it will
be the Now. Even in the other life the
everlasting Now will be ours, for that future
will then be our Now. We are spirits now
and here, our perpetual expansion is but the
continually enlarging Now. This has been
the teachings of the spirits since the memor-
able day of Hydesville in 1848. But, in liv-
ing the Now let it ever be remembered that
the Now is but the prelude to the Then. Thus
shall we avoid a perverted egoism which is
selfishness, and assure a true altruism, which
is brotherhood. Idealism must not blind us to
facts nor should the weight of fact hold us
from ideals.

Pertinent.

In this city—as in other cities all over the
land—there are numerous organized efforts
devoted to the work of furthering the interests
of our Cause. The fact that this work neces-
sarily is two-sided in character must not be
lost sight of. First the dissemination of our
facts and teachings to the non-Spiritualists
who attend; and secondly the dispensing of
the ethics, philosophy and religion, deducible
from our established facts, to the Spiritualists
who attend the meetings for guidance and
light regarding life's perplexing problems.

A nice judgment would, no doubt, draw
lines of fine distinction between various meet-
ing places and the methods pursued therein.
The emotional warmth of the Salvation
Army would be distasteful to the esthetic
Ritualist, yet the former may be as honest,
and probably more truly zealous than the
latter. But a representative journal, such as
is the "Banner of Light" cannot, apart from
proof of flagrant violations of ordinary good
taste, or actual infringements of the moral or
civil law, undertake to decide upon the merits
of any form of propaganda in our ranks.
Nevertheless, on properly supplied testimony
—not the mere ipsi dixit of any disgruntled or
ultra-sensitive person who may have an
object in view—the "Banner" is prepared to
consider any representation made to it, con-
cerning a public meeting, and to act thereon
as may seem to be in the highest interest of
the Cause as a whole, with due regard to the
rights of all local parties, and it can now be
justly said that the news columns of this
paper are the evidence of the honesty of the
foregoing statements.

It must also be understood that the present
management and editorial department, have
had numerous entanglements to straighten
out, and that they have discovered that
arrangements had been entered into of which
they had no knowledge from the business
materials they inherited. But in every case
where such have been brought to notice a
prompt assurance has been given that the
treaties made by their predecessors will each
and all be honorably fulfilled so far as ability
permits.

A concrete illustration of the position will
serve better than a merely general presenta-
tion. In making certain rearrangements
as to printing society news it was decided to
place all ordinary reports upon the same foot-
ing, and the editor himself set an example of
his policy in his own case. The result of
this policy of fairness to all concerned brought
to light, through a protest from the well
known speaker, the Rev. F. A. Wiggin,
"Pastor of the Boston Spiritual Temple
Society," an arrangement between himself
and the former management of this paper by
which his society was to have the special
privileges it was enjoying in space and loca-
tion for the season of 1903-4.

While this was the first intimation we had
received of any such contract we accepted the
situation on Mr. Wiggin's representation and
those interested may expect a continuance of
these privileges for the balance of the season.
We feel that this evidence of the determina-
tion of the "Banner" to act honestly to all,
without fear or favor, is due our appreciative
public.

Thomas Lees.

In another column will be noted an account
of the passing away of a notable personality
in connection with the earlier Spiritualist
work of this country, particularly in associa-
tion with the inception and development of
the Children's Progressive Lyceum, in the
passing away of our old comrade and co-
worker, Thomas Lees, of Cleveland, Ohio.
Another of the "old guard" goes to join those
who have preceded him. How much labor
our ascended brother bestowed upon the
work which was so dear to him, only his in-
timate friends can estimate. That he was an
ardent and incessant worker until recent
years, is well known to everybody who has
perused the pages of the "Banner of Light"
any time these 35 years past. He was ever
proud of the fact that he was associated with
the Lyceum instituted in Cleveland by An-
drew Jackson Davis, the ever-to-be-honored
founder of that phase of spiritual education
for our young.

To be the conductor, over such a term of
years, of what was probably as large and
flourishing a Lyceum, at one time, as ever

existed, was something of which our brother
was justly proud, as also was he of the ad-
ditional fact that he enjoyed the confidence
and esteem, not to say affection, of his asso-
ciates during his long term of office. The
present editor of the "Banner of Light" has
very pleasant recollections of a season of
labor in the city of Cleveland under the aus-
pices of the Lyceum Brother Lees was asso-
ciated with, combined with a never fading re-
membrance of the kindness then received
from our arisen co-worker. The Cleveland
Lyceum presented to the visitor a magnificent
silk American flag attached to a staff bear-
ing a finely gilded specimen of the National
emblem at its apex. This flag is often ex-
hibited to the friends of the editor in his
native land, and Lyceumists there are pleased
to see that symbol of amity and friendship
between themselves and their far distant co-
workers.

After a long and well spent life, with all
its vicissitudes, Brother Lees has passed into
the Summerland with the consciousness that
he served the Cause to his best ability, en-
deared himself to hundreds committed to his
care in the Lyceum, who have since reached
manhood and womanhood, and whose loving
thoughts when they learn of his departure,
will certainly be wafted to him across the
borderland which lies between the seen and
the unseen. Personally, and editorially, we
greet our Brother in his new life, and now
place his name upon the roll whereon is in-
scribed the records of those who have faith-
fully followed our Cause.

The Other Coast.

There is a rhyme preserved in the British
Museum which reads as follows:

"If Christmas Day on Friday be
The first of winter hard shall be,
With ice and snow and with great flood,
But the end thereof, it shall be good."

In the unusual precipitation which New
England has known during the present win-
ter, it is interesting to learn that not a drop
of rain has yet fallen in the so-called "rainy
season" of the Pacific coast, which is usually
expected and anticipated as early as October.
The seasons in California have been wittily
divided into two, the wet season, when it is
supposed to rain all the time, but usually
does not, and the dry season when it "never
rains," but sometimes does. Winters have
been known in the Golden State which were
characterized by an unbroken succession of
cloudless days. Of this nature is the present
season, and flowers, in irrigated localities,
run riot.

Proof of this is furnished in the glowing
accounts of the annual Tournament of Roses
held on New Year's Day, when Pasadena,
"the Crown of the Valley," is "at home" to all
the world, in her most festive array, the
mayor even requesting that every individual
who walks abroad on that day to view the
procession shall be decorated with flowers.
And who can describe for the ready credence
of snow-filled eyes, the wondrous array of
floats and tally-hos, dos-a-dos and automo-
biles, their frame work completely obliterated
by thousands of roses, geranium blossoms,
brilliant poinsettias, bougainvillias, begonias,
smilax, ferns and palms; their occupants in
summer attire, of a design fitted to carry out
the color scheme chosen for the equipages,
while even the horses were well-nigh eclipsed
by their deep collars, saddles, bridles and
bracelets of brilliant flowers.

The old Bay State, the home-land of many
Pasadena residents, was not forgotten, and
the float prepared by these loyal Yankees,
represented "The Landing of the Pilgrims."
Upon a simulated sea of green foliage with
"white caps" of flowers, rode a boat made of
red blossoms, from which the pilgrims in the
costumes of the period, including Priscilla,
John Alden and Elder Brewster, were just
landing. In the background were pine trees,
snow covered and glistening with icicles.
Blest land, that in January has to manufac-
ture its icicles and its snow! Vast country
that can enjoy under one flag, such widely
contrasting climatic conditions.—S. C. C.

Popular—and Profitable.

When an old established newspaper will-
ingly presents to its readers a subject it has
for several decades ridiculed or reviled one
may be pardoned for rubbing one's eyes.
When, in addition, the newspaper apparently
goes to the extent of spending money for
such material, and considers it of such impor-
tance that it is secured by copyrighting it,
still further astonishment may be pardoned,
and after the not unnatural astonishment has
subsided the inevitable question of Why is
this? will obtrude.

Secular journals are run on business lines,
the unpopular is usually deemed unprofitable,
though there are certain honorable exceptions.
Spiritualism has been long classed as unpopu-
lar, therefore, to abuse it was profitable. To-
day, on this point, we record a curious change
of heart in our esteemed local contemporary,
the Boston Herald, for in its Sunday edition
for the 24th inst. we find an article with the
heading, "Belgian Boy Healer at Spirit's Dic-
tation Cures by Medicine He Knows Nothing
Of." It is contributed from Brussels, by
"Curtis Brown," who wrote under date of
"Jan. 10, 1904." Apparently the correspondent
tells a straight story. By printing it the
Herald pledges its own credit for the narra-
tive. We see no reason to challenge the bona
fides of the Herald, so assume the story will
stand criticism and can be substantiated.
Which is merely saying what our good neigh-
bor would say concerning us under similar
circumstances.

