FEB 11 1904 CAMBRIDGE, MAS

BOSTON, SATURDAY, FEBRUARY 13, 1904.

MUSIC IN MY HEART.

VOL 94.

I've music in my heart, dear love, And music all day long; It doth to me a comfort prove, And make me blest and strong; For when at morn you go to work. You leave a smile behind, And in that glance a song doth lurk, To haunt with joy my mind!

Oh, little seems the fond good bye, And word that then is said, Yet music's in the smiling eye, For all the ways I tread; And just a kiss beside the door, With word of greeting strong, Will help the heart of rich of poor, And give it angel song!

Mediumship Not "The Great Psychological Crime."

George A. Bacon

"What is the use of blackening so much paper with theories that are but the Arab-esque of hypothesis?"-Balzac.

Able pens have freely, if not exhaustively, discussed this book, pro and con, ranging through the whole gamut of criticism, from the most extravagant laudation to the most prodigal denunciation; but as these reviews have mainly appeared in one of the leading organs of our Cause in the West, it is possible that the readers of the "Banner" may not be so familiar with them as to be unwilling to read one other contribution.

Among the fundamental affirmations, definitions, assumptions and conclusions which constitute the bulk of "The Great Psychological Crime," are the following, which "specimen brick's" show the character of "The House That Jack Built."

First, however, we premise by noting that the author has rehearsed with great strenuosity certain facts more or less commonly known to all investigators, is freely conceded. But there are other facts in this connection, equally pertinent, which he has not rehearsed. And really he has added nothing new to what has already been said. His method of presenting his matter, however, is notable. That he has made the gravest charges concerning controverted questions of vast and vital interest, without corresponding proof, is lamentably in evidence. This is neither judicial, scientific nor moral. Such charges are valueless, whether from a known or an anonymous author. Were he dean of the "National Academy of Sciences" these unsupported charges would not be accepted. As Prof. A. R. Wallace pertinently says: "The opinion of any so-termed scientific man is not science."

The author makes no little display of logical sequence in the presentation of his subject, but his premises being false, his conclusions are erroneous.

But to his propositions:

He grants the facts of Hypnotism, but declares that the operator is a foe to society, and that the voluntary subject is doomed to a double death.

That the natural result of Hypnotism i malign and fatal. He denies to it any real curative power; at best its therapeutic value is only palliative. That its practice becomes psychological crime.

is simply treason to truth. Cases without number, in evidence of its true curative qualities, confirmed by practitioners of established repute, overwhelmingly disprove the author's position.

Banner of Light Publishing Co., | 204 Dartmouth St., Boston, Mass.

To seriously argue in denial of the thera peutic effects of hypnotic or mesmeric iufluence-they are one and the same-in the face of what is so well known in this New Thought age, of the results in Mental Science, of metaphysical healing, of hypnotic suggestion in any of its various forms, conclusively shows the person to be unreasonably prejudiced.

The experiments of Prof. Hare Townsend who hypnotized the great Agassiz, of Dr. Braid, of Prof. Carpenter, and many others, are in evidence that the author's conclusions are untrue. To go no further, take the work of Dr. James Braid, the eminent physician and surgeon of Manchester, England, whose paper on Hypnotism was submitted to the Medical Section of the British Association as early as 1842. His practice for years was chiefly confined to cases demonstratedly cured through the agency of hypnotic treatment. In his journal is recorded the marvelous and beneficial results of his regular practice. Hundreds of cases are given, with full particulars as to names, dates, condition of patients, time and circumstances of treatment, results and names of sworn witnesses. Running through Dr. Sydney Flower's "New Thought Magazine" for 1902, are scores of related instances from Dr. Braid's Note Book, which if there were no other cases on record, would alone demonstrate beyond all question the utterly untenable position assumed by our author, as to the non-curative power of Hypnotism.

Dr. Flower himself, after referring to the many cases of restored sight to those "who had been completely blind for years; cures of deafness, loss of speech," etc., frankly says: "In spite of our dislike of Hypnotism, we can not help confessing that it is with difficulty that we can put forward examples of instantaneous cures of organic and nervous diseases, which can compare with those of Dr. Braid."

A leading London journal of recognized authority only last September said: "That to Dr. Braid undoubtedly belongs the honor of having been the first to dig down to the scientific basis on which the laws of suggestion are founded."

Other first class testimony as to the efficacy and permanency of cures wrought under hypnotic control, may be found in the works of Dr. John Elliotson, the celebrated English physician, consulting physician to St. Thomas Hospital and clinical lecturer, Fellow of the Royal College of Physicians, and "known as the most brilliant physician of his day in London;" of Dr. Fraser Thompson, of Scotland, surgeon to the Perth Infirmary, whose successful operations on his patients whilst they were in the mesmeric trance, so chagrined his colleagues that they threatened to resign if

he continued the practice; of the great Liebault, of Nancy, France, who devoted the last years of his highly honored life to the relief of suffering humanity by utilizing his hypnotic powers, on rich and poor, without money and without price. One of his cures was a case of sciatica that the famous Dr. Bernhein had vainly treated for six months. The latter heard of the cure and to satisfy his incredulity as to the result of the alleged

pily affected in applying his virus of antitoxin to hypnotic bacilli, as to prevent him from seeing facts in their correct relation to one another.

The conclusion of the whole matter respecting Hypnotism is, that in thousands of cases it has proved a potent power for permanent good pathologically, and in numberless other instances a merciful and redeeming savior morally.

MEDIUMBHIP.

Rarely in the history of the world has there come before the mind of man for his investigation a problem more profound or involving greater interests wan that of mediumship. Unfortunately at first instead of seeking to comprehend its laws and expresions, the subtle forces that were connected with its phenomena, its wonder-working power more particularly arrested attention. This has largely dominated its history. Yet intelligent Spiritualists throughout the past fifty years or more have repeatedly called public attention to its complex character, and urged the most thoughtful consideration as to its evolvement. For any one-inexperienced persons particularly-to dogmatize on the subject, is worse than folly. Only through watchfulness, carefully noting whatever occurs, can satisfactory data for any complete or scientific statement be made concerning it. Mediumship is man's natural inheritance, and its expression depends on the degree of susceptibility to impressions, objectively and subjectively. No one unused to states of extreme sensitiveness-afternate states of exaltation and depression-can have any idea of the nervous tension to which psychics are subjected; in consequence, it usually requires double the moral power to always keep in moral equipoise. The want of this has brought, here and there, individual disgrace when and where least expected. In the light of law and equity, these unfortunates are more to be pitied and commiserated than blamed. Where much is given, much is expected, but only when all other things are equal, which is rarely the case.

The author of "The Great Psychological Crime" seeks at great length to duplicate his statements as to the deplorable list of unmitigated evils resulting from hypnotism, by repeating them, with superadded force, to the subject of Mediumship. His indictment is both severe and sweeping.

Apparently, there is nothing to be mentioned in psychological criminology more necessary to be avoided than the exercise of one's mediumistic inheritances and powers, by the ordinary mediumistic process. Nothing that he can say is too condemnatory of the fact of permitting one's self to be influenced by spiritual intelligences. Evil only, and that continually, is what he claims inevitably comes from serving as a channel for the higher and wiser ones in the other life to instruct the children of earth concerning spiritual realities. Not only is it sure to lead to physical wreckage and death, but continuation in its service finally brings absolute spiritual extinction, which is a revival of the doctrine of "Lost Souls!"

It is difficult to see how fair-minded Spiritualists can consider his teachings anything else but a supreme effort on lfis part to do away, entirely and forever, with all Mediumship-for in so many words he "insists on the entire abandonment of every form and degree of Mediumship"-except that which he recommends and personally employs. He cites several exceptional cases in support of his theory as to the curse of Mediumship, out of the thousands of cases of those who for years have been influenced by spirit intelligences who testify that with them the results have been unspeakably benign. Whose word on this subject is to be accepted? If they, whose experience enables them to speak with authority are to be believed, the author's position surely is a false one?

diumship has been a boon of indescribable value; that in the vast majority of instances it has proved a priceless blessing, individually and to the world. In this connection it may not be improper to say that a few have had more to do, in a public way, with mediumistic persons during the past thirty or forty years than has the writer, and he puts his personal experience against that of this author.

His teachings against Mediumship are based on the assumption that its exercise involves a destructive principle in nature which ultimates in annihilation of individual life, physically and spiritually. That there is such a principle in nature, is philosophically denied. Science recognizes none such

Alexander Pope, speaking of the totality of all things, wrote no less scientifically than poetically when he inspirationally declared:

All are but parts of one stupendous whole Whose body Nature is, and God the Soul."

What kind of a conception must that be of the Nature of God-that which stands for Infinite Intelligence, Infinite Wisdom, Goodness, etc., whose one prevailing principle, whose one eternal law indicates eternal progress-to link this constructive Law or Principle with an eternally destructive process?

One's inherent powers, capacities and faculties are violated in the exercise of Mediumship, he affirms. Not so. In Maning, for righteous purposes, my service, my faculties, my brain forces, temporarily to another, I neither offend nor transgress my rights or the law of my being. I do not violate the soul's entity. Mediumship is neither a gift nor a power, he says. On the contrary, it is both a gift and a power-it is an inherent psyhical faculty.

If human testimony counts, his arraignment of Mediumship is unjustifiable, while his wholesale assertions as to the results of its cultivation are known to be false. And by the same token, it is likewise shown that its possession has been a blessing instead of destroying body and soul. Though facts without number show the falsity of these charges, it is only so much the worse for the facts!

It is an axiomatic truth that in the successful establishment of a theory, all the facts relating to it name be in harmony with it.) Now there is a large-sized volume of facts connected with Mediumship which directly conflict with the speculations or theory of our author, and effectually disprove the position assumed.

As a comprehensive educational force, Mediumship has no equal. It is a fundamental fact, a revelation, a most regal possession, a forerunner and supplement to science. All the colleges in America have done less for education than Mediumship. Invention, Art, Song and Story are to be credited to it. Though in the infancy of its recognized mission, it is not given to man to foresee what its evolution may not yet do for good to human kind. Meanwhile, intercourse with decarnate manhood-the grandest discovery of the nges-is flooding the world with that knowledge which is power, and truth which is immortal.

Washington, D. C.

Health and Healing.

tage-ground is eagerly sought, though usually, from without, through some external agency, rarely within, where alone is found the kinglom of power and freedom.

NO. 25

82.00 Per Annum,

Postage Free.

Personal unfoldment must precede personal healing, the first and hardest stepping-stone thereto, perhaps being the effacement of belief in the necessity of illness, in the implacable reality of he body, the potency of physical laws, with a growing conviction and realization of one's spiritual possibilities to dominate all physical imperfections. The body has no power to assume conditions of its own, it but reflects the position its owner assigns to it, whether of prominence or servitude. This is not merely a New Thought, or Christian Science statement, but it is straight Spiritualism, the prolific mother of all modern thought. The statement is founded on its basic principle that Spirit is the only abiding reality and power, that we are spiritual beings, now and here, and able to live while on this plane of expression, an emancipated spiritual life, using our material dress freely, but not dominated by it.

The law of fatigue is a potent example of the strong race-belief that excessive weariness, even prostration, must follow prolonged exertion. The laborer re-enforces this conviction by the law of expectancy, by going out in consciousness half way to meet the fatigue, so that he cannot escape it. It is true that alternate action and re-action is the eternal habit of nature. Rest should follow toil, but a rest that is regainment of poise, a change of direction for the spirit, the only rest it needs, since it cannot be touched by abject exhaustion.

Mortals usually regard strength as a certain limited commodity of power possessed by the physical organism, and they hold the conviction that if continued draught is made upon it, the supply steadily decreases until depletion becomes complete bankruptcy. But strength is never a mortal possession. Where is the strength of the deserted form from whence the spirit has departed? Does the fountain possess any water of its own? But can its supply of water ever suffer depletion, while the vast reservoir pours through it? There is likewise an inexhaustible reservoir of power back of every embodied soul, from whence it can draw an unlimited supply of strength, which never can give out until Om-nipotence does. Let mortals cultivate this realization of at-one-ment with an infinite supply, and undue fatigue is forever outgrown. It is much easier to attain than is supposed. Again and again the most humdrum patient will exclaim to his healer, "What have you done to me? I get tired no more; perennial freshness and vigor are And with the door of weakness nine. closed, disease is quite effectually excluded. Proneness to that prevalent human malady known as "taking cold" is a feature of undue sensitiveness to external conditions, of living in consciousness on the physical plane, and thereby held under the sway and dominion of physical laws, with all their penalties, this susceptibility increased by fear of a draught, or exposure to pure fresh air, and a firm belief in its direful consequences. The royal road to the cure of a cold, as of any other malady, is to outgrow the habit of inviting such condition.

"Most of the evils we poor mortals know From doctors and imagination flow.

That mediumship is nothing more and nothing less than spiritual hypnotism. That the process is identical in the one case as in the friend. other That its exercise involves a destructive principle in nature, as applied to individual life. That whoever becomes subject to the mediumistic process, enters upon the downward path that leads to individual extinction, to spiritual annihilation! This constitutes "The Great Psychological Crime."

All possible changes, in both minor and major keys are rung on these several strings the result of which instead of being harmonious is discordant. These, and other cognate propositions, are sought to be maintained by a great show of the wisdom that is only to be found in the author's private "School of Natural Sciences."

HYPNOTISM.

Per contra: 1. His definition of Hypnotism is narrow, partial and one sided; it is neither accurate nor comprehensive, while his deductions are gravely exaggerated.

The proposition that mesmeric influence exerted by men of cultivated powers, wellinformed in all directions, honest in life charitable in disposition, pure-minded in purpose, men whose special aim is to do goodthat hypnotism directed by such competent the party of the first part, and diabolically to the party of the second part, is notoriously untrue. Abundant facts to the contrary prove the proposition to be simply false.

As to the therapeutic value of Hypnotism

fact, journeyed to the home of Liebault, verified it, and afterwards became his pupil and

Our author of "The Great Psychological Crime" might do well to become familiar with Dr. Bernhein's works on this subject, particularly his "La Therpeutique Suggestive," and his "De la Suggestion," for if he had, he would not have made such ultra anti-curative hypnotic statements with such heroic untruth. These quoted authorities are at variance with the conclusions of our hidden author. The reader who does any thinking along these lines will know best whose views are most in accordance with established facts: will know that a disproved theory is no substitute for a regular and continuous demonstration. The reiteration of a false note never makes it change its character; it is always a false

But not only is it known and shown that the author is in error in his assumption that Hypnotism is not remedial physically, but

that it has also been proven again and again as well, that for moral effects we are equally beholden to it; and that in this respect it is to be credited with the happiest results. Every experienced hypnotist worthy of the name can testify to its successful demonstration in the redemption of moral character. In psychologists, always works disastrously to numerous instances persons of dishonest tendencies, of immoral lives, of intemperate habits, etc., have been permanently restored to normal conditions.

A recent case of this character is mentioned by Dr. Voisin, referred to in "Studies in the That its exercise on the patient is never but Outlying Fields of Psychic Science," page temporary, and at best but palliative, is 52, by Hudson Tuttle. In view of such samsomething that the author cannot possibly ples of beneficial results flowing from Hypknow, and to deliberately assert it as a fact notism, the author appears to be so unhap-

In the light of his assertion that Medium ship never contributes to the mental or moral improvement of the individual, but that its evil results follow beyond the grave like an eternal shadow, is a statement devoid of every particle of proof and a gross libel on the hundreds of well-known persons now be-

fore the public who are manifesting various phases of mediumship, not a few of whom for more than half their life-time (and their ages range from youth to fourscore) whose united testimony is to the effect that their experience in Mediumship has resulted in their marked mental, moral and spiritual development! Who is the better judge in such matters?

That, psychologically considered, Mediumship is the gigantic evil he represents it, is not half so true as if he had said that it always resulted in unmixed good, with no allowance for its misuse and perversion by the ignorant and evilly disposed.

We know that some mediums have proved to be bad people, but if bad with Mediumship, what would they have been without it? But the unprejudiced observer knows that, in thousands and thousands of cases, Me-

NUMBER FOUR .- SELF-HEALING. Susie C. Clark

Perhaps no question is more frequently asked of the healer than the query "Can you heal yourself?" the inquirer thus unconsciously revealing his strong innate conviction that illness is a necessity, a condition which cannot be escaped, and for which there must be a perpetual panacea, ever ready to meet such emergency. But while the regular physician has his own acute attacks of dyspepsia or grippe, when his weak confidence in his own drugs is clearly shown by his unwillingness to rely on their efficacy (those remedies which some one has said "merely amuse the patient while Nature performs the cure"), the spiritual healer cannot be truly such until his being is founded on the bed rock of unassailable health, where he needs no healing ministration, because he is himself a high priest in the temple of Truth.

Why does the inhabitant of this beauteous planet so often say, "I am sick?" Because like the child, he is testing the heat of the flame to learn that fire burns. He can prove it in no other way. He is taking object lessons in the school of experience-the prince of masters. He must go out and away from his soul's centre, must taste the bitter fruit of external pleasures and desires, must be scorched by the fires of ambition, avarice and selfishness, with their resultant physical reflections, before learning where freedom from suffering abides, before entering upon his divine inheritance of perfect health. The path thither is long, devious and thorny, abounding in quicksands, where any support, or van-

Not in the sense of imagining what does not exist, but through the potent imaging power of the mind, to readily materialize on the objective plane, whatever is held in thought. Auto-suggestion is a most potent factor, either for or against self-unfoldment and growth. If the chance mention or perusal of the varied symptoms of any contagious disease can speedily produce such conditions in the listener, or reader, if baleful suggestion can bring pain and discomfort into a perfectly healthy organism, then such phases of externalized thought can be as easily avoided by counter suggestions from a well poised mind, one conscious of its power, and therefore positive to adverse thought-waves. When man's possibilities are revealed unto himself, he can control the energies and potencies within to reflect only health and freedem from disorder, or from hypnotic conagion.

It may have been noticed that poor people who are unable to pay the necessary fee for an expensive operation, very rarely have appendicitis. It is a fashion which has rapidly become popular among the richer classes. Our grandparents had no difficulty in preserving their vermiform appendix in a healthy condition. But how could they produce the symptoms of this dread malady until they had learned how, until these had been invented by medical science? The instance may be recalled of the young medical student who wrote the prize essay on appendicitis, and died of it three days later, and a recent incident is recorded in the daily press of an epidemic of this modern disease, three other members of the family of the

(Concluded on page 4.)

BANNER OF LIGHT.

TRANSITION.

Annie Knowlton Ht

It matters not how dies this human clod, Nor when, in day or night, and lie, it may Beneath, the restless wave or fertile sod. No hand can hide the soul that warms this

No hand can hide the soul that warms this clay. Before this casement sinks from mortal eye, Before the evening sun's retiring ray Shall fall to warm this poor encasement, my Deathless part shall know far loftier spheres, Shall quicken to a more exalted state, So let your faces smile and banish tears— A dark, disproved tale that you relate Of death informent, and of realms remote.

So let your laces since and that you relate A dark, disproved tale that you relate Of death, interment, and of realms remote, Sad tales that fill the heart with fearful dread, And fill our lives with a discordant note, And harrow souls of men till feet are led Upon the brink of sin and misery, Where hopes and aspirations most divine Are wrecked, a sight lamentable to see— To doubt all narrow creeds may hearts in-cline.

cline,

cline, Of reason's deep consideration born. We seem to have a duo life extant Since first the knowledge of creation's dawn And then God did within us strong implant A subtle knowledge of divinest truth Which bigots wrapped in superstition dread, Perverted to a grosser sense, forsooth, (Although it be with deep contrition said) To hinder human souls from consciousness Of grander truths that teach men how to

Mayhap to check the mind from dwelling

On thoughts that creeds and dogmas fail to

proud is the man who faces truth sublime Unfettered by the creeds of men, then time On earth is but a school for work beyond. He dwells on vital truths and feels a bond Of such grand import that his words and deeds

Do broaden and encompass human needs. Do broaden and encompass human needs. He feels a scorn for weak and selfish aims, A pity for the erring flesh, nor blames, Except with mercy, those a prey to sin. His soul uplifted, and with strength therein. His fleshly wants he meets with reason, and In faith that he may raise no traitorous hand 'Gainst laws that shaped his temple of the error

And gave him promise of a heavenly goal. He recognizes death is but a change That frees the fettered soul, and gives

range eyes till we behold ourselves.

Our former walks in life, as one who delves. Within the mines of earth and sifts the dross From out the gold, and counts this change no

But rather gain, of value measureless, Where we for each vile wrong, can make re dress

O grand futurity! Why poison life With bitter terrs, wailings, and endless strife Against divine provision wisely made For our expanding souls that are not laid Away like senseless clods, but left to soar Into a broader life unknown before?

A Glimpse of Spirit Life.

F. L. Avery.

We were scated comfortably in the cozy We were seated comformation in the cosp library of my friend Jack Andrews, who was an eager student of the so-called occult sci-ences. Talk very naturally turned upon top-ics out of the ordinary course of life. An-drews had just been reading from a work by a noted professor of psychology an account of a remarkable experience which had been narrated to him by the person who had actu-ally experienced the incidents narrated. The professor, while casting no word of doubt upon the honesty of the narrator, ingeniously ex-plained it as one of a class of mental hallu-cinations, or as a reflection from the sub-conscious self, and not as really having taken place, outside of the mind of the one who

place, outside of the mind of the one who related it. "I would willingly give the rest of my life-time to find out if these things be true or false, facts or theories," said Andrews, lay-ing down the book. To which I answered: "And if you die, Jack, before solving the problem, that will end the chase at least for you." you.

"Indeed it will not," he replied, carnestly, his eyes kindling. "Death, as you term it, is but the casting aside of the heavy earthly garment which hampers and impedes the soul at every turn. Released from the body and all that bids it cling to earth, the spirit, like a bird freed from its cage, rises to seek what-ever may interest it most." "So you think, and I admit, it is a pretty bit of fancy and well put, still it's all a mat-ter of bone and guess work for as a fact

ter of hope and guess work, for, as a fact, neither you nor I know anything of what our Spiritualist friends are pleased to term "The Summer Land." Life after death may serve

then, in fact, death takes place, and the absent tenant is forever free. "While in India I studied these things closely and made the acquaintance of a man of deep learning and rare powers of mind." "A real mahatma?" asked I, half Jokingty. "No, neither mahatma, yogi, or even a dirty beggar, only a close student of nature and possessed of—I may as well term it—the power of intense mental concentration. One day, while sitting with him in his study, I expressed a desire to go out into the spirit world, and so test for myself if there be in truth a life apart from the one on the physical plane. "If you really wish it, I think I can help you to do so,' he replied. "I do desire it above all things,' was my answer.

"Then sit here, in this chair, lie back easily, and relax as completely as if you wished to sleep." "I did so, and he, standing before me, made

"I did so, and he, standing before me, made passes downward and outward over me, keep-ing his eyes fixed just above mine. Soon I felt a strange influence pervading my whole being, wonderfully soothing and quieting, yet at the same time strangely exhilarating, act-ing as it were like a stimulus to every nerve in my body. Meanwhile every faculty was keenly alert to follow this new experience. I watched him closely as the change went on till the inner senses overcame the outward, the room faded from sight as my eyes closed. Yet still I heard the birds singing and the sound of the river not far away.

