VOL. 94.

Banner of Light Publishing Co., 204 Dartmonth St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 20, 1904.

82.00 Per Annum, Postage Pres.

No. 26

Brook Farm.

Susie C. Clark.

Best.

John S Lwight.

Sweet is the pleasure, Itself cannot spoil! One with true toil?

Thou that wouldst taste it, Still do thy best; Use it, not waste it, Else 'tis no rest.

Wouldst behold beauty Near thee, all round? Only hath duty Such a sight found.

Rest is not quitting The busy career; Rest is the fitting Of self to its sphere.

'Tis the brook's motion, Clear without strife, Fleeing to ocean After its life.

Deeper devotion Nowhere hath knelt; Fuller emotion Heart never felt.

'Tis loving and serving
The Highest and Best!
'Tis onward, unswerving,
And that is true rest. —From the Dial. Commonly supposed to be a translation from Goethe.

It has been said that nowhere but in Scotland, the land of heather, and of "the wee have been written; nowhere but in New England could the grim severities of the Scarlet Letter romance have found birth; and similarly it was in Boston, a city of advanced ideas, that strong minds and noble hearts were found to form an ideal Utopia of combined interests in associated life, or, as its leader affirmed, "We are striving to establish a mode of life which shall combine the enchantments of poetry with the facts of daily experience."

The late transition of Parke Godwin whose every breath was an appeal for human freedom, who was a prominent translator of Charles Fourier's communistic philosophy (which to a limited degree was practicalized at Brook Farm), vividly recalls this movement or colony as a suggestive histori-cal reminiscence. Its birth and death transpired over a generation ago, and cannot therefore be a personal memory to the modern thinker. But the rare souls who there combined to work out their ideals and the humanitarian principles involved, made this epoch of social history an idyl of deep interest and importance.

The movement was doubtless an outgrowth of the Transcendental Club of Boston, and this organization is supposed to owe its birth to the introduction into America, by Emerson, of Carlyle's "Sartor Resartus," with also a natural reaction against the Puritanism of Calvin, which had so long held the religious thought of New England, with that Unitarian forms of belief. The Club numbered in its membership Emerson, Alcott, Hawthorne, Thoreau, Theodore James Freeman Clarke, both William Ellery and William Henry Channing, Dr. Bartol, Weiss, Hedge, John Dwight, the Ripleys, Margaret Fuller, Elizabeth Peabody and many more

George Ripley, the founder of the Club, a Unitarian minister, and one of the editors of the Dial, became the originator of a plan "to locate on a farm for the foundation of a new system of social life, a plan to ensure a more natural union between intellectual and manual labor, to combine the thinker and worker, as far as possible, in the same individual, to connect with this a school or college, in which the most complete instruction shall be given from the first rudiments to the highest cul-It was on April 1, 1841, that the first settlement at Brook Farm was made by Ripley and family, Hawthorne, Minot Pratt and family, Charles Dana, and some fifteen others, and in the following September, the "Brook Farm Institute of Agriculture and Education" was organized.

The site selected for this social colony was in West Roxbury, nine miles from Boston, and four from the nearest railroad station. which made necessary much teaming for the transportation of lumber, coal and provisions. The farm contained about 170 acres, with an adjacent lot of about 20 acres more. The land was not very fertile, and possessed no water power for any manufacturing industry, the little brook which gave its name to thos undulating meadows being more ornamental than useful. The farm cost \$10,000 and was sold at public auction, April 13, 1849, for \$19,150 and the city of Roxbury established Brook Farm life, sickness being a great an almshouse there. In 1855, it became the rarity, only one death occurring in its six May to July 1861, was converted into Camp

Andrew, and occupied by the Second Mass. Infantry, the estate furnishing a parade ground spacious enough for the evolutions of 1000 men, which Dr. Clarke designated as Brook Farm's "best crop." In 1870, the farm passed into the possession of its present proprietors, an Association known as the 'Martin Luther Orphan Home," where many homeless children find shelter today. Wm. Henry Channing once called the conversion of this estate into a site for an almshouse, as a contrast between "the highest ideal and the lowest actual."

Upon the farm in 1841, was the original farm house known as the Hive, where all residents shared their frugal fare in common and met in social intercourse, or for lecture and debate; to this was added the Nest, for school purposes, the Eyrie (on a puddingstone height), for library, music and recitation rooms, the Pilgrim house, built by the Morton brothers, and the Cottage, in the form of a Maltese cross, which of all the Community buildings alone remains today. To the barn were also added work shops, printing offices, and green house, and at last the large Phalanstery was crected, 175 feet long and three stories high, whose destruction by fire, March 3, 1846, before its completion, was the death blow of the Brook Farm experiment.

From its first nucleus of fifteen members, the colony never numbered more than 120 at one time, the total number of residents not exceeding 200, although many visitors came and went, a record of 4000 being inscribed in a single year. As the community grew, a greater number of trades was introduced, such as carpentry (for the manufacture of doors, sashes and blinds), printing and shoemaking according to the idea of Fourier, who discerned the arrangement in nature of the Serial Order, different series and groups of industry were formed, as in the Farm Series, there was a Ploughing Group, a Planting Group, a Hoeing and a Weeding Group arranged in "harmonic numbers;" in the Barn Series, a Cattle Group and a Milking Group. Then there were Mechanical and Domestic Series, the latter sub-divided into Dormi-Consistory, Kitchen, Washing, Ironing tory, and Mending Groups.

There was an infant school for children under six, a primary school for pupils from six to ten, and the preparatory school which fitted youths for college. In this advanced course, Mr. Ripley taught mathematics and philosophy, George P. Bradford had the department of belles lettres, Charles Dana's classes were in German and Greek, while John S. Dwight taught Latin as well as music, the standard of both vocal and instrumental music always being very high at Brook Farm, under the inspiring guidance of this rare embodiment of the soul of music. Many of the students of this school gained honorable distinction in the literary and civic world, one of these declaring 25 years later, that what little he possessed of "education, refinement, or culture and taste, for matters above things material," he owed to his "alma mater by adoption."

It is recorded that in the first glow of this ideal. out-door life "Nathaniel Hawthorne, Ploughman," wrote with enthusiasm to his sister, that "such a delectable way of life has never been seen on earth since the days of the early Christians," but this romantic dreamer (of whom Fields said "he had a physical affinity with solitude") soon found no quiet opportunity at his command, to inscribe the teeming fancies of his brain, and after two years he withdrew, not the least deciding cause doubtless being the allurements of Sophia Peabody's charms, whom he married a year later; but he once intimated that "he was almost sorry he did not stay with the Brook Farmers and see it out to the finish," and always spoke of the place as "his old and affectionately remembered home." His "Blithedale Romance" is the epic of Brook Farm.

The lofty ideals here practicalized in brotherly co-operation, the "knowing no high or low in work, and doing all things for the love of it." inspired the same loving regard for the Association and its purposes, in every resident or visitor, throughout its brief history. Among the frequent guests were Emerson, Parker (who lived but two miles away), Margaret Fuller Cranch, Orastes Brownson, Alcott, Horace Greeley, Albert Brisbane (the exponent of Fourierism), Higginson, Lowell and Abigail Morton, now Mrs. Although conversation among these cultured minds was deeply philosophical, the jollity of the community was evidenced by the propensity for punning, in which all indulged, Mr. Ripley being known as the "arch-punster." After one of Mr. Alcott's visits, a pie was always cut "from the centre to the periphery," and a frequent query at table was, "Is-the butter within the sphere of your influence?"

Remarkable health was a feature of this property of James Freeman Clarke, and from years of existence, although it had one visitation of smallpox, which became an epi-

demic, but ran lightly in every case, without fatality. Especial tribute should be paid to the unselfish, untiring devotion to the principles they were practicalizing, of the women toilers, who "grew great in soul by their selfimposed labors."