Now what has induced the editor to publish
an article that could not be more thoroughly
spiritualistic if contributed to the "Banner of
Light" by the most ardent Spiritualist? Are
we so close to popularity that it is now un-
profitable to treat us discourteously? We
should not like to think that the cash drawer
is the conscience of newspaperdom, but, and
it is a large but, too, it would almost seem to
be the case. Yet the suspicion is too strong

to permit us to feel the gratitude for the so
tardy recognition of our facts, that we wel-
come this evidence of a change of heart in a
great daily with a chastened joy, and await
still further proofs of its sincerity before in-
cluding in any extensive jubulations.

But there is one point we must refer to,
which is this: For the last fifty odd years a
wide variety of mediumistic facts in every
way as remarkable as those referred to in the
Herald article have been occurring all over
the United States; while here, in Massachu-
setts, and immediately in this city of Boston,
innumerable cases of like nature have not
only occurred in the past, but are actually
to be found today! Why, then, draw upon
Brussels for information and illustrations re-
garding the reality of mediumship when right
at hand even more remarkable evidences
could be obtained? The files of this journal,
and interviews with reliable citizens and es-
tablished mediums, would afford the Herald
far more information than it even now pre-
sents as to the truth of spirit communion
through mediumship. But no, the home ar-
ticle would not "fetch" the public so well as
the imported goods, hence it is obtained from
abroad, and the prestige of the Herald sus-
tains a narrative that not so long since the
Herald would have treated with contempt if
printed in the columns of a spiritualistic peri-
odical.

Having "pointed the moral," let us close
the topic by adding that, of course, thousands
will read the account and be impressed
thereby. For that we are not unthankful.
But the facts discovered by Varley and
Crookes, by Davis and Tuttle, Denton and
Buchanan, the work of Sidgwick, Myers,
Hodson and James, and scores of other in-
vestigators, are no more true because more
popular now than when first made known.
Some day our esteemed contemporary will
recognize the work of the men referred to,
and in so doing undo in part the harm done
us in former days. It will pay, too, for thou-
sands of Spiritualists read the secular papers
and those journals which treat them best will
secure the most patronage. The "Banner"
congratulates the Herald upon its courage.

Spiritualism Discontinues War.

The daily press all over the world has, dur-
ing the past few weeks, provided many ru-
mors and surmises, accompanied by more or
less reliable prognostications, regarding the
question of a probable war between Russia
and Japan.

The Czar of Russia professes his anxiety
to preserve the peace, but nevertheless,
the military authorities press their prepara-
tions for hostilities with undiminished
vigor. The emperor of Japan, making
no professions of a desire for peace, but only
asserting a firm determination to maintain
his rights, is equally zealously preparing for
the possible conflict.

The intelligent diplomatists throughout
the civilized world, view with considerable ap-
prehension the possible outbreak of hostilities
in the far East; for there is no certainty as
to where the conflagration once started
would end, or what nations other than the
two before mentioned, might be drawn into
its area. Even the United States might find
itself with a serious embarrassment upon
its hands. It is not the mission of the "Ban-
ner of Light" to discuss politics, high or
low, nor to hold the scales of justice be-
tween angry peoples, but whenever such
clouds arise on the horizon as those which
are at present in the far eastern skies, it is
well that this journal as the representative
of sundry millions of people throughout the
world, called Spiritualists, should voice the
convictions entertained by the majority of
those whom it represents.

There is always an element of more or less
injustice in any war, human motives at their
best are so mixed, but "Monarchs and states-
men," as the Herald of this city truly ob-
serves, "can no longer court universal popu-
lar approbation for an unjust war, even if it
does appear to promise the sordid glory of
conquest and aggrandizement."

Every intelligent Spiritualist will admit that
an unjust war is a scandal and a reproach
to all who are responsible for it. Spiritu-
alists as a body have not been slow to ex-
press themselves on the great reformatory
questions of the age, and have frequently re-
corded their disapprobation of war as a
means of settling disputes. Truly,

"Peace hath her conquests not less renowned
than war."

And apart from the sentimental aspect as
affecting the homes of the bereaved, and the
agony and the horror of the battle-field, there
remains the great question of moral responsi-
bility for the slaughter of our fellow crea-
tures, the destruction of homes, and laying
waste of fertile places, and the embitterment
which is the hateful legacy war always be-
queaths to generations who succeed the van-
quished, while a nation is honored or cen-
sured by the future as its history records
either its moral worth, or national turpitude.

Recently in Washington, a peace meeting
was held over which that distinguished and
conservative diplomat, John W. Foster, pre-
sided, and many leading citizens of the land
including presidents of colleges, and persons
widely known for their eminent public ser-
vices were present. Two other meetings are
also to be held for the furtherance of the
cause of peace, both international in scope.
At St. Louis, during the Exposition period,
there will be a meeting of the Inter-parlia-
mentary Union, which, as an organization,
began in a modest way in Paris in 1888 and
has held sessions in that city, London, Rome,
Prague, Buda Pest, Christiansa, and Vienna.
The other meeting will be that of the Inter-
national Peace Conference, and the foremost
advocates of peace in all countries are ex-
pected to cross the Atlantic and be present.

It is hoped that these international organ-
izations, when meeting in America, will exert
an appreciable influence upon the public
opinion of this country in favor of the cause
they represent. It is high time that our Con-
gressmen should not only come into touch
with these organizations and the work they

represent, but they should also let their voices
be heard in favor of peace methods through-
out the world. What would lead to that re-
sult perhaps as effectually, if not more effect-
ually than any other methods, would be the
impact of public opinion upon the congress-
ional conscience. The average politician is
too much interested in retaining his seat to
ignore the unmistakable trend of thought of
his constituents. Herein, then, lies our op-
portunity as a body. Let us not only go upon
the record on our platforms and in our
journals, as advocates of peace methods as
being the only enlightened manner in which
disputes between contending nations can be
settled, but let us put our convictions into
practical form wherever we are called upon
to exercise the voter's sacred right, casting
our ballot for those who shall stand prepared
at all times to discontinue war; who shall
look upon the recourse to arms as the last
resort, and even then, not to be utilized un-
til there is no possibility of any other ter-
mination to the dispute.

Spiritualism stands for the brotherhood of
man: Spiritualism stands for the goodness of
God.

Spiritualism stands for the progress of
humanity along the lines of right and justice,
and social service, international comity, the
spirit of liberty, and the diffusion of knowl-
edge.

Therefore, Spiritualists cannot fail to real-
ize that war represents the antithesis of
everything for which Spiritualism stands.
They must, if loyal to their faith and true to
their philosophy, set their faces against that
which the deeper thought and nobler in-
stincts of humanity today recognize as in
every way detrimental to the individual, as
destructive of the social, and national welfare
of all members of the human race.

Modern Delusions.

The mid-winter Adventist convention, held
in the Advent Christian Church, Roxbury,
Mass., has been in session during the past
week, observing the fiftieth anniversary of that
body. The particular beliefs of the Advent-
ists have no practical interest for the gener-
ality of our readers, therefore, they do not
call for any extended remarks, though it
sounds a little curious to read that the Rev.
George H. Wallace of Bridgeport, Conn.,
who spoke on "The Fiftieth Anniversary,"
said, "The Lord committed to us the publica-
tion of the word we call the Gospel"; presum-
ably the assumption being that the Lord
called no other people to that task. He also
added, "We are no new people. Enoch, the
seventh from Adam, preached this doctrine
—the world was made for the second coming
of Christ,—and we are waiting for that com-
ing." Of course, such a statement may be
susceptible of two explanations,—literal or
emblematic. The present day inclination of
cultured religious opinion is toward the em-
blematic aspect of the second coming of
Christ, which is to say that when the prin-
ciples of the Sermon on the Mount become
the practice of mankind, the second coming of
Christ, will be accomplished for his teachings
will be in the lives of men.