Yet still I heard the birds singing and the sound of the river not far away. "I felt an intense longing to get away, my body seemed xibrating with electrical energy, yet I was conscious of the room and of the chair in which I sat. Every nerve was filled with a fire of energy and exaltation and the mind keenly alert to grasp every detail and new sensation. Still I second bound and unable to more. All the while I was breath-ing long and deeply testing every long cell to new sensation. Still I geemed bound and unable to more. All the while I was breath-ing long and deeply, testing every lung cell to its full capacity, till at last it seemed I could bear it no longer and I thought, "I will be free, I will get out of this body if I tear it in pieces," and grasping the chair arms with both hands, I bent forward, raising nearly to my feet, wrenching violently, as if to break the bands that held me. 1 felt them giving and myself slipping steadily away from my body. Suddenly it seemed as if a ton weight fell from me and light as air I rose upward into clear light space, which seemed so full of life and energy that I felt light and buoy-nut as a bird on wing. "Overjoyed at the glorious sense of liberty I cried out, 'Free, free, oh, I am free at last!" "'Yes,' replied a clear, firm voice at my side, 'you are indeed free for a while, but I must go with you, and that no time be lost, and to see that no harm befall you, as we journey, I will tell you of things you have long wanted to know. "'You wonder at the powers of electricity

Iong wanted to know. "You wonder at the powers of electricity. Know this, it is merely but matter in motion. The spiritual body you now possess stands in the same relation to this world and its life, the same relation to this world and its life, or physical expression, as does that body you have just left behind stand to the material world in which it now rests, a dull and heavy mass of matter. Yet it answers perfectly as a seed bed for the developing of spirit life, as does the soil of earth answer for the developing of seeds to plant life. Earth, body, air, form the life combination there. With man, air is the life breathing element. While here in the spiritual, a finer air is needed. This is supplied by the all pervad-ing ether. Those in the spiritual body here breathe in and draw their life from the ether, as do those you have just left thrive

where he and draw their hie from the ether, as do those you have just left thrive in the denser air of earth life. Ether is the atmosphere of spirit life, yes, of the universe itself, said my guide. self,' said my guide. "To me the sense of motion was exquisite.

I can only describe it as the pressure of a refreshing breeze. As we moved on I began to feel strange sensations, perceiving which,

to feel strange sensations, perceiving which, my guide said: "'Let us rest a little. The feelings you now have are similar to those experienced in high altitudes on the earth plane. You will need to gather your soul forces, for we have only entered the third sphere of life, and you may well be glad if you have the strength to go where I wish to take you. Few can until they become more accustomed to life here.'

they become more accustomed to life here." "As we sped along a country all seemingly perfectly natural, but so different, so beauti-ful beyond all I ever dreamed of as possible of existence opened before me. Beauties of field and flower, marvels of architecture on every side, peopled with beings so kindly of face, so pleasing in appearance, with some so wondrously beautiful that I was in an ecstasy of delight. The air seemed vibrating with melodies as far beyond earthly music as our most finished compositions are above the barbarous jargon of the savage. "At length we came to a great temple, before whose matchless beauty I stopped, lost in amazement at its magnificence.

before whose matchless beauty I stopped, lost in amazement at its magnificence. ""This,' said my guide, 'is one of the tem-ples of the Creative Spirit. Lêt us go in and rest awhile, for we must soon return." "As we entered strains of wondrous melody and power burst forth and I knew at once from here had come the music I had heard on the way upward. I listened, and as I gazed about me spellbound at the glories on every side, the thought came to me: 'If this

sand, to grasp and understand any descrip-tion you might give them of the vast oceans, and mighty rivers of earth? To them your world-washing neas toould be measured by the black mouths of their wells, and your rivers by their few buckets full drawn to the surface. "The comparison holds good when those whose minds have been spiritually enlight-ened, attempt to explain the glories of spirit life to those who have no conception of things spiritual. Now I must leave you and remember it will never do for you to attempt this experience again. Your organism can-not bear the strain a second time and you return to earth life. Farewell, and remem-ber."

return to earth life. Farewell, and remem-ber." "Slowly the old conditions came back to me, and I became conscious that I was in the room and in the chair. I saw my friend standing before me gently making passes upward and outward. I sat for some time in a state of great content, till he stopped, folded his arms and turned to the window. Then the full sense that I was back on earth, and in my matural condition, ready to take up the old life, with the spiritual size ont, till I should leave earth life forever, came to me, the thought was appalling, and I cried out passionately: 'Why, oh why did you bring me back?' out passionatel

out passionately: 'Why, oh why did you bring me back?' "'Gently, friend,' he replied, 'your time is not yet. You have a work to do that nong can do for you, and let me warn you to be content with earth life and not seek another experience of this kind. While others may come and go at will, it is not for you to do so. When next you enter the world of light it will be as a resident, with your course in the school of earth life finished. I trust its les-sons will be well learned, giving you a devel-opment that will yield you happiness in full degree as you have earned it." For a few moments after he had finished nothing was said. Andrews seemed lost in contemplation of the scenes he had just de-scribed, while I was wondering if he did really consider his vision a reality and finally asked him if he felt as sure of the reality of the existence of what he had seen as he would had it been a week's visit to London, or a balloon trip to Mars. "Sure of its reality?" he asked, gravely. "Yes, more so than I am of most of the daily experiences of life, for now I know That is the substance, this is the shadow. That is the reality, this is the dream." Ayer, Muss.

Searching for the Good.

J. M. Peebles, M. D.

In this age of search and research people generally find what they hunt for. If they seek for roses and violets, they find them. Let us apply this principle to the churches. The Roman Catholic church testifies against wrong-doing, honors the Virgin Mother, prays for the dead, teaches purgatorial prog-ress, approved through Leo XIII of the higher criticism, and encourages the ennob-ling work done by the Sisters of Charity. The Episcopal Church, in its four fold forms of manifestation, the ritualistic, high church, low church and broad church, func-tioning under different aspects in different countries, urges all men to live the upright, spiritual life, using forms, symbols, cere-monies and superior music for the accom-lishment of such ends.

lishment of such ends.

Methodism is a religious enthusiasm made practical. The Wesleys were ministered to from the intelligences of the higher world. Methodism's devotion to freedom, to tem-Methodism's devotion to freedom, to tem-perance, to reforms, with its organizations for specific work, is decidedly praiseworthy. The zeal of Methodists is conclusive proof of their sincerity. I relish their enthusiastic balldhichet nlleluiahs!

hallelijalis! Presbyterians, Congregationalists and Bap-tists exercise perfect autonomy in the ar-rangement of their own ecclesiastical affairs, combining liberty with their religious convic-tions. Their missionary movements and their benevolent work in erecting homes for the or-phans and the aged are worthy of all com-mendation. uendation.

The Unitarians, cultured, clear-headed and thical, invite us to their Sunday literary feasts. These are nutritive, classical and comforting. They preach the Fatherhood of God and extol the brotherhood of all races nd_colors

and-colors. New Churchmen, pointing backward to Swedenborg, who for twenty-seven years held converse with angels, spirits and demons, ten-ders the world the key of correspondence, de-laring thet Biblich proceeding of the tent claring that Biblical passages-all external objects, in fact-relate to a spiritual state of consciousness, which, if understood, inspires reverence and purity of life.

reverence and purity of life. The Salvation Army, noisy, plain in dress, pure in purpose, well organized, vigorous in moral battle against wrong, gathering in an outcast here, a reeling drunkard there, re-deeming and training them for usefulness, is proof that the lowest of the erring may be reached and redeemed reached and redeemed. linh

God, who is Infinite Spirit, and in man, who is essentially a finite spirit. Spirit! This is the rock of ages, the pro-phetic stone cut from the mountain, the well of water which was to spring up into ever-lasting life. "Ho! every one that thirsteth, come ye and drink," come ye and feast upon this bread of life, which through psychic channels "comes down daily out of heaven." But "mark well," as our Masonic Frater-nity, says, whether it came in tremulous os-cilitations, in mental impressions, in trances or in night visions, it came, this new inflow-ing of the spirit—I repeat, came not to form a new religious sect, not to institute a fixed creed, not to ordain a priesthood, not to teach the "clerical art of preaching," not to insist upon any one doctrine as a finality nor to build up any new church organization. No, none of these! The soul's pleading call to-day is not for the mould of Mesopotamia, nor for the moth-eaten parchments of old Iran, nor for the stilted oratory of the pseudo-scientific materialist, but for love, charity and freedom to lead that newer, higher life idealized in the Christ. Britualism is all-embracing. It is poten-tial. It overarches and underlies every re-form that gladdens with hope and crowns with knowledge the dawning ages. Spirit is the foundation of Spiritualism and to ignore.

with knowledge the dawning ages.' Spirit is the foundation of Spiritualism and to ignore, to deny it is to deny God, man and immor-tality.

Radium versus Spiritualism.

"Hudson Tuttle, Editor-at-Large N. S. A.

Several inquiries accompanied by the fol-lowing clipping have been received and a de-

"Radium is puzzling and other received and de-"Radium is puzzling and disturbing the Spiritaalists. They are issuing serious warnings against meddling in any way with this marvel of nature. Prof. Ramsey, the high priest of radium, told a London, Eng., Morning Leader representative yesterday that almost every day his mail-bag contained let-ters on the subject-letters of the most annazing kind-hinting that radium is an acamazing kind—hinting that radium is an ac-tive agent of the supernatural. 'It is posi-tively amazing how many lunatics there are at large in the world,' said the professor with a smile. 'Whenever any new discovery crops up these absurd people come out with their theories and prophecies. There seems to be no end of them. The radium craze has brought out Spiritualists more than any body. Day after day I receive letters from these people warning me-most Solemply warning people warning me—most solemnly warning me—to leave radium absolutely alone and me—to leave radium absolutely alone and assuring me that such a potent force in na-ture is not to be tampered with. There is no doubt that many occultists and Spiritual-ists believe that radium is one of the mys-terious components of the other world, and they are genuinely anxious to know how or-dinary mortals are to deal with it. They are dinary mortals are to deal with it. They are biding their time for psychic revelation concerning it!" No doubt Prof. Ramsey gave his opinion to

reporters in this hombastic style, yet it is almost unbelievable that a man claiming to be a scientist, in fact a man claiming ordi-nary intelligence and sanity, could thus ex-pose his utter disregard for truth in airing bis ranity. Comber and science may have nary intelligence and sanity, could thus ex-pose his utter disregard for truth in airing his vanity. Cranks and visionaries may have written him, but we challenge him to give the name of a single Spiritualist who has thus approached him. Spiritualists may be interested in radium as they are in all new discoveries, but why is it any more to them than aluminium? The Spiritualist press, which quickly responds to the minds of its readers, has scarcely published a paragraph in reference to the subject. Once Prof. Ramsey has been quoted, and a few men-tions made, but it has never been suggested that Spiritualism had anything to expect from radium more than from lead. Prof. Ramsey could not have received let-ters from known Spiritualists "warning him," for Spiritualists think-for themselves, and are sane people. For some purpose not apparent on the surface, there has been great effort put forth to exploit this discov-ery and throw a mystery over it. A thou-send things are said of it that are not true

ery and throw a mystery over it. A thou-sand things are said of it that are not true and in the nature of things cannot be true. It was said that it overturned all theories hitherto cutertained regarding the constituhitherto entertained regarding the constitu-ion of matter. It was an exception, and proved the possibility of a perpetual motion. It excreted force—a horrible force—without the least loss. It blazed with the glory of the midday sun and diminished not. It would melt its weight of ice- and melt its weight again, and so on ad infinitum, without losing a fraction of a degree of its own tem-nerature. perature.

perature. Prof. Ramsey "discovered" that he could convert radium into helium and as he failed to catch the helium he half persuaded him-self that it had gone back into force or van-ished into another period. shed into nothingness. According to him the high atomic weight of radium shows that it is a compound and gold being still higher, ought to be more complex and re-solvable into lower combinations. Then comes the problem of bringing the base

The Rebiewer.

The Holy Grail.

The Holy Grail the Silent Teacher, Mary Hanford Ford. Chicago, Alice B. Stockham & Co. Price \$1.00. For sale by the Banner of Light Publishing Company. The Interpretation of The Holy Grail, by Mary H. Ford includes Wagner's Parsifal. The history of the Grail literature is full of interest. As long ago as the eighth century, wandering minstrels chanted the tale in the dark halls of feudal chieftains. The Trou-hadour, a little later, sang of the miracle in the boudoir of his lady, for whom he com-posed his rarest sirvente, and his most thrill-ing canzone. The fasting monk dreamed of the challee which the angels might offer to the lips of a devotee, while the thinker, wrapped in meditation, feit the radiance of the Grail, and beliered that the truth he had ponceived was approved in Heaven. The book is prettily bound, and will be read with pleasare by all who are interested in these ancient legends. ancient legends.

Return to Nature.

Return to Nature, A. Just. Naturopathic Publishing Company, 111 E. 59th St., New York City. For sale by the Banner of Light Publishing Company. \$2.00. This is a translation from the German of Adolf Just and consists of 280 pages devoted to "The True" atural Method of Healing and Living and the True Salvation of the Soul." The whole book is strongly Orthodox in tone, the writer evidently accepting the story of the writer evidently accepting the story of the Creation as told in the book of Genesis the Creation as told in the book of Genesis ns being literally true, for nearly all his argu-ments in favor of his system of curing disease are based on frequent quotations from Genesis and portions of the New Testament. Ac-cording to this writer science must be en-tirely discarded and a return made as rapidly as possible to a natural mode of life. In order to do this man must first cure himself of all the false appetites and diseased condi-tions he has acquired. That fresh air, good food and cleanliness are necessary to health all will agree, but that the ordinary man or woman will accept the writer's ideas on these points does not seem very probable. for he recommends not only, as far as pos-sible, living in the open air, but sleeping on the ground on the thinest of mats, with one works. woolen cover. The food recommended is fruit, nuts, some kinds of young vegetables, and milk, all uncooked. Cleanliness is to be maintained by means of the "Natural Bath," a small bath in which the bather sits in the four second secon in three or four inches of cold water and rubs himself clean with his bare hands, soap is not mentioned, and towels being unnatural are forbidden. There is a section devoted to clothing in which the writer condemns woolen are forbided. There is a section device to clothing in which the writer condemns woolen garments and all coverings for the feet, ex-cept light sandals. He would apparently like mankind to abandon clothes almost entirely. Many will, no doubt find the book interesting and some of its ideas, greatly modified, would probably be found beneficial, but to discard reason, science and fire, to return to living in the open air on uncooked fruit and nuts, and, in a state of partial nudity, would not be to the moral, physical or spiritual ad-vancement of the race. Slowly, but surely we should all sink back into savagery and the progress of the world would be at an end. There is a supplement by the translator giving particulars concerning the Establish-ment in America where the Nature Cure may be pursued.—A. E. Lewis.

Some February Magazines Received.

Mind, New York City. William Wilber-force Newton contributes a lengthy article upon Hypnotism in Medicine; Mary F. Lang upon Hypnotism in Medicine; Mary F. Lang writes upon Theosophy; Benjamin De Cass-eres discusses on Maeterlinck and the Cos-mic View; William Brunton writes upon The Life-Radiant, and further articles by Merwin-Marie Snell, Ph. D., T. Shelly Sut-ton, C. G. Oyston, the editors, and others con-stitute a scries of interesting contributions. The American Monthly Review of Reviews, 13 Astor Place, New York City. The Railways in China, an illustrated article, written by Arthur Judson Brown is excellent reading. Frederick W. Nash has a good article on Governor Taft in the Philippines, Generals Longstreet and Gordon form the theme for John S. Wise, while contributions upon the

John S. Wise, while contributions upon the Eastern Crisis and American Trade, Various Aspects of the Panama Question, and Wall Street in Presidential Politics, are among the principal literary contents. A large number of portraits and illustrations are included in the text. The Century Magazine, The Century Com-

any. pany, Union Square, New York City, A finely executed plate in colors by Mme. Vigee Le Brun of herself and daughter constitutes the frontispiece of the mid-winter number of this fine monthly. The leading contents in-clude the continuation of Jack London's story The Sea Wolf; In the Alps on a Motor Bi-cycle; Roman Villas, with two pictures in color; an entertaining comedy called The Suicide, with numerous other contributions, including Topics of the Time, Open Letters, and in Lighter Vein, present the reader with a verifable feast of good things. The Searchlight, Waco, Texns, contains articles upon Ethics in Business, Socialism, Child Labor and Labor Unions. About Her-bert Spencer, and Is Legitimate Free Speech Endangered? In acknowledging this journal it is described as "the oldest Spiritualist paper in the world." executed plate in colors by Mme. Vigee Le The Arena, Windsor Arcade, New York The Arena, Windsor Arcade, New York City. John Ward Stimson discusses Beauty and Social Progress; E. S. Wicklin treats upon The Supreme Economic Evil; Amy C. Rich considers The Message of the England of the 'Forties to America today; the editor, B. O. Flower, deals with Public Ownership of Public Utilities and an Ample yet Stable Circulating Medium. This issue fully sus-tains the reputation of this sterling monthly. The Evodus, Chicago. II. A somewhat in-Circulating Medium. This issue fully sus-tains the reputation of this sterling monthly. The Exodus, Chicago, Ill. A somewhat in-conclusive contribution on Death and After-wards by U. N. Gestefeld is the opening article. The remainder of the contents are of the usual character. Among a large number of miscellaneous magazines reaching us and which lack of space forbids a detailed mention, are included The Nautilus, Holyoke, Mass.; Bible Society Record, New York City; The Naturopath, New York City; The Peacemaker, Phila-delphia, Pa.; Our Four-footed Friends, Bos-ton; Now, San Francisco, Cal.; The Vaccin-ation Inquirer, London, England; Unity. Kansas City, Mo.; Madame, Springfield, Ohio; Eleanor Kirk's Idea, New York City; Yaccination, Terre Haute, Ind.; Higher Thought, Kalamazoo, Mich.; Our Dumb Animals, and The Animal's Defender, each of Baston. Animals, and The Animal's Defender, each of Boston. Foreign magazines recently received: France, Paris: La Revue Spirite, Journal Du Magnetisme. Belgium, Liege: Le Mes-sager. Spialn, Barcelona: Revista Espirita. Porto Rico: Ta Auora Social and El Iris De Paz. Brazil: Veredade E. Luz. Holland: Utrech, Het Toekomstig Leven. Buenos Ayres: Constancia. Brazil: A. Doutrina. Valparaiso: Le Nuevo.

¥

as a theory to give comfort to the timid, but to my way of thinking, when the body dies that will be the last act in the drama or tragedy, and the curtain of darkness will drop forever for us."

"Not so," exclaimed Andrews. "Your ma-terialism is as dead and dreary a belief as ever a man drowned his soul in. I no longer think or theorize on the continuity of life, I know it to be a fact. 'A pretty bit of fancy and well put;' really you flatter me, but please give me credit for sense enough to know what I have seen and experienced. Let your spirit or mine go out from our bodies and those bodies are dead. Let you and I leave this room and it is tenantless, but it does not necessarily follow that spirits, as well as bodies, are dead in one case more than in the other. I believe our spirits will be as truly conscious, active, intelligent em-tities after death as were they while in the body, the same as we would if we walked out of this room now. You ask far too much proof when it comes to the finer side of life. think or theorize on the continuity of life.] proof when it comes to the finer side of life. Why if you were to see every ghost from Caesar's down to mine-you would only say, "Beally, I must have been dreaming, or else "Now, Barry, I have been dreaming, of the "Now, Barry, I have been out of the body, been into the spirit world as it is termed. Let me explain a little, so that you may understand me better. Follow me closely and see if you can point to a flaw in my reasoning, or knowingly dispute a word l

"First, man is a trinity of being, his body "First, man is a trinity of being, his body the material expression of squl and spirit, made conscious of its surroundings through the senses. The body laid off, and a duality exists, soul and spirit, the soul standing in the same relation to the animating spirit that the body occupied while in earth life. I would, in fact, term the soul the spirit body, which is as much more refined, and better capable of expression, as is the fleshly body or organism more refined and expressive than the earth beneath its feet, the elements of which are identical with its own, and to which it will finally return. Spirit is the con-scious raling power, that which lies back of all life, ever inspiring to renewed effort and higher ideals.

higher ideals. "Now, then, it is possible to enter into a condition of repose wherein the spirit body can go forth, leaving the earthly body ap-parently dead, and only connected to it by the life thread, as we term it. Should this thread be severed by sudden shock, or drawn upon too heavily by the absent spirit body.

every side, the thought came to me: 'If this theirs must be!' Again sensing my thoughts ns if they had been spoken words, my guide replied:

"The divine trinity, Truth, Love and Beauty, worshiped in nature's temple, form the religion here.' Soon all grew misty about me and it seemed that I could bear it no longer.

"'Come,' cried my guide, 'we must go. Taking my hand he hurried me with incred-ible swiftness toward the lower world. As ble swiftness toward the lower world. As we swept along, I gathered strength again and looked to see the beauties of the spirit world fading from sight as vanishes the landscape from a swift flying train. The thought came to me, 'I will remember all I have seen and write it out when I get back to earth life again.'

to earth life again." ""That,' said my guide, 'was a risk I ought not to have taken with you, but I knew you could not leave your body again till the death change. What you have seen will give you a memory which, though you can never give if full expression, will prove to you the con-tinuity of life in a way that will leave no room for doubt hereafter. Which will prove a cheer and help through whatever trials life mere here in close for you. You will not

room for doubt hereafter. Which will prove a cheer and help through whatever trials life may have in store for you. You will now understand the true meaning of the word in-spiration. It is but an inbreathing of the vibrations of the spirit world as they circle outward upon the vibrating ether and are caught by those sensitive souls who strive in vain to reproduce what they see, feel, and hear. You now know why it is impossible for your great musicians to reproduce the melodies that fill their souls with delight. You will now understand why, when compli-mented on the perfection of their work, no matter in what line it may be, true artists sadiy shake their heads and exclaim, pas-sionately, "Oh, if I could only reproduce what I hear and see I could do good work!" You will know now as never before the im-possibility of copying the work of the spirit. Never doubt the reality of endless progres-sion again, and ever view death as the part-ing of the curtains which well the glories of the life beyond from the slow grosser life of preparation. Reveal this only to those able to comprehend it, or you will be aneered at for your folly. Could you expect the dwell-ers in the desert whose only knowledge of water is gained from their few wells in the

uphasizing the promptings of the spirit and its superiority over books, bends and shrine-inviting pilgrimages, insist upon the principles of pence, brotherhood, personal veracity, self control, punctuality in keeping promises and living an orderly life. The Shakers, harbingers of those epiphanous menifectations that emphaneted a din half

The Shakers, harbingers of those epiphanous manifestations that supplanted a dim, half-hopeless, churchianic faith, with the knowl-edge of a future conscious existence, have from the days of Mother Ann pronounced woman the equal of man. Their industry and exquisite neatness, their arbitration princi-ples, their worshipful marching to music, their all things in common after the principle of the primitive apostolic church in Jerusa-lem, solve the problem of equality and the long prophesied practicability of the golden rule. rule

The Disciples, or Christians (now called), shine as a bright, liberal cluster of stars in the constellation of religious denominations. They have no creed. They take the New Testament as their guide. They are broad-minded and devotional. Theosophists, Mr. Leadbeater being the

minded and devotional. Theosophists, Mr. Leadbcater being the Anglo-American expounder, are largely our co-workers, and constantly coming nearer to us. Already do our spiritual palms touch. He travels with a Clairvoyant youth, and his Theosophy is Spiritualism with a few myths, and weird oriental speculations added, dust-ing and darkening, rather than brightening the creat the crest.

se ecclesiastical denominations consti-The tute a veritable twentieth-century "Noah's Ark," full of all kinds of struggling life, and Ark," full of all kinds of struggling life, and all life on whatever plane relates directly or remotely to the Dirine Life. But where are the Mountains of Ararat for the life-laden Ark to rest? Human beings are wandering, where is the true path? They are heartsick, where is the physician? They are weary, where is the resting place? Yes, they are pligrims seeking a shrine, passengers sailing on the billowy ocean of time. Who is the plot? Where is the port? Are the dark waters of materialism subsiding? Is there no sign, no voice from the abyss, no demonwaters of materialism subsiding? Is there no sign, no voice from the abyss, no demon-stration? Why doubt? Why fear? See' from the anchored Ark in heaven above, the combined hierarchies of celestial angels in council, there comes a dove, a message bear-ing dove, with an olive branch in its beak! It is a prophecy and a message, and this blessed, brilliant message is immortality, the good tidings of a future life demonstrated; in brief, spiritual truth realized as rooted in

metals up to the gold standard, and a re vival of the old charlatan business of con

vival of the old charlatan business of con-verting them into gold! Spiritualists have not "gone daffy" over this matter, but some of the scientists cer-tainly have. The scientific doctors have al-ready "radium water," and are employing the rays in the attempted cure of diseases. The "X rays" were seized in the same man-ner and electricity was "bottled" and widely advertised as a miraculous cure all. The ig-norance and credulity on one hand are to be pitied as much as the arrogance and preten-tions are to be condemned on the other.

tions are to be condemned on the other. When radium is relieved from sensational reports and the facts arrived at it will be quite another substance from the thing Prof. Ramsey exploits. It will not be found

An exceptional element, more than the "X rays" are an exceptional form of light. What confidence can be placed in Prof. Ramsey's scientific claims when his vanity, tickled by a penny-a-line reporter, leads him so far from the truth? Why should an "oc-cultist" or Spiritualist regard "radium as one of the mysterions components of the other cultist" or Spiritualist regard "radium as one of the mysterious components of the other world?" Is not radium as material as iron? Does not Spiritualism teach that spirit forms and the spirit spheres are so attenuated that although matter, this matter has been given the name of substance? Not a Spiritualist expects "psychic revela-tions" from radium any more than from pig iron. As for the danger of "tampering" with it, until something more than an once of it

it, until something more than an ounce is collected, and some source found which will yield more than a few grains to tons of rub-bish, the danger is not alarming. By the way that furnishes a good illustra-tion of the present knowledge of radium and

Prof. Ramsey's knowledge of Spiritualism; a few grains to tons of misstatement and ignorance.