Amusement was a prime factor among these choice spirits, the Amusement Group producing an occasional drama that was wonderful to behold, while frequent dances were held in the dining-room of the Hive, from eight to ten in the evening, and history records an occasion when George William Curtis, then a young man of twenty, who with his elder brother Burrill, spent two years at the Farm, and from their manly beauty and attractiveness were called the 'young Greek gods," donned a short green skirt and danced as Fanny Elssler, a noted danseuse of those days. Fourteen married couples date their friendship from the Brook Farm life, not an unhappy one among them, and all expressing a union of ideal beauty.

The most helpful neighbor in financial assistance and moral support, as in scholarly translations and contributions to their literature, was Mr. Francis George Shaw whose daughter George William Curtis married. In this friend's frequent visits to the Farm, there rode beside him, on his pony, a fairhaired little boy, who later became the gal-lant Colonel Robert Gould Shaw, who led his dusky soldiers to that brave charge upon Fort Wagner, and was there "buried with his niggers." Who can estimate how much of his heroic courage and noble faith in humanity was enkindled by his early training in Brook Farm ideals? Other noted officers and soldiers of the War of the Rebellion also found here a noble motive and incentive to ieroism and patriotism,

One prominent feature of the Association, the chief blossom of its ripened intellect was the Harbinger, a weekly journal "Devoted to Social and Political Progress," and printed in quarto form, of sixteen pages. It was not born until after the death of that organ of the Transcendental Club, The Dial, and retained many of its contributors. The first number appeared June 1. 1848. Five years later it was transferred to New York, under the charge of the American Union of Associationists, a colony at Red Bank, N. J., which was the special hobby of Horaco Greeley. It continued there three years longer, dying in February, 1849. It was a great success in all that pertained to literature, criticism, poetry and social progress With the appearance of the Harbinger, the name of the Association was changed to Phalanx, as this was the title chosen by kindred social experiments. The term Community had previously been rejected because societies organized under that name held their property ideas and opinions in common, which was not a feature of Brook Farm life

But as has been stated, with the destruction of the Phalanstery, on which there was no insurance, and the lack of funds necessary to carry on the Association, one by one the members dropped away, and gradually this bright dream of social unity faded. They had gathered together with the profound convictions of the present wrong relations of the human family. They believed in the solidarity of the race, in heart and purpose Ripley wrote, "We love to breathe this pure, healthy atmosphere, we feel that we are living in the bosom of nature and all things seem to expand under the freedom and truth which we worship in our hearts. We know what we are working for. We know that the truth of God is on our side, that He has no attributes that can favor the existing order of fraud, oppression, carnage and con sequent wretchedness. We may be sure of the triumph of our cause. The grass may grow over our graves before it will be accomplished, but as certain as God reigns will the dominion of justice and truth be established in the order of society.'

Mr. Ripley eventually and nobly paid every debt that the Farm had incurred. He was immediately received on the staff of the N. Y. Tribune, and later in conjunction with Charles A. Dana, compiled the New American Cyclopedia, the first few volumes being prepared wholly by these two gentlemen.

Of this historical social episode, J. A. Saxton has said: "Though to many Brook Farm may have been a dream that ended with the scattering of that little band of workers, the especial form alone of that dream vanished, but the seed was planted, and the good time is surely coming. world,' as Whittier wrote, 'is gray with its dawning light." And John Thomas Codman, the interesting biographer of Brook Farm and one of its former residents, suggests the thought of Paul, "That which thou sowest is not quickened except it die."

Is it not significant, in view of the fact that while the letter of the Word dieth, it is the spirit which giveth life, that the fading of this dream was so soon succeeded by "the dawning light" at Hydesville? The world still moves on toward its Utopia, its New Day of the Spirit, when the Truth shall make all men free.

The Centre of Creation.

Charles Dawbarn.

Nature, taking a certain amount of space for her target, fired at it with arrows. When she scored that made a sun, and perhaps a planetary system. But when at last she hit the bull's eye fair and square, out popped man. Such may be taken as a brief synopsis of Alfred Russel Wallace's new book entitled Man's Place in Nature. That book is the text for the following article.

From the time that man began to think he has thought about himself, his own past, which we call history, has interested, and often perplexed him. But the worst problem of all has been as to what became of him after the body was dead? By many that has been counted the end of him, just as his birth was the beginning. But to others have come, experiences that in these later days have led them to proclaim a new birth into a new life as the natural and certain result of passing through the process of death.

There has been no point yet discovered at which thought meets an impassable barrier, so the thinker of today finds himself facing an entirely new problem. He is now asking himself how many are to share this assumed etermity of immortality? He has accustomed himself to think of space as infinite. and bestudded with innumerable systems of suns and planets. He has said to himself, "There must be intelligent beings on many another world, who will find innumerable opportunities in space for evolving a manhood at least equal to that of our little They, like ourselves, will die, and pass on and up to a still higher manhood in their own spirit spheres."

This has seemed both reasonable and probable, especially when the belief has been accompanied by a half scientific acknowledgment that since no two planets would be alike, therefore their evolved forms of life would surely differ from anything we could imagine or conceive. And since man was the cap-stone of evolution here, so superior beings would occupy a like favored position in those other worlds. It has seemed to the thinker that such must be the meaning of the innumerable worlds of space, many of them basking in the glory of suns far larger and more glorious than our own. Nothing could parently be more certain than that myriad intelligences are thus voicing the glory of their creator, and, like ourselves, dying into higher stages of existence. The man who dies must have a body to die out of, and it is of course assumed that the inhabitants of other planets have some sort of soul clothing, which they leave behind when they die.

Except to the pure materialists of the Buchner and Haeckel variety who believe that man is just a will o' the wisp, going out with a puff, there has seemed almost a certainty that, whatever might be the future for man, it would be shared by souls from other planets. Occultists have from time to time interviewed intelligences claiming to have lived and died in Mars, Saturn and even outside worlds, whose visits have been accepted as natural, and according to the law governing spirit return. Seers have claimed to make visits, while in the superior condition, to gatherings in other worlds where they have found charming hostesses and intelligent hosts to give them cordial welcome. These foreigners were always described as just men and women, but with a difference that charmed the curiosity seeker. These facts have been written and printed in cold type for our children and our children's children to read, if the gates ajar today should presently swing to, and the key be turned in the lock.

But alas! and alas! now comes our own Alfred Russel Wallace and solemnly declares that man as existing on this planet was the one object and ultimate of every star nebula and galaxy in Cosmos in general, and of our own solar system in particular. To make it still worse, he has an inconvenient method of capturing and arranging facts, just as he captured and arranged butterflies in the Molucca Islands in his pre-Darwinian youth. And these facts, when turned upside down, and inside out, are found to be explosives which "go off" and destroy the old beliefs deemed almost sacred.

The reader who likes good solid reading will find it in "Man's Place in Nature" just issued from the press to the glery of Alfred Russel Wallace, and the probable bewilderment of the public. Whether the individual reader purrs or growls will depend upon his early training, and the violence of his present beliefs.

A very brief summary of the argument must suffice for the present article and its readers, after which we may, perhaps, endeavor to discover if the asserted facts contain a lesson of value for ourselves.

The increase in telescopic power, aided by the camera, has added millions of stars to the few thousands visible to the unaided eye

of man. But the process has seemingly come to an end. The camera may now look for hours right through the Milky Way into the depths beyond, and find only nothingness and space. So it becomes evident that mighty cosmos is itself but a speck in infinite space. We may even speal of it as "our Cosmos," for perchance there may be another Cosmos beyond our ken. This Cosmos is declared by astronomers to be a huge ring, so vast that light traveling at the rate of 180,000 miles a second would require 30,000 years for its little trip, and we suppose as much more for its return journey. This ring is the well known Milky Way, with comparatively few stars or systems above or below its plane. In the very centre of this plane is a cluster whose stars are somewhat nearer together, and of this cluster our solar system is but a speck. Distances are so vast in space that solar or stellar movements will not affect this position in millions of years. We are very nearly in the middle of this scenic display on Nature's stage and there we shall remain.