Another speaker, the Rev. Warren J.
Hobbs, pastor of the Roxbury church, took
for his subject, "Modern Delusions a Sign of
the Times: Their Sources and Results." He
also declared that "The Adventists as a peo-
ple believed in the actual second coming of
Christ." Apparently he considered the two
greatest present delusions to be "Christian
Science" and what for the want of a better
term, may be described as Dowiesm, and he
considered it "almost a crime that people
should be so deluded," for he said, "both
Dowie and Mrs. Eddy claim to be Divinely
inspired." At first sight it would seem there
is no particular reason why Dowie or Eddy
should not be inspired any more than there
is for supposing that the Rev. Hobbs is in-
spired. The "Key to the Scriptures" is no
worse a work in all probability than the
Millerite publications of half a century
ago, at least Miller's prophecies were sup-
posed to be based upon Scripture, and
they have not been fulfilled for the world
has not yet come to an end, while Mrs. Eddy's
system of Therapeutics and Interpretation
also based on the Scriptures have, so far as
the healing of people is concerned, produced
many curious and interesting results, in spite
of all the fanatical "blether," to use a Scotch
phrase, associated with her writings. The
Dowie Zion City, and its industries, stand as
a concrete fact apart from all questions as to
commercial or other practical conditions.
Dowie has taken his means to help the com-
ing of Christ to the world, and has set an ex-
ample of practical strenuousness which is not
discoverable in connection with the results of
Adventists' theology.

Evidently our Adventist friends do not wish
to touch the subject of Spiritualism, for it
was discreetly ignored, but an intelligent
Spiritualism provides a far more rational ex-
planation of the work done by a Dowie, and an
Eddy, than the mere denunciation of them as
the work of evil affords. The calling of
names is mere childishness, and to denounce
as unchristian, and thereby set the seal of
utter condemnation on a body of people with
whom one differs is not itself just the best
method of disclosing the Christianity of the
critic. It is by departing from the hide-bind-
ing doctrines of sectarianism, by investigat-
ing the psychology pertaining to all religious
movements, by searching for the spiritual
facts pertaining to life and death, and con-
sciousness, by intelligent investigation into
the relationships existing between and uniting
the worlds of matter and spirit that we reach
truth in regard to all these matters. The
denunciation of Dowie or Eddy by any Chris-
tians as being unchristian is so suspiciously
like the "pot calling the kettle black" that
one is apt to smile broadly at such an expo-
sition of narrowness. Let us have the truth,
the whole truth, and then perhaps we shall
find that we have no more right to praise one
man or condemn another because of his be-
lief, than we have to say that God has only
given one revelation to the world, and select-
ed one sect as its custodian and expositor.

Our Home Circle.

EDITED BY MINNIE MESERVE SOULE.

Our Dead.

As, after death, our Lost Ones grow our dearest,
So, after death, our Lost Ones come the nearest:
They are not lost in distant worlds above;
They are our nearest link in God's own love—
The human hand-clasps of the Infinite,
That life to life, spirit to spirit knit!
They fill the rift they made, like veins of gold
In fire rent fissures torture-torn of old;
With sweetness store the empty place they left.
As of wild honey in the rock's bare cleft.
In hidden ways they aid this life of ours,
As Sunshine lends a finger to the flowers,
Shadowed and shrouded in the Wood's dim heart,
To climb by while they push their grave apart.

—Gerald Massey.

A Magic Mirror.

"I wish for a magic mirror. I should call it my Why Mirror, for it would show us why we live as we do. And I am sure it would tell me that God is ordering this for some great end. But I am weak and impatient, and if I knew, I could be so much braver!"

A. T. Quiller-Couch, in Hetty Wesley.
Once there was a wise king who desired his son to travel and see the world, and learn what he could about it by varied experiences. He wanted him to be worthy of everything, and this was the way he would prepare him for the highest honors. And so he sent him forth that he might grow into the strength and courage of a man. That was the great desideratum, for you know if he had kept him snug at home doing nothing, he would not have amounted to a row of pins, and surely not have been fit to rule his kingdom.

The king told him plainly he would have a hard time of it until he learned the great lesson, but every seeming hardship and trial would have great good behind it, and he would give him to carry with him a magic mirror of interpretation, and this would reveal to him the why of this and that and give him a true understanding of life—wherein is peace and courage. He was to remember in dire emergencies this mirror, and use it, and by it he would learn many things and be wise.

So he went on his way. At first he enjoyed himself very much. He had several years of innocent idleness we might call them. It seemed all like the pictures in a beautiful book. His companions were pleasant and they journeyed in a summer land and had flowers and birds and all fair things. That was a good start, and one day he took out his mirror and saw in it the story of how sweet life is as a reality. It told him this truth in a way he could never forget as long as he should live. That was a blessed thing and good to know.

Then things seemed to change, he was in another country where things were older and not so bright, and here he had to take to toil for his means were spent, and work was much needed. He was but a servant with many, and the labor was hard and tiresome, and he grew very weary and dispirited. He thought it pretty mean of so rich a father to put him to such menial tasks, and he was rebellious of soul. When he was in this mood he brought out his mirror and looking curiously in it, he forgot all about being tired, for it showed him how plucky and brave he had been. It showed him that all princes of merit had done this very thing of being steadfast and true in the hardest place, and had shown no bitterness of spirit about it. He felt wonderfully blest after that and took hold of his task with good courage.

Again he had traveled and come to a new land, and the king of that country had seen him and put him in office, and he was glad of the high place and trust. But he soon found it was no bed of roses, or if so, the sharp thorns were there to pierce him, for several of his fellow servants showed an envious and hostile spirit, and were not slow to injure him in the king, and this was done so plausibly, that the king, though pretty clear-sighted, was sadly taken in by it. Of course this was a stranger, and while he looked all right, yet there might be self-seeking at the back of his seeming devotion; and he began to frown on him, and perked slight from those near the throne, and then there was sorrow. You know it is pretty hard to bear suspicion and ill-will, and the prince in his room at night was troubled and high upon despair, when again he thought of his mirror and as he looked into it the why of this experience became clear to him. He saw here was another chance of being brave-hearted, and also of learning the love that asks not for self, but serves for the service and the blessing it is. And he lived so wisely and gentle of heart that the king perceived the quality of his nature and loved him.

Then in the flush and glory of his own working, and with the sense of power upon him with deep peace of soul, he was recalled by messengers to his father's house. He went home gladly because he had fulfilled the desire of his father, and the king gave him dominion and authority in his own land, because he had been devoted, patient and noble in all his ways, and the prince looking in his mirror saw vividly the why of the wandering, the trial, the hardship and the service of the days. Perhaps we all have the magic mirror and might use it to intensify noble purpose and bring philosophic calm to our minds. Let us think about it.

William Brunton.

A Hint.

A scrap of meat, sufficient to feed fifty sparrows, a sparrow and delight.
The meat, two sparrows and a contention.
Three sparrows, and a quarrel.
The meat? A dog has the meat.

Our little friends in Monson, Maine, have had to part with their dear Grandpa Drake and we know how much they will miss him and how many times they will long to look into his eyes again and hear his voice as they have done in the past.

It is at the home of Grandpa and Grandpa Drake that they have their Lyceum and that is the very place where their good friends in spirit-life have met them Sunday after Sunday to give them words of wisdom and love. It will seem very sad not to see Grandpa when they meet now, but they will know that he is there whether they can see him or not, for a friend who loves us will never go away when we are in need of comfort.

You see, little ones, Grandpa Drake knew about spirits and their kind care over the people in this life and he was happy to have them come and be a part of his family; so it will make it much easier for him in his new life than if he had to learn all about it now. Can you not imagine how eagerly he will look forward to the Lyceum each Sunday? Can you not feel his joy when little Leola says before she goes to sleep, "Good night, dear Grandpa; I cannot see you but I know you are here and I know you are glad to have me speak to you." She will surely say good night to him now just as she always has.

Can you not see Grandpa's eyes sparkle as he sees the boys, Ethenan and Charlie and Harold and Gaylon doing all they can to help

Grandma now that she is alone? Perhaps they will think that if they all work together they may be able to take care of her as their Grandpa used to do and manage so that she will not miss the attentions he gave her even if she misses his voice and presence.

And can you not see Grandpa Drake lay his hand on Ethel Ruby's head and then smile as he sees the flowers she brings from her garden to Grandpa? She will surely take some next summer. "The flowers are for Grandpa," she will say, "and I brought them here to you instead of putting them on his grave because I knew he would be sitting here with you today." Oh, it is all so good and so true and makes us all so happy, even when our hearts are aching, this knowledge of the spirit-life!