Vulgar avarice and display is not success. Ernest H. Crosby.

Live the Sermon on the Mount and you will have grand success .- The Blissful Prophet.

Human love makes one psychically mag-netic; and Psychic Magnetism attracts all success.-A. Z.

The Ten Commandments offer as succinct and authoritative a guide for the guidance of one to success as can be found.—Andrew H. Green.

0

"A Letter from Spirit Land."

The following letter was recently received at the "Banner" office, and as we are per-mitted to publish the name of the writer we offer her letter and the extract from the paper sent with it to our readers. The letter

McMinnville, Oregon, Jan. 15, 1904. McMinnville, Oregon, Jan. 15, 1904. Mr. 'Irving F. Symonds, Hoston, Mass. Dear Sir: I send yon a copy of the Evening Telegram which, on fifth page, has a letter from spirit land. Perhaps you may think it worthy of publication. The Conny she speaks of had his earth life crushed out by an elevator falling on him. It was feared by the family that his mother would lose her mind. Mr. McMillen went to a medium, a Madam Smith (colored). Conny came and wanted has mother to come. Both were convinced it was their son. He wanted them to go to Boston and he would materialize for them. They went and saw him many times and his mother's breastpin was unclasped. He told her of it and said, let me fasten it, which he did with his materialized handas, Blind artists of Boston painted his picture for them. I was at their house when Mr. Golby was stopping there and am glad Sen-ecca could send Mr. McMillen a letter from his wife. The family are respected by all when when. Then you publish her letter you are at libery to use my name. The was for the truth.

liberty to use my name. Yours for the truth,

Mrs. L. J. Fuller.

Mrs. L. J. Fuller. Our Portland, Oregon, contemporary pre-sented the facts in the following form: "That he has received a material missive from the realm of the unreal is the firm con-viction of Captain J. H. McMillen, a resident of East Portland, whose wife is dead, yet who claims to be in communication through the mails of Uncle Sam with the woman who shared his life, and who, he says, remains at-tached to him in death. Mr. and Mrs. Mc-Millen many years ago became identified with the spiritualistic religion. He now claims that his faith along this line has been proven justified. justified.

"The Captain realizes that it was not posthe conjumn realizes that it was not pos-sible for the communication to be written by his dead wife, but that the spirit of the de-parted took possession of a medium name-I Colby and proceeded to dictate and translate Colby and proceeded to dictate and translate messages from ether into eartulness he firmly believes. The letter was postmarked Jacksonville, Fla., a winter pleasure resort which the spirit is supposed to have visited, accompanied, so the letter says, by the im-mortal remains of Seneca, an Indian chief of New York, who died 150 years ago. Seneca is an old acquaintance of the McMillens, hav-ing been in spiritual touch with Mrs. Mcing been in spiritual touch with Mrs. Mc-Millen during her life.

"Captain McMillen prizes the letter highly and takes a great deal of consolation from its pages, which, though breathing of happi-"The missive, written on foolscap in rather a feminine hand, begins thus:

LETTER FROM THE FUTURE

"When the faces of those present in the body began to fade from sight, a strangely mellow golden light seemed to fill the room, and as I looked up into that light, I saw Conny's face. He seemed to be coming toward me. Then suddenly there appeared toward me. Then suddenly there appeared other faces and forms. "Somehow I lost consciousness. When I

"Somehow I lost consciousness. When I awakened I was surprised to meet Conny and my mother both clasping me in their arms and giving me gladsome welcome to my new life, and soon I was in a manner dazed by the sudden change, but at first it seemed like I must be dreaming; but in a moment I was thoroughly awakened and beheld a great number of relatives and friends surrounding me. I seemed to feel who they were. Be-sides Conny, Frank and Justin and Union and Myrtle and Aunt Abigail and Aunt Ruth, and Grandmother Barton, and Mary and your brother, and mary others. . . "I was pleased with the beautiful flowers that our friends brought for me. Tell Mary Highland and Dr. Wigg I want to thank both of them, but I think they said most too nice things about me. It made me feel as though they had overestimated my work in the body." "Captain McMillen does not assume to be a medium himself, but says he has seen the lato May. McMillen several times since her death, and that a former wife who died in Mil-wauke, Oregon, in 1850, accompanied her. "The Captain seems happy in his belief, and longs for the time to come when he, too, will put off this life to take up what he conawakened I was surprised to meet Conny

and longs for the time to come when he, too, will put off this life to take up what he con-siders a happier life beyond. He and his wife have been members of the Methodist Church in early life, but became Spiritual-

"The medium, Mr. Colby, whose hand wrote the letter, spent several weeks as a guest of Captain McMillen not long ago."

How a Woman Paid Her Debts.

by giving spirit messages to a great many present. A large sudience was in attend-ance, and the auditorium, seating nearly seven hundred people, was completely filled. Great interest is being manifested in these morning discourses, as is evidenced by the attentiveness of all presnt, as well as by the gradual and steady increase of the number in attendance. The meetings of this society are free to the general public both morning and evening, and as the series of addresses during the month of February will be along the line of instruction in the general principles of Spiritualism and mediumahip, it is earnestly urged that all Spiritualists in and near Bos-ton will avail themselves of this opportunity for gaining enlightenment along the lines of our sacred Cause.

Iowa State Spiritualist Convention

Reported by request by Moses Hull.

The fourth annual convention of the Iowa State Association of Spiritualists was held at Clear Lake, Ia., Jan. 21-24, inclusive. It might be said that the meetings began on the 20th, as there was a public reception at the Elks Hotel on the evening of that day. The reception was an enjoyable affair. Besides the entertainment given by the little folks and some of the older ones, encouraging speeches were made by Mrs. Hull, Rev. Will J. Erwood, President John D. Vail, Mr. Ran-del, why is now vice-president of the Asso-ciation, myself, and others. The weather was against us from first to last. I do not think the mercury got up as high as zero once during the whole conven-tion. At one time the Government thermom-eter registered as low as 34 below zero. The might be said that the meetings began on the

tion. At one time the Government thermom-eter registered as low as 34 below zero. The result was that the attendance was not so large from different parts of the state, nor from the city, as it would have been under other circumstances, but bees were never more industrious nor more co-operative than were the delegates assembled. As for the citizens, those that could, came and enjoyed the evening sessions. I never attended a convention of more in-telligent nor of more harmonious workers.

telligent nor of more harmonious workers. The evening and Sunday speeches were made by Itev. Will J. Erwood, Mrs. Hull and my-self, and were all well received by the au-diences. / Tests and readings were given by W. J. Erwood, and Mrs. Eva McCoy, of Marshalltown, Iowa. As a medium or speaker Mr. Erwood needs no word of commendation from me. He is well and favorably known throughout the Wast. Mr E is not only an excellent speaker telligent nor of more harmonious workers.

no word of commendation from me. He is well and favorably known throughout the West. Mr. E. is not only an excellent speaker and medium, but cannot be excelled as an all round worker. As secretary of the Wis-consin State Spiritualist Association he has won golden opinions. As for Mrs. McCoy, of Marshalltown, she was a good medium when I first met her, one year since; but when I saw her at the Waukesha, Wis., campmeeting, she had greatly improved. Since that her improve-ment has been marvelous. If she continues to improve during the current year as she has in the past, she will be the equal of any medium in America. Besides that her life has been such that everybody believes in her integrity and honor. She is "not with-ont honor" even in her "own country"—the town and country where she was born and where she still lives. The Iowa Spiritualists seem to be in earn-est. I believe that there were ten persons who pledged themselves to each may five dol-

est. I believe that there were ten persons who pledged themselves to each pay five dol-lars per month for missionary work in the State during the current year. Several oth-ers pledged from fifty cents up to two dollars

per month. The president's annual report reviewed the The president's annual report reviewed the last year's work, and, in view of the in-creasing interest in Spiritualism and in or-ganized work in the State, he congratulated the Spiritualists on the outlook for the future. He commended the work of the N. S. A., and hoped the State Association and local socie-ties would gain much from studying the methods and work of the N. S. A. The pres-ident could see that the secular press had become much more liberal towards Spiritual-ism, and that the Spiritualist papers were a unit in supporting the work of organization. The report argued that the only way for Spiritualism to rid itself of fraudulent me-diums and other barnacles was by a thorough and close organization.

spirituansm to rid itself of irradulent me-diums and other barnacles was by a thorough and close organization. The president had made an effort to es-tablish the circuit plan of propaganda, which had been only partially successful. The plan was not easily inaugurated on account of the tardiness, and in some instances the fail-ure of certain societies to co-operate. They had, however, employed several speakers. Prominent among the missionaries employed was Jennie B. Hagan-Brown, who did her work well; collected money enough to pay herself and to place quite a sum of money in the treasury. George H. Brooks, Harry G. Moore, George W. Kates and wife, and other speakers had done good and efficient work in the State. During the year several new societies had been organized and some of them had obtained beauting the team are near ready.

tained ome of

On organization he recommended about the same as was recommended by the N. S. A. The report contained pointed words on the persecution of mediums and healers in this State. It was urged that Spiritualist speak-ers should attend more closely to Spiritual-ism in their administration, and let side is-sues-issues on which we are liable to differ-take care of themselves. The recommendations on the Morris Pratt School I hand in, unabbreviated, as follows: "The Morris Pratt School at Whitewater, Wis. There has been much writing pro and con as to the benefits to be derived from this school. We notice that much of the opposi-tion is from those who have never contributed a cent of money or any of their time. Then again, who can name a College that has ever been established that has not met opposition? and not one is ever self-supporting for many verse. Hawever this is the only acheol where and not one is ever self-supporting for many years. However, this is the only school where a mediumistic person, or one who wishes to speak before the public from the Spiritualist

speak before the public from the Spiritualist rostrum, can learn to speak logically and cor-rectly. How many of us have heard mediumss and lecturers address meetings who could not use good language, and who used many words in the wrong place; and if you have listened to the congregation after such lectures, you would hear remarks like this: 'I don't be-lieve the speaker was controlled by any such spirit as he or she claims, because that person when on earth was advented and would not

spirit as he or she claims, because that person when on earth was educated and would not use such language.' The educated public can-not understand why an educated spirit cannot speak properly through an uneducated me-dium or lecture. "Spiritualists believe in education and growth, then how can they advocate ignorance and be consistent. My wish is to speak a good word for the School. If I was going on the rostrum I would take a three-years' course there myself. In my opinion it will help any inspirational or test medium or speaker in many ways." In conclusion tho president urged the local organizations of societies and Lyccums wher-ever practical. He also urged more harmony and a more thorough consecration to the

and a more thorough consecration to the Cause; more philanthropy and more practical

charity. This meagre synopsis of the report does not This meagre synopsis of the report does not do justice to a document filled with statistice which it took near an hour and a half to read. I am sorry that I have not room for even a synopsis of the able report of the committee on the president's report. It advised about all the recommendations. Especially was it strong in its recommendation of what was said of the Morris Pratt school, and even went so far as to recommend that no one be ordelined as a speaker unless he or she could ordained as a speaker unless he or she could bring a certificate of educational fitness from the Morris Pratt school. I do not now re-member who except J. N. Randel of Ot-tuniwa and Attorney Willing of Northwood were on that committee. The president was so unfortunate as to make the writer of this chairman of the com-mittee on resolutions. The result is, I have a copy of all the resolutions as passed with-out a dissenting vote. By request I insert them in full, as follows: Your committee to whom was entrusted the work of forming and presenting a series of resolutions as a state association has wind determinations as a state association has ordained as a speaker unless he or she could

and determinations as a state association has

and determinations as a state association has tried to do its duty, and submits the follow-ing as the result of its deliberations: 1. Resolved, That fully believing in the loyalty to Spiritualism, and the intelligence and the integrity of the National Association of Spiritualists of America, we fully endorse its efforts to properly present Spiritualism before the world, and that even though some of us may not endorse all of its methods, we of us may not endorse all of its methods, we fully believe in and second its every move-

ment. 2. Resolved. That while we do not think forms and ceremonies the most essential parts of Spiritualism, we believe that a modest system of usages would unify and otherwise improve our work; especially would we rec-ommend the adoption of a general form of admission of members into our societies and churches; of services for those who have passed away; of christening or dedication of our children; of the ordination, or setting apart of our public workers, and of marriage and other such ceremonies as usually devolve and other such ceremonies as usually devolve

and other such determones is usually devote on the clergy.
 Resolved, That we, the Spiritualists of Iowa, are thoroughly tired of ignorant plati-tudes on our platforms; that we see the ne-cessity of an education of our workers which

tudes on our platforms; that we see the he-cessity of an education of our workers which will at least make them the peers of the av-erage lawyers, doctors and ministers. 4. Resolved, That for the purpose of carry-ing out this systematic education of our workers, we endorse, recommend and assist with our influence and means the Morris Pratt School, located at Whitewater, Wis. 5. Resolved, That as we regard our relig-ion as the best with which we are acquainted, it is our duty to live it, and to teach it to our children; and, that we therefore urge that wherever a half-dozen or more of our chil-dren can be assembled together and interested, we should establish Sunday schools after the general system of what is commonly called the children's progressive Lyceums. 6. Resolved, That as vaccination is a filthy, disease-breeding and health-destroy-

of Des Moines; treasurer, W. T. Hamilton, Wellman; trustees, Mrs. Jennie V. Shaffer, of Ottumwa; Mrs. Tena Lovell, of Union; E. H. Vandenburg, of Clear Lake; W. A. Will-ing, of Northwood, and E. Roberts, of Plymouth. All in all this wak a grand convention, and all went away with renewed courage, and more than ever determined to do a co-opera-tive work for the good of the Cause.

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 it the best remedy for Diar-rhoea. Twenty-five cents a bottle.

Wag "Banner of Light": Some of your readers and the dear absent members of our Vermont State Spiritualist's Association would, no doubt, like to learn through your columns something about our Thirty-fifth Annual Convention which con-vened in G. A. R. Hall, Opera House Block, Montpelier, Vt., Friday afternoon, Jan. 22, and was continued through Saturday and Sunday, the following days. President A. F. Hubbard and our long time, but noy ex-secretary, James Crossett and wife were on hand at the opening ses-sion, but the heavy storm and delayed trains prevented a large attendance from outside the city. The afternoon session was given over to a conference led off by Pres. Hubbard, and others.

and others.

nnd others. The late trains brought to us the Rev. B. V. Austin, Effle I. Webster, Dr. E. A. Smith, Dr. S. N. Gould, chairman of the board, Don H. Chapman, Mrs. Emma Paul, John Withell and others, so the evening ses-sion and each of the following ones were full of interest. A conference followed by an ad-dress and a test scance with singing inter-presed constituted the general neurons.

dress and a test scance with singing inter-spersed, constituted the general program at each session. Rev. B. F. Austin in his addresses on Edu-cation, Powers and Development of the Hu-man Soul, How. I lecame a Spiritualist, proved himself just as interesting and in-structive to a Montpeller audience as he did to a Queen City Park one. He also awak-ened interest in the college now being built at Geneva, N. Y., one department of which is to be given to psychic instruction and re-search. search.

Effie I. Webster gave a test seance at the

Effic I. Webster gave a test scance at the close of nearly every session and brought hope, cheer, comfort and advice to sceptic, as well as believer. Our long time faithful workers, Mrs. Abby W. Crossett, of Waterbury, and Emma Paul, of Morrisville, extended the helpful hand of sisterhood whenever or wherever needed, not only in eloquent addresses presenting the beauties of Spiritualism, but in soothing words of peace and good will toward all, whenever a personal attack seemed imminent Λ . E. Tisdale of Boston unexpectedly came among us and favored us with an ad-dress on The Facts of Spiritualism, also with several songs to his own accompaniwith several songs to his own accompani-

canie among us and favored us with an ad-dress on The Facts of Spiritualism, also with several songs to his own accompani-ment at the piano. Saturday forenoon after the conference, President Hubbard continued the theme of the morning: The educating our children along moral, religious, or spiritual lines as well as intellectual. Other speakers were Mrs. Lewis of Bethel, Mrs. J. H. Holt, Montpelier; John Withell, Montreal: Dr. E. A. Smith, Brandon; Dr. S. N. Gould, Randolph; James Crossett, Water-bury; Mr. Knapp Cabot. The annual business meeting was called for Saturday morning in accordance with the vote of the convention in January, 1900, but after some discussion a motion was carried to adjourn this meeting to the old time at the close of the afternoon exercises. The adjourned business meeting was called to order by President Hubbard at 4 p. m., as voted. The sceretary's and treasurer's re-ports of the June convention were read and adopted. Dr. S. N. Gould presented a reso-lution to the effect that no one should be eli-gible to the office of president for more than two consecutive years. Animated discus-sions both for and against this resolution followed and it was finally rejected. Dr. Smith moved that the sceretary be in-structed to cast a ballot for the entire set of officers of the preceding year. Some op-position appeared as to this method of elec-tion, but finally the ballot was cast unani-mously re-electing the old officers, as fol-lows: Pres., A. F. Hubbard, Tyson, Vt.; sec., Alma D. Leonard, East Calais, Vt.; treas., D. H. Chapman, Cambridge; Mrs. Addie Ballard, Ludlow; S. N. Gould, Ran-dolph; E. J. Fallon, Montpelier; Henry Childs, Montpelier; L. D. Smith, St. Albans; Newman Weeks, Rutland, Vt.; bograd of man-agers: D. H. Chapman, Cambridge; Mrs. Addie Ballard, Ludlow; S. N. Gould, Ran-dolph; E. J. Fallon, Montpelier; Henry Childs, Montpelier; L. D. Smith, St. Albans; Newman Weeks, Rutland; Lucius Colburn, Essex, and Mrs. Nellie Shaw, Morrisville, all in Vermont; auditor, Henry Childs,

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

Brookly, N. Y., Nov. 9th, 1992. A little over a year ago i was taken with severe palos in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untoid misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often light and day. Atter I had used a, sample bottle.of Dr. Klimer's Swamp-Boot, which you so kindly sent me on my request, I experienced great relief. I im-mediately bought of my drugsist two large bottles and continued taking it regulariy. I sm pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bas symptoms whatever. You are at liberty to use this testimonial letter if you wish. Gratefully yours.

Mrs. C. Qustin. 19 Nassau Bt.-

19 Nassau Bt. The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and blad-der remedy, is soon realized. It stands the highest for its worderful cures of the most dis-tressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bot-ile will be sent absolutely free, by mail, also a book telling all about Swamp Root and its won-derful cures. Address Dr. Kilmer & Co., Bing-hamton, N. Y., and be sure to mention reading this generous offer in the Banner of Light. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the ad-dress, Binghamton, N. Y., on every bottle.

sis may be long delayed, and while unforeseen obstacles may arise, I think from recent prog-ress we have every reason to feel encouraged and look forward with confidence to the arti-ficial formation of protoplasm." If the pro-fessor's hope is fulfilled, we shall have living matter formed chemically and independent of procreation.—The Truth Seeker, New York.

The Old Bottle.

Get me out the bottle, wife,

Get mc out the bottle, wife, It is our time to take The nightly drink of the Ore of Life. The Brew of God's own Make, That keeps our blood in action still, E'en though our bones are old, That helps us carry out God's will, Though the ashes of life grow cold.

You and I know what it be,

You and 1 know what it be, Though some there are who mock, We know what it's done for you and me, This Ore, this Earth-born rock, That lifted you up from a siege like death When the night all around was black. That carried me through like an Angel's breath breath

When my hold on life seemed slack.

Twas full five years ago, wife, That time of trouble and pain, When we thought no power could win the

strife

Nor life in our bodies retain, But came a rift in the clouds, wife, When Vitae-Ore to us was brought, Hope in our bosoms again was rife,

win the struggle bravely fought.

You and I know how we did win, How drink after drink we took, And with each draft give thanks to Him As the pangs of disease us forsook. And since that time with each moon-rise We've taken the nightly dose, A Homage to it and the All-wise, And so we shall till we close.

Vermont State Association. "Banner of Light":

I am out of debt, thanks to the Dish-washes business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-wash-ers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

Boston Spiritual Temple.

Last Sunday the Rev. Frederick A. Wig-gin, pastor of the Boston Spiritual Temple Society, spoke upon the subject, "The Graft Psychological Orime." It is impossible to convey to the public anything like a just ex-pression of what was said through the ve-hicle of a synopsis of his sermon, as it was an argument with relation to a part of the premises assumed by the author of the some-what renowned book bearing the same title as Mr. Wiggin's subject for discourse. That part of the premises which came up for elu-cidation and explanation was the author's statement that the foundation principle of mediumship is hypnotism, and that hypno-tism, being destructive, mediumship is also always destructive as a principle of nature. In justice to the speaker's discourse no fragmentary report of what was said can herein be given. It is highly probable that Mr. Wiggin will give one or two more dis-courses immediately following the one delly-ered last Sunday, bearing upon the same gen-eral subject, and that these sermons will be published in full in pamphlet form. Should they be, the general reading public desiring a copy of them will be able to secure the same by conferring with the publishers of the Banner of Light. The morning-endience was a large one, and all present manifested a profound interest in

the Banner of Light. The morning-audience was a large one, and all present manifested a profound interest in every word spoken by the pastor. At 7.30, after a short address of about fifteen min-ntes, Mr. Wiggin proceeded with the service

charters; others are now ready to send in

charters; others are now ready to send in their applications. The Association had, during the past year, issued missionary certificates to George H. Brooks, T. W. Woodrow, Jennie Hagan-Brown, and J. P. Johnson; and Mediums' Certificates to Mrs. Eva McCoy and Mrs. Rena Hoeck. Financially the Association had done well in the next, but must do hetter in the future

Financially the Association and the future. in the past, but must do better in the future. At the time the State Association was organ-At the time the State Association was organ-ized five hundred dollars were raised; other years had followed with sums not always so large. Now, seeing the results of past work, it is hoped that the amount will be increased. The president stated that he had made an attempt to take the census of Spiritualism in Iowa, but through failure of Spiritualists to answer his letters his efforts had been only partially successful

partially successful.

Among the recommendations in the report are the following:

The employment and settlement The employment and settlement of speakers wherever the proper persons can be selected and they can be sustained.
 Where settled speakers cannot be main-tained, each Society should attach itself to a thenth and sustain at least monthly meet. 1.

circuit and sustain at least monthly meetings.