The import of this position consists in the fact that, away from this centre a perpetual elestial Donnybrook Fair is going on. Gravitation is the one eternal Irishman with a chip on his shoulder, looking for a row. So have collisions and explosions galore, leaving some stars bright, many more dark, sometimes two or three almost touching, then a sudden flare up, and a change of partners for the next dance.

In a word, outside our centre there is no place for a sober minded planet to become mother of a human family, and bring them up as such a family must be brought up if it's ever to become a race of archangels. This demands a hundred million of years, more or less, with sufficient quiet for the children to grow up in their nursery. So the student will please observe that Cosmos is really of no account, save that as a volcanic outburst at one place is favorable to peace and quiet somewhere else, so our centre gets the benefit of the rumpus going on outside. It is thus evidently of no use to expect a heaven filled up with spirits who have been born and died n these outer spheres, for the conditions therein won't permit any advanced forms of life. So it's good bye to all dreams of human intelligence outside our centre.

Having thus rather summarily disposed of Cosmos in general and the Milky Way in particular, the learned doctor and F. R. S. returns to the central cluster, amid which roams our tiny solar system, with its planets, big and little, including planet earth, the present abode of man. He next details the conditions needed for life to work upward to to such a cap-stone as man, and, first of all, there must be comparative quiet for untold millions of years. This condition could only by any chance be found in the central region of the vast Milky Way. Again, the tem-perature within which human life is possible s very limited. There must be an atmosphere, containing certain gases, for man to breathe. But gases, like everything else material, are subject to gravitation, so unless the planet is large and solid enough to hold them, some of these gases may escape and pass out into space. Day and night seem essential, that is to say, periods of rest are bnow him planet must turn on its own axis at regular short periods, as well as revolve round the sun. Both water and air are essential to life as we know it, and both are mixtures of certain gases. Without that mixture the conditions would be unfavorable for man. Of course, without hydrogen, there would be no water, but if hydrogen were roaming round oose, a slight mixture with oxygen would produce dangerous explosions. But it happens that hydrogen is the lightest of our gases, and the earth is just too small to retain it by gravitation, and almost all, not needed for water, escapes into space beyond our atmosphere. So, we see, that a planet must be just right in size, neither too big nor too little, or man could not breathe.

Taking such facts as these, with many thers, the learned scientist proceeds to earch for manhood outside the earth, but within our solar system.

San Leandro, Cal. (To be continued.)

"It is utterly impossible to evade the subtle compensations of natural law for they are as persistent as gravitation," says Henry Wood. And so each patient and loving soul eventually comes to his own, just as sure as two and two make four. No employee can cheat his loyal righteous employer, and no employer can cheat his loyal righteous employer. "Thos employers who are mote humane and liberal will get the best service and prosper the most." It is the Divine Law that the unjust employer shall lose his best employees; they are apparently mysteriously taken from the unjust employer and usually brought into keen and losing competition on the part of the selfish employer. This is also true of the unjust employee; he, too, is shifted to even a more selfish and unjust employee, or is placed in idleness. The Law of Compensation never ceases to work. If employers and employees knew the truth about the unseen occult powers there would not be so much dissatisfaction, injustice and suffering in the world.—The Blissrul Prophet.

CONTINUITY OF LIFE.

tere is a continuity of life, and all this turnsell, and this endless strife, entered and maintained with purpose true, portion, and swift insure a new reader field of life beyond the grave. here who meet all earthly ills, and

The elements that would enslave the soul.
That dwarf, and hinder from a perfect whole.
Are counted victors there, in truest sense, Eurobed in white, the type of innocence.
Think not your well carned future rest means sloth,
A garden plot for sin! Heaven is wroth With soil that doth invite the seeds of sin, And proves receptive to all shades; therein is growth prolific, and its magnitude Appalls us, and we see the jagged, rude, alls us, and we see the jagged, rude, devious ways that dim the bright be

In that beyond is work to seal the bond That binds us to the Infinite, there peace And rest well carned through faithful work,

Through our own active will, from slavisl

From impress that such sinful life will win, Until we stand like monarchs in a realm Where right is might, and good will overwhelm

The stain we name as sin, but all is good. Sin is the law of good misunderstood, A rash perversion, or abuse of law, Which we, in blindness, as an evil saw, anted as an element distinct, And gave it future life and vast precinct, Where subjects writhed in torment night and

day And bent in homage to a demon's sway dread delusion that has dwarfed the

Tis thin and shadowy as the changing wind And yet, there is for each a special place. We live, and breathe, and have this saving

To shape our ends as suits our own behest, To shape our ends as suits our own benest. To die a sinner, or be counted blest. Tis in our hands to shape our future life, To live, and act like heroes in the strife. Shall we who claim a spark divine, innate, meet with a coward's front, and weak de-

The varied paths, that from our birth accrue, Divergent paths in this life and the new? Nay, may we know and never cease to feel impulse that will show increasing zeal To fan with noble deeds the spark divine, And to a loftier sphere our lives incline. If we can boast the God within us born, We then can claim to laugh all fiends to

If we are but an atom from that source Whose laws are proved an over ruling force Then we are God, and have the power to be Rulers of self through all eternity. Demean not God by calling self a slave, But rather kingly feel toward life He gave, If we are God we have an endless life, And we can prove it with all blessings rife.

If I can see His handiwork of love,
Can look, with upturned face, to skies above, Have strength to scan each passing, fleeting

cloud. Nor think it needful I my face must shroud Why should I bend as if in abject fear To Him who gave things beautiful and dear? Nay, I will keep my soul so white and pure That even to the end I can endure That even to the end I can endure
To see God's face within, the changingdskies.
I will not droop my lids to veil mine eyes,
Nor grovel in the dust on bended knee.
My gracious God has made a King of me,
And when I see in nature, joy and grace,
And know the worth of earth's abiding
place.

place, That I am blessed with power to know and

And that elysian fields are waiting me, My soul is filled with such exalted pride The God within me will not let me hide, But in my heart is one seraphic song, That if I will I can avoid the wrong.

Heredity.

W. J. Colville.

To the Editor of the Banner of Light:

Permit me just a word concerning the con-troversy on the subject of Heredity or prenatal influences now interesting the public in all directions, and into which I have allowed myself to be drawn in sight of your readers, in consequence of a reply I made to certain atterances of Dr. J. M. Peebles, published in

to how far my personal feelings to Dr. As to now far my personal reenings to Di. Peebles are concerned I wish to publicly state that I have always been respectful in the highest degree, and it is far from my desire to be discourteous to a man of his age and experience, and one moreover who has truly extended to me many gracious courreasies. In November, 1901, in Auckland, N. Z., the venerable gentleman and I conducted a most harmonious public meeting jointly, and prior to the public gathering, we took a delightful stroll among the hills and exchanged ideas in a friendly spirit quite the reverse to controversial. Now if, as Dr. Peebles says in your columns dated January 9, I displayed an unfriendly animus when I used the unfortunate word "challenge," I beg to declare that I had no intention of saying more than that I was open to debate a question at issue, not in the spirit of a fighting duelist, but simply in the interest of free discussion of the controverted topic. In a previous letter to your columns, Dr. Peebles has taken very decided exceptions to my statement that even the transmigration of human souls into the bodies of animals, were In November 1901 in Anckland N man souls into the bodies of animals, were that a fact (which I believe it is not) would be a beneficent process provided it accom-plished eventual elevation. This, I think, is plished eventual elevation. This, I think, is self-evident to every reflecting mind, because it stands to reason that the ultimate end attained by a process must prove whether the process has been denignant or otherwise. I enclose a letter from a valued friend which expresses some thoughts on the general subject of Heredity, which will, I am sure, awaken responsive echoes in many minds and hearts.