Sometimes it seems as if we must go out into the world and tell the good news to everybody we meet, for we know they would be so much happier with our knowledge; but that is not the best way to make people believe what we know. The sweetest way is to whisper it into the ear of the little girl who is crying because her mama is dead, to write it in a letter to the boy who says he has no papa, for his papa died and to be so brave and bright and sunny when our own friends go to spirit that all the sad-hearted people we know will come to us and ask us all about it. It would be strange for us to talk and cry just the same as if we had no idea of where they had gone, wouldn't it? We really cannot do it and be honest for somehow the pain and the loss is made so much less when we know that at any time we can sit down quietly and think it all over and be sure that our dear friends may come to us if we help them.

All the little "Banner" readers will send a loving thought to our Maine friends. Let us send it Sunday afternoons at three o'clock for the present and we may perhaps help the dear Grandpa to send a message through one of his own little grandchildren. What a comfort that would be to Grandpa. Dear little people, our hearts are beating with yours and from our homes so widely separated we send an expression of tenderness and sympathy, hoping it will roll in upon you like the waves of the sea, encompassing you about with the strength which is born of love and which sustains through the darkest hour.

The Schoolboy of 1903.

"Tommy have you been vaccinated?"
"Yes, ma'am."
"Have you had your vermiform appendix removed?"
"Yes, ma'am."
"Have you a certificate of inoculation for the croup, chicken-pox and measles?"
"Yes, ma'am."
"Is your lunch put up in Dr. Koch's patent antiseptic dinner-pail?"
"Yes, ma'am."
"Have you your own sanitary slate-rag and disinfected drinking cup?"
"Yes, ma'am."
"Do you wear a camphor-bag round your throat, a collapsible life-belt, and insulated rubber heels for crossing the trolley line?"
"All of these."
"And a life insurance policy against all the encroachments of old age?"
"Yes, ma'am."
"Then you may hang your cap on the insulated peg and proceed to learn along sanitary lines."—Judge.

Pearls.

I have read the Bible through many times. I now make a practice of going through it once a year. It is a book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought and rule for conduct.—Daniel Webster.

We frequently say, Oh, I have done my part, let some one else do the work now. How little we know, after all, for although we may have done more in some particular case than any one of our acquaintance, our part can never be done until the wrong is righted.

Unto your enemy a kind thought send:
He is no longer enemy, but friend.
—L. A. Cooley.

Would you be happy; then look for all the good and sweet things in life and in the people around you. Nothing is more discouraging than to have disagreeable pictures constantly before us, and to hang pictures of the faults and shortcomings of everybody about us on the walls of our consciousness will bring anything but happiness, while on the other hand the constant turning of the eye to the good and beautiful is most helpful, not only to us but to the friend who would bring us much dissatisfaction if only the faults were seen.

The gods have a curse for him who willingly tells another the wrong road.—George Eliot.

What the Snow-Bird Said

"Cheep, cheep!" said some little snow-birds
As the snow came whirling down;
"We haven't a nest,
Or a place to rest,
Save this oak tree bending down."
"Cheep! cheep!" said the little Wee Wing.
"The smallest bird of all;
"I have never a care
In this winter air—
God cares for great and small."

"Peet! peet!" said her father Gray-breast;
"You're a thoughtful bird, my dear;
We all must eat,
And warm our feet,
When snow and ice are here."

"Cheep! cheep!" said little Wee Wing;
"You are wise and good, I know;
But think of the fun
For each little one
When we have ice and snow!"

"Now I can see, from my perch on the tree,
The merriest, merriest sight—
Boys skating along
On the ice so strong;
Cheep! cheep! how merry and bright!"

"And I see," said Brownie Snow-bird,
"A sight that is prettier far:
Five dear little girls
With clustering curls,
And eyes as bright as a star."

"I see some sleds," said Mother Brown,
"All filled with girls and boys!
They laugh and sing,
Their voices ring,
And I like the cheerful noise."

Then the snow-birds all said, "Cheep!" and
"Cheep!"

"Hurrah for ice and snow!—
For the girls and boys
Who drop us crumbs
As away to their sport they go!"

"Hurrah for the winter clear and cold!
When the dainty snow-flakes fall,
We will sit and sing
On our oaken swing,
For the dear God cares for all."

Message Department.

Report of Seances held January 18, 1964, S. E. M.

MEDIUM, MRS. MINNIE M. SOULE.

IN EXPLANATION.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

TO OUR READERS.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

Invocation.

O Infinite Spirit of love and tenderness, in our hours of weakness and distress we call to Thee and ask that some manifesting spirit from out that higher sphere may draw near to guide, to help and to unfold. Earnestly we would seek after the best things in life. Sincerely we would stand revealed to ourselves as truly as in that day when the things of earth life slipping away we shall see ourselves as we are. And, standing in that light, may we have courage and fortitude, strength and purpose, to make the soul shine clearer, making ourselves better and purer than ever before. O hasten the day when we may be strong enough to take the step toward the full realization of truth, and may this drawing together of the spirits in the seen and the unseen, the forces of the lives so blended in one purpose, to express love and devotion, may that sweet purpose serve as a stepping stone to a higher and better life. Once the sorrow has swept away from mourning hearts; once the despair of death is lifted off the groaning world; then may the world rise to new beauty and new joy. And this is our effort, our earnest prayer, our desire to make those who sit in darkness realize the truth of spirit communion, and to help the spirit who seeks to find its own center into the home and be as one with those it loves. Amen.

MESSAGES.

Bertha Parsons.

There is a spirit of a girl standing beside me and I should think she was about nineteen or twenty years old. She is a little above the medium height and not very stout. Her eyes are blue and her hair is brown, not very light or very dark, but a medium shade. She is very sweet and gracious in her manner, and seems to have a definite purpose in coming here today. She tells me her name is Bertha Parsons and that she used to live in Biddeford, Maine. She wants to send her message to Henry who lives there now, and who is unable to understand about the spirit although he is quite anxious to. She says, "It has been about six years now since I came over here and I have never before made an effort to speak, but I have been anxious for several weeks to tell them all about the baby. I was glad when it came to me. I am sorry for them, but I will take care of it and will do all I can to make the life as bright and full of joy as it would have been had she stayed with his father and mother. I have Grandma and Aunt Nellie who are anxious to speak. They say, 'Tell Len that we have been to his house and know of his loss. We send a word of hope to him that things will look better and brighter before spring comes.' For myself I send love and a message that I am just as much alive as I ever was, and, if anything, like this life much better than the one I left. Thank you."

Frank Davis.

There is a spirit by the name of Frank Davis. I should think he is about forty. He is very quick in his speech and rather short and stout. He says, "Don't keep me waiting any longer than you can help for I hardly know how to express myself, and every minute fear that I will find I have lost my chance. I am from Cochituate. I don't know that I would come back to stay if I could, but I do wish I could have some of my friends over here with me. I didn't do anything that was very bad that I know of, and neither can I say that I did anything very good, but I feel such a desire to pick up some of the threads of my past life and weave them into something like a condition here, and I am unable to do it. I would like this to go to Laura. She has gone away from the place where we lived, but at the same time I want her to feel that I am just as much a part of her life as before I left. I am able to see a little clearer and better than when I was with her and sometimes I might be able to give her advice that would help her. I am glad she did what she did about the school, and hope it will prove all that she expects. Thank you."

Mrs. George Brennan.

There is a spirit of a woman somewhere between fifty and sixty, rather stout, dark eyes, quite gray hair, and a very kind, benevolent looking face. She is one of those people who always seem to be doing what she can to help those about her, and yet she puts up her hand in a sort of deprecating fashion and says, "It is so little that I was able to do that it isn't worth mentioning, and that is just why I am here today, to see if I may not do some of the things that I failed to do and if I may not be a strength to some of those who were the strength to me when I was weak and helpless. My name is Mrs. George Brennan. I lived in Hackensack, N. J. I was sick for a number of years but did not expect to come over here when I did, and I believe it was the fall that hastened my death. It was not a shock to me, though, for some way I seemed prepared to make the change. There was no dark hour and no uncertainty in that sleep. I slipped away and just waked to find my friends near me. Our little Charlie who went away so many years before came to meet me with such a wealth of love in his face that I could well forget the sorrow that I felt when he was taken from me. My heart had ached many times, but it was all forgotten in the joy of having him with me again, and Susie was with me and told me so many things that had happened since she went away that I felt convinced she must have been a part of our life. I would like to send my love to Arthur and to Annie, and I am glad to have been able to come, and hope I may be able to come in the home before long."