3. The maintenance of circles in every fam-

4. The organization and maintenance of Lyceums wherever possible. All were ad-vised to correspond with John W. Ring, the National Lyceum Conductor, at Galveston, Texas. Besides this, all were urged to sub-scribe for the Lyceum, the only children's

scribe for the Lyceum, the only children's Spiritualist paper we have. 5. Choirs should be organized and music taught in all Lyceums and societies. 6. Rules and usages should be inaugurated and observed. In this direction he hoped for much from the N. S. A. 7. He recommended certain rules for taking in members, so that at least there could be uniformity in that kind of work. 8. It was urged that during the convention

8. It was urged that during the convention a monthly subscription be raised in order to push forward the work so auspiciously begun; that each Spiritualist make himself a commit-ter of one to mise the subscription of the second second termine the subscription of the second seco tee of one to raise funds during the year with which to assist the State Association in do-

9. That a capable manager or superintend-ent of missionary work be appointed or elected.

filthy, disease-breeding and health-destroying operation, and, perhaps, no preventive of small-pox, we are utterly opposed to all laws compelling an otherwise free people to submit to having matter from dead or dis eased men and animals injected into their

persons. 7. Resolved, That as civilized people do not kill each other, either legally or illegally, and that as we fondly hope we are approaching civilization, we are opposed to the system of legalized murder called capital punishment. 8. Resolved, That war is only murder, arson and plunder on a large scale, and as it always results in the triumph of might and always results in the triumph of might, and always results in the triumph of might, and never in the triumph of right only when it happens that right is on the side of might, and that as national difficulties generally have to be settled by compromise even at the close of war, and that as differences can be settled as well by arbitration before war as after, we regard war as murder on an immense scale and much worse than individual mur-der, as nations are larger and more important der, as nations are larger and more important than individuals.

Resolved, That the armies of the nations 9. Reso should be converted into armies for produc-ing what nations and individuals need, and that the navies should be used to transport useful and needful articles as needed.

useful and needful articles as needed. 10. Resolved, That as the present rules adopted by the N. S. A. in regard to proxies are generally unsatisfactory, and tend to pro-mote dissatisfaction, and, in many instances discord, we are absolutely opposed to any kind of proxy system. 11. Resolved, That the thanks of this con-vention are due, and are hereby tendered to the railroads and the hotels for courtesies extended; to the newspapers which have ad-vertised and noticed these meetings; to the Clear Lake Spiritualist Society for the many favors and courtesies extended, and to the officers of this association for the efficient and impartial manner in which they have done

impartial manner in which they have done their duties. Respectfully submitted, Moses Hull, W. A. Willing, Mrs. E. L. Kirk. All of the old officers, with the single ex-ception of vice president, had so faithfully and so intelligently discharged their duties that they were re-elected without a dissent-ing vote. President, John D. Vall, of Mar-shalltown; vice president, J. N. Randel, of Ottumwa; secretary, Mrs. Dora C. Crosby.

A unanimous vote of thanks was extended to all who helped make the meeting a grand success. Several members were added to the association and contributions poured in freely toward the close.

With an invitation to our June convention in Barre I will close this already too long communication.—Alma D. Leonard, sec., E. Calais, Vt.

From Cyanogen to Consciousness.

It is the conclusion of Prof. Albert P. Mathews of the Chicago University that life is essentially a chemical reaction that has been handed down from one portion of mate-rial substance to another since it first took place in the primitive ocean of some remote geological epoch. He says: "It is supposed that when the earth was very hot and cooling certain compounds of carbon and nitrogen called cranogen compounds were formed in that when the earth was very hot and cooling certain compounds of carbon and nitrogen called cyanogen compounds were formed in large quantities and precipitated into the warm primitive sea. These compounds then entered into a reaction which resulted in the production of protoplasm, and this reaction has been handed down from one particle of protoplasm to another, from cell to cell ever since. Although originally this reaction took place outside of protoplasm, it is now-confined to it, since the conditions on the surface of the earth no longer enable it to continue out-side. In my opinion this reaction probably concerns the cyanogen compounds which are produced in the course of the chemical changes in the cell, and this reaction in its surn produces the complex proteids and other substances which give protoplasm its con-tractile and other powers. To make living matter, it this is true, we shall not have first to finke albumin. Albumin is a result of the reaction and not the cause; nor shall we have to make a living substance, for, as has been shown, no such substance probably exists; but we shall have to duplicate a reaction in which possibly several substances are con-cerned. While therefore its artificial synthe-

A full-sized One Dollar package of Vitae-Ore—the Ore of Life—will be sent on thirty days' trial to every reader of this paper who requests it. Read the offer made in this is-sue by the proprietors, the Theo. Noel Com-pany of Chicago.

Russell Sage,

Try this central law in the education of children: Do not say, "John, if you will learn this verb well, you will be at the head of the class, or you will have a medal for industry, or your father will give you five dollars." But see if the child does not want to be of some use in the world.-Edward Everett Hale, D.D.

The development of personal character on right lines and the contribution by each man of his part in the work of his generation that is needed in the evolution of humanity_that is the starting point to success; let the plan of life be honorable and useful.—Bishop O. P. Fitzgerald.

Awful Debti Be on youn guardi I visited a young man in a Massachusetts jall. He in-formed me that the beginning of his down-ward career dated from the purchase of his household belongings on credit.—Rev. George C. Lorimer, D.D., LL.D.

The United States is a world'power. Be-member you live in the grandest and great-est country in the world, and if you are a true God-loving American citizen you will be suc-cessful.—Frank Harrison.

Pessimists are always in the rear, and never in the van in the march of progress. Your successful men and women are never chronic grumblers.-Bishop Samuel Fallows.

BANNER OF LIGHT

PUBLICATION OFFICE AND BOOKSTORE No. 204 Dartmouth Street, next door to Plero Building, Copley Sq., Boston, Mass.

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass. THE AMERICAN NEWS COMPANY, 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE

Lound by

THE BANNER OF LIGHT PUBLISHING COMPANY. .J. J. Mors

All communications to be addressed to IRVING F. SYMONDS. surer, Business Manager and Managing Editor.

ADVEBTISING RATES. Full particulars furnished upon application.

Advertisements to be re-sewed at continued ates must be left at our Office before 9'A, M a Saturday, a wreck in advance of the date thereon they are to appear.

The BANNER OF LIGHT cannot well underlake to vouch for the honeaity of its many advertisers. Advertisements which ap-phonesers it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicteo. We request patrons to notify us promptly in case they discover in our columns advertisements of particle whom they are proved to be dishonorable or uncorthy of confidence.

Our columns are open for the expression of imper-neal free thought, but we do not necessarily endorse all be varied wdee of opinion to which correspondents may give expression. No attention is paid to anonymous communication. Name and address of writer is indispensable as a guarant of good faith. We cannot undertake to preserve or return consoled attoles. canceled articles. The Whenever 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 Fight.

BOSTON, SATURDAY, FEBRUARY 13, 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.

1

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

We believe in Infinite Intelligence. 1. 2. We believe that the phenomena of nature, physical and spiritual, are the expression 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 personal 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.

Spirits! Spiritualism!

Spiritualists!

The three S's of our Cause.

Without the first the second would be impossible.

sociated therewith, consequently we unhesi-tatingly say that Mr. George A. Bacon In consequence of the second the third have now become a powerful cult numbering its deserves the thanks of all level minded people millions all over the world. in our ranks for his illuminating contribution,

which is most earnestly commended to the At one time the name Christian was one of derision. There was a time when the careful perusal of our host of readers.

istic faculties is a sweeping generalization to be defloced that all mediumship is bad, dan-sprous, devilish? Is this another case in which this modern Malvolio would silence The New York Herald reports a recent secting held in Brooklyn, N. Y., by Rev. Mrs. May S. Pepper in a somewhat sensa-tional fashion, but not so as to obscure the facts entirely. Evidently the secular press our joys? If so, let us quote Sir Toby against him and say, is awaking to the fact that Spiritualism is becoming It, and that the labors of such mediums are too important to be ignored.

The "wisdom of the wise" is pro-

verbial. / But not all is wisdom, nor are all

able to assimilate what passes as wisdom,

especially that of the so-called ancient

variety. But nearly /everyone, cultured or

sparkling pages of that interesting book,

The Wisdom of the Ages, written automati-

cally through the hand of Dr. Geo. A. Fuller,

the well known speaker, author, and cul-

work appears upon another page, while for

the sum of two dollars and ten cents the

book can be mailed from this office to any

place within the United States, Cuba, the

Mr. Edward A. Brackett, the author of

that interesting work, The World We Live

In, favored us with a call lately. A new

edition of his book is under consideration of

which due notice will appear. Our venerable

friend who is so well known as one of the

foremost citizens of Winchester, Mass., as

also to many of our readers, presents a fine

and vigorous appearance in spite of the fact

that he is up to the nineties in his sojourn on

this plane. The editor felt a mere boy in

Captain Kidd is with us again! This time

he is reported as turning up in the family of

Captain Endom, a formerly well to do in-

ventor, but who has now lost his fortune and

expended his strength in digging in a cellar

in a Brooklyn, N. Y., house. The spirit is

said to appear in the old time uniform and

accompanied by members of his former

to be \$50,000,000 in gold and gens. If the re-

have forbidden further digging owing to

Spiritualists know the power of suggestion

alike for good and ill. Sensational reports

of crime or immorality in the secular press

are often the preludes to further atrocities

of a similar character. Mediums and all

other, sensitive people are affected more or

less by what they read in books, magazines or daily papers. Case in point. Well, are

we not having just rather too much of The

Great Psychological Crime in some direc-

tions? The "crime," we are assured, results

in a species of psychic pneumonia which ul-

timately destroys the soul, according to the

anonymous inventor of the phrase used as

the title of his book. Who will write us a

book on, The Great Psychological Salvation,

which has been accomplished through me-

diumship? Salvation from the fear of

death, soul crushing griefs, ignorance of the

nature of our life after death, and of the

nature of the other world? To say nothing

as to the personal advantages derived from

Pity the Poor Mediums.

In this issue of the "Banner" will be found

an able and temperately written article upon the book entitled The Great Psychological

Crime. The writer of the article has been

and is still well known to Spiritualists all over

this country for very many years as a care-

ful student of Spiritualism in all its depart-

ments, as well as one who is quite familiar

with mediumship and the circumstances as-

mediumistic culture.

Philippines and Canada.

the company of his visitor!

danger to their building.

ess.

"Fie! Because thou art virtuous, Shall there be no more cakes and ale?" Wisdom is a valuable commodity to pos-

Preachers of religion, men of business, poets, artists, reformers and even authors break down under excessive strain, yet who denounces religion, business, art, morals or literature because some unduly press their energies in connection therewith? No, we simple, can find something wiseful in the cannot pity the poor mediums, they do not need that kind of sympathy. Rightly used, carefully exercised by those who are suitable subjects, and watched over by a sincere desire for the purest and best from its exercise, tured Spiritualist. A fine appreciation of the mediumship is a natural function and truly a normal possibility of humor nature

A New Method of Cure.

In dwelling continuously upon spiritual, psychic and mental methods of cure, there is always a danger of overlooking, or at least minimizing, the importance of other forms of therapeutic methods. At the present time it cannot be said that every human being is amenable to subjective laws when he or she is what is described as "sick." Still less is this amenability to be found in cases usually described as surgical in nature, or cases where there is an actual mal-formation, deformation or physiological deviation, consequently surgery, while always an heroic procedure, frequently dangerous, and in many cases unnecessary, yet remains a method which can scarcely be dispensed with. Indeed, there are certain forms of human affliction for which surgery appears, at present, to be the only available resort.

For instance, there is no more disadvanpiratical band. The prize, if found, is said tageous deformity than what is described as "congenital hip dislocation," which hitherto, down to some dozen years ago, has been nowned freebooter gathered such a treasure he was certainly the luckiest pirate who ever deemed utterly incurable. Most of us will know some one, either friend or acquaintance, went into the business. So far only a stream of water has been found at a depth who has suffered from this distressing embarrassment, which, bad enough in the case of six feet, and the owners of the property of a man, is much more so when it affects a woman. So far as our knowledge goes of the

work accomplished by mental healers of any school or method, we cannot recall any account of the reduction of a dislocation such as previously referred to. There are limits even to the possible. Of course such limits, in certain cases, may be transcended, but so far the limits in the cases under question remain. Within the past decade a new method of treatment in regard to this troublesome affliction has been developed. A Dr. Lorenz has brought to notice his system which is described as "bloodless surgery," since it does not involve the use of the knife in the treatment of this particular disease. The patient s placed under an anasthetic and the limb, by manipulation, is reduced to its proper position. These manipulations rupture certain of the ligatures and so render it possible for the bones to assume their right position. When the dislocation has been reduced, the patient is encased in plaster of Paris and so remains until Nature has done her work. The casing is then removed and the limb is found to have assumed a normal position. Of course, this

method of cure excited considerable criticism in the medical world. Medical men, however, appointed a committee composed of Drs. E. W. Cheeve, J. Collins Warren, Charles F. Painter, all of Boston; and Dr. V. P. Gibney of New York. The inquiry conducted by this committee involved a study of about 130 cases of congenital hip dislocation that have been treated at the Children's Hospital since 1883, when the hospital started. In the first group, 1883 to 1896, seven were treated by mechanical traction methods, tried first by Dr. Abner Post, modified by Dr. Buckminster Brown, and included an operation by Dr. Burrill by manipulation methods, and one by Dr. Hoffa, then of Wurzburg, Germany, now of Berlin. All these 21 cases were failures. It is now seen that the failures were due in the main to a lack of knowledge of the anatomy of the eformity, a field that Drs. Lorenz and Hoffa have made a specialty, and to which the Children's Hospital staff has made considerable contributions. The remaining cases may be tabulated thus, provisionally, there being some margin of doubt as to whether a given case, now deemed a success, will or will not relapse in later life, a period of from three to ten years being regarded as requisite to assure a medical opinion:

and jubilantly proclaim the virtues of our own particular form of therapeutic practice. Nevertheless, the great body of the public are surely entitled to know that those who attend them in their times of bodily distress are qualified for their work, and are endorsed, not only by the school of practice with which they are associated, but by the success attending their methods in the alleviation of human misery.

Health and Healing. (Continued from page 1.)

deceased millionaire, the attending physiciau the minister who officiated at the funeral, and the attorney who drew up the will, all in turn became victims of the dread malady, these quite unnecessary fatalities being instances of the contagion of thought, the potency of auto-suggestion. Then test its possibilities on the optimistic plans. Make objective every beautiful ideal of health and freedom.

But the explicit question may arise, "How can I cure myself of a headache?" There are various causes for this common malady, among them a gross violation of hygienic iaw, such as an overloaded stomach, where food is considered more as a gratification to the palate, than as nutriment for the system. For such unworthy indulgence, there ought to be a penalty, if Law abides, and the suffering thus induced should prove a lesson and a growth towards a purer, more sensible life. But, it may be urged, the mental worker of delicate fibre, while engaged in some lofty service, often succumbs to a visitation of pain. How efface it? By moving up stairs, by lifting the consciousness out of the body to a higher plane of spiritual recognition. It can easily be done. The human instrument can be attuned as is the flattened piano, to that high vibration known as concert pitch. The physical condition is a feature of vibration. Raise the key-note of being. Turn from the recognition of the pain into the silence of soul-consciousness. It may be an assistance thereto, to engage in long, deep, restful breathing, approaching thus attunement with the Deific Breath, whose tone is absolute harmony. Pain is unknown in the realm of spiritual realization, a sphere possible for all. Even on the morta plane of consciousness, acute pain has often taken sudden flight, if surprising news is received, or if some member of the family meets with an accident. Anxiety or mental distress, as well as joy, annuls physical recognition, replaces with a new message in the mind the thought of pain, since two things cannot occupy the same place at the same time. But there is a higher plane than the mental, a loftier story to the house we inhabit, a royal observatory, where the kingly spirit has extended visions of illumined power that transcend all mortal conditions, and make further visitations of pain most exceptional.

The one form of bondage from which it is perhaps most difficult to heal one's self, is that of obsession, and yet a notable instance of such healing is known. It occurred in the middle west, where a young woman, while walking along a river bank, which was spanned by a railroad bridge, noticed a young man standing midway upon it, divesting himself of coat and hat, and she saw that his motive was suicide. She screamed loudly to him that he desist from his intention, just as he jumped into the river. But the strong impulse of her soul was the first thing his spirit sensed after its transition. Suddenly bereft of his body, before the time for service through it on earth had expired, he clung to her organism. She was immediately prostrated by the event, which the doctors pronounced the proper condition for her to demonstrate, after the nervous shock of witnessing the suicide. She was expected to regain her poise after a proper interval, but strangely she did not. Other conditions, such as acute dyspepsia, insomnia, and extreme nueritis, asserted their sway. Various schools of medicine and healing were tried, during the succeeding three years of close confinement to her couch, without avail.

But the hour of deliverance came in an unexpected way. Among some New Thought

FEBRUARY 13, 1904.

cancer, a sordid selfish heart is far more fatal to true life than is heart failure. lies the greatest field for self-healing, the truest office of suggestive therapeutics. This is laving the axe at the root of the tree, to purify the heart of all traces of animosity, of jealousy, malice, or impure, unkind thoughts, and the physical organism will then be relieved of many painful reflections. Thought is a dynamic force, which is potent to cure or to kill. Let every thinker be wary of its use. Purify the mental waters, enlarge spiritual receptivity to that divine influx which is never withheld, and thus make forever unnecessary, the effort to "heal thyself."

The Boston People's Forum.

Standing for the discovery of the bidden paths that lead to the highest ideals, finding and giving expression to the most advanced thoughts of the hour and the grappling with the vital problems of the day, defines, says an esteemed correspondent, the purposes and the work of the Boston People's Forum, concerning which our friend further writes, it can be safely asserted that, at the Morgan Memorial, where these meetings are held, as at no other place in our own, and probably not in any other city, can be found a gathering of men and women so representative of the masses. Even more than hat, so typical of the masses that think. It is at the People's Forum that you hear the philosophers of the people, that you come to understand something of the profound mentality of the multitude, which can crystallize ideas into single sentences. There, as in no other gathering, can be felt the pulse that throbs, the yearnings and the voice of those who are battling for man's uplifting.

While the principal speakers are carefully chosen as qualified and equipped advocates of causes for which they stand, the great gathering is composed of men of every political party, every religious creed, and every economic school. No minute of the two hours' discussion ever drags. It has been very truthfully remarked that "the educated are surprised to find here how much nearer the common people are to the heart of the greatest problems of human welfare."

The Forum is now starting on its second rear of educational work. The Rev. Edgar J. Helms is the newly elected president, and his efforts are being nobly upheld by an official staff that is sending the Forum ahead to achieve new successes and wider fame.

The meetings are free to the public and discussion open to all. They are held at the Morgan-Memorial, Shawmut Ave. and Corning St., every Sunday at 3 p. m. Our friends of the "Banner of Light" can

spend no more profitable two hours than that in attending this really unique of Boston's many institutions.

On Sunday next, February 14, the afternoon will be devoted to a public discussion upon the subject, "Is Spiritualism True?" The opening speech will be made by J. J. Morse, the editor of the "Banner of Light," and from his long experience and proven ability we are sure the case will be ably presented. The meeting commences at 3 p. m. and all are invited to attend.

Marriage of Miss Margaret Gaule.

The many friends of Miss Margaret Gaule will be interested to learn that on Wednes-day evening, 3d inst., she embarked on the sea of matrimony to become Mrs. Auguste T. Richinger

sea of matrimony to become Mrs. Auguste T. Riedinger. The ceremony was performed by the Rev. Minot J. Savage, assisted by the Rev. Helen Temple Brigham, in the presence of a few friends, of whom the writer was one.¹ Miss Gaule is well known among the Spir-itualists of this country as a phenomenal me-diuni. Mr. Riedinger's business life has been principally spent in the West, but since taking up his residence in New York city he has become a most successful stock broker. On Thursday a number of their friends gathered at their new residence to congratu-

gathered at their new residence to congraturathered at their new residence to congratu-late the happy couple, and spent a most en-joyable evening. Music, dancing and all per-vading jollity, mingled with sundry good things that tickle the palate caused the min-utes to speed by with the rapidity of thought, so that 'twas in the small hours be-fore the party dispersed to their several hourse rule a chorus of read withes for the fore the party dispersed to their several homes amid a chorus of good wishes for the homes antid a chorus of newly wedded pair. "May their shadows never grow less." Marie J. FitzMaurice.

name of Spiritualist was similarly understood. Today each name has the respect of the community, ours because of the invincible facts we advance in favor of our claims.

Our central thoughts are our personal continuance after death, the naturalness of the laws uniting the two worlds as manifested in mediumship and in the order of the universe, the illimitable powers of the eternal me, our highest purpose the acquisition of knowledge and its diffusion for the welfare of the world. Spirits so teach. Spiritualism so represents. Spiritualists so believe.

Next week we shall present a fine article upon the celebrated Brook Farm. It is from the pen of Miss Susie C. Clark, and tells the story of that memorable venture in a way which will be interesting to her readers.

Local friends are invited to support by their presence on Sunday at 3 p. m., the editor of this journal at the Morgan Memorial, when he will open the subject of the afternoon, "Is Spiritualism True?"

Dr. F. L. Avery contributes an interesting article concerning a visit to Spirit Life, of which he vouches for the details as being true. Independent testimony from all quarters of the globe is constantly accumulating along similar lines, thus affording a surely increasing consensus of statement supporting the experiences recorded by our contributor.

Our readers will no doubt be pained to learn that Mr. J. Frank Baxter is somewhat seriously indisposed, as stated by his daughter in a note appearing under the head of Announcements elsewhere in this issue. It is cordially hoped our good brother may speedily recover and resume his highly ser-viceable labors for the Cause with which he five years. Because a small minority have has been so long identified.

3

To be quite candid it must be said that just a little too much attention has been bestowed upon the book mentioned above. A number of wild and diverging statements

concerning the author and his intentions in issuing the book have reached us, but the simple fact remains that the book is an anonymous attack upon the foundation on which Spiritualism has been reared. The lowest criminal cannot be tried upon the indictment of an unknown accuser. Mediumship has been condemned by some one who does not disclose his or her name. The enemies of mediumship as well as its quasi friends hail this work as a blow at the matter, and they have openly and covertly used the book as a damaging indictment against mediumship in any form. Is there no other side to the question? We think there is. The names of Hudson Tuttle, Lyman C. Howe, Sarah A. Byrnes, Mrs. Richmond, Mrs. H. T. Brigham, to name only the barest

tithe of mediumistic workers, are well known throughout the country and beyond our borders. They are all in sound health of body and mind, leading reputable lives and esteemed That noble soul by all who know them. Andrew Jackson Davis, who has been in contact with the spirit world since before many of our present day critics were born, is still hale and hearty and in the full and undiminished enjoyment of his faculties. The writer of these lines has been a medium since 1868, and at a very moderate computation has been under "control" ten thousand times during the past thirty-five years. Yet he can eat three good meals each day, sleep soundly eight hours every night, and do eight to ten hours' work every day, and is still able and fit for all he has in hand. What is true of the very few instances cited above is also true

misused, abused and perverted their medium-

1896	to 1902	1902	190
ses	12	11	2
es	13	4	
s unknown	29	3	1
red		4	

Succes

Failur

Result

Impro

The report, which is contributed by Drs. E. H. Bradford, R. W. Lovett, E. G. Brackett, John Dane and Augustus W. Thorndike, at tributes the marked success of the past year's work to a number of small improvements in the method, one of which is a highly useful machine devised by Ralph W. Bartlett, a Boston lawyer, interested in this deformity. The results of its use in 1903 were 18 successes, 4 failures, and 2 where the results were unknown. The only other case in 1903 by "cutting down" was a failure. There were no disasters such as fractures, rupture of arterics, gangrene, or deaths, and the report concludes with the statement that "congenital hip dislocation, regarded until a little over a year as incurable, must be looked upon now as an eminently curable deformity."