"Dear Mr. Colville:—I am glad you have launched a word against what is usually understood by Heredity, that misinterpretation of facts that makes people appear to be helpless victims of their parents. Of all paralyzing beliefs I think this is the worst. The facts upon which it is founded ought, and must be explained in a way to coincide at the same time with logic and justice, else the explanation be a false one, for a just God would never permit injustice to result from His ever-just laws. Logic and common sense prove the injustice of the idea that our parents' thoughts, feelings, and nature, can make or mar, hamper or sway us throughout our lives. Everyone rebels against such a condition of things, even while believing it is so, and some settle back helplessly and believe they cannot help themselves because they have inherited certain traits. The sense of injustice is granted, and it is injustice. Very well then: because it is unjust it is not true, for when everything is understood, there will be found to be no injustice in God's universe, because it is His universe.

"When I was very young, a phrenologist

told me that I was too nervous and auxious, and that it was so because my mother was so before I was born. I inquired and found it was so. Well, the nervous anxieties that beset me at times were my baue, but after that I rose up and conquered them because I thought it absurd that I should be hampered by a trait that had its origin in another's life and sout sout that so long are nessed it saids for and soul that so long ago passed it aside for another soul. Thus I began to think it out. The marks of this trait were strong upon me. It was so in my mother's nature, but owing to cfrcumstances just before my birth, she felt it over her at that time. The difference of human beings exhibiting in them every-thing from the very start when they are little bables, shows that some are more unfolded than others, even from birth, and that many times this greater unfoldment is seen in spite of the surroundings and nativity. Therefore the difference must be prenatal; pre-existent to the body, yet the plan of God for all souls must be the same as we are all made in His likeness and image. The marked difference must be counted for as different stages in the same evolution.

"The amount of progress even the most earnest and determined can make in one life is so little compared to what there is to do, that one comes to the belief-that there must be a series, each step of life in the series being an opportunity for evolution, experience, self-training, adapted to our peculiar needs, as the training, adapted to our peculiar needs, as the school or college becomes ours by selection because of fitness to our needs. It seems to me that a soul seeking opportunity that life gives for experience through enfoldment, would be attracted by the very force of what it is, and what, in the interests of the pursuits and environments of kin to that nature are these needs; as in this life, we are instinctively attracted to places people or conditions that tracted to places, people or conditions that answer our wants or our needs. In the com-mon embodiment, the embodying soul is the positive force, the architect, where the parents, particularly the negative force, are the builders: that upon the intensely negative condition of mind of the mother at that period of her life, is reflected the nature of that soul that has come so closely and potently into that has come so closely and potently into her life, and that reflecting this influence on the body she is building for it, she builds it accordingly thereby, to the plan of the in-dwelling architect: according to the thought or real being of the incarnating soul. And so there comes into the world a soul, clothed in a body fit for its needs, a reflection of itself through the instrumentality of the property through the instrumentality of the parents who reflect upon the body that which was re-flected upon them mentally and individually for which the body was being bull.

"The attraction of the soul for souls like unto it accounts for many mutual likenesses between parents and their children. The po-tency of influence of a soul in a positive mental condition over one in a negative state ac-counts for many marked states of mind and action, sometimes quite unusual to her nature in the mother, and which usually appears in the child afterwards, and so it seems much more reasonable to believe that all our traits are inherited from ourselves and are the result of many past experiences: that our bodies are built for us as fit likenesses and instruments or garments by the parents, be-cause upon them our spirit casts its shadow, plan and likeness. This thought recognizes facts and tries to account for them in ac-cordance with justice and common sense, and I believe with all my soul, that it is the true explanation. Mother joins me in love to your-self and Miss Young. Sincerely, Mary Amory.'

This great subject ought to be fearlessly dealt with, and light thrown upon it from every side. I wish it were possible to keep out elements of personal controversy and treat elements of personal controversy and treat the subject simply upon its own merits. If I have spoken disrespectfully of Dr. Peebles, I gladly apologize, for such was certainly far from my intention, and I am not aching for a debate with anybody, though I felt that some useful purpose might be served by a sym-posium which in my opinion would be more interesting to the general reader than a simple exchange of statements between two individuals. individuals.

I succeely hope that Dr. Peebles is now fully recovered in licalth, and will enjoy many years on earth of active service and happi-

Note.—The letter of Mary Amory appears Note.—The letter of Mary Amory appears to entirely beg the question. It admits the transmission of traits from parent to child, as in her own case, which illustrates a fact universally admitted, and that such traits can be either modified or eliminated by the cultivation of one's will-power directed against them. The interesting point in the letter is that if a mother brings forth a child, that mother is not the parent of that child, as some other soul which has existed somewhere else is simply using the mother as a vehicle to get into this world, the logical issue of which would be that we do not belong to our parents, nor be that we do not belong to our parents, nor do our parents belong to us, while back and behind that startling proposition lies another. How did the first two human beings stand as to their appearance in this world, or whence entered for earth embodiment?-Editor.

A Few More Excerpta.

Alexander Wilder.

THE USE OF THE LITTLE

The little things and brief paragraphs are often more serviceable than even instructive essays. Theodore Parker, however, seems to have regarded the taste for these as a test of one's years. Young men liked Shelley; old men preferred Pope. Proverbs were regarded by the old, perhaps, but then some of us must

ave been always old.

Governor Odell is to be credited with utterances which are justly to be placed as aphor-isms. "The right way is the best way," he answered when urged just before election not to imperil his prospects by taking action in the coal strike. "Police power is often in-voked for partisan ends," is another saying

in his annual message.

Solon was asked: "What is the most per-Solon was asked:

"He replied:
"That where the least injury done to the
meanest individual is considered an insult to the whole constitution.'

Alcibiades, while yet a pupil in his teens, coming to Pericles, who was his tutor and guardian, asked him to explain what a law is. The statesman replied "That was a law which the people enacted in their public assemblies and afterward caused to be promulgated in a proper manner, ordaining what ought or ought not to be done—but not to do

"I cannot admit that to be a law," he said "I cannot admit that to be a law," he said,
which a tyrant enacts contrary to the will of
the people. Whatever is decreed and enforced without the consent of those who are
hereafter to obey, is not a law, but violence."

"Then," said Alcibiades, "that also which
is decreed by the people contrary to the will
of better citizens is to be deemed violence
rather than law."

rather than law."
"No doubt of it," replied Pericles.

IS IT ORAFT?

Is it not an unmistakable sign of the times that so many states of the American Union have voted that their legislatures shall meet only once in two years, and Mississippi, the most advanced of them all, prolongs to four

years? The Legislature is the part of the government which the people are supposed directly to control, and they willingly forego it, regarding the sessions as calamities which they would gladly obviate. It is simply because of usurpation and graft.

MISCHIEF FRAMED INTO LAW.

"Christian Scientists" are fined and impris "Christian Scientists" are fined and impris-oned in several states because they let their children die without calling in a legally quali-fied physician. Nowadays, the real priest-craft which is most dangerous to the liberty of the people is the doctor-craft which the perverted legislation of the country has in-vested with the function of bloodhounds and public informers. As to the efficacy of the prayers of the "Scientists" to bring healing influences to a person with pneumonia, scarla-tina, or other maladies, there may be two influences to a person with pneumonia, scarla opinions; but that common medical treatment for those disorders is about as dangerous as the ailment is pretty certain to be,

PNEUMONIA

At the meeting of the Chicago Medical Society on the 28th of January, Dr. Arthur Bevans, who is said to "stand high in the profession," made this announcement:

"Drug treatment is useless in cases of pneu monia. The medical profession, so far as medicines are concerned, can be of no assist-ance in the fight against this disease. The sooner the medical profession will acknowledge this to the public and set to work to discover some specific to save pneumonia patients, the better for all concerned." The death rate in Chicago shows an increase fron 1876 to 1902 of 350 per cent, for pneumonia, and 450 per cent, for heart disease; 350 and 450 per cent, in twenty-six years!