William Jennings.

There is a spirit who comes and stands beside me now of a man about six feet tall; a large, tall man with dark brown hair and side whiskers. His eyes are just as brown as nuts and he looks just as happy as though he did not care a snap for anybody or anything, but was going to say just what he pleased and have a jolly good time. He says, "My name is William Jennings and, of course, they always called me Bill, but I made it right. I called all my John friends Jack and shortened the names all round all I could to kind of get even. I am from Sioux City. I haven't been over here so many years that I have forgotten everybody I ever knew. I don't intend to forget anybody. I don't intend to leave the railroad business just because I have been railroaded over here. If there is anything I can do to let my friends know that I am alive you can just depend upon it I shall do it. I have been able to show myself to some of the boys, but they got scared and thought they had seen a ghost, so it didn't do much good. In the old station where we used to sit and talk so much I have been time after time, and I managed to get in some pretty good jokes with the rest, but they were lost in the air, so I am saving them up to spring on the boys when they get over here where I am. I wanted to tell Angel that I see his wife and she doesn't seem to be a bit contented without him. She says if she could only let him know that she is just as much in love with him as she was when she left him she would feel better, but she cannot seem to settle herself much until she finds out how much she can talk to him. I told her to come along with me, but she said she would hear what my report was and then perhaps she would try next time."

Charles Morse.

There is a spirit of a man I should think about fifty-two or fifty-three, quiet, unassuming, face like a woman, and yet with a strength that is good to see. He says that he lived in Montpelier, Vt., and that his name is Charles Morse. He knows very little about this subject, but is deeply interested. He would like, if possible, to send a message to his wife, whose name is Lucy, and to tell her that he is all right so far and he trusts God that the rest of the journey will prove as wonderful and as good as this much has. The man seems to be one of those very patient people who always made the best of everything. He says, "While it was very hard for me to leave, and especially when I knew there was so much I ought to do, I tried to be content. I sometimes wonder if anybody is ever ready to die. Certainly it seemed to me that my life was cut in two when I found I had got to come. If I had known just what it was going to be like over here and I had planned for the communication and the getting together, I think I could have gone easier, but I am pleased with the way you have managed everything, dear. No one could have done it better. I only long to put my arms about you and tell you that I know how you have suffered and how you have longed to hear from me, and that it gives me the greatest comfort to make this effort to speak to you. It was hard for you, knowing so little of the affairs, to take them up as you did. I have tried to help you and sometimes I have heard you say it seemed to you that you must have had help from me, and it pleased me because I knew it was true. Be brave, little one, and know that I shall never let an opportunity go by to help you if I can."

George Dickerman.

There is a spirit who says his name is George Dickerman. He says, "I am from way up in New Hampshire, up among the hills. I cannot say that I had any use for your kind of people. When the Rochester sappings first began to have a hearing, I talked a little with my friends about it, talked a little with my wife and family and tried to get a little light on the subject, but I decided it was all a humbug, so I let it alone. I let anybody believe it who wanted to, but I had kind of an idea that they were soft in the head and always drew a little stronger paper and watched a little closer when I found out a man believed in spirits. I do not know just what it was made me take that stand; it seemed to be kind of natural to think that anybody who believed in something that I didn't must be a little out of the way, and here I am trying to use the same means to connect with my own people. I was not much for style or for religion; didn't care much for social life or anything except to do my duty and get ahead. I didn't get far away from home, but I thought I was pretty lucky to have a home to stick to, for some of the men I knew did not have that. I can see now that perhaps if I had got out a little more and had had a little more faith, I might have had a brighter life over here. I don't know as it is any use to cry over spilt milk. I didn't do it and I don't suppose I should if I was back there with the same conditions. I want to send a word to Frank and tell him that I feel pretty clear about this matter, that I have talked with a good many who came over here before I did and they do not seem to have any question about it, especially Deacon Farrar, and he was about as set against it as anybody I ever met. I have seen Catherine and she is quite ready to swear that some of the mysterious things that happened around our premises were the result of her effort; perhaps so. Anyway, I am going to take her word for it. I am sorry that the back lot didn't turn out any better, but I rather think another season will show up something. Now, do not get discouraged and do not think I have gone so far off that I cannot see, and do not turn your back on anything until you have made some sort of an investigation of it. Thank you."

The Inner Light.

Fantastical interpretations of natural phenomena have been the foundations of superstitious teachings in all ages. The partial perception of a truth, unaccompanied with a correct understanding of the phenomena by or through which it is expressed, when followed by hasty generalizations, is sure to bring forth a large progeny of "ugly ducklings" in the form of inconsistencies, contradictions, and superstitions. Intuitive perception, as a certain form of the action of our consciousness is termed, may enable us to perceive a principle, but the practical application thereof to our daily necessities requires intelligent research into the laws governing the discovery, and patient experimentation is necessary to work out the details, for absolutely there is no royal road to either knowledge or success. Without question many people realize in themselves the action of the intuitive faculty, but whether the faculty is a phase of telepathic operation, or the seemingly spontaneous action of their own powers, has not yet been made as clear as to the writer appears to be necessary. If intuition is an infrequent but natural form of perception, a temporary adjustment of the organism to the realm of principles, then it is that the Me receives an impulse from the vibrations set up in my organism by its relation as stated. But the cause or causes resulting in that temporary relationship must be sought for if we are to intelligently understand it as a phenomenon in our life. To express the case in other terms let it be put thus: To consciously perceive and intelligently know one must possess the latent capacity of grasping the subject perceived or known. While if such perception concerns objective things it can only come into play when the consciousness is related to them through the co-ordinated conditions of the personal environment allowing such to be the case. Physically the facts involved are beyond dispute. When we come to the perception of principles the co-ordination mentioned concerns the synchronous action of the physical as well as the physical avenues of relation. Intuition, therefore, may be the temporary exhibition of our inner relationship to the truths in being which we are not normally sufficiently developed to perceive under ordinary conditions, while the resultant mental and spiritual illumination expressed in the phrase, "It lighted up my whole being," represents laws, facts and not the antecedent circumstance. True, this illumination may itself become the cause of further illumination along similar lines to the original source of the new light, but, rightly understood, relationship precedes illumination, which latter is the inward evidence of inspiration as exalted utterance or a new discovery, are the outward or mental expressions of the inner facts in the case.

The Inner Light is the glow enkindled within us by the soul's contact with the truths of the universe. In the great majority of instances that enkindling is but occasional, apparently erratic, and seemingly beyond control? This, however, is not strictly true, for it is, as many know, possible to cultivate all departments of our natures or faculties, so that there is no reason why we should not eventually, as a race, be able to come into relation with the will with laws and principles by methods which involve the use of the normal methods of perception, inspired—or directed, shall it be said?—by the self-conscious Me, the intelligent ego. Then the Inner Light would become an intelligible phrase involving no fantastic interpretation. It would mean something which is a common possession and not be describable as a manifestation by God for the benefit of any person, or particular class of people. It may all be summed up in this, the Inner Light is the mental and spiritual enlightenment arising from our more or less accurate contact through our organized environment with principles not ordinarily realized, but a contact the extent, the repetition, and the continuance, of which can be enlarged by cultivation.

In a recent article in the Kansas City Unitarian, Horace W. Dresser in writing on this topic, says: "The sages of ancient India were believers in the inner illumination to such an extent that their whole philosophy was founded upon its revelations. All prophets, seers, and writers of sacred scripture were believers in this inner sense; otherwise they would not have deemed it possible for God to communicate through them." But, does not this convey an incorrect idea? The personalizing of God is surely not a necessary predicate for the illumination of the individual? What follows tends to still further confuse the issue. For the "light" referred to is not that illumination which comes from the spirit being illumined by either going out to principles in being, or from its illumination by consequence of vibrations impinging upon it from without its environments. Indeed, the context seems to imply an expansion of intellectual breadth, and toleration, rather than a real spiritual illumination. For Mr. Dresser says:

"It was the religious reformation in Germany which furnished the fullest opportunity for the development of the inner light. The authority of the pope had been discarded, and a new authority had to be substituted. This was ostensibly found in the Bible, yet it was more truly the right of individual reason. Direct personal experience thus became the foundation of religion (note the phrase 'personal experience') and once more religion was a living thing, not a dead husk or shell."