No one school of therapeutics can deal successfully with every ill that afflicts humanity; each school has some special remedial agencies applicable in certain directions. We are still a long way from the hoped-for time when disease in any form will be absent from our lives; hence, then, while pleading for freedom of all schools of medical practice, and the right of every citizen to select such medical or other care as he may desire, we need not necessarily, nor should we scornfully repudiate the methods of the school we object to,

literature brought to her by a friend, was included an article by the writer, on psychic bondage. On perusing it, the truth of her condition flashed upon her, and, that she was person already of strong individuality is evidenced by the manner in which she utilized the knowledge. Instead of being terrified at the thought of an unseen ghost in her immediate environment, or instead of feeling resentment and hatred toward the cause of her prolonged suffering, rudely, peremptorily bidding it depart, she turned and addressed the young man kindly, pleasantly, saying, Why, see here, I have discovered what is the matter with both of us; you are bound just as much as I, and I have been wrong to consider my prostration as sent by God and therefore to be meekly, submissively borne, which has made me more negative to your presence. Now let us endeavor to annul this bond. You try hard to withdraw from my atmosphere; I will hold myself positive and self-assertive, to help you to this freedom;" and in three days thereafter, without the agency of any healer, the lady was perfectly well, and another excarnate soul was freed from its earthly bondage. But as in other disorders, prevention is better than cure, and obsession is impossible to one who is spiritually poised, enlightened regarding psychic laws, and therefore attracts only a similarly high order of companionship on the invisible plane. An earth-bound consciousness will naturally come in touch with one of corresponding nature. Birds of a feather flock together, in any realm.

Let it be remembered likewise that dis ease is not confined to the body. There are infirmities of the moral nature far more serious than rheumatism or fever. There are diseases of appetite, of unworthy habit. A hasty temper is far more dangerous, more far-reaching in its results upon the inner nature, than is that greatly feared scourge

The Boston Mass Meeting.

The mass meetings under the auspices of the Ladies' Lyceum Union was held in Red Men's Hall this city on Wednesday, Feb. 3. The sessions were presided over by Mr. R. II. Gilbert. Very large audiences attended, at night the hall being filled to overflowing. The Schubert quartet contributed vocal num-bers, as also Miss Florence Morse. Numer-ous speakers addressed the gatherings in an acceptable manner and the affair was quite successful. Mr. Gilbert, the chairman, undericok to report the event, the chairman, me dericok to report the event for the "Banner" and advises us he duly mailed his report, but up to the time of going to press his notes have not come to hand. At this late moment the above brief mention is all the editor can offer.

Indiana State Spiritualists Convention.

The Spiritualists of Indiana will hold their State Convention in the Spiritualist Temple at Anderson, Ind., Feb. 26, 27 and 28, 1904, at which time a State Spiritualist Association will be corranized

will be organized. There will be three sessions daily. Friday and Saturday morning and afternoon ses-sions, will be devoted to the business of the Convention.

The evening sessions of Friday and Satur-day and the three Sunday sessions will be de-voted to entertainment consisting of music,

voted to entertainment consisting of music, recitations, lectures, spirit messages, tests, etc. The best of talent has been engaged. Programs will be issued later. The public is cordially invited to attend all of these meetings. Let there be a grand rally from all parts of the must thereby mak-ing this, which is one of the most important meetings ever held in the state, one of the most successful.—E. W. Sprague and wife, N. S. A. Missionaries, Rochester, Ind.

FEBRUARY 13, 1904.

BANNER OF LIGHT.

A Generons Offer and a Call to Spiritualists.

To the Spiritualists at Large: A generous offer has been made by a prom-ment Spiritualist in this city to give one thousand dollars to the Mediums' Relief Fund of the N. S.-A. for the benefit of Aged and Needy Mediums, provided the Spir-trulists at large will contribute another by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for ald in-grease and the fund is constantly being de-pleted. Let every generous soul who has not affect with thanks. The generous mand how indkes the offer desites to be unnamed to the following address; each will be ac-howledged with thanks. The generous mand who makes the offer desites to be unnamed to the public.-Mary T. Longler, N. S. A. Sector, 600 Fundamed Area, S. E., Washing-to, B.

Notes from W. J. Colville.

During the three months of my recent so-journ in the Golden State I have seen many encouraging signs of progress, and nowhere has the prospect appeared more encouraging than in Santa Cruz on the bay about 80 miles than in Santa Cruz on the bay about 80 miles from San Francisco. Among the most prom-inent citizens are many good Spiritualists and many students of all phases of advanced thought, some of whom are interested in building up a resort about 14 miles from the city on the direct line to San Francisco. This beautiful spot is an ideal place for a solarium as it abounds with every facility for the har-monious development of the spiritual, mental and physical faculties of humanity. The air is most salubrious, as the site is near the occan and abounds with eucalyptus and other balsamic trees. A fine hotel has been erected. Mr. Frank Parker, who is one of the lead-ing business men in Santa Cruz, and presi-dent of the Society of Spiritual Unity, is at the front of the proposal, and many other re-liable people are behind him in the underthy-ing.

the front of the proposal, and many other re-liable people are behind him in the undertak-ing. I only gave one lecture in Santa Cruz, but the single audience I had the privilege of ad-dressing on Thursday, Jau. 28, thoroughly satisfied me of the good ground for prosper-ous work already prepared in that locality. The temperature was such that out-door life was as enjoyable as in the summer. Mr. Parker slowed me all over the district and has made me quite enthusiastic over the prospect for which Dr. Janney and others are working so enthusiastically. A lot can be procured and a cottage built for about \$400.00, as timber of the first quality is close at hand. Many prominent Spiritualists are settling in the vicinity of Santa Cruz, and the general verdict is that there is no finer place for a permanent home. On Sunday, Jan. 31, I spoke to two over-flowing audiences in the Flood Building, Market Street, San Francisco, and on Feb-ruary 1, took the train for Jacksonville, Florida, via. Ogden, Denver and St. Louis. My address to March 15 is care of E. W. Bond, Lake Helen, Florida. All best wishes for the continued pros-perity of the Banner, which is not only re-taining old friends, but also securing new ad-miners.

mirers, and set washing in 1200 and

Stopped His Paper.

- 111 /

"I've stopped my paper, yes, I hev; I didn't like to do it, But the editor he got too smart An' I allow he'll rue it. I ama am ans pays his debts, An' I won't be insulted, So when the editor gets smart I want to be consulted. I took his paper 'leven years, An' helped him all I could, sir, An' when it comes to dunnin' me, An' when it comes to dunnin' me, I didn't think he would, sir. But that he did, an' you kin bet It made me hot as thunder. Says I, 1'll stop that sheet, I will, Tho' the miserable thing goes under! I hunted up the measly whelp, An' for his cunnia' caper, I paid them 'leven years and quit' Yes, sir, I've stopped my paper."

Don't.

The fledgling paragraphist of the Boston Herald, in a recent edition, spoke of Dr. Savage's inability to refrain from "harping on spooks" in the pulpit. When a man is hired to be funny at so much per, he must be funny whether he can be or not. We are in-clined to try, upon this young effort maker, the old dilemma-either he thought he knew what he was writing about or he didn't. 1. If he thought he knew, then he was de-liberately speaking ill of a devout and devoted preacher and assailing the sensibilities of a good many people. This is not funny, nor witty, nor wise.

Announcements.
 Prof. J. (Aum) Pfleging is willing to speak on Astrology and Divine Spiritual Healing to any Societies who may desire his services. 180 Columbus avenue (suite 1), Boston, Mass. Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., pres.—Services at 2.30 and 7.30. Sunday, Feb. 14, Dr. G. A. Fuller, pres-ident of the State Association, will lecture. Circles from 4 to 5, followed by song ser-vice and concert by Ohase's orchestra. Chil-dren's Lycenm, 12.30.—A. A. Averill.
 Tambridge Industrial Society of Spiritual-ists, Mrs. Mabel Merritt, president, will hold its regular meeting Friday, Feb. 19th, in Cambridge Industrial Society of the "Ban-ner of Light," will speak for this society.— Emma E. Zwahlen, clerk.
 The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 514 Tre-mont St., Sunday, Feb. 14th, is the Fing, postponed from last Sunday. The public is cordially invited.—Mrs. M. J. Butler, pres.: Mrs. M. E. Stillings, sec.
 Brockton, Mass.—On Sunday, Feb. 14, Mrs. I. P. A. Whiltock. Lyceum anniversary on March 27th.
 America Hall, 724 Washington St., up two

Announcements.

March 27th, The Association anniversary on March 29th. America Hall, 724 Washington St., up two flights.—Clara E. Strong holds public her-vices every Sunday as follows: Morning cir-cle, 11 a. m.; afternoon service, 3 p. m. and evening service 7.30 p. m. All mediums in-vited, Home circlé, 30 Huntington Ave., Room 420, Tuesday and Friday evenings.—A. M S. 200.

M. S., sec. Mr. J. J. Morse, editor of the "Banner of Light," will open a discussion upon, "Is Spir-itualism True?" at the People's Forum in the Morgan Memorial, Shawmut Avenue and Corning Street, Sunday next, Feb. 14, at 3

Corning Street, Sunday next, Feb. 14, at 3 p. m. My father, Mr. J. Frank Baxter, who is precariously ill at home, finds himself obliged to ask the cancellation of all immediate en-gagements. He is under constant care of a physician and I am glad to say not without hope and ambition.—Mrs. Otto P. Baron, 8 Franklin Street, Chelsea, Mass. America Hall., 724 Washington Street, Clara E. Strong, president.—Sunshine Club holds meetings every Sunday. Morning circle at 11. Afternoon service at 3 and evening service at 7.30. Graphophone concert after-noon and evening. All mediums invited. Good talent every Sunday. C. D. Chapman, pianist. Home offes, 30 Huntington Ave., Room 420, every Turesday and Friday. Ban-ners for sale at all these meetings.—A. M. S., sec.

Massachusetts State Association.

The Massachusetts State Association of Spiritualists will celebrate the 56th anniver-sary of modern Spiritualism on Thursday, March 31st, 1904, in Berkeley Hall, Berkeley

street, Boston. The best of talent will be presented and full details and notices of the same will be printed later. Carrie L. Hatch, secy.

The Arrogance of the Materialist.

"By their fruits ye shall know them" was a truth spoken many centuries before mod-ern materialism had taught its followers that its fruits were arrogance and stupidity. Per-haps rather should we say arrogance or stu-pidity; for certainly the self styled scientist should, above all men, be humble, his pet theories and far-proclaimed discoveries so often come tumbling about his head; and, in the light of this fact,—none is better known to every scientific student,—it is certainly stupid to be arrogant." If there is any law which scientific men pretend to call their own, any state of mind which is pre-eminently "scientific," it is that openness of mind which is ready to abandon any pet theory when its fallacy is shown. It is the boast of science that it advances over the dead bodies of re-futed laws; that no one is so ready to ac-knowledge his own error as the scientist; that no one is so free from pride of opinion as he who is constantly taught by new discoveries that the theories of a lifetime are false." Sci-ence, they claim, is the least bigoted of all studies and that its devotees are taught to be freest of all men from human weakness and narrowness of mind. "By their fruits ye shall know them" was freest of all men from human weakness and narrowness of mind.

"Vain delusion," as ex-President Thomas marrowness of mind. "Vain delusion," as ex-President Thomas Hill of Harvard University once said of the claims of science to settle all questions of human life by its microscope and balances. And, indeed, a vain delusion it seems, when some of its brightest minds indulge in such characterizations of Spiritualism as did Tyn-dall when he called it an "intellectual whore-dou:" or Carpenter when he styled it a "most mischievous epidemic delusion;" or as Agassiz, the gentlest of scientific enthusiasts who, ap-pointed to, investigate it, declared he had made up his mind before he came there.

For Kidneys, **Bladder** and Rheumatism SPIRITUALISM

New Discovery by Which All Can Now Easily Cure Themselves at Home-Does Away With Surgical Operations Positively Cures Bright's Discase and Worst Cases of Rheumatism - Thousands Aircady Cured -Note Endorsers.

TRIAL TREATMENT AND 64-PAGE BOOK FREE

At last there is a scientific way to cure yourself of any kidney, bladder or rheumatic disease in a very short time in your own home and without the expense of the doctors, druggists or surgeons. The credit belongs to Dr. Edwin Turnock, a noted French-Amer-ican physician and scientist who has made a life-long study of these diseases and is now



None can say they arg incurable until they hav tried my discovery. The test is free."

tried my discovery. The test is free." in sole possession of certain ingredients which have all along been needed and without which cures were impossible. The doctor seems jus-tified in his strong statements as the treat-ment has been thoroughly investigated besides being tried in hospitals, sanitariums, etc., and has been found to be all that is claimed for it. It contains nothing harmful but nevertheless the highest authorities say it will positively cure Bright's disease, diabetes, dropsy, gravel, weak back, stone in the bladder, bloated bladder, frequent desire to urinate, albumen-aria, sugar in the urine, pains in the back,

weak back, stone in the bladder, blanted bladder, frequent desire to urinate, albumen-aria, sugar in the urine, pains in the back, legs, sides and over the kidneys, swelling of the feet and ankles, retention of urine, scald-ing, getting up nights, pain in the bladder, wetting the bed and such rheumatic affections as chronic, muscular or inflammatory rheu-matism, sciatica, rheumatic neuralgia, lum-bago, gout, etc., which are now known to be due entirely to uric acid poison in the kidneys —in short, every form of kidney, bladder or urinary trouble, in man, woman or child. That the ingredients will do all this is the opinion of such authorities as Dr. Wilks of Guy's Hospital, London; the editors of the United States Dispensatory and the American Pharmacopoeia, both official works; Dr. H. C. Wood, member of the National Academy of Science and a long list of others who speak of it in the highest terms. But all this and more is explained in a 64-page illustrated book which sets forth, the doctor's original views and goss deeply into the subject of kidney, bladder and rheumatic diseases. He wants you to have this book as well as a trial treatment of his discovery, and you can get them entirely free, without stamps or money, by addressing the Turnock Medical Co., 775 Turnock Building, Chicago, III, and as thousands have already been cured there is every reason to believe it will cure you if only you will be thoughtful enough to send for the free trial and book. Write the first spare moment you have and soon you will be cured.

It would seem that any reader so afflicted should write the company at once since no money is, involved and the indorsements are from such a high and trustworthy source.

Poetical Inspirations from

HOMER DARLING TRASK.

A volume of verse, cloth-bound, 8½ by 6 inches, of over 250 pages that will be found interesting and in-structive to people of all ages and classes, at home, in the school, or at public cutertaioments. An excel-lent holiday or birtriday gift. Published under the auspices of Mrs. ELLA Ross and Joserne STANLEY PALMER. Sent postpaid to any address upon receipt of \$1.50. PALMER. of \$1 50.

J. C. F. GRUNBINE, 1285 Commensualth Ave., BOSTON, MASS Why not also send 25 cents for a copy of the swee'. est of songs, 'TWAS A DREAM I'LL LONG RE MEMBER, the song that is fast becoming popular in the West.



All works advertised in this paper kept in stock, or supplied to order; and any work published in any part of the world procured on request, if not in stock. THEFT MICS. -- Orders for Books, to be sent by Express, must be accompanied by all or at least said cash; the balance, if any, must be paid C. O. D. Orders for Books to be sent by Mill must invariably be accompanied by cash to the amount of each order. FRACTIONAL parts of a dollar can be remitted in postage stamps. Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents. Address all communications to IRVING F. SYMONDS, Treasurer and Business Manager. DO YOU WANT FREE SPEECH? ETIOPATHY For 10 cents we will ask 150 Publishers to send you sample copies; for 20 cents, 300, and you will receive a copy of "Do You Want Free Speech," free. INTERVATIONAL AGENCY, Dept. M. Lawrence, Kansas WAY OF LIFE,

The Banner of Light Publishing Company

204 DARTMOUTH STREET, BOSTON, MASS.,

PUBLISHERS OF, AND DEALERS IN, ALL WORKS RELATING TO

POETRY, Etc., Etc., Etc.,

RELIGIOUS REFORM

"What Converted Me

A book of 81 Testimonies, 70 Portraits, recounting some of the most wonderial experiences in Spiritual obenomena ever given to the world.

Interesting as Romance. Unanswerable as Truth. Paper, 206 pp., 75 cents. Cloth, \$1.00. THE AUSTIN PUBLISHING CO., Torento, Can. For sale by THE BANNER OF LIGHT PUBLISHING CO.

Shadow-Land BY AGNES PROCTER.

This is a thoroughly unique literary production. It is a collection of beautiful Prose Poems-the outcome of clair-andiant impressions received from the distinguished ac-tress and poetoss and author of "infelicis," ADAM ISAACS MERKEF (deceased).

MIRKEN (deceased). All students of the higher Spiritualism ard investigators of Psychic Phenomena should possess this exquisite vol-ume, which is handsomely bound in cloth and rold and contains a frontispicce portrait of Miss Procter. Frice 76 cenus, post-paid. For sale by BANNEK OF LIGHT PUBLISHING CO, 61 Dartmouth street. Boston Mass. YI.

Radium, Radiate, Illuminate !

CLAIRVOYANCE.

J. C. F. GBUMBINE discovered the way to reach the unseen world by a simple but unique process. It is taught in his book which is endorsed by scholars everywhere!

Breent Book Notices.

Published in cloth. Price reduced to \$1.50 from \$2.

Divisition: A rare series of lessons on how to pene-rate the fourth dimension of space, become a seer, or som-ambule, see spirits, enter at will the spiritual world. **Price S1 only.**

A wras and Colers. A book of books for those who are interested in knowing their aura and the auras of others with color dictionary absolutely correct. No sthelent should be without it. **Reduced to only 40** cents.

94B-25 26-95B-1 2

Echoes From

To Spiritualism."

MENTAL SCIENCE

NEW THOUGHT

MEDICAL REFORM

OCCULTISM |

BEING AN EXPOSITION OF ONTOLOGY, PHYSIOLOGY AND THERAPEUTICS.

HEALTH AND FOOD REFORM

PHRENOLOGY

HYPNOTISM

MESMERISM

THEOSOPHY

PHYSIOLOGY

A Religious Science and a Scientific Religion.

BY GEO. DUTTON, A. B., M. D.

BY GEO. DUTTON, A. B., M. D. W. J. Civille says in reference to the book: "Eticitably Physiclogy, Ontology Therspetites — The above four tiltes have been applied by Dr. Geo. Dution of Chicago to his valuable new work on The Way of Life, the south of which is 'Know for Thyself.' All persent desirons or obtaining in the shortest space of time and in the most practical manner the outlines of a therough lib-collars in this entremely concise and valuable book, which is deeply spiritual in the shortest rester of time and in circle the state of the state of the short of the labor collars in this entremely concise and valuable book, which is deeply spiritual in the short yrelated realms of mea-tal and physical therspeutics. Dr. Dutton is a lucid, ess-cientifies and comprehensive treacher, a writer of great ability and a man of singular freedom from prejudice and miled with ardent love of truth." 640 pages, bound in cloth and gold. Contains a purtrait of the satior. Frice 32.56. For sale by BANNER OF LIGHT PUBLISHING 00.

JIM Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

In her preface, Mrs. Twing says: I trust that the readers of "Jia." will deal with him as tenderly as they have with "Libeth." He is by no means a perfect boy, nor would I desire any boy to be perfect; but he is a type of what may come to the low liest children of earth If they will recognise the with earth's conditions understand that true living will bring to them the echo of "Angels' Storg." Becent Book Notices. Mr. Grambine has clearly >nd 'ogically presented his subject in a manner at once simple and profound...."Bug-res ions." "Your work is marvelous, epoch-making."... Lilian Whit-ing, aoston Correspondent to Chicayo Inter-Ocean. "Adminship unfoids the iaw and nature of clairvoyance." "Chicago Inter-Ocean. "A remarkaole book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration."...Progressive Thinker. "I consider the book on Clairvoy nice a most remarkable and pract cal * ork on development. It harmonizes well with the H rmetic Schools of Philosophy, in which Hearned the mysteries of adeptablp."...Prof. George W. Walrond, Astrologer. "I is the best work on the subject of Clairvoyance "I is nad points out an alluring goal of true spiritual development."....High London, Eng. "All sincere sludents of the psychle realm will do well to read and tody this exceedent volume."...W.J. Colville. The Banner of Light, Boston.

CONTENTS.

CONTELINTES. Jun, The Poor. House Walf, Jim's History and the Touch of the Angel Mother, Jim Finds Friend and Bengheron, Jim Bargel Mother, Jim Finds Friend and Bengheron, Jim Bargel Mother, Jim Finds House, Jim Construction New Home, Jim Gets Acquainted with New Berner "Book inges, Jim, Champloons the Opressed, Larry "Book House, Jim's First Bmoke a Fallure, Jim Lapires a Wor-thy, Charitable Act, Jim Solects His School, The Britti Hand Safely Guides Jim, Jim Opens a School, Jim Dis-sista Goldie, Jim Juiteresta Dr. Britgra, Jim and Goldie are Engaged, Death of Mrs. Goldie in Trouble, Jim As-sista Goldie, Jim Interesta Dr. Britgra, Jim and Goldie are Engaged, Death of Mrs. Golden, Goldie's Last Homes Ties Broken. Goldie Beaches Her New Home, New Home, Jim Meets His Grandfather, Jim Reveals His Identify to His Grandfather, Jim Stradither Passes Over, Mrs. Barnett Visits the Barrows Household, Jim and Goldie Marry. Marry. Clothbound, 353 pages with ortrait of author. Prie

LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS

Five volumes in one substantial cover. A grand hook of songs with music for the home, or meétings of any kind. This new edition of Longley's beautiful songs contains the con-tents of his four volumes hitherto published in a series, with the addition of another...Vol. V.-of choice compositions; nearly all the songs of this later part have never been pub-lished; only two or three of the old established favorites of the author's productions are added to them, to satisfy the popular demand for these songs in a form that is convenient for congregation, as well as for home use. This entire book contains seventy-six beauti-ful songs, with music. Every one is a gem. They are bound in boards, also In cloth, and are neat and substantial. All who know

the Granite Hills.

Every Lessons in Fsychometry, Clairweyanceand Inspiration, now 40 cents, also that standard work on Fsychometry which has stood the test of ten years at 40 cents, Send moneys to

witty, nor wise. 2. If he didn't think he knew, then he was

2. If he didn't think he knew, then he was unfit for his position at so much per, for he was possibly incensing many readers of his employers' publication and pleasing none, a course which equally was not funny, nor witty, nor wise. When a man enters the arena not half equipped for his part, we can only pity him and our advice is "Don't."

Happiness.

<text><text><text><text><text><text>

0

These are the me who condemn Spiritual-ism without trial, violating thereby the first principles of intellectual freedom and stamp-ing themselves as men whose conclusions should be always examined to see if they were arrived at by evidence or conceived in simple

The ultimeters as much where if they were arrived at by evidence or conceived in simple privation.
By the arrived at by evidence or conceived in simple privation.
Even Spencer was satisfied to settle that question in his own mind on "a priori grounds." Did he, Anglo-Saxon as he was, with all the record of his race for "fair field and no favor," did he not see that his scheme of universal / philosophy was irretrievably weakened when its author condemas on a priori grounds a system whose existence can be proven and justified only a posterior!
An, yes. Dogmatism is far from being confined to the church. The intellectual habits one's studies from theology to theorems. Even the student of physical laws, which change from day to day by the discovery of some little miser of his moments poring with one eye into God's mysterious universe through a microscope; or some astronomer scanning a millionth part of infinite space through the seven-by-nine lens of a telescope and fancy-ing, each, that he is probing the yltimate secrets of the All-wise; even this student fails to see that doubled of his object glass, may lie deeper, more infinite wonders of God.
It is the small mind that forgets humility and apes omniscience. The greatest are the humblest.

Divine Healing.

Prof. John will hold Divine Healing ser-vices at 11 a. m. every day. If you cannot come, send in your name and be with us in spirit and we will help you. Divine Healing Astrology and music daily at 11 a. m. in Metaphysical Hall, 30 Huntington Ave., Deston

Success has other meanings than great wealth; it is supreme folly to attempt to rival great fortunes and sacrifice all character in so doing; wealth accumulated in righteous and noble living is a great blessing.—Senator Chauncey M. Depew.



From Mill to Wearer

Plain colors and embroidered designs in heavy, medium and light weights. Noted for durability and absolutely fast color.

Why not save the dealer's profit and buy direct?

Send ten two-cent stamps with size for sample pair. Write for Booklet B 78.

PEQUOT MILLS, HARTFORD, CONN.