Several physicians protested against a state ment so sweeping, but admitted that Dr. Bevans had spoken truly. They pleaded, however, that physicians might have a beneficial effect on the patient by the moral influence of their presence. And this class of individuals, confessedly helpless and substantially useless, is hedged about by arbitrary tially useless, is hedged about by arbitrary and often unsubstantial status enacted by an irresponsible exercise of "Police Power"—status which they have paid money to their lobby-men and others to secure; all to be able to procure the inflicting of judicial penalties upon others who do not utter their Shibboleth, yet do better. Such is the medical protection which is privileged and lauded as "Scientific." cientific."

"Scientific."

"Laocoon said: "Timeo Danaus et dona perentes"—I fear the Danai even when bringing friendly gifts. Whom should the patient fear most, the ailment or the physician?

NEWGATE PRISON DEMOLISHED.

We used to read in story books that the Newgate Prison was built in Lancasterian days by Sir Richard Whittington, whose fortune began with a cat (or a chat, merchandising). This hell of debtors and prisoners of state is now no more. Miss Dora McChesney describes the demolition:

describes the demolition:
"Newgate Street in these days is full of debris, for the walls of the great prison almost opposite Christ's Hospital are crumbling before the workmen. It is full of dust, too, when a sudden gust of freakish wind blows across the ruined structure; and for those who will see, it is full of crowding and incongruous ghosts. A tragic and grotesque medgruous ghosts. A tragic and grotesque med-ley they make, those fugitive spectres from the old gaol; from the luckless Jews who were among the first recorded captives on through a thousand imprisoned years. Then the knight of the road who cracked jests across his nosegay on the road to Tyburn (the place of execution), elbows the Fifth Monarchy zealot who went the same way with a smiling countenance.' Murderers and coiners are there, and there, too, are the Quakers who have troubled the world by preaching peace to it, and the Jacobite gen-tlemen who thronged the gaol after the '15 and '45. Roystering prisoners these, often and '45. Roystering prisoners these, often enough, drinking their smuggled wines to a toast of the king over the water, and making the sullen walls ring to their treasonable songs. Bright, disheveled ghosts, with their tarnished trappings and untarnished loyalties, they pass in the eddying dust 'where winds of old defeat yet batter them.'"

WOULD BATHER BE HANGED HIMSELF.

It has always irked me in murder trials to see the apparent excessive tenacity of the prosecuting attorneys to convict. They seem to think that an acquittal, however just, was for them a professional failure. The trial of Molineux was an example. Witnesses were obtained from everywhere, except New Jersey, to testify in the case. I have always believed him guilty, but if I had been one of the jury in the case, I would have disregarded that opinion. The evidence, I believe, did not prove guilt, and I would have voted to acquit. Isadore Rayner stands as a brilliant exam-

ple of what a prosecuting attorney should be. When attorney-general for Maryland, his masterly conducting of trials as well as his superior eloquence won encomium from the superior eloquence won encomium from the presiding judges. But he had no passion for convicting. "It would worry me less to be hanged myself than to hang anyone by any power I might be able to exercise over a jury." It is no wonder that the people of Maryland preferred him for their representative to any candidate of the political machine.

VIVISECTION

For this time when the monstrosities of vivisection are perpetrated in the schools of medical teaching, a poem of Browning is in point. It is about a dog that had saved a beggar child from drowning and then plunge again into the water to rescue her doll

"And so amid the laughter gay,
Trotted my hero off—old Tray,
Till somebody, prerogatived
With reason, reasoned: 'Why he dived
His brain would show us, I should say.

'John, go and catch—or, if needs be Purchase—that animal for me! By vivisection, at expense
Of half an hour and eighteen pence,
How brain secretes dog's soul, we'll see!

To Ministers Everywhere.

Millon Allen NUMBER TWO.

To the Ministers of the Various Churches and Denominations in the United States. Gentlemen, Friends and Brothers:

In my first letter to you, published in the "Banuer of Light" of January 9, I spoke briefly of a New Revelation from God, given by His Son the Lord Jesus Christ, and that I would make some quotations from it in my second letter. I now proceed to do so, first answering an objection often made, that "The Bible is sufficient for us, and no other revela-Bible is sufficient for us, and no other revela-

Bible is sufficient for us, and no other revela-tion is needed."

It will be a sufficient answer to this to re-peat, what is a well known fact to Bible stu-dents, that there is almost a total silence in all of the Old Testament as to a future life! Or of the destiny of man, unless it be annihi-lation, or an eternal sleep! "If a man die shall he live again?" asked Job 3,500 years

ago. And Job did not know, for he answered his own question by saying, "He (man) cometh forth like a flower, and is cut down in his bloom.

"He glideth away as a shadow, and continueth not at all."

Of a tree there is hope that it will sprout again if it be cut down,

That its tender branches shall put forth and not fall.

But man dieth, and is gone forever, Yea, a mortal falleth, and he is seen no

As waters that should depart from a sea, As a river that is unsupplied drieth up. So man, when he hath lain down in the

grave, riseth not,
Till the heavens disappear, they shall not
awake from sleep!"

And Solomon, the wise man, said, And Solomon, the wise man, said, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-cminence over the beasts; for all is vanity. All go to one place.

"For the living know that they shall die: but the dead know not anything patther.

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

In the New Testament, we have more positive evidence of a future life. For Jesus came "To bring life and immortality to light." But in all His teachings there is scarcely anything that is definite about the future life. The location of the spirit world is left to conjecture. Its conditions are summed up in a few sentences about the sheep and the goats, and the certainty of punishment for sins comand the certainty of punishment for sins com-

and the certainty of punishment for sins committed in this life; and also his saying to his disciples, "In my Father's house are many mansions," and, "I go to prepare a place for you, that where I am ye may be also."

The purpose of Christ's mission seems to have been, mainly, to make plain the fact that there is a future state of existence, rather than to explain fully its nature, conditions, laws, and location. The great object seems to be to lay a broad foundation for a perfect system of morals, a pure religion, and to show to the world that God is a kind and loving father to all of earth's children. That He is impartial, and "causes it to rain on the just and unjust alike," and cares for all. And that no evil doer, high or low, rich or poor, can escape the consequences of wrong doing. that no evil doer, high or low, rich or poor, can escape the consequences of wrong doing. In this He laid the broad foundations of His spiritual kingdom. The superstructure of that kingdom is to be political and social, as well as spiritual, and is to be finished now in this, and the coming age.

But with all the great and noble teachings of Jesus he left the character of the future indefinite and obscure.

To those who mourn the loss of near and dear friends the Bible is not by any means sufficient. Again, if the Bible were sufficient for the people of this age, it would not need learned commentaries, and learned ministers to explain it to the people. It would explain

to explain it to the people. It would explain to explain it to the people. It would explain itself. The very fact that it is obscure, and that it was written in languages long since obsolete, shows that it is not sufficient. On this point hear what Rev. Lyman Abbott says in his introduction to his Commentary on

Matthew.
"It (the Bible) consists of sixty-six separate
"It on hy between forty and fifty "It (the Bible) consists of sixty-six separate treatises, written by between forty and fifty different writers, living centuries apart, speaking different languages, subjects of different governments, brought up under different civilizations. Over fifteen hundred years elapsed between the writings of Moses and those of John."—p. 15.

In combating the doctrine of verbal inspiration, he-says, "For we have not the original words in which the books were written; with the exception of a few scholars, the great majority of Bible readers are dependent upon a confessedly uninspired translation of a con-

a confessedly uninspired translation of a con-fessedly uninspired copy."
This is a candid confession of an able modern Biblical scholar as to the insufficiency of the Bible as a fully satisfactory Revelation

of the Bible as a fully satisfactory Revelation for this progressive age.