Further along in the same article the following statements are contained: "Every well informed reader knows more or less about the persecutions endured by George Fox and the other Quakers. This brings us to our own country, whither many of the Quakers came. It brings us to Unitarianism in its struggle with Orthodoxy, to Emerson and more recent times, when the Inner Light is the guide of millions of liberal thinking men. The subject is so familiar today that we forget the ages in which men struggled to attain the freedom we now enjoy. To think once more of those ages is to discover what a priceless possession we now enjoy when the inner light is at once the inspiration of an art and of science."

There is no explanation of what is the nature of "the inner light," nor as to how it is created, or caused, except this sentence in the opening paragraph of Mr. Dresser's article, "wherever spiritual religion is found, there the inner light is recognized in life, if not in philosophy, for the basis of such religion is the shining of the Divine presence in the Soul of man," but what is to be understood by "the shining of the Divine presence in the Soul of man"? Does it mean that God is immanent to man, and that the inner light is the spiritual light of our own souls? If so, then is borne out the opening contentions of this article. While the suggested explanations offered in the earlier part of this contribution, as explanatory of the causes leading to the manifestation of this illumination, are also borne out.

Referring to Montaigne, whom "Emerson classified as a skeptic," says Mr. Dresser, the writer of the article under notice remarks, "he" Montaigne, "doubts eternal authority only to turn with firm conviction to listen to his own Soul," which, possibly, may apply to matters of personal conviction, or opinion, regarding general principles, but not necessarily, or at all, even, to details or practical applications. The "inner light," does not, any more than "intuitive perception," disclose the modus of phenomena, though the principles thereof may be flashed before our consciousness.

As Spiritualists we know our spirits exercise their powers daily. At times the brilliance of our inner life rises up and diffuses our external nature, filling the mind with light. But intelligent Spiritualists do not confuse that interior illumination with a complete, and authoritative, apprehension, or expression, of perfect knowledge.

Ernie—Why was Mrs. Wiggs so late in attending the meeting of the Society of Universal Peace?

Ida—She had a spat with her husband because he refused to mind the baby.—Chicago News.

The Girl that Asks Questions.—The girl that asks questions of her friends, and takes liberties with them, is not the girl that will have a large and loyal circle of intimates. It is a safe rule never to ask a personal question of a friend, since if our friends desire us to know their personal affairs, they will tell us without questioning; and if they do not desire it, they will resent our curiosity. The nearest, sweetest, and most enduring friendships are built on respect for principles. When a girl asks questions and enters her friend's room without knocking, or asks embarrassing questions, she has no one to blame but herself if the intimacy is suddenly broken or gradually lost.

Societary News.

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning, to insure insertion the same week. It is not to exceed 400 words and space is limited. Use ink and write plainly.

Boston and Vicinity.

Appleton Hall, Appleton Street, Friday, January 23.—The First Spiritualist Ladies' Aid Society met as usual, but on account of the inclement weather the attendance was small. The business meeting was held in the afternoon, supper was served at six o'clock, and a social meeting was held in the evening. Friday, January 29, we held an Old Folks' Supper and Concert. Tickets to the supper and concert are 25 cents, to the concert alone 10 cts. Concert at 8 o'clock.—Esther H. Blinn, sec.

America Hall, 724 Washington Street, Sunday, Jan. 17.—The Sunshine Club, president Mrs. Clara E. Strong, as usual well attended meetings. The deep interest and attention of the audience present was very gratifying. The aim of Mrs. Strong is to raise our standard in our Sunday services. Interesting and helpful remarks were made by Mr. Goddu, Mr. Mason and his spirit control George. A piano solo was rendered by Mrs. Jones. Solos were given by Mr. Murray.

Sunday, Jan. 24. Very interesting and entertaining meetings were held. The remarks and spiritual thoughts given by Sitting Bull through Mr. Mason were helpful and instructive. Solos were rendered during the day by Mr. Murray. The piano solos by Mrs. Jones were equally enjoyable. Good talent assisted during the day and the work done and messages given were thoroughly appreciated by the large audience.—A. M. S., sec.

Dwight Hall, Tremont Street, Jan. 20.—The Ladies' Lyceum Union met as usual, the President Mrs. M. J. Butler, presiding. We had a very interesting meeting although a very short one as there was not much business to be attended to. Adjourned to meet Jan. 27, or at the call of the president. The evening meeting opened at 8, by our president. Vocal solo by Blanche Collett. Mr. Gowing gave an exhibition of his power of healing by the laying on of hands. Solo by Miss Morse. Remarks of a very interesting character were made by Rev. Mr. Andrews and Mr. J. J. Morse. Mr. Gilbert gave an original poem and Mrs. Berry voiced several messages from our spirit friends. Mrs. Witham was called upon but excused herself. After remarks by our president, the meeting was closed by Mr. Morse.—S. E. Jones, sec. pro. tem.

Cambridge Lower Hall, Friday, Jan. 22.—The Ladies' Industrial Society of Spiritualists held its regular fortnightly business meeting in the afternoon, followed by an excellent supper at 6.30 p. m. Considering the exceedingly inclement condition of the weather a very satisfactory audience attended the evening meeting. Mr. Albert P. Blinn was the lecturer, and he took for his topic, "An Honest God is the Noblest Work of Man," which he treated in a most instructive and interesting manner. His apt illustrations and quotations, his clearly defined arguments and pleasing method of presenting his theme afforded his listeners an enjoyable fifty minutes' instruction and edification. Miss Florence Morse rendered a solo in her usual pleasing manner to the great delight of the audience, and Mr. J. J. Morse made some observations apropos to Mr. Blinn's lecture, paying the lecture of the evening some well deserved compliments. The chair was occupied by the president, Mrs. Mabel Merritt.

Malden Progressive Spiritualist Society, Charter 215, N. S. A., Louise Hall, Brown Building, Sunday, Jan. 17.—Well attended meetings afternoon and evening. Speaker at our evening gathering Mrs. Hattie C. Mason, of Boston. Her subject was "The Power of Inspiration." Our workers for the day were our president, Mr. Harvey Redding, Mrs. R. Morton, Mrs. G. B. Mosier, Mrs. Carter, Mrs. E. Gary, Miss Milton, Mrs. Fish, Mr. Starlight, Mr. W. Smith, Mr. Jas. Miller. On Friday, Jan. 29, a vegetarian supper at 6 o'clock.—C. C. Redding, sec.

Odd Ladies' Hall, 44 Tremont Street, Sunday, Jan. 24.—Bible Spiritualists. Meetings well attended and very harmonious. Next Sunday is our sixth anniversary, when there will be an excellent program of music, song, phenomena and lectures.

Red Men's Hall, Tremont Street, Sunday, Jan. 17.—The hall was well filled by the friends who had gathered to listen to the services conducted by Mrs. M. J. Butler. After a service of song led by Mr. Geo. Cleveland, Mrs. Dick gave an interesting discourse upon the truths of Spiritualism, clinching the facts by several recognized tests of spirits' presence, and concluding by improvising a fine poem from subjects given by members of the audience. Mr. H. C. Berry was called upon by the chairman as an old worker for the Cause, and responded briefly, after which Mrs. Butler spoke and gave tests, all of which were recognized, and some very remarkable evidences of the power of spirit were given through her mediumship.

Sunday, Jan. 24, a large audience was present. Rev. Mr. Paris of Bartons, W. L., delivered a short but very interesting lecture on "Moral Ethics." H. C. Berry spoke briefly on practical Spiritualism. Mrs. Witham gave readings from slips of paper and gave several spirit names which were recognized by strangers.—H. C. Berry.

RECEIVED TOO LATE LAST WEEK.

Keene, N. H., Universalist Hall, Sunday, 10.—Mr. Edgar W. Emerson, of Manchester, N. H., gave two very interesting lectures followed by tests. His tests were among the best ever given in Keene and were readily recognized by the large gatherings which filled the hall until standing room was at a premium. Mr. Emerson always fills the house in Keene where he always stands at par. He will be with us again Jan. 31.—W. D. Lockwood.

Greenfield, Mass., Jan. 17.—We had for speakers F. B. Woodbury, Dr. Smith, of Queen City Park, Dr. Chapman, and our president and vice-president. Solos by Mrs. Gillet. We expect to have with us in the near future Mrs. May F. Pepper and Rev. F. A. Wiggin.—R. F. Churchill, pres.

General.