In ordering please mention Banner of Light. 94 B 21-95 B 2

DO YOU NEED SPECTACLES

DU TOU NEED STEUTACLES and better Eye Sight. I can help you. I will fi your eyes by Claitvorance and Spirit assistance, at your own home, with my Improved MEL/RED FEBBLE LENSS, to see near and at a distance. Write for illustrated circular abowing styles and prices, also my spirit method of treat-ing that restores lost vision and impaired eye-sight. I guarantee to fit your eyes, and and self delivery by mail. B. F. POOLE: Dest Sin-Your Magnetised Melted, they are Spectacles received. I am delighted, they are generative y way. E. A. FIRMSON, Gebo, Mont. 9HB23 cowit

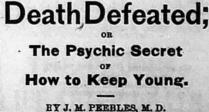
94B23 cowtf

COULSON TURNBULL, Anther of Divine Language of Celestial Corres-pendences; Semarias, Threshold will carefully compute and write out nativities, Special advice on Children's Horsenpes. Bathfree tion guaran'sed in every case. Terms \$3.00 and up. Questions and brief forcenst \$1.00. Fifteen years spari nee the terry be't references. O. TURNBULL Bex 661, Spetance, Wash, N.B.-Seal Dies, for 'The Nativity'''s winable trailie with instruction on the horsencep) its mysile meaning, etc.



ful songs, with music. Every one is a gem. They are bound in boards, also in cloth, and are neat and substantial. All who know Longley's songs will wish a copy of this sightly and convenient work. All who have yet to become acquainted with them, will find their money well invested in purchasing a copy, and in singing or listening to these rare melodics with their sweet and uplifting words. Longley's beautiful songs were publicly in-dorsed by the N. S. A. Convention of 1902, and delegates from different sections stated that these compositions were entirely used in the meetings of their respective societies. The Convention in Cleveland of 1900 had no other songs than Mr. Longley's compositions on its program for evening meetings. For sale re-tail, and to the trade, at this office. Price, board's, 40 cents per copy. 60 cents in cloth covers. In cloth covers per doz. \$5.00, and in board covers \$2.50. Special prices made to societies or agents for large orders. For Sale by Banner of Light Fabliching

For Sale by Banner of Light Publishing



In this splendid work Dr. J. M. Peebles, the venerable positivel "Spiritual Pilerius," deals with this interesting indices. It is rich in historical references, and given as and et valuable information with repard to all questions been man. The vene able author tells his reader has been man. The vene able author tells his reader has been man. The vene able author tells his reader has been man. The vene able author tells his reader has been man. The vene able author tells his reader has been man. The vene able author tells his reader has been man. The vene able author tells his reader has been man. The vene able author tells his reader has been man. The vene able author tells his reader has preder from the very for the presention. The beet his gritted vertice. Dr. Peebles had a measure to give to the work, and be has prive if in the has possible measure in his latest beet. He has added another state to his been to the attrice of the able possible measure to be had to work.

Coth, 111 TRANS PARSE. Frice SLASS.

BANNER OF LIGHT.

Our Dome Circle. EDITED BY MINNIE MESERVE SOULS.

6

A Persian Legend.

Nelly Hart Woodworth.

Hindso mother's only child was dead, And, wild with grief, and all unreconciled, he sought the Prophet, weeping as she plead:

"O give me back again my only child!"

"Go bring to me some rice," the Prophet said-

Long looked he in her eyes so tenderly— From some home Death has never entered And I restore thy precious child to thee!

What wistful eagerness within her eyes As forth she went, engrossed in her one quest!

you all here around the hearth?" she "Are

At many a home where she, a welcome guest.

Found food and shelter. "Are you all, all

Are there none missing?" but 'twas all in vain. they cried, "one is not who was "Alas!"

here," Or answered but with one great sob of pain

Humbled at length, she sought the Prophet's

door, In others' woes her own were half forgot, Redeemed through love, like many a heart

before-There was no home on earth but one was

An Oyster Baby. George Bancroft Griffith.

The entire coast margin of South Carolina, except the immediate ocean shores, is in the main well provided with natural beds of oys-ters. These beds are strangely unlike the

except the immediate ocean shores, is in the main well provided with natural beds of oys-ters. "These beds are strangely unlike the beds occurring naturally further northward, since in great part they are here found skirt-ing the shore in fringing tidal reefs, living as much of their life in the air as in the water. Often, at low tide, the oyster ledges appear to the eye curiously like a low hedge of frosted herbage, grayish-green in color. A nearer view discloses branching clusters of clumps of oysters, densely packed together, whose crowded individuals now become modi-fied or distorted, according to their position in the cluster. The individuals that cap the cluster project upward like flat-tipped fingers, slender, narrow, and long, whose shape has given them throughout the South the names of "cat tongues," "raccom paws," or "rac-cons." coons.'

In many localities the raccoon ledges, con-In many localities the raccoon ledges, con-tinuing for ages to encroach upon the stream bed, have formed vast oyster flats, acres, sometimes miles, in extent. In the stream bed, or, indeed, below the low-water mark, gysters are rarely found, and, whenever found, are to be regarded as having fallen from the neighboring ledges. Raccoon oysters, in their physical char-acter, have grown in bunches, clumps, and in-terlocked colonies, with manifest purposes. To grow in clusters was the oyster's success-ful expedient in its struggle for survival.

ful expedient in its struggle for survival.

To grow in clusters was the oyster's success-ful expedient in its struggle for survival. Grown in clusters, in the first place, the oyster is less apt to sink in the stilling mud than if separate. The raccoon anchorage, moreover, is apt to be a firm one, at the same time holding the individuals as high up from the mud as possible. Equally important is the function of the cluster in allowing the greatest possible number of oysters to sur-vive in the smallest possible surface space. In the matter of anchorage the oyster has certainly proved very adaptable. Every oyster of a raccoon reef owes its position in life to its ancestor. When in its swimming stage, every natural object stood in its way; they alone extended a friendly shell for it to cleave to,--they who in their turn were fast-ened to their ancestral shells, and so back in-deinitely. In no place, perhaps, may this interesting study be better made than in South Carolina. Eight superincumbent gen-erations have been counted upon a single shell. shell

No sooner are these tiny creatures free from their mothers than they assume the most active state of life and motion, dancing and gyrating up and down in concentrated columns, as midges play in the evening sun-beams. Under the lens of the microscope, you will see how exquisitely these little fel-lows are fashioned. A pair of tiny shells, the exact counterpart of those of the maturer oyster, enclose the yet rudimentary organs, while affixed to the mantle is a kind of tiny coronet composed of minute, hair-like ap-pendages,—cilia. The violent and ceaseless vibrations of these living paddles serve to row the infant oyster rapidly from the place. Should it become the destiny of one of these fragile beings to become a steady, well-behaved oyster, it finally settles itself on some suitable resting-place, to which it makes it-No sooner are these tiny creatures free Let each day seem to me wasted that passes without my having spoken of help and suitable resting-place, to which it makes it suitable resing-place, to which it makes its self fast, as we have clearly shown, by the undervalve, or shell. The bristle-like oars of cilia, no longer of utility, disappear; and, now a permanent fixture, the baby oyster begins to grow. At about a fortnight old, it is not to grow. At about a formight old, it is not bigger than a fair-sized pin's head, and at three months about that of a split pea. Hav-ing attained a year's growth under favor-able conditions, the young cyster will become as large as an ordinary half-penny, while at four years' growth they are considered marketable. The oyster gatherers call baby oysters the "spat," and the tiny fellow is quite an epicure in its feeding, preying almost entirely upon the minute, lowly organized plants that float or, swim in its neighborhood. With shell slightly opened and with the dark-colored sensory margins of its mantle protruding, it draws into its shell a narrowing, food-bear-ing water current. At once it draws in the current, carefully screens out the minute food particles, and passes out a stream of filtered water. It avoids, if possible, ingest-ing sand or mud. The plants selected by other plants, as they are encased in a pair of other plants, as they are encased in a pair of saucer-like glassy shells, fitted one to the other like the lid of a pill-box. These glassy cases of the minute plants appear in no way to inconvenience the baby oyster's digestion. -Every Other Sunday.

What the Toys Said.

The Hobby Horse said, As he shook his head, "It's a long, long way to go O'er the white mow's feam To the Little Roy's home; But I hear the tin horms blow, And must race away till I'm out o' breath To the Little Boy who will ride me to death!"

And the Toy Drum said, "Twe a hardened head, And away on my sticks I'll go From this ley dome To the Little Boy's home; I can beat my way through the snow,— Away! away! till I'm out o' breath, ' To the Little Boy who will beat me to death!'

And the Toy Doll said, As her gold-crowned head Shone over the wintry snow, "To the Little Girl Of the golden curl In a fairy coach I'll go,— Far, far away, till I'm out o' breath, To the Little Girl who will kiss me to death!"

But the Elephant said

But the Elephant said "If that way I'm led, And they treat you all so bad, I tell you now That there'll be a row, And they'll wish they never had. For I'll pack them all in my trunk, you see, And lock it, and throw away the key!" And lock it, and throw away the key!"

-Atlanta Constitution.

A Link in Our Golden Chain. LOVE MAKES DUTY SWEET.

Our Dutles.

Our Daties. Duty is to most people a trying word and is usually spoken with set lips and strained expression as if it were a tax on one's good nature even to think of it. It is as if some one stood ready to punish if a duty were left undone and would be only mildly pleased at the performance of it. This attitude is prob-ably produced first, by the mistaken ideas of what duties really are, and second, by a be-lief that doing one's duty is a very serious and sombre affair, meaning much sacrifice and no immediate joy; only that indefinite and misty pleasure that may come when wearied to death with many duties, heaven receives and eternal rest begins. "It is my duty to keep this family looking respectable, and I'm going to do it if I die in the effort," says a worn and weary woman, stitching away on an extra ruffle that Mary may look as well as ruffles can make her, and believing in her heart that ruffles and lace and a feather or two will help effect Mary's entrance into respectable society. Bolstered up in a chair with pillows and

Bolstered up in a chair with pillows and

society. Bolstered up in a chair with pillows and cushions and groaning at intervals, a mother of more than ordinary good sense confessed that she wanted to dress her little daughter for an evening entertainment and left her sick bed to do it. "But I didn't want you to," burst out the child indignantly, "I could have done it myself." "I know it," the woman replied wearily, "but I don't want it said after I'm gone that I didn't do my duty by my children." What sacrilege! What atrocities are committed in the name of motherly duty. A duty is something that needs to be done. That little girl would have gone to her party with smiles and joy had the mother, from her bed, directed the dressing and taught the girl a lesson in self reliance. As it was she went away with tears in her eyes over her mother's suffering and it is probable that the memory of the tired face eclipsed the light and dimmed what might have been a brilliant evening for her.

evening for her. Sometimes we grow rather narrow and see duty only in disagreeable tasks. It would have been so much easier to have lain in bed and told the child what to do and would have seemed so much more luxurious than to get up and manage to do just what she did, that it is probable the good woman would have childed herself for her goodness to her-self. self.

In ve childed herself for her goodness to her-self. It is so clear to us at our distance what her-real duty was that it seems 'remarkable that she could have so deceived herself. The sense of 'duty and some pride was stronger than love and the mistaken idea of duty made it impossible to see anything to do except the hardest and most tormenting. Clearly the real duty was to take as good care of herself as she could that she might be a staff and a shield in her motherhood. Love is so far-sighted that it overcomes the weakness to call its own desire a duty and so brave that the real duty is sweet even though that duty be to accept present sacrifice from another that we may serve better and longer.

Mlessage Department.

Report of Sounce held February 3, 1904 S. E. D.

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 steno-graphically by a representative of the "Ban-ner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

TO OUR READERS.

TO OUR BEADERS. We earnestly request our patrons to varify 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 scool of the reading public. Truth is truth and will they its own burdens wherever it is made known to the world. In the cause of truth, kindly 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?

Invection.

Into the ear of infinite love we would breathe our aspiration after wisdom and truth and peace. Into the hearts of the weary ones of earth we would have that aspiration brought again as a benediction of peace and tenderness and good-will. O help us in our undertaking to make light the burdens that are breaking the hearts of the mourners. Help us in our effort to open the eyes of the blind that they may see, to unstop the ears of the deaf that they may hear, and to make light the hearts of those who are suffering and sad and know not where to turn or what to do. So stendy should be our purpose, so earnest our desire, that there should be no flickering to the light of love; and this is what we ask for and reach for and strive after. O with light and sunshine clear and beautiful, bright and radiant, our lives may be healing and blessing, comforting and making growth in lives about us that need the warmth and ten-derness which we are able to give. Amen.

MESSAGES.

Joseph Storry.

There is a spirit of an old gentleman speaks to me first this afternoon. I think he is about seventy-five years old; a little above the me-dium height with gray beaki and blue eyes. The top of his head is quite bald and his hair is very thin. He speaks in a very kind way and says that it is quite an effort for him to come, but he hones it will give pleasure to is very thin. He speaks in a very kind way and says that it is quite an effort for him to come, but he hopes it will give pleasure to his friends and so he is very glad to do so. He says his name is Joseph Storrs and that he used to live in Philadelphia, Pa. He wants to reach I. L. Storrs. He says, "This is not entirely new to me, but I had never made it so much a part of my daily life as I find you people do. It seemed to me quite possible that spirits should know and make effort to express, but I did not think that they could see our every movement as I have been able to do since I came over. I am with Lucy. She is not as anxious to return as I and preferring rather to use her influence in the home and help to make matters as she would like to have them there. She wants Arthur to understand that she has been in-strumental in making the change for him and will keep working until she has accomplished all that he is reaching for now. This is done because it is in line with her judgment. Some of the things that he has asked for she has not been willing to do and so did not make effort for, but because she believes in this she is willing to work to bring it about. We are happy and contented and are glad to be able to send a message of our conscious life to our own. Thank you."

Sophis Carter.

Sophia Carter. There is a spirit of a woman about forty-five years old. She is very frail looking, very light, with brown hair and a little gray here and there, though bot very evident. She is very anxious over her family and says they live in Binghamton, N. Y. "My name is Sophia Carter and I want to have my children understand that there is no cause for mourn-ing and no need of regret, and no possible use in putting me out of their life. I was a Christian and they are building their hope of seeing me on that fact, but I would not hold them back from making investigation along Spiritualist lines, but am eager to meet them, to consult with them and to receive from them the assurance that they will be happy in communing with me. At first it seemed hard to be unable to talk with them and I hard to be unable to talk with them and I wished I had said so many things that I had left unsaid. I soon found it was no use and I gave that up and began to take things just I gave that up and began to take things just as they are without any thought of how dif-ferent it would have been if I had prepared myself for the separation, and since then I have been better. I wish that Gertie was better. I think nothing serious is coming, but that it is a nervous trouble caused by the shock which she understands. I have seen Gladys and am often with her. I wish I could say more, but this will help a little. Thank you."

friend or to speak a word or to walk over old scenes, and I suppose that is what has prompted me today. I have often thought of Annie and wondered if she knew that I could come. It seems to be just as foreign to her as if such a thing never existed, but I am hoping she will get this and will try and see if she cannot get more from me. I send all good wishes. I was there at the birthday and I shall be there next week when they have their celebration. Thank you."

Albert Field.

Albert Field. There is a boy who looks to me as though he was drowned. He is as white as a sheet. His face is covered with freckles, his hir is brown, but it looks darker as though it had just been wet. It is like a picture of himself that he shows me because I can see as he stands ready to speak he looks stronger and better than this picture that I am giving you. His name is Albert Field. He says, "It is quite a long way from here that I went out, Harper's Ferry, Va. I only want to say to my mother that I can help just as much from where I am, and more. I think, than I could if I had stayed with her. I was not doing what I might because I did not understand agood deal because Uncle William is helping me and strength to her. She is sick now; some-times I wish she would come over here. I would like to get the place ready for her and with thet. It is some now got much to do with thet. It is some now got much to do would like to get the place ready for her and receive her, but I have not got much to do with that. It is some power outside of me and I suppose I will have to wait until her time comes, but I would like to have it any time. Once in a while I see Fannie and once I saw my Cousin Lou, who went away so long ago. Tell Ma' that I would never try to shirk a job again; anyway, I think I wouldn't. I suppose I would just the same, but it seems to me if I could be back again I would never make her tell me to do things half a dozen times as I used to. I am trying to be good just as she would have me, so that she won't have anything to fret about when she comes, but will find a good boy who loves her and wants to help her. Thank you."

Lizzie Gardiner.

There is a spirit of a woman past the middle life; I should think she was about sixty-five. She is rather stout, not very tall, medium height. She wears spectacles; her eyes are blue, her hair is quite gray and she twists it around on the side and puts it in a little knot behind. 'She is just as clean and nice hooking as though everything she had eyes are blue, her hair is quite gray and she twists it around on the side and puts it in a little knot behind. 'She is just as clean and nice looking as though everything she had about her was just freshly ironed and come out looking like a baby dressed in the morn-ing. Her name is Lizzie Gardiner and she says she used to live in Scarsport, Me. "I heard some of my neighbors tell about this Spiritualism and I was interested in it in a way, but I thought my life was full enough of people who were alive without trying to talk with dead folks. I suppose that was my way of telling them that I was too prac-tical to take part in their dreams, but, good-ness knows, when I got over here and I saw how real the life was here I concluded it was just as practical and just as important to join the two together as it was to separate them as definitely as I had. I am one of those women who found no duty outside of the home and nothing in the home too hard to do. It was, When my mother and father died I took it as something that everybody had to come to and that the Lord would take care of me in my sorrow. It was just the same about everything that came to me, except when Caleb went, and when he went my heart re-belled and when I got over here and it twas into his face I looked first, I felt as though I had made a great mistake that I didi't try to find out where he had gone. It looked wanted us to know he wouldn't have made it so hard for us to find out. I wonder now whether he did it or whether we did. I think sobut what I did. I wanted Mrs. Tucker to know that I had found out these things and that I do not think she is quite the fool that i once did. It isn't any use to try and apolo-gize to her, but just tell her that and it will cheer her on her way."

Eliza Cumminge.

There is a spirit who stands beside me now There is a spirit who stands beside me now. She says her name is Eliza Cummings and that she is from Barnstable. "I don't know whether all Barnstable people are independ-ent or think they are, but it seems to me that the most of them sort of put on airs with the rest of the world and run their own affairs and keep pretty independent. Anyway, I never heard many of them complaining much, or fussing much or treing year hard to get and keep pretty independent. Anyway, I never heard many of them complaining much, or fussing much, or trying very hard to get into touch with the people who had gone out. I wish they had. If I was back again the first thing I would do would be to hold-a-circle. I would invite all my friends to come once in the week. I would not care whether I had any medium or not, but I would just ask them to come and sit round and hear what they could about the other life. I have got a sister Jennie and she is very mediumistic. She is afraid of it. She thinks it is the work of the Devil and so she doesn't let it come. Now, I am sending this hoping she will get her eyes open to the truth and let the spirits come to her. Mother, father and I all want to come and I am quite sure that she could see us if 'she would not run away from it every time she thinks he is going to see something. Up in the old attic there are more things that belonged to me and that should be disposed of and do somebody some good than I could name. I don't see any sense in letting them stay there when there are people in the world that need them. I know this is entirely different from what I would have said when I was alive, but I want to show you that I have taken a step forward and have given up the idea of holding on to everything for fear of needing them sometime. I guess that is the way some of us do with our thoughts. We think we may want to come back and pick them up. If there is anything, and I know there is, that will do anybody any good, give them out to please me. Thank you." give them out to please me. Thank you."

FEBRUARY 18, 11 04

<text><text><text><text><text><text>

. .

rhythm has a very marked and harmonizing effect.'

effect." Geo. Dutton, A. B., M. D., nuthor of "Etio-pathy" and many other works upon meta-physical and medical science thus wrote of the work: "It is a work of high order and will be appreciated by all lovers of good lit-erature." Rev. B. F. Austin, D. D., B. A., editor of "The Sermon," now "Reason," and author of many books writes: "We have listened to the reading of several chapters of 'Wisdom

"The Sermon," now "Reason," and author of many books writes: "We have listened to the reading of several chapters of 'Wisdom of the Ages,' and have no hesitation in prom-ising purchasers of this book a rare treat. If you value the loftiest inspirational thought in the noblest diction, get this work." What the people say of the book: Mrs. L. Hutchinson, of Corry, Pa., writes that "It contains the true gospel of today, with the second second second second second second pleasure and profit from reading it. I keep the book on my table and whenever I open it, I read what I most need. No Bible can give out such words of pure wisdom." Dr. F. S. Bigelow of Skowhegan, Maine, declares that "It contains the only answer I have been able to find to the questions, 'How to serve God?' and 'Where is the Soul-Realm?' etc. It would seem as if it had been born out of great struggles after the truth. It certainly is a beautiful and crowning in-spiration."

E. M. Jones of Redlands, California, says:

E. M. Jones of Redlands, California, says: "I am delighted with the book. It is a mine of new ideas to me." Lucy W. Houghton, of Madison, Maine, says: "I must thank you in outward words for the messenger to bring such high truths to the world. No one can read without being lifted higher in thought. To me it is simply grand." grand.

An ascended sister, a noble worker on the Spiritualist platform, Mrs. Rachel Walcott, formerly of Baltimore, Md., wrote the author, "I find many cheering, comforting and in-structive thoughts in the volume. There is much in it that will prove of great benefit to me."

much in it that will prove of great benefit to me." Mr. Z. Bates, Mulberry, Ind., writes: "I shall be glad to get your work into as many hands as possible. I only wish the entire world was ready to accept the truths con-tained in it. How many sorrows would be displaced with sunshine and happiness." Mrs. A. M. Deming of Providence, R. I., writes: "I have read your book at least a half dozen times. Nearly every day I take it up two or three times and read from it at random. I love every word of it. How beau-tiful and inspiring are all its sentences. I have told many that it is my bible. I have never yet found anything to compare with it. The whole book is so uplifting that its perus-al gives me new life and courage." Should the reader now be desirous of pos-sessing a book that contains what will soothe him if rexed with the ills of a naughty world, would't.

Teachers.

When seeming evil comes to me, It surely is a teacher true— That I some inward failing see, 'And rich obedience renew!

And when some glorious good befalls, As happens so in many ways, From joy the Love Eternal calls, And teaches me his song of praise!

-William Brunton.

Semetimes.

A friend vouches for the truth of the fol-lowing: A little boy, on his return from Sun-day School, was asked by his grandma if he remembered the Golden Text. "Oh, yes," he replied. "What was it?" asked grandma. "A le is an abomination before the Lord, a very present help in time of trouble," promptly answered the child.

5

sympathy, without having made some one bless my name, be it but a little child.—Anon. The reward of a thing well done is to have done it.—Emerson. We may fool the world, we may fool our

Pearls.

hearest friends; we may even fool ourselves, but we cannot fool old Nature, and after awhile she forces us to light and we are re-vended to ourselves as we are. Strength is tested by its power of resist-

Strength is tested by its power of resist-ance, in men as in machinery. If one cannot succeed with truth, how can he expect to rise with lies. There would be no need for any other law,, if we all obeyed perfectly the law of love.— William Walsingham.

Tis very good for strength, To know that some one needs you to be strong.—Selected.

My Mail Box.

<text><text><text>

Frank Willoughby.

<text>

The Wisdom of the Ages.

The Wisdom of the Ages. The literature of Spiritualism is as many sided as is the philosophy from which it springs. To some the records of facts and scientific experimentation has a charm. To others the discussion of philosophical prob-lems is more attractive. Some prefer to read the disclosures made by spirits regarding life in the world they inhabit, and so large and wide is the range of subjects contained with-in our literature that almost every variety of taste is catered for. Whether one turns to past or present authors the list is no mean one, for such writers as Edmonds, Crowli Denton, Davis, Finney, Watson, Tuttle, Hull, to name only a very few, easily provide ma-terial for thought for the most studions minds. The present day Spiritualist while no doubt familiar with the writings of the men men-tioned above can prodiced by one of New England's worthy soms and a Spiritualist of ability and good repute whose work for our Cause has extended over a long term of years. Who as a speaker, a medical practi-tioned, and the able president of two import-ant Spiritualist organizations in the state of

him if vexed with the ills of a naughty world, uplift him if aspiring for loftier thoughts, provide him with texts for many a medita-tion, essay or discourse, let him or her send to this office for a copy of the book. It is one of those works which reflect credit upon mediumship, for the Doctor received it through automatic writing.