Rev. R. B. Westbrook, D.D., L.L.B., a noted minister of the Presbyterian church, says, "There are sixty-eight New Testament books mentioned by Christian fathers of the first four centuries which are not now known to be in existence. More than fifty other books, written by more than twenty distributional presses in the second century. tinguished persons in the second century, which would have thrown light upon the New Testament, have mysteriously disap-

peared. Prof. Alexander Roberts, D.D., a member of the New Revision Committee, says that, "There are only five copies of the New Testament, at all complete, which can have a greater antiquity than the tenth century."

Gentlemen and Brothers, if it seems in any sense to be problematical or doubtful, that a revelation should be given to the world in this our day, we must consider, first, whether a revelation given thousands of years ago, in languages now obsolete, to a people different from those of our time, when customs and from those of our time, when customs and manners, and habits of thought, were all different,—whether such a revelation, given under such localized conditions and circum-stances, is to be sufficient for all time. What

stances, is to be sufficient for all time. What human authority, let me ask, is competent to pronounce such a verdict? Not one! Is there any divine authority for it? None whatever! When we consider, further, that scores upon scores of commentaries have been written to explain the Bible, all different, and affording a basis for multitudes of opinions and hundreds of sects, we can scarcely fail to see the great need and wast importance, of a new Revelation to mankind; and that God in His infinite wisdom knows better than all men together, what is needed for ter than all men together, what is needed for man's instruction, and how and when to give such a revelation of such knowledge, and such new truths, as the world needs in this progressive age of ours for the universal

I will now proceed to quote from this New Revelation.

Revelation.

"There is now a proceeding from God's spirit, an influence which acts on man, through the spirits of his departed friends; friends who have left the body to exist in spirit only. This state is a blissful one, by comparison with that of bodily existence, because man is thereby relieved from the temprations which the bodily nature impels; and having no thought for self only, or no need to have such thought, he delights in doing good to others with himself. Being relieved from bodily temptations, he ceases to sin, and becomes purified, by the fire of God's love, from the consequences of the sins he has sin, and becomes purified, by the fire of God's love, from the consequences of the sins he has committed in the body. Being purified gradually from these, he ascends to a higher condition, in which he possesses a greater measure of God's prescuce-in-him, and being so fitted for higher/duties, becomes set apart to usefulness of várious kinds, such as God in His wisdom imposes as His duties; and these duties are performed as pleasures. They are pleasures, and confer upon him the highest happiness of which he is capable. These duties consist in loving those who are there assigned to his care. (There is no distinction of sex, but we use the masculine pronoun in compliance with the custom of men in the body.) In watching over and influencing them under the direction of God, or of the higher spiritual existences, as the love of God operates through a chain of existences."—Pare 5, 6, "Ne new directs a new, or rather, more con-

"Ne new directs a new, or rather, more con-

stant and visible proceeding, from spirits to men, or, more properly speaking, from spiritual bodies to those yet in earthly bodies, which is designed, first, to awaken men of earth to a knowledge and pure consciousness of the fact, that the spirit of man is immortal. That it exists in another state, conscious of its former existence on earth, and retaining its individuality, affections and character; somewhat modified to be sure, but not at first essentially different from its manifestation in the body. Second, the way in which spirits progress in the world to come, from a low state to a higher one, thus giving to man the hope of salvation by an eternal and general law. Third, the particular manner of this progress, and what it depends upon. This I am now unfolding through this medium, in these Books."—P. 48, 2d Book.

"There is a proceeding from God now pro-

"There is a proceeding from God now pro-There is a proceeding from God now progressing in the earth, which proceeds from God through his Son, Jesus Christ; one with all the Spirits of the Seventh Circle of the Seventh Sphere. From him it descends through various spirits, or circles, till it is manifested in the outward form to men. This proceeding is by men called the Rapping Delugion. It commenced in progressive Delusion. It commenced progressive movement in Western New York. It has extended itself over all the Northern States of the Union. It will continue to proceed till the Union. It will continue to proceed till it is manifested in every part of the United States. No country will be without its sign, no town without its medium. It will be spread by outward manifestations, all of which will be of the same general character, though varied in details. . . The next manifestation of this proceeding from God, the Almighty Father, through use the Lord and mighty Father, through me, the Lord and Saviour of men of earth, shall be the preach-ing of the word, or gospel, or glad tidings of great joy, to all men; commencing in the United States and extending to every nation, whole earth.
"This will commence immediately; wher-

"This will commence immediately; wherever by the outward manifestations first described, the minds of the people have been prepared for the glory of this manifestation or Revelation."—P. 5, 3d Book.

"I call, then, on every man to investigate, to weigh carefully the evidence already attainable, to collect more and more, to cense not to investigate while the manifestations are made, unless be becomes assured and some not to investigate while the manifestations are made, unless he becomes assured and convinced, beyond wavering, that there is a procedure from God, especially at this time, and for a particular purpose. That the purpose is the establishment of a kingdom, or nation, or people, which is already designated to be the United States of America, as the kingdom that was hewn out or established without hands." See Dan. 2d Chap. For "Daniel declarate the fifth kingdom the service of the serv out hands." See Dan. 2d Chap. For "Daniel declares the fifth kingdom, or government, under the figure of a stone, rejected by the builders. John as a city coming down from heaven. But the stone was hewn without hands; that is without outward hands, or labor. The government of the first settlements of America was of this kind. It proceeded from Britain without the nid of Britain. It made its own laws, and established itself in a wilderness. The colonies grew when the parent country neglected them. They were oppressed where it undertook their care. They established their independence by the aid of prayer and thanksgiving to God for

victory.
"They formed their constitution by its nid, "They formed their constitution by its aid, and the earnest supplications of devout, sincerely pious men. The efforts of pious, sincerely pious men shall always avail much, and hereafter shall avail more, because more confidence will be reposed in their efforts by the nation, when it shall have placed itself under my government. But the true reliance must be upon the medium, who declares my will by Revelation. The Jew always nekpowledged his obligation to God as his supreme ruler, and expected His will to be made known through His selected mediums. Many were educated to be mediums, and a proper training does much to fit a man for such work. But the true training must, at last, be completed by God's spirits, ere the man is a proper or truthful medium."—Pp. 20, 22; 3d Book.

In conclusion I will add, that, in addition to the books already published, as the History of the Origin of All Things, by Jesus of Nazareth, another was given by him which is especially devoted to the Principles and Laws of Health, and the Proper Treatment and Cure of Disease. This book is still in MSS, and is probably not yet finished. The writer has had the privilege of studying this remarkable work for several years, and will unhesitatingly say, that no work ever published on the subject, can, in any important sense, compare—with it in value. If its teachings and directions are followed there is no known disease or complaint that affilicts and the earnest supplications of devout, sin-

ings and directions are followed there is no known disease or complaint that afflicts humanity, that can not be cured. Let me quote: "So shall we manifest our passiveness, and

our freedom from reliance on ourselves or other men. Not that we are not to seek the aid of other men to restore health, but that aid of other men to restore health, but that we may with cheerfulness rest, quietly expecting the will of Him who is supreme to be done in and upon us, we having done our duty by doing all we could to preserve the life He gave, and to maintain the body He willed us to possess for a brief moment of existence, illimitable to man's comprehension, in its whole. . . , Having thus told you what health is (in a previous chapter) and led you to infer what its derangement must be, I shall particularize some of its derangements more fully than others, and point out the proper treatment for their cure or removal." Again,—"To His sons then is given all power in Heaven and on earth to execute His laws, to show forth His mercy, and to establish His wisdom and power and the knowledge of it in the minds of men, their brethren, who are joint heirs with them to this great and glorious inheritance of God's Power, Will, Love, Wisdom, and Mercy. So we act for God, and in His power and In subjection to Him, because we act in His Will, Power Love Mercy Wildom and Letters.

we act for God, and in His power and in sub-jection to Him, because we act in His Will, Power, Love, Mercy, Wisdom and Laws. Such being our power we choose now to un-fold so much of the knowledge we possess to the sons of men in bodies as shall enable them to triumph over disease in many cases which might produce death, or lasting dis-tress and affliction to themselves and others. Such one the means by which God by

... Such are the means by which God, by His Spirits or Sons, relieves disease or re-stores health. Such are the miracles recorded as having been at various times performed by as lraving been at various times performed by various persons in the body as means or mediums of spiritual action and demonstration of power. Such will be the manifestation of divine power through spirit action in this present and coming time of God's glory amongst men, and of transition from the old to the new order of things. Such is the process of the action of spirits where they harmonize with a man, or men, in the outward, and where through faith the Chardian spirit becomes able to affect the outward, and where through faith the Guardian spirit becomes able to affect the outward body by those genial influences which fall like a gentle dew upon the diseased body whose soul has faith, and is united in a desire with its guardian spirit or spirits. . . . Faith is the great agent of cure; Faith is a curative of disease, the restorer of healthy action, the corrector of derangement, by the aid of the spirits of departed men. And by faith, the most malignant disease, or the most violent derangement may be relieved.