Elmira, N. Y.—I wish to report a continuation of the interest and work of Spiritualism in this vicinity. Our Sunday services are given wholly to the Philosophy, and the Thursday evening meetings to the Phenomena, with good attendance. Mrs. Clara L. Stewart closes her engagement of two months with us the last Sunday of this month with the best wishes, godspeed and hope of a return in the future of all, to be followed by Rev. Oscar A. Edgerly, of Lima, O., for February and March. I wish, also, to give a brief report of the pleasing and effective work of Mrs. Clara L. Stewart, Secretary of The Morris Pratt Institute, at Whitewater, Wis., who is soon to leave us to the regret of all. Of a pleasing, quiet bearing, she commands the respect of all with whom she comes in contact, proving by her untiring, ever ready

efforts her true worth and sincerity in the work. There are those who not only appeal to the intelligence, but to the hearts of their listeners, creating a desire in the minds of their hearers to know more of the Truth which shall make them free. Her discourses upon biblical quotations and studies give much food for thought, and awaken an interest to better know and understand the spiritual teachings of that book of books. During her "Heart to heart talks," as she calls them, there are not many dry eyes among her listeners, which proves her ability to reach the hearts of both the young and older grown children. She has also the gift of Psychometry, which, at the earnest request because of the great need and demand upon the people, was demonstrated at our Thursday evening meetings with gratifying results. As Miss Clara L. Slater, her early development in mediumship took place in Elmira, N. Y.; now as Mrs. Clara L. Stewart, she is widely, well and favorably known as a worker for Spiritualism in the Northwest, having worked many years as a speaker, and served as the President of the Wisconsin State Association of Spiritualists. May they who have watched, guarded, guided and taught her in the past ever remain with her in continuation of the noble work.—Louise E. Zimmerman, sec.

Fitchburg, Mass., Sunday, Jan. 24.—First Spiritualist Society. Mrs. A. J. Pettengill, of Malden, was speaker. The morning service was very largely attended. The time was given to tests and spirit messages, fully recognized. Nearly every seat was taken at the evening service. The subject, "Life and Its Disappointments," was ably presented and supplemented by many convincing tests and spirit messages. The piano selections by Miss Howe were finely rendered.—Dr. C. L. Fox, president.

Providence, R. I., Columbia Hall, Spiritualist Association, Sunday, Jan. 24.—Mr. J. J. Morse, of England, editor of the "Banner of Light," paid us his first visit today. He was greeted, afternoon and evening, by two large audiences, who were evidently in close sympathy with the subjects presented by our visitor's guides. We were delighted with the lectures and the lecturer, and trust we may have another visit before long. The meetings were conducted by our president, Mr. Marsh.

Worcester, Mass., G. A. R. Hall, Pearl Street, Sunday, Jan. 24.—Miss Florence Morse, the talented lecturer and clairvoyant, served the First Association afternoon and evening. Her addresses elicited great approval, and her descriptions of spirit friends were remarkably clear and detailed. All were recognized. The audiences were large, especially so at the night meeting. Miss Morse will be with us again on Sunday next.

Dwight Hall, 514 Tremont Street, Thursday, Jan. 21.—The Ladies' Spiritualist Industrial Society held their third meeting in Dwight Hall, which was largely attended. Besides the regular entertainment of the evening, there were readings by Mrs. Litch and Mrs. Helyett of Lynn. Next week, Thursday, Jan. 28, is the regular dance night. A large gathering is looked for. Dancing from 8 to 11 p. m.—F. H. Rice, rec. sec.

Hamilton, Canada, Jan. 19.—Within the last year we formed a society here called The First Spiritual Society of Hamilton, Canada. We are prospering and adding to our members from week to week. At the present we are benefiting by the ministrations of Mrs. Kate R. Stiles who hails from Boston. If you have others around Boston like Mrs. Stiles send them out, the more the better.—William Strong, sec.

Portland, Oregon, Artisans' Hall, Abington Building, Jan. 16.—The First Spiritualist Society, of Portland, Oregon, held its annual meeting for the election of officers for the ensuing year on the first Sunday in January. Mr. C. H. Goodwin was elected President; Mr. W. H. DeLoe, Vice-President; Mr. E. E. de Young, Secretary; Mrs. C. N. Goodwin, Treasurer; Mr. Ed. Kling, 2d, Vice-President; Mr. C. C. Aftolter, 3d, Vice-President; Mrs. Louisa Bentkofer, Financial Secretary; Miss Jennie Werner, Cor. Secretary. That Spiritualism is advancing in Portland is shown by the fact that all Spiritualist meetings are being well attended by interested and enthusiastic audiences. The past year was the most successful year, in every way in the history of the First Society. Noted speakers from abroad and belonging to the city of Portland have occupied its rostrum, and crowded houses have been the rule, even during the summer months, when the attendance is usually light. The present year opens most encouragingly.—E. E. de Young, sec.

Lyceum Notes.

Local.

Friendship Hall, Odd Fellows' Building, Tremont Street, Sunday January 24.—The Boston Spiritual Lyceum held a very interesting session. Spiritualists who do not come out to help along the Lyceum do not know what they are missing. Grand thoughts are given from Sunday to Sunday, and progressive people should be there to learn what we are trying to do to bring up those who are to be the coming race in America. The subject lesson of the day, "What is our idea of Heaven?" was ably treated; the remarks made indicating what is to be the future thought upon that important topic. The literary exercises included recitations by Susie Tonder and the Misses Nellie Bonney and Hazel Ormes. Violin solo, C. L. C. Hatch; piano, E. W. Hatch, and remarks by E. B. Packard, Forest Harding. The subject of the day was treated by Miss Parker and Mr. Perley Draper. Subject for next Sunday, Thomas Paine.—E. B. Packard, clerk.

Red Men's Hall, 514 Tremont St., Sunday, Jan. 24.—The Children's Progressive Lyceum, No. 1. The Lyceum met as usual at 11.30 a. m. The subject of the lesson was truth, after the march Mamie Phillips gave a reading; Isabel Peterson, Myrtle Brown, Pearly Cushing, songs; Rebecca Goolitz, piano solo. Remarks were made by Mr. Danforth and Mr. Gilbert. Dr. Hale a song.—Mrs. M. E. Stillings, sec.

LYCEUM ANNOUNCEMENTS.

The Boston Spiritual Lyceum meets every Sunday at 1.45 p. m., in Friendship Hall, Odd Fellows' Building, Tremont Street. E. B. Packard, clerk.

The Children's Progressive Lyceum, No. 1, meets in Red Men's Hall, 514 Tremont St., Sundays at 11.30. The subject of Jan. 31, is Mediumship. Feb. 7, is to be Flag day and all the exercises will be appropriate to the Flag. All are cordially invited.—Mrs. M. J. Butler, pres.; Mrs. M. E. Stillings, sec.

A shoemaker had this card in his window: "Any respectable man, woman or child can have a fit in this shop."

"Johnnie," said a gentleman of a little kindergarten pupil, "do you know how to make a Maltese cross?" "Yes, sir, I sho' do." "Well, you tell me how you do it." "Well, you just step on her tail."

Through the Gates.

THOS. LEES, CLEVELAND, OHIO.

There passed to spirit life, suddenly, on January 13, of heart failure, the veteran Spiritualist and Lyceumist, Thomas Lees, at his home 1021 First Avenue, Cleveland, Ohio. Bro. Lees was born in London, England, May 21, 1831; he came to America in 1853, and resided for a time in Chicago. While there married Miss Annie E. Brainbridge. From Chicago he moved to St. Louis, Mo. From there to Toledo, Ohio, where he first began to investigate the Spiritual Philosophy. From Toledo he came to Cleveland where he has resided for nearly forty years. In early life Bro. Lees was a member of the church of England, and until his investigation into the Philosophy and truths of Modern Spiritualism was a thorough believer in the creeds of orthodoxy. About the time Bro. Lees came to Cleveland, Andrew Jackson Davis came here and started what has ever since been known as "The Children's Spiritual Progressive Lyceum of Cleveland." Its first conductor was Mr. Jewett, a prominent gentleman and an earnest Spiritualist, who has long since passed to the higher life. Upon his retirement Bro. Lees, then one of the foremost workers in the Lyceum, was chosen as conductor, and no more worthy brother has filled that honorable position.