LIKE A FRIENDLY LETTER.

Don't stop my paper, printer; Don't strike my name off yet;. You know the times are stringent And dollars hard to get. But tug a little harder, Is what I mean to do, And scrape the dimes together-Enough for me and you.

I can't afford to drop it, And I find it doesn't pay To do without your paper, However others may. I hate to ask my neighbors To give me theirs on loan; They don't just say, but mean it, "Why don't you buy your own?"

FEBRUARY 13, 1904.

from Our Exchanges.

American Interests in Korea.

American Interests in Kores. In fact, Americans, so far as business enter-prises and the money invested in them are concerned, have larger interests in Kores than all the other nations combined. Americans constructed and sold to the Japanese the Order of the Korean Government (and have not yet been entirely paid for the same) the electric railway in the city of Seoul itself, and some eighteen or twenty miles of sub-urban roads. Americans have also con-structed lighting plants for the city of Seoul itself, and some eighteen or twenty miles of sub-urban roads. Americans have also con-structed lighting plants for the city of Seoul and are investing in the development of a water system for the capital. Americans inport into Korea immense quantities of kerosene oil, of canned goods, and of cotton cloth. Americans own, in association with single enterprise in Korea, and one of the single time and French capitalists, the largest in Asia, -a mining concession in the northern part of Korea. American mission arise, are doing a magnificent work in Korea. So that American interest is not and interest which attaches to exciting and interest which attaches to exciting and conditions of existing trade and prop-possibilities of the entire Asiatic commerce. erty in Korea, as well as upon the future possibilities of the entire Asiatic commerce.-J. Sloat Fassett, in the February American Monthly Review of Reviews.

Thomas Paine.

Thomas Paine. Thomas Paine, author of the "Age of Rea-sor," should not be confused with the one de-scribed as a contemporary in the History of Newport, Maine, 1800, by L. C. Bateman. "The first settled minister in Newport" was Thomas Paine, a strange name for a clergy-man in those days when the memory of the great Delst was not respected as it is today. Probably no one detested the Infidel Paine more than this clergyman, yet the author of the "Age of Reason" was a man of high moral character, while the Newport parson possessed an unsavory character, and was finally com-pelled to leave the town suddenly for rea-sons that had better be left unwritten.—Lew-iston (Me.) Journal, Dec. 24, 1903.

Dr. Wallace Talks of Other Worlds.

A London dispatch says: The venerable Dr. Alfred Russell Wallace, now the only survivor of that great group which included Spencer, Darwin, Bain, Huxley and Tyndall. has admitted that he is at work on his auto-biography. He is, as a rule, averse to being interviewed, but some one persuaded him to break his rule, and the result is uncommonly interesting

break his rule, and the result is unconnound interesting. Dr. Wallace inclines to belief in spirits, and says it is possible that there may be, some-where in infinite space, spiritual universes in-habited by spiritual beings. "To suppose," he says, "that this one par-ticular type of universe extends over all space is, I consider, to have a low idea of the Cre-ator and His power. That would mean mo-notony, instead of infinite variety, which is the keynote of things as they are known to us. There may be a million universes, but they may all be different we are all agreed that ether is the fundamental, matter being its product; and it is possible that ether may have other products which are not perceptible by us.

Dr. Wallace adds that he believes in the persistence of the individual after the disso-lution of the body. "The best spiritual teach-ing seems to me to be that we are all capable of infinite progression, that none are so bad as to be incapable of advancement. I believe that the reason for the existence of this world and the explanations of the problems that puzzle us are, that the earth and its struggles and pains are essential to the development of the highest spiritual natures."—Philadelphia

A Safe Diet Bule.

A Safe Diet Rule. Tat the smallest amount of food that will preserve good health. How shall one deter-ing, then, how much food to eat? Too much mystery has been thrown-about this subject. Let your sensations decide. It must be kept in mind that the entire function of digestion and assimilation is carried on without con-scious supervision or concurrence. It should be entirely unfelt and unknown, excepting by the feeling of bien-etre which accompanes and follows its normal accomplishment. Sa-in the region of the stomach, and that means that too much food has been taken. The evact correspondence, in a healthy animal, be-tween the appetite and the amount of food required is extraordinary. As a rule, the subscience the appetite is entirely satisfied, be-orgines and tissues to feel the effects of the food that has been ingested. If too little has been taken, it is easy enough to make it up at the next meal, and the appetite will be

pression that it is an elecmosynary institution are excellent material from which to make converts. Having given the public this exhi-bition of the apotheosis of Thomas Paine, it is now in order for Hull House to follow it with a celebration 'in honor' of the birthdays of those 'martyrs to the cause,' commonly known as Haymarket anarchists." Many Christian people are Socialists. Jesus himself, were he on earth today, would by this writer be anathematized as a socialist, an anarchist, etc., etc.—The Progressive Thinker, Chicago, III.

Our Study of Nature.

Our Study of Nature.

Live the life that means the most and you will be successful; a rich man who does not try to help his fellow beings is not really a successful man.—John D. Rockefeller, Jr., to his Bible Class.

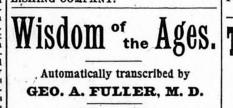
Character counts for Success; no effort too great nor sacrifice too dear in carrying out duties and obligations.-Lewis Nixon.



Being a full account of the life and work of the well-known speaker

J. J. MORSE,

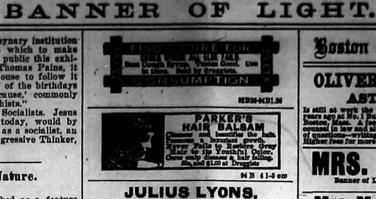




PRESS NOTICES.

It is a book to be not only read, but read and re-read, for it is fail from cover to cover of all grood things, charmingly expressed in excellent form, and converting many sparking gens of thought to those in search of Spiritual principles. It is a book that about be in the hands of the conductors of our Sunday services, for many of its chapters will form mot excellent readings at the opening of our meetings all over the land. The Spiritual Review, London, Eng.

As a purely literary production it is faultiess, while the teaching given, and the force with which it is imparted is god-like. Light of Truth.



TTORNEY-AT-LAW. Procises in all courts. Special attention given to burt-ness of als entees, office Tis Heliman Building, Second and Broadway, Les Angeles, Osl. Co

MRS. SEVERANCE'S

GOOD HEALTH TABLETS. One of the pressent schlerviments of spirit power. Yes example and pressent schlerviments of spirit power. Yes institut schlarving and follow the proc lastractions she will pive you, when i on have stated one or two leading prop-tions and excitoned BL. they for the Tables. She had pive prover ball provide and PRO PHENTI O read-my form halv or writing to promote health, happings, measus and spiritual unfoldment. Full reading, SLM and 1 - sorst stamps. Address, Mirr, A. B. Stronets, While Water, Walworth Co., Wis. Right and





The sole purpose of these works is to provide use-ful and sure data in the ssironomical part of the sutject, which is so delective in the usual trade pro-ductions. The books are got up in first-rate style and sold at lowest prices.

The Spherical Basis of Astrology

Gives continuous Tables of Houses for latitudes 22° to 66°, both north and south, and four other tables needed in making true figures, with ample instruc-tions, and exposure of errors in the ordinary tables and methods; also an account of Standard Time in this country; and how to use it, with other scientific points much neglected.

Cloth. Price, \$2.00.

The Sixteen Principal Stars, Etc. This is wholly new and fills a great vacancy in the theory and practice, giving their positions and as-pects, for 1834-1948, with instructions for use in Na-livities.

ivities. Contains also the first correct ephemeris of Uranus and Neptune, for 1835-1876; and one of Neptune from 1790 to 1835 the only ephemeris of the planet for that period. This laiter separate is 15 cents. Paper. Price, 70 cents.

The Boston Ephemeris, 1898-1901.

The BOSION Exploring 5, 2050-1501. A superior one in all respects, with much valuable matter in the text. That ior 1902, the last, has only the planets' places, its main feature being a notably unique discourse on Astrology, etc., sketching its history, exposing the folly and irand now in working nativities, and specifying many of the notorious ones and their crooked ways. 'Tis the first sound, im-partial, inside view of the subject, is full of interest and value to the few real students who can apply the rational and exact method of learning the true science in it, and how the art might be honestly practised. Frice, 25 cents each. Price, 25 cents each.

Fublished and for Sale by THE BANNER OF LIGHT PUBLISHING COMPANY.

The Great Poughkeepsie Seer Still Lives!

COMPLETE WORKS

Comprising Twenty-Nine Volumes, all neatly bound in cloth

ANSWERS TO EVER RECURRING QUESTIONS FROM THE PEOPLE. (A Sequel to "Penetralia.") Cloth. Sl.W postare 10 cts. APPBOAOHING ORISIS; or, Truth vs. Theology. Cloth Th cts., postare 10 cts.



DEVELOPMENT of Mediumship and Tr

Mrs. Stiles, Clairvorant Business Medium. Sittibre saily, except Bun-days. Hoffman House, 11) Columbus Ave. M B 12 Lf.

Josephine Webster. N^{ATUEAL} Insier and Test Vedlom. Tass., Thur. An N^{ATUEAL} from 10 AM to 17 M. 2010 Martinovih St., Bar ner of Light Building, Boxton. W B 18440 B1 W B 18440 B1

Mrs. H. S. Stansbury,

"The Garfield," 80 West Batland Equare, Suite 1. Boston Sunday, 2.30 p. m. 94B.251

MES. A. FORESTER GRAVES, Trance and Business Medium, 17 Union Parkst., Boston 18 to 6. B14-17

MRS. STACKPOLE. Business Medium Sit tings daily. 50 Union Park near Tremont St., Boston 19-Lf

MRS. M. E. KEELER Medical and Business Medium. Mossages. 755 Tremont Street, Balte 2. 14 Bist f

ZETTA B SEARS Maanaven. Spirit. Influ-ence and Obsession. 13 Isabella Street. 94 B 39 tf MARY A. CHARTER Clairvoyant and Bpiritus Medium Thirty ard practice. Consul istions on Business, Health and Mediumship. Will hold circles at your home. 70 Spring Street, Brockton, Mass. # B 11 if

MISS S. A. TRIPP. Trance and Business Medium, 18 Dartmouth St., Boston. Hours, 11 A.M. Ho 4 P.M. 94 B 12,23,24

Dr. G. Lester Lane, OBSESSION A SPECIALTY. All physical and mental aliments successfully treated. 872 Huntington Avenue, Boston. NB24 23 25 2051

Della Welles Butler,

Electrical and Magnetic Healing. Teacher of Occult Phil osophy. Development of Mediumship. Hours: 10:012 a.m. 2 to 5 pm., 7 to 9 p.m. 683 Tremont Street, cor. w. Newton Street, Boston. 9H341

LEMUEL B. MARSH

Will answer 5 questions for 25 cents. Address 26 Sharon Street, Boston, Mass. 94B 24-25 26.95B-J

KABALISTIC ASTROLOGY. Horoscope with Successful Numbers, Years, Months, Days. Readings: 25 cents, \$1.00, \$2.00. Send full name, date and hour of birth. Henry W. Stratton, 63 St. Germain St., Suite 1, Boston, Mass.

Mrs. J. Conant Henderson, Yormerly" Banner of Light" Medlum. Trance, Business Psychometris'. : Readings by letter, gl 00. Address Bo: 215, Kingston, Ma-s. 94B-251

Spiritualism in the Bible By E. W. and (Mrs.) M. H. WALLIS.

Authors of "A Guide to Mediumship."

Authors of "A Guide to Medumship." This work has been prepared to show "that the connec-tion between Biblical and Modern Epiritualism is far closer than many people imagine-that, in fact, the resemblance is so great that it suggests ident ty rather than similarity." It deals with:-Inspiration and Mediumship; The Prophet Medi ma; The Word of God; Angels: who and what are they 7 the Endor Scance; Spiritualism, Past and Present; The Psychic Powers of Jesus; Good Conditions Indispen-sable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or "the Christ of God."

Price Thirty-five conts.

For sale by THE BANNER OF LIGHT PUB-LISHING CO.



The Authors in their preface say: "Our aim in presenting this little book to the public is to supply the demand for an Elementary fort book on Palasi-try which shall be simple, practical, truthful and inexpe-By WILLIAM WILSON.

MRS. STODDARD-GRAY sold Basacer Buddar, Wodnesday & Frid Raurders, 10 oldet at their reviewed aver fort. Bittings for communications

M BS. C. SCOTT. Trance and Busin

FRED P EVANS, the Noted Per-his for slate writing and clair france, has re could be the state and is now located at 111 Eddy St., San examined for the last stamp for circular.

Miss Margaret Gaule, at home daily, Saturdays excepted, from 10 a.m. until 4 p.m. Seances Treedays and Fridays at 5 p.m., Thursdays at 5 p.m., 257 West ližth St., New York City. 'Phone 1668 Morninguide.

THE SUNFLOWER

Is an s-page paper, printed on the Cassadaga Camp Ground, and is devoted to Progressive, Beligious and Scientific Thought, Spiritualian, Hypnotism, Astroi-ogr, Palmistry, Theosophy, Prychic Science, Higher Oritician. Has a Spirit Meesage Department. Fub-liabed on the first and fifteenth of each month at 50 cents per year.

SUNFLOWER PUB. CO., LILY DALE, N.Y.

THE OCCULT TRUTH SEEKER.

Inc. UUULLI TIBUTIA URLEASE Devoted to Occult Phenomena and Spiritual Philosophy. Published Monthly. EDW. E. GORE - - - - - - - Fire Cents Single Copies - - - - - - - - - - - - Fire Cents U. 8. and Canada. 50c. Other Countries, 33. Make all money orders payable in THE TRUTH-SEEKER PUB. 00. Lawrence, Hansat.

READ "THE TWO WORLDS," edited by WILL PHILLIPS, "The people's popular spiritual pr perist and pair for to order alloritory for N weather to the state of the second second state of the state "Two weather "offer works of spiritual in street, Einsteiner mained. THE SWO, WORLDS five the most compare theorem of the work of Spirituation in Street Britain, and theorem of the movement. Specimen copies on are a BATTER office.

PSYCHIC POWER

through Practical Psychology, a quarterly magazine devo-ted to Personal Magnetism, Hypnotism, and Psycho-Par-sical Culture. Send 10c. for sample copy. Will & BARNES, 117 Hower Ave., Cleveland, O.

PSYCHIC WORLD. DR. GEORGE W. PAYNE, Editor.

A monthly magazine devoted to the discussion o New Thought, occult and psychic phenomena, from an independent and progressive standpoint, by lead-ing and famous writers. One dollar per year. Send for sample copy. Free, 1104 Market 84. Columbian Institute of Sciences, San Francisco, California.

"REASON" Formerly "THE SERMON" - A 48-page Monthly -

Edited by REV. B. F. AUSTIN, B.A., D.D., "The Canadian Heretic,"

NEW THOUGHT NEW THEOLOGY PSYCHIC BESEARCH SPIRITUAL PHILOSOPHY

Filty Cents a Year. ... Send for Sample Gopy. THE AUSTIN PUBL. CO., TORONTO, CAN.



A Healer without MedicIne or Knife.

Readings given. Address to BOZEMAN, MONTANA.

PALMISTRY

d and white

BY HATHAWAY AND DUNBAR.

PARTIAL LIST OF CONTENTS.

The A B C of

HB 1425

food that has been ingested. If too httle has been taken, it is easy enough to make it up at the next meal, and the appetite will be only the better and the food more grateful. No one was ever sorry for having volun-tarily eaten too little, while millions every tarily eaten too little, while millions every day repent having eaten too much. It has been said that the great lesson homeopathy taught the world was this: that whereas phy-sicians had been in the habit of giving the patient the largest dose he could stand, they have been led to see that their purpose was better subserved by giving him the smallest dose that would produce the desired effect. And so it is with food. Instead of eating, as most people unfortunately do, as much as they most people unfortunately do, as much as they can, they should eat the smallest amount that will keep them in good health.—Roger S. Tracy, in February Century.

Orthodoxy Bun Mad.

Orthodory Buan Mad. An instructive arample of the spiterul, mis-for spiterul and obstinately vicious nature of and miscultured in orthodox sentiments, is and the petty religious spite and prejudice, the orable gives vent to the following, anent the celebration announced by Hull House, this the teachings and practices of that so with the teachings and practices of that so with the teachings and practices of the so-solution of the birthday of thomas the teaching and practices of the so-solution and the authority of organized govern-ment is a quick and short step. The most and the ductrine of religious anarchy. The infidel is an anarchist at heart, with the heart of the individual who be an orespect for divine authority will not be an orespect for divine authority

"Infidelity and its hideous offspring anarchy ind their disciples among the degenerate, the weak-minded, the harebrained and the intel-lectual dependents who rely upon others to think for them. The unfortunates who seek the protection of Hull House under the im-

0

This volume will be read by students of the occult and Spiritalists generally with great interest. Philosophica Journal.

It is a mine of valuable reflections and suggestion The Progressive Thinker.

A great book on great subjects. Weltmer's Magarine.

Its transparent truth in poe'le setting, beauty of thought and lottiness of conception, rich imagery and pure Splrit-uality reader it a book unique, fast insting and marvelous. There is no lottice work among the inspired treasures of the age. The Sermon, Joronic, Canada.

The inspired Author of the book is held to be one Zer-toulem, the Proph-t of Tiaska ata, whose words and maxima are such red into 50 easays of elerated and inspir-ing enhortation. The book is bound most attractively and the letter press is administed. Journal of Megnetism.

It is well worth perusal for its novel features, if a person does not accept any of the Spiritualistic doctrines in inded in its production and teachings. The Susferer.

The style is apothermatic; its teachings are beartive; its philosophy grand. None can read this volume without sensing the sweetness and richness of its spirit. The Tem-pie of Health.

The styl is crisp and strong, the spirit vigorous and uplifting. In it is expressed the laws by which the sou grows out of the unical into the real. Tolede (Ohie) Blads.

Extracts from Letters of Noted Authors, Lee tarers and Editors.

It will easily take its place among modern classic hile its spiritual impress ranks it as a work of transcen ental power. HABBISON D. BABBETT.

It is a work of high order, and will be appreciated by all overs of good literature. GRO. DUTTOR, A. B., M. D. withor of Eulopathy, also works on Anatomy, Hygiene, etc.

I am immersed in the Wisdom of the Ages." It is a volume of assuring interest; of facthating revelation, and reviabing rhythm. PAUL AVERNIL, suthor of imany Essays and Poems of an Occult and Scientific nature.

Your book is rightly named. I have hrvein expressed my honest opinion. I read carefully every word and shall ind frequent cocasion for going to it for what it contains-Wisdom. REV. F. A. Wissir, lecturer and author of Cabes and Spheres in Human Lite."

I believe your book will have a large circulation. My copt I shall read from it my Sanday meetings. FROP. W. F. PROK, author and lecturer.

A masterpiece. I wish every one could read it. A. MAXHAM, author of Maxham's Melodies.

Your book is certainly a beautiful and crowning inspira-tion. Drs. F. S. Biosnow, one of Maine's well known Clairyoyants and Healers.

Cloth. 311 pp. Gilt top.



904 Dartmouth SL, -: BOSTON,MASS

ARABULA, ior, The Divine Guest. Cleth, \$1.80, postage 10 cts. BEROND THE VALLEY: A Bequel to the Mario Staff, an Anothing which and the wide the Davis. Cloth, 400 pages, containing but attractive and original libertrations, \$1.00 Full gits, \$1.40. ORLIDERE'S PROGRESSIVE LYNEUM. A Mannal, will Directions for the Organization and Management of Sun day Sabogias and Lyneums. New unabridged edition. Single copies, \$12.00. DEATH AND THE AFTER-LIFE. The "Stellar Key" is in sphilosphila infromation to the Prevalence on the Stellar Key" is in sphilosphila infraduction to the Prevalence on the Stellar Key " is in sphilosphila infraduction to the Prevalence on the Stellar Key " is in sphilosphila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the Stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the stellar Key " is the philosophila infraduction to the Prevalence on the philosophila infr

the sphilosophical introduction to the revelations contained in this book. Paper, 36 tts.; cloth, 69 tts.; postare 5 tts. DIAKKA AND THEER EABTHLY VIOTIAS. Being m. explanation of much that is failes and repulsive in Spirit malam. Cloth, 35 tts.; paper, 30 tts. OUNTAIN: WITH JETS OF NEW MEANINGS. Hims paked with 143 Engravings. Cloth, 75 tts.; postare 6 tts. paked with 143 Engravings. Cloth, 75 tts.; postare 6 tts. paked with 143 Engravings. Cloth, 75 tts.; postare 6 tts. paked with 143 Engravings. Cloth, 75 tts.; postare 6 tts.; tts.; postare 6 tts.; paper, 30 tts.; postare 6 tts.; tts.; postare 6 tts.; paper, 30 tts.; postare 6 tts.; tts.; paper, 15 tts.; paper, 30 tts.; paper, 30 tts.; tts.; paper, 15 tts.; paper, 30 tts.; paper, 30 tts.; pook is of pecular intervent to all men and women. Paper, 15 tts.; paper, 15 t

is eta.; ciolh, 90 eta.; full gilt, morocco, gl.50; do. half mo record, gl.32. BEAT HARMONIA; Being a Philesophical Bevelation of the Natural, Spiritual and Celestial Universe. In drevou unter, in which the principles of the Harmonial Phileso-phy are more fully calcornized and Uniutriticd. Vol. 1. The volume is composed of twenty-seven Lectures on Magnet-iam and Calivropance in the past and present. Vol. 17. The Esformer. Vol. V. The Thinker. Price gl.60 each, post-ary 16 eta.

Beformer. Yol. Y. And The Containing Medical Prescrip-nay 19 ct. BaBBINGER OF HEALTH. Containing Medical Prescrip-tions for the Human Body and Mind. Cloth, 51.89, post-

tions for the Human Body and Mind. Cloth, gl.60, per-are lota. ELABMONIAL MAN; or, Thoughts for the Age. Paper, ben, cloth, 50 ota, postinge 5 cfs. FIBTORY AND PHILOSOPHY OF BVIL. With Sugges-tions for More Ennobuling Institutions, and Philosophical Systems of Education. Paper, 35 cts.; cloth, 60 cts., post-wers 1 cts.

BETORY AND PHILOSOPHY OF NYLL. With Sugreg-tions for More Ennohing Institutions, and Philosophical Systems of Education. Paper, S ets.; cloth, 80 ets., post-are 8 ets.;
BARES LIFE; or, Spirit Myteries Explained. This is a Sequal to "hilosophy of Spiritual Intercourse," revised and coherred. Cloth, Sida, postage 10 ets.
BAROSANDO AND PERSONS, FLACES AND EVENTS. Benyes, Cloth, Sida, Animer Heiner, Status, Salaron, Davis, Cloth, Sida, Animer Heiner, Schwarz, Schwarz, BENNORANDA OF FERSONS, FLACES AND EVENTS. Benyes, Cloth, Sida, Animer Heiner, Schwarz, Schwarz, Benyes, Cloth, Sida, Animer Heiner, Schwarz, Schwarz, Benyes, Schwarz, Cloth, Sida, Salaron, Salaron, Salaron, Davis, Cloth, Sida, Namer, Schwarz, Schwarz, Schwarz, Benyes, Schwarz, Cloth, Sida, Salaron, Schwarz, Schwarz, Benyes, Schwarz, Schwarz, Schwarz, Schwarz, Schwarz, Benyes, Schwarz, Schwarz, Schwarz, Schwarz, Schwarz, Benyes, Schwarz, Schwarz,

Pamphlet. Price 15 cents.



With an introduction by

Dr. J. M. Peeble.

Dr. J. M. Freebia. These lectures were delivered to a class of Psychologi-cal students, and deal with the problems of life and mind. Brain, intelligence, consciourness. The trance state et-plained. The physiology of trance mediumship. It is a book for thinkars and students. A useful compen-diam for the medium and speaker. Fries #1.400. For sale by THE BANKER OF LIGHT FUB. 00.

starnos: QUOTATIONS FROM THE INSPIRED WRITINGS ANDREW JACKSON DAVIS.

SEC of the Harmonial Philosophy. SELECTED AND EDITED BY DELLA E. DAVIS, M.D.

DELLA E. DAVIS, M.D. A Compand of the remarkable teachings contained in thirty volumes written by the "Foughteepsie Seer" under Condition. The world cannot but be grateful to Mrs. Dr. Davis for her successful compliation. "Starnos" is the whole body of teachings in a beautiful form. "Barnos" is an elegant little volume for a present. It is a bouquet of beautiful thoughts. It contains hundreds of prist sentiments marins, morais, rules for little guidance, and embedies, the teachings of the New Are. It is finely printed and beautifully bound. As a birthday prit, or for a holiday present, nothing can be more appropriate than "Barnos". Starnos," Price, in fine cloth, 50 cents; extra fine, gilt edge, 75 ce

The Golden Echoes.

A new collection of original words and music, for the use of Mostings, Lyresums, and the Home Circle. By S. W. TUCKER, subtor of victors Kusical Publications. One tents, Angel Drwiller, Angel Visitan is; Accession; Bess-tital lais; Soyned the Working; Hilling; Diffiture Ga, Har-rest Home, Heavenly Portad; Journavier, R. Markel Home, Ory Theory I readed Oil; Thesium II, The Frankling Hill; the Flower Land; The Heavenly Read, The Frank Hard Yorker; There Jie and State and State and The Frank There is the the state of the State and The State Hill; the Flower Land; The Heavenly Read of the State There is the state of the State and State There is the state of the State and State and the state and the state of the State and State and the state of the state of the State and State and State and the state and

For mis - BARNER OF LIGET PUBLISHING CO

V-Love Affairs Children; Journeys, etc. V-The Marka V-Love Affairs; Children; Journeys, etc. V-Love Affairs; Children; Journeys, etc. VI-METHOD OF REMAIN A NEW YEARS, in clear Well illustrated and printed on heavy paper covers. Price BS cents. Bound in cloth, 60 cents. Bound in cloth, 60 cents. For sale by BANNEE OF LIGHT PUBLISHING OO. MEDIUMSHIP, AND ITS LAWS; Its Conditions and Cultivation. BY HUDSON TUTTLE. A book written in answer to the question: Not the basis from can I become a Medium? On the basis from the second second

-

It infinition the information every spirit orestigated daires. For sale, Wholesale and Betall, by the BANNER OFLIGHT PUBLISHING



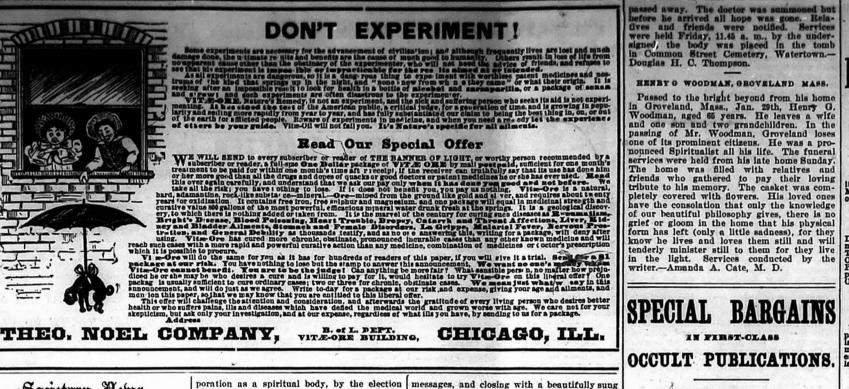
A Twentieth Century Symposium.

A Compliation of Lotters and Expressions Public devices and Philosophics of the State of the Sta

CORRET J. THOMPSON,

Officier of the Legion of Henor of France, Late Big tis Envoy of the United States to France, Secretary of the Lafayette Memorial Ownminston, OHIGAGO.

Fries, 65.66. Postage II contr. For sale by BANNER OF MORT PUBLISHING CO.



Societary Helvs.

SIL

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning, to ensure insertion the same week. We wish to assist all, but our space is limited. Use ink and write plainly.

the to

Boston and Vicinity.

Appleton Hall, Appleton Street. Friday, Feb. 5.—The regular meetings of the First Spiritualist Ladies' Aid Society of Boston were held as usual. Supper was served at 6.15 and was largely patronized. The even-ing session was devoted to the guides of Miss Florence Morse, of England, and the proceed-ings took the form of Answers to Questions. The topics presented for consideration were numerous and varied and the guides handled them in an able and most satisfactory man-ner. The audience was a large one and ev-erybody appreciated the line of Miss Morse's work, and societies should make an effort to secure Miss Morse's services at least once erybody appreciated the line of Miss Morse's work, and societies should make an effort to secure Miss Morse's services at least once before she leaves for England. Mr. J. J. Morse followed with some remarks relative to the philosophy of Spiritualism and re-marked, he considered these meetings were to us a religious service. He deprecated asking purely business and material questions and read some of that kind which had been handed up that evening as showing that the questioners evidently had a mistaken idea as to the purposes of Spiritualism. Mr. Os-good F. Stiles then gave some excellent tests which were all recognized. Mrs. Mary F. Loring presided at the piano, and our best thanks are due to her for her valuable as-sistance in the same way at our late Old Folks' Concert. On the motion of Mrs. Barnes, seconded by Mrs. Waterhouse, a hearty vote of thanks was passed to the Bannet of Light for its courtesy in printing the reports of this society and so further as-sisting its work. The vote was unanimous. Mr. Morse closed the meeting with a benedie-tion. Next Friday we shall hold a Partriotie meeting. The "Banner of Light" is now regu-larly on sale at our meetings.—Carrie L. larly on sale at our meetings .- Carrie L. Hatch.

Hatch. Commercial Hall, 694 Washington Street, Sunday, Jan. 31.—Mrs. M. Adeline Wilkinson, conductor. Conference meeting at 11; Music by Novelty Quartet. Indian Healing Cir-cle Tuesday afternoon, always well attended. Meetings every Thursday for spirit messages. The Colored Jubilee singers Sunday evening, Feb. 14.—Reporter.

Meetings every Thursday for spirit messages. The Colored Jubilee singers Sunday evening, Feb. 14.—Reporter. Dwight Hall, 514 Tremont St., Wednesday, Feb. 4.—The weekly meeting of the Ladies' Spiritualistic Industrial Society was held to-night and was patronized by a goodly num-ber. Among those who contributed to the evening's entertainment were Mirs. Dr., Caird, of Lynn, Mass.,' with tests, which were very satisfactory. Mr. Fred De Bos, whose remarks are always pleasing and en-tertaining. Miss Orrissa Smith with a reci-tation. Mrs. Barnes of Worcester favored us with vocal and instrumental music and Mr. Archibald made a few remarks. Owing to a misunderstanding notice was given last week that Mrs. Katie Ham would be with us Feb. 4th, it should have read Feb. 11th. It can positively be said that she will be with us on that date. All are cordially in-vited.—F. H. Rice, sec. Huntington Chambers, Metaphysical Hall, Sunday, Feb. 7.—The Students of Truth held their usual meeting. George A. Porter gave an inspirational lecture on "What is Truth." Miss Suise C, Clark followed, speaking a few minutes, and afterwards led in a silent ser-vice for healing and development. A scance, held by Mr. Porter, closed the exer-

Miss Susie C. Clark followed, speaking a few minutes, and afterwards led in a silent ser-vice for healing and development. A scance, held by Mr. Porter, closed the exer-cises. Madam Clara Smart, accompanied by Miss Evelyn Sampson, sang acceptably. Red Men's Hall, Tremont Street, Sunday, Jan. 31.-Meetings conducted by Mrs. M. J. Butler. After the song service, Mrs. Alice Waterhouse spoke in her usual happy man-rer, folowed with remarks by Miss Barni-coat, Mrs. Chapman, Mrs. H. C. Berry and Mrs. Knowles. Mrs. Butler gave many fine tests of spirit presence, as also did several other mediums. A large audience was pres-ent and was much pleased with the services. Sunday, Feb. 7.-In the absence of Mrs. Butler, Mr. H. C. Berry acted as chairman. Mr. Russ Gilbert opened the meeting by reading a poem. Mrs. Ratzel followed with tests, Mrs. George, Mr. Gilbert and the chairman with remarks along the line of a progressive Spiritualism. Mrs. Mabel Witham was then introduced and gave many messages. A large audience was present.-H. C. Berry. Malden Progressive Spiritual Society. <text>

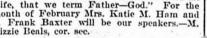
FD

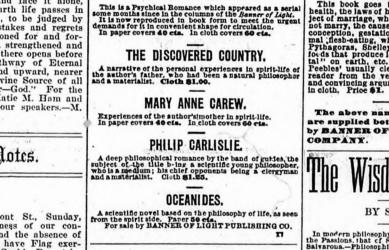
poration as a spiritual body, by the election of a new board of management, and the passage of resolutions tending to its elevation to a higher plane of usefulness, both spirit-ually and socially; unanimously voting to confer upon Mr. Harvey Redding, of Ever-ett, Mass., the presidency for the coming year. Mr. Redding has established a record as an efficient and faithful coworker in our society and has demonstrated, both publicly and privately, to the satisfaction of all, his gifts in healing, developing and inspiration. The good will and harmony prevailing at our meeting, which are the pecessary qualifica-

meeting, which are the necessary qualifica-tions for advancement in the prevalue at our of spiritual unfoldment, inspires us to believe that we shall in the coming year promote our Cause in the City of Malden beyond any previous record. Our regular force of plat-form workers are energetic members of our so-ciety, and represent a very high order of me-diumship. Our Sunday afternoon meeting is proving a valuable addition to our list of meetings and many are developing strong psychic powers, while many a sufferer has found solace and comfort in being healed, many coming from long distances. We have at every session mediums of large experience in attendance, who are carnest, faithful and an honor to the Cause. Our Sunday evening meetings are fully attended by truth seekers who are both interested and instructed by our inspirational speakers and mediums. Our midweek evening meetings are ever replete with interest, and we are constantly encour-aged by the appearance of many strangers. The members of the Progressive League are very actively identified with the advancement of our social interests. They are all very popular and are connected with many social events, outside of our society. With supreme trust in the Divine guidance, we entertain lofty hopes for our future as a religious body, and respectfully tender our sincere ac-knowledgments for past favors and shall ever extend to you a most cordial greeting. While praying for your kind co-operation in this labor of love.—Per Official Board, R. P. Morton, sec. meeting, which are the necessary qualifica-tions for advancement in the great avenues Morton, sec.

General.

messages, and closing with a beautifully sung slobe. In the evening she discoursed ably upon subjects furnished by the audience, spain giving good tests, and closing with an other finely executed vocal sole. There were there and so gratified were all that it is earniest. Providence at least once more prior to her neuron to her native land.
Two exceptionally large audiences to greet here and so gratified were all that it is earning with grow and so gratified were all that it is earning the higher truths of Spiritualism and to prove by its teachings that it stands first and fore the sectores of the benefit of the Association, which was largely attended and netted a sole with thankful hearts and kind appresion, which was largely attended and netted and were easily for all of earth's children. Subjects with thankful hearts and kind appreside direct and all were readers and all were readily for all of earth's children. Subjects were taken from the audience for the second by the last two Sundays of January. Her before there and now, and a broader have on the full of earth's children. Subjects were taken from the audience for the second by and efficient manner, followed by exceed in the desided from the face of the 'stagment Day,' when this planet have on the full of earth's children. Subjects with that would come the full of earth's children and the second by the old idea? We would answer no, but a formal all souls should be judged according to the old idea? We would answer no, but and the old idea? We would answer no, but and the spirit arises, strengthened and efficient where the of and for and for and for and for and the spirit arises, strengthened and enter the old shill be will be our speakers. After the mistakes and regrees of the terms were to the old idea? We would answer no, but an intervise before them, to be judged according to the form the reading and the provide the disting the spirit arises, strengthened and netter of the terms the ind sthe and the spirit arises, strengthened and netter were b





REALIZATION at 25 cents.

By special arrangements with The Bosicrucian Pub-lishing Co. we can sell this excellent 50 cent book on the development of mediumship and divinity by Miss Loraine Follett for 25 cents. Bend orders at once and while they inst.

THE PSYCHIC OR SPIRIT WORLD

for 35 cents.

This is the book which sold for \$1.00, and we have secured a limited number of copies to sell at only as cents. The book is beautifully bound in slik cloth and shows the relation of spirit to all of its forms and expressions.

DIVINATION.

We have secured manuscript copies of this excellent treatise on how to divine and read the future, to be-come a test medium and read the inmost soul of the universe. It is by the author, J. O. F. Grumbine, whose books sell faster than any similar books in the market. His work on "Clairvoyance" will soon be-come a text-book in colleges. Price \$1 00.

HOW TO REMEMBER PAST LIVES.

A manuscript work by J. C. F. Grumbine which will repay a careful reading, because it will not only prove to you that you have lived before but it will startle and amaze you by telling you how. Mr. Grumbine has discovered the simple way, and this series of teach-ings are but \$1.00. (Worth \$100 to the occultist.)

Send all orders and remittances to THE BANNER OF LIGHT PUBLISHING COMPANY, 204 Dart-mouth Street, Boston, Mass.

BOOKS by Carlyle Petersilea. Given by automatic writing through the

MARK CHESTER; or

A Mill and a Million.

DR. J. M. PEEBLES" Most Important Books

REDUCED PRICES.

WHAT IS SPIRITUALISM.

Who are these Spiritualists? And What Has Spiritualism Done for the World? By J. M. Feebles, M.D., M.A. An excellent book to put in the hands of inquirers. Cleth, 75 cts., Paper 35 cts.

DID JESUS CHRIST EXIST ?

Is Christ the Corner Stone of Spiritualism? What Do the Spirits Say About it? Wm. Emmette Cole-man ss. Hudson Tutile on Mohammet and Jesus, To which is appended a controversy. Arthur J. Owen ss J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by Wm. Emmette Coleman on the Historical Urigin of Christianity. Paper, 30 cts.

THREE JOURNEYS ABOUND THE

WOBLD. A large, handsomely bound octavo volume, 500 pages, ficely illustrated, describing the Pacific La-nades, New Zealand and Australia, India and her magic, Exypt and her pyramids, Persia, Ceylon, Pai-estine, etc., with the religious manners, cnstoms. laws and habits of foreign countries. Price, \$1.56.

IMMORTALITY.

And the employments of spirits good and evil in the spirit world. What a hundred spirit say about their dweiling places, their locomotion, their social relations, infants, idiots, suicides, etc. Price re-duced from \$1.50 to \$1. Postage 15 cts. Paper, 50 cts.

SEERS OF THE AGES.

This large volume of 400 pages (9th edition), treats exhaustively of the seers, sages, prophets and in-spired men of the past, with records of their vis-ions, trances and intercourse with the spirit world. This is considered a standard work, treating of God, heaven, hell, faith, repentance, prayer, baptiam, udgment, demoniac spirits, etc. Frice reduced rom \$2 to \$1.25. Postage 1b cts.

SPIRITUAL HARP.

A book of 500 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are afire with progress. It contains the ebolo-est songs and music by James G. Clark and other reformers. Reduced from \$2 to \$1.25.

DR. PEEBLES' THREE JUBILEE LECTURES.

A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles' lectures delivered in Hydesville, March 31, 1898, in Rochester, and later in London at the International Congress of Spiritualists. These lectures, illustrated, are racy, meaty and scholarly. Frice 35 cis.

THE CHRIST QUESTION SETTLED.

THE UHRIST QUESTION SETTLED. A symposium by Hudson Tuttle, W. K. Coleman, Rabbi Wise, Col. Ingersoil, J. S. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebles. This is a handsome volume of nearly 400 pages, and treats of Jesus, Mahomet and the agnosics. What the Tai-mud says about Jesus. Antiquity nuvelled. Ohlid marriage in India....Col. Ingersoil's agnosticism. What the spirits through W. J. Colville, J. J. Morse, Mrs. Longley, Mrs. Everitt, Mrs. Hagan-Jackson and other mediums say about Jesus, etc. Price, 91.25.

DEATH DEFEATED, OR THE PSY-CHIC SECRET OF HOW TO KEEP YOUNG.

KEEP YOUNG. This book goes to the foundation of things-health, the laws of health, the foods to eat, the sub-ject of marriage, who should marry and who should not marry, the causes of divorce, the proper time ior conception, gestation, the determining of sex, ani-mal idesh-eating, what Herodotus, Heslod, Homer, Tythagoras, Sheiley, Graham and others site, the foods that produce long life and how to live "immor-tal" on earth, etc. This book is written in Dr. Peebles' usually clear, crisp style, and attracts the reader from the very first through its facts, logic and convincing arguments. Very handsomely bound in cloth, Price \$1.

The above named books and pamphlets are supplied both at wholesale and retail-by BANNER OF LIGHT PUBLISHING



BY SALVARONA.

In modern philosophy there are three creat treatises on the Passions, that of Spinoza, that of Hume, and that of Salvarona.-Philosophical Jeurnal.

Illustrated with three handsome portraits of Emer-son, Hosea, Byron. 12mc. 250 pages. Red cloth: gold litle. Will be mailed to any address on receipt of price by postal noise.

<section-header><section-header><section-header><text><text><text><text><text><text><text><text><text><text><text><text>

Red Men's Hall, Tremont St., Sunday, Feb. 7.-Owing to the illness of our con-ductor, Dr. W. A. Hale, and the absence of our president, we did not have Flag exer-cises, but after the march Sophia Bernstein, Manie Philips, Bertha Superio, Beatrige Allen, Caroline Neiss and Mr. Taylor gave readings: Blanch Collett, song; Lizzie John-son, piano solo; remarks by Mr. Danforth, Mr. Austin and Mr. Gilbert.-Mrs. M. E. Stillings, sec.' Odd Fellows' Building, Friendship Hall, Sunday, Feb. 7.-The Boston Spiritual Ly-ceum met as usual, but on account of the bad walking and weather we had a small but in-teresting school. The subject of the day was Dumb Animals, and it was answered by many present, both pupils and adults. The ilterary exercises were contributed by Mer-rill Bill, Mrs. Bill, E. B. Packard and others. The subject for next Sunday, Feb. 14, will be Abraham Lincola. On Sunday last we were pleased to have with us Miss E. L. Coffyn, whose name was indvertently omitted by the writer of our notice.-E. B. Packard, clerk.

CONTENTS. An of limpse of Bydney; An Australian Bunday; The Prob Markinal Ser Ice; Body, Sour and Spirit; A Dey Antiral Trip to Melbourne; Melbourne Io All Lis Glory; hydric Urder and Lis Sacred Bites; Dr. Lemopre, An pico Date Physician; A Delightful Day in Adelaldey; hat difumpses of Australians; The Red Ses, The Resc Danal, Expiris Prim dey A Visit to Port Said the Mystic Order; Betweer Colombo and Soca; Miss hat difumpses of Australians; The Red Ses, The Resc Danal, Expiris Prim dey A Visit to Port Said the dering of the Hingr A Visit of Ponney Links, There hat difuence of Australians; The Red Ses, The Resc Danal, Expiris Prim dey A Visit to Port Said the dering of the Strange but Glorious Onristmes outport and the Part of Potent Healing; Bull Getboration; Mental Science in Belgravis, Good G with the formation in Sentar to Londou; The Mysteries of Palm bring further to Londou; The Mysteries of Palm bring furt; The Outpies and His Ortige; The Single Physics Mark Prioris Belgravis, The Mission of the Single Single Physics Mark Prioris Belgravis, The Single of Light PUBLISHING 00, Mark Prioris Belgravis, The Single of Light PUBLISHING 00, Mark Prioris Belgravis, The Carlow, The Myster Belgravis, The Outpies of Light Public Billions 00, Mark Prioris Belgravis, The Single of Light Publishing 00, Mark Prioris Belgravis, The Carlow, The Myster Belgravis, The Outpies of Light Publishing 00, Mark Prioris Belgravis, The Carlow, The Single Outpies of Mission 00, Mark Prioris Belgravis, The Carlow, The Single Outpies of Light Publishing 00, Mark Prioris Belgravis, The Carlow, The Single Outpies of Mission 00, Mark Prioris Belgravis, The Carlow, The Single Outpies of Mission 00, Mark Prioris Belgravis, The Carlow, The Single Outpies 00, Mark Prioris Belgravis, The Carlow, The Single Outpies 00, Mark Prioris Belgravis, The Carlow, The Single Outpies 00, Mark Prioris Belgravis, The Carlow, The Single Outpies 00, Mark Prioris Belgravis, The Carlow, Mark Priore 00, Mark Prioris Belgravis,

man whose dead sweetheart, after appearing to him many times, etcrealized, materialized and throng trance medi-ums, has him put into a hypnotic trance by spirit scien-lists and held in that condition for ten days, which tim-he spends with her in the colestial spheres, and then re-turns to earth with perfect récollection of what he saw and heard in that realm of the so-called dead. He tells hib wonderful story to his fir ind who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well wonderful to the so-called dead. He well in his best style. This friend is Dr. T. A. Bland, the well wonderful to the so-called dead. He well the American Congress of Libert Heigins, who gives it the weight of his u qualified endorsement. He says: "This beautiful book will give us courage to pass through the shadow of death to the sunlit clime of the world call be future II fe that one cannot hely winhing may be true." The base true of the future II fe that one cannot hely winhing may be true." The Medical Glearer says: "It is interesting, and fives a picture of the future II fe that one cannot hely winhing may be true."

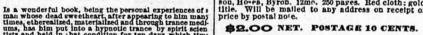
In the World Celestial

encommun, realms, and neares a sweet taste in in con sciousness. Hop, C.A. Windle, says: 'It is incorpressibly delightul.' President Bowles, of the National Liberal League, says: 'It is one of the choicest pieces of likerature of this mar velous age of books. The service of books are a statistic likerature of the service and the service of books and the service of the service of the Everybody of books, but a most beautiful love romance of tred spide. It is printed in eigeant style, bound in clob Por sale by BANNER OF LIGHT PUBLISHING CO. 10

The Throne of Eden

A Psychical Romance -BY-W. J. COLVILLE.

CONTENTS



The extraordinary merits of "The Wisdom of Passion' are the copiousness of human insight and content in the way of fact and reference with which the book is cranmed. Ha main thesis I agree with -- Prof. William James, Harvard University.

I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.-Prof. Ceasare Lom-

Professors of literature in the University of Chicago, counting up the ten great books that recently gave them the most profit placed "The Wisdom of Passion" among the insto i the list.

Balvarona gives more satisfactory reasons for his conclu-ions than most of us new thoughters are able to give. --Sizabeth Towne, the Nautilus.

The argument for personal immortality is so clearly stated with such logical force as to be irresistible. - Medical Times. N. Y.

A profound book, suggestive and original. - Horailo

Teaches the formal creative power of the Soul.-Public Opinion, N. X.

Many passages show a marvellous insight. An intuition that is really wonderful. It teems with wise savings, and shrewd observations on the motive of men. It expect to go over is again in order to mark and margin the opperams, the guomic sentences, the gene of poelie beauty. I shall do everything in my power to bring its profound truths to the attention of others.—Prof. Edward A. Ross, University of Nebraska.

Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly bristles with wise sayings. I believe the the is is asstainable and that the author has gone a long way toward fortifying it. After I took up the book. I did not guit, except for meals and sleep till I had read it careful y from cover to cover... Albion W. Small. Head of Dept. of Sociology and Director of Amilated Work of the University of Chicago.

The fundamental thought of the author is sound . . . all men are ruled by feeling. The worth of the man is what his worth of feeling is.-The Outlook, N. Y.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling — with James "Will to Bellever," with Ward's social philosophy, with Shelley's and Browning's philosophy, "The Widdum of Passion" flat in with their contributions. The main frash of the book--that the Boul forms its own forms by lizeholeo - I can ascribe to.-Prof. Uscar Lovell Triggs, University

BANNER OF LIGHT PUB. CO., 204 Dartmouth Street, - BOSTON, MASS.