"There was a time in the history of the church that men had the power of conferring faith on the sick so that they were

Things; and why it shall be again in my servants at this time of my Second Coming is evident. For it is one of the signs of union and harmony with divine action, that the cure of disease is affected in an apparently miraculous manner. A manner not fully miraculous, because not fulfilling the expectation of miraculous action as formed to men's minds. They expect instantaneous action and perfect relief instantaneously; but I do not choose to act so now, but by laws which I have just described and which are new to mankind, yet which will be found true by reason and observation. So shall you be led to victory over the diseases and evils that afflict mankind. And so can all human suffering, whether physical, mental or spiritual, find relief.

"I shall thus bring you to a fit condition of

fering, whether physical, mental or spiritual, find relief.

"I shall thus bring you to a fit condition of body and mind, of affection and desire, to receive my directions for the cure of disease, for the restoration of bodily health; for my directions shall be freely given to such as can receive them with faith, and the prescriptions for the sick shall be correctly stated to such as act in my will, or by my directions. "Thus, right prescriptions or proper remedies, the sincere prayer of the patient, and earnest effort of physician, and of patients representative Good Spirits, and there are none absolutely bad, are the means of cure of disease. Good's Spirits watch over the patient and the medicine, aid the physician, aid the aurse, aid the patient's prayers, and restrain evil effects of injurious potions or neglect of physician or oversight of nurse.

"Such are the preparations for the office of physician. Those who accept a call from God to embark their whole time and attention to these duties of healing disease, relieving suffering, doing good, shall be entitled to have the love and regard of other servants of God. But they shall also live of their work. They shall also live of their work. They shall be fed by God who will

of God. But they shall also live of their work. They shall be fed by God who will put it into the minds of men to contribute to their necessities and provide for their worldly support. He will not forsake them, neither will He withdraw from them His blessings. They shall go on in confidence in His care, in reliance on His love, and in the exercise of His wisdom, enjoying the communion with the saints, and in the knowledge of the com-

the saints, and in the knowledge of the comforter.

"God will, through His spirits specially qualified and directed, secure the desired result in all cases where the action is produced by a sincere reliance on God, by a sincere desire for His glory, honor, and praise; in all cases where it is in submission to His will and wisdom and overruling Providence.

"Thus the will of God, being done in them and through them, will accomplish itself. For the will and power of God are so far one that they accompany each other and are un-

the will and power of God are so far one that they accompany each other and are unseparate and inseparable.

"Such, then, is the process by which you shall do the works I did (See John 14:12) and such is miracle working: It does not follow from this that you will know what laws will control the means by which the result is secured. God may or may not open one or more of these laws to you. Be content. Working under these laws is impossible for you without His aid, and His aid is given through His creatures, and most surely through those who are invisible to men, intangible it may be to you. Having then the way pointed out to you, walk therein. Work miracles, as men may designate your action; have miracles worked through Divine Action upon you, as is better said.

worked through Divine Action upon you, as is better said.

"The miracle is not less a miracle because you know God does it, and that God wills to do it whenever the conditions of meed and mediumship are accordant with His will. It is not less a miracle if it always follows these precedents, than if it came capriciously and without order, and rushed violently over God's laws instead of being in perfect accordance with them. It is a miracle because it is done through or by a man, and yet is beyond the power of man to perform by his reason or intellect, by his own will or desire, or in any way but the way of letting God's will be done in Him as it is in Heaven."

Space forbids more quotations. Gentlemen and Brothers, if you will take the "Banner of Light" you will learn much more on this great subject.

great subject.

I am directed by my guide and teacher, the author of this book, to begin again the work of healing the sick, in his name and by his power. This I shall do by letter, and in classes in which the principles and teachings of this book will be more fully explained.

Philadelphia, Pa.

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

Boston Spiritual Temple.

Last Sunday, at the Boston Spiritual Temple, the Rev. F. A. Wiggin, pastor, delivered his second sermon upon the subject, "The Great Esychological Crime."
His introductory remarks had to do with a further elucidation of the principles of hypnotism and most conclusively demonstrated that the nature of its results were amenable to the character of the intelligence with which it was applied. He argued that hypnotism was a principle of nature and that all principles of nature held ever in view the purpose of construction and never that of destruction; that there could be no such thing as a destructive principle in nature unless as a destructive principle in nature unless reference was specifically made to the law of CHANGE; that if the author of the "Great Psychological Crine" had in view the law of change when he referred to hypnotism as

of change when he referred to hypnotism as a principle of destruction, he should have included all principles of nature, as well as that of hypnotism, for in whatever domain the law of nature is seen operative, change is ever consequent upon its application.

The position taken by the writer of "The Great Psychological Crime" with reference to hypnotism being necessarily a factor in what is known as "automatic writing"; his claim that trance states are necessarily dewhat is known as "automatic writing"; his claim that trance states are necessarily destructive to individuality and his assertion that mediumship "slowly but surely destroys the power of self-control" and that "its tendency is toward animalism and immortality" received a close and critical analysis. The speaker dwelt at considerable length upon tile principle involved in automatic writing and most clearly and vividly pointed ont the modus operandi by which this phase of mediumship obtains.

Referring to mediumship as having a tendency toward immorality, the speaker said

ency toward immorality, the speaker said that the medium's or other person's moral status was, upon all occasions and under

status was, upon an occasions and under every circumstance, in exact ratio to their appreciation of individual responsibility.

The sense of responsibility is ever enhanced by an unfoldment or development of consciousness, and the highest and best in this domain is only possible when spiritual consciousness is awakened and the true spiritual consciousness is awakened and the true spiritual consciousness.

consciousness is awakened and the true spiritualistic medium must of a necessity develop a broad spiritual understanding of life
and thereby magnify and enlarge his appreciation of responsibility, which must enforce
upon the understanding the value of the most
perfect in all moral thought and conduct.

The speaker did not deny the immoral
tendency of some mediums, but claimed that
whenever such tendency obtained that it
bore no legitimate relation to the fact of mediumship, but rather that it could be demonstrated that the tendency was one of the me-

public teachers until they had familiarized themselves with the law and squared their conduct by its requirements.

Next Sunday Mr. Wiggin will deliver the third discourse in this series and will consider "Mediumship and Martyrdom," "Mediumship and Emotionalism," "Mediums and Their Motives," and "Mediamship and Insanity."

In the evening Mr. Wiggin gave spirit messages to a very large audience.

LET ME BUT LIVE MY LIFE.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal,
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future vells, but with a

whole
And happy heart, that pays its toll
To Youth and Age, and travels on with

So let the way wind up the hill or down, Though rough or smooth, the journey will be joy; Still seeking what I sought when but a

boy, New friendship, high adventure, and a crown, I shall grow old, but never lose life's zest, Because the road's last turn will be the

A RELIABLE HEART CURE.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her she will, without charge, direct them to the perfect home cure she used.

Premonitions.

Walter De Voe.

Many, many lives might have been saved in the Iroquois fire had people more faith in their premonitions. Now is the proper time to call the attention of the world to the fact that invisible intelligences are traveling along with us through life trying to guide us and save us from the dangers that beset our pathway, flashing danger signals to us from time to time, which have no uncertain ween time to time, which have no uncertain ween time to time, which have no uncertain mean-

Tales without number are coming to us of

Tales without number are coming to us of premonitions of danger given before the Iroquois fire; some were heeded, some not; the living testify to the value of premonitions. One of the victims, a little girl, dreamed the night before the fire that she saw herself in a coffin with flowers all around; she awoke feeling so bad that the mother had to get into bed with her to quiet her fears. A friend of the family dreamed that same night that she saw the family in a great commothat she saw the family in a great commo-tion, heard screams, and saw the girl white

tion, heard screams, and saw the girl white like a corpse.

A gentleman dreamed just before Christmas that he was going to die a horrible death. He told his wife and they decided to have the best Christmas together possible. They made merry as never before. When a friend invited him to go to the theatre he felt that he should not go; he threw aside the caution that the dream had induced and went to his death. to his death.

caution that the dream had induced and went to his death.

A lady and gentleman entered the Iroquois theatre that fatal afternoon, but before they had taken off their coats he said: "Do not take your wraps off. I am strongly impressed that we should not remain here." He knew the value of a premonition and so they left the theatre.

Two gentlemen entered the theatre; one told the other that he felt danger, and suggested that they leave. He was laughed at by his companion who remained to lose his life.

A lady dreamed of a fire and that she was working to help fire victims. She awoke in the morning weak and tired after the terrible dream experiences. Her friends had made up a theatre party and asked her to be one of the number. She told them of her awful dream, and said she would not go for a fortune. They smiled at her superstitious notions. Those that returned will pay more heed to premonitions in the future. She went to Marshall Fields in the afternoon and helped to aid the injured, thus fulfilling her dream.

Every accident is preceded by just such

Tevery accident is preceded by just such premonitions; we hear of them afterwards and wonder how long it will take materialistic mortals to learn the lesson of experience; that the invisible hosts of heaven can, under favorable circumstances, communicate with mortals and warn them of impending evil

evil.

The Psychical Research Society, composed of some of the world's brightest scientific minds, has accumulated volumes of evidence of the most convincing kind which proves conclusively that there is a subjective realm of intelligence above and apart from the or-dinary brain intelligence. They have named it the "subliminal consciousness."

it the "subliminal consciousness."

We should pay more attention to this invisible intelligence. The knowledge of its ways would be of more value to mankind than the ability to communicate with Mars, or to ride in the air.

Many an engineer can testify that an inwarning that saved lives when safety signals and human intelligence went wrong. There was "something" in that theatre that

afternoon, striving to inspire the dull brain of mortals with the knowledge of the danger of mortals with the knowledge of the danger so close at hand. O, if their ministers, or their teachers, or their newspapers had but told them to recognize the warning voice of the angels of mercy. If they had but believed in the possibility of the messengers of God being sent to warn them, they would in many cases have heeded the silent invisible impression flashed into their minds from some invisible being that saw and felt the danger invisible being that saw and felt the danger so near. Why did no one tell them to recognize the invisible helpers, the overshadowing

so near. Why did no one ten them to recognize the invisible helpers, the overshadowing Providence?

How long will it take mortals to grasp the meaning of the accumulating evidence of the supernatural? There is a meaning in all the world's evidence of an active, supernatural intelligence, and when mankind fearlessly reads to find this meaning he will see that God in His wisdom and mercy is today, as forever, trying to lead him in the path of peace, even to saving him from physical dangers. How many in this "practical" day believe that most practical of truths: "He shall give His angels charge over thee, to keep thee in all thy ways?" Would not faith in a living practical Providence yield valuable results in causing people to recognize and heed the voice of Wisdom? Would not the ability to sense and rightly interpret the warning voice grow by exercise as any other

The question arises: "Why could not the angols of the Almighty have kept the sparks from reaching the scenery, or in some way hindered the holocaust?" From much study of these problems I would answer that entities or organizations or intelligences of a spiritual nature can only act in the material world through the mental organization of man; man must furnish the nerve fluid or magnetic fluid through which such beings come in contact with matter. Taking it for granted that intelligent entities of a spiritual nature exist—there is no evidence that such do not exist, and very much evidence in proof of their existence—we must conceive of them as organizations of refined mental atoms, as physical bodies are organizations of inaterial atoms; as living in the refined mental atmosphere which permeates and surrounds our physical atmosphere, and therefore dependent upon mental means alone in influencing the thoughts and affairs of mortals.

Again we hear that awful blasphemy against Divine Love; that the holocaust wasan punishment from God. Is it any wonder that people refuse to believe in a God when so crude an idea of God is held before their notice? Man, painfully struggling in his efforts to climb the ladder of evolution framanimalhood to divine manhood, suffers enough from the sins of ignorance, and needs not that a God invent punishments for him. Unchangeable Love could not if it would, stoop to so mean a task. It would be as impossible for the unchangeable nature of Divine Love to do so ignoble an act as for the sun in space to suddenly turn dark and send out waves of frield cold. Only a most barriand cairment.

for the uncangeable nature of Divine Love to do so ignoble an act as for the sun in space to suddenly turn dark and send out waves of frigid cold. Only a most hardened criminal degenerate would be capable of doing an act that would send almost six hundred souls out of the world, and to conceive of a God of love being the cause of such a cataclysm is to conceive of a monstrosity. Better to believe in nothing but cold, mechanical law than in such a being. The promulgation of such ideas in the churches drive from them every one who has a spark of manhood or womanhood.

Religionists will have to revise their teach-

ings to fit the expanding mind of man. The doctrine of evolution gives us a much more satisfactory account of creation than Genesis when read literally, and the doctrine of evolution opens our mind to the wondrous working of an infinite intelligence; it is much room employing than the study of the patter.

working of an infinite intelligence; it is much more ennobling than the study of the petty wars of the vindictive Jehovah.

The faith of many is shaken by a great catastrophe, and they wonder if there is an omnipotent Being, why he allows what appears so terrible a disaster to happen. My own mind has become satisfied from the doctrine of evolution that there is an omnipotent intelligence pervaling existence with its trine of evolution that there is an omnipotent intelligence pervading existence with its power and revealing its intelligent efforts in all the wonders of creation, but especially in the organized brain of animals and men. The unreasoning make the mistake of thinking of Omnipotence as an arbitrary power, engable of changing its methods of procedure to suit the occasion. But the doctrine of evolution reveals the primal power as a methods of procedure the primal power as a methods of the primal power as a methods of the primal power as a method of the primal power as a reveals the primal power as unchangeable.
If we name the basic Cause of existence God,
then science and revelation both agree in
stating that God is unchangeable from ever-

lasting to everlasting.

Arbitrary intelligence is a result of the vast evolution of forms of intelligence. The evolutionary process in its earlier stages is almost mechanical; it is a selective intelligence working under the limitations of crude substance until its croppes the brain of man. gence working under the limitations of crude substance until it evolves the brain of man, when intelligence, through having a more plastic substance to work through, begins to plan, and to use will with a purpose. I like to think of the mental organization growing within the flesh of man until it becomes sufficiently complete to rise above the physical body into the atmosphere of the invisible realize of WMd as the butterly rises.

physical body into the atmosphere of the invisible realms of Mind, as the butterfly rises free from the chrysalls a new creature. It is a pleasure and a comfort to think of the possibility-for man evolving a "spiritual body" in the chrysalls of flesh, and then leaving his crude form to dwell in the spiritual spheres