Some time ago Bro. Lees and his old-time friend and co-worker Hudson Tuttle made a compact that when one of them should pass on, the remaining one should officiate at the funeral of the departed one. Owing to the illness in the family of Bro. Tuttle, and other circumstances over which he had no control, he could not carry out his part of the compact. So, at the request of the family, Mr. I. W. Pope, a life long friend of both parties, officiated in Mr. Tuttle's place. And in part, said:

"Our Bro. Thos. Lees, of whom, and of whose work, I am to speak, was one of my early friends and acquaintances along spiritual lines. We have been friends and co-workers in the cause of modern Spiritualism for nearly forty years. In the early days of the movement it cost much socially, and financially, from a business standpoint, to acknowledge and live the beautiful truths of modern Spiritualism. Today we can say of our Bro. Lees, he was ever faithful to what appealed to him as truth. He had the strong manly and moral courage to live the best he knew. His pen was ever in hand ready to aid the Cause, or to defend its truths."

"Bro. Lees was in all ways the most efficient worker in the Children's Progressive Lyceum, and to his untiring efforts during his ministrations much of its success belongs. Between three and four thousand children and youths received their early moral or ethical and religious teachings along the lines of modern Spiritualism in our Lyceum at the hands of our departed friend, and from that number we have yet to hear of one who has become a criminal, or been arrested for any crime. But among them we have poets and philosophers, doctors and lawyers, teachers and artists, and all useful, law-abiding citizens wherever found. This history alone is a monument of glory—and to any man far more enduring than any of marble or granite."

"It is true he was assisted by many noble, earnest men and women whose souls were in the work of disseminating the truths of modern Spiritualism. At times others have been in the foreground and prominent workers. Yet the systematic hand of Bro. Lees could be seen in the background."

"In the earlier days of his work he counted among his friends and assistants such men as Judge Paine, Judge Tilden, Judge Spaulding, also the Honorable J. H. Wade, who gave to Cleveland that grand and beautiful park known as Wade Park, where all humanity can breathe Heaven's fresh air. Many other people prominent in business circles assisted most nobly."

"Bro. Lees was ever a quiet, unassuming dignified gentleman, kind and thoughtful toward all. If he was reviled he reviled not again. His soul was the soul of peace, his life a benediction. He followed the request of the Nazarene. He visited the sick, aided the needy. He has lifted the spirit in darkness to the light of eternal truth. He has pronounced the blessing upon the marriage vow. He has pronounced the benediction at the grave of loved ones and lifted the sorrowing with the consolations of the greatest truth on earth. There is no death, but life eternal. He has baptized babies with the eternal spirit of love. He has ordained many savants to preach the gospel of love and truth. His influence has been like the rays of the sun dispelling the clouds and warming the hearts of mankind."

"He was one of nature's students—studying her laws from all points. The Physical, the Social, and Spiritual all received his careful attention. The slow disintegrating of Mother Earth and the grave were revolting to his sensitive nature—he chose the pure quick process of the reformatory—Progression to the last."

"Such has been the life of our ardent Brother. Should we not emulate his life? His influence has gone out in loving kindness to all mankind. As the perfume from these beautiful flowers which cover his casket goes out to bless all, so the spiritual influence of his life went out to all—and will continue with us now and forever." The speaker closed by reading a poem entitled The Release, the closing lines of which he said seemed to come from the very life of Bro. Lees. These are the words referred to:

"For me the present thought is that I live, And whatsoever the future hath to give, I will accept with thankful, trusting heart, Asking but this. That I may still bear part In deeds of love to thwart each human ill—Of earth's great family be a member still!"

As the speaker's voice ceased to vibrate upon the stillness the clouds lifted, the soft, quivering rays of the setting sun crept in through the window of the little chapel resting quietly upon the upturned face of the tenanted clay. It seemed to typify a higher blessing and benediction in honor of our ardent brother.

Our brother leaves one son and daughter, two grand-children and many friends to mourn his companionship. His wife died in 1883.—Mrs. Mary F. Pope.

GEORGE S. DUDLEY, DUDLEYVILLE, MASS.

Mr. George S. Dudley a well-known visitor at Lake Pleasant Camp, passed recently to spirit life, from his home in Dudleyville, Mass., from typhoid pneumonia. He leaves a widow, two brothers and three sisters.—Nellie Wilder.

MRS. GEORGE W. SEAMAN, TROY, N. Y.

The many friends of Mrs. George W. Seaman, of Troy, N. Y., will regret indeed to learn of her passing away, which occurred on Nov. 28, 1903. She was all her life a faithful believer in Spiritualism, and a worker for the Cause. For twenty-five years she and her family have spent their summers at Lake Pleasant, Mass., their home on the new grounds being called "Excelsior Cottage." She was a woman of broad mind, seeking always for the truth, of a cheerful disposition, beyond the ordinary. Toward the last she was a great sufferer from asthma and dropsy. She was the sister of Mrs. Elizabeth A. Bliss, the spiritual lecturer of years ago. The memorial services were conducted

by Mrs. Tillie U. Reynolds, of Troy, N. Y., a lifelong friend of the family. Besides her husband, she is survived by one son, G. Frank Seaman, of Troy, N. Y., and two daughters, Mrs. J. E. Davis and Mrs. H. S. Lyon, both of Boston, Mass.

Lake Helen, Florida.

Carrie E. S. Tving.

Since last I wrote you there have been many additions to our number. Dr. Hilligoss has so far recovered that he and his wife and a daughter of Mrs. Hilligoss and her husband were added to our number on Saturday last. Mrs. M. J. Stephens, a very fine medium from Washington, D. C., is at Hotel Cassadaga, also Mrs. Minnie Brown, of Philadelphia, Pa., who has a wide reputation as a test medium both for private and public work. We are very glad to have them with us.

Mr. and Mrs. Steele of Pittsburgh, Pa., came on Sunday. Mrs. Steele is a good medium, and she and her husband are well known at Lily Dale.

The Lowers and Littlefields, of Maine, are in cottages they have built for themselves.

The mail at the camp is so large that an effort is being made with the powers that be at Congress to have an office here upon the ground, to be called "Cassadaga." If our plea is listened to we hope Mr. Littlefield, of Maine, will be our postmaster.

Our meetings upon Sunday and Sunday evenings are well attended, the talent already upon the grounds being utilized for those occasions.

The noise of saws and hammers from different directions show how much confidence people have in the future of the Southern Cassadaga for new cottages are being built and others planned.

Recently a Mr. Johnson, of Middlefield, Ohio, secured a lot, made a contract with a builder, and today (Monday), the pines it was necessary to cut out of the way are lying prone upon the ground and the lumber for the new house is being unloaded. The party who is to build the house came here in November a sick man, but began to improve at once, and now works hard nearly every day and has gained 16 pounds. The climate won't cure everybody; if it would, there would not be standing room in Florida. But it will do its share in healing those whose "sands of life" are not too nearly run, and who are determined to live.

Mr. S. A. Wheeler, of Waltham, Mass., came here a few weeks ago sick in body and depressed in spirit, but he is well now, and we hear his cheery voice preaching a gospel of health that is a joy to the listeners. His wife is a great addition as a woman and a speaker of great promise.

There are so many things that ought to be written about, but the fear of trespassing upon your space forbids. The writer will take this time to remind the dear friends in Massachusetts and Maine that we would be glad of the promised donations for the Ladies' Bazaar. We want it well stocked by the opening of our camp early in February.

LIFE.

M. Lizzie Reals.

How beautiful is Life,
With its unending chain,
Our loved ones pass from out our sight,
But soon we meet again.

We meet again, dear friends,
In brighter worlds, above,
We meet again to part no more,
And know that all is love.

Oh worlds of wondrous light,
Oh spirits bright and fair,
Oh mortals, ye are blest tonight,
Safe in their loving care.

Oh Soul of Nature! wondrous fair,
We worship and adore,
With all God's children everywhere
We seek thy open door.

Worcester, Mass.

It is said that Ruth Bryan, daughter of William Jennings Bryan, started to school one morning not long ago after a desperate run for a street car, finally succeeded in catching it.

"Well," she gasped, as she took her seat, "I'm glad there's one of the family can run for something and get it!"

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OF
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Mr. Newcomb's great ability as a writer upon subjects of spiritual truth is too well known to require further reference. It is sufficient to say that he is a teacher of teachers—a man 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. A writer says:

"With the World, which continues in the front rank of the metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy life. 'Discovery of a Lost Trail' is a simple study of that strange and beautiful thing that we call life, but grand in its scholarly simplicity. In the words of the author, 'Plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom.'"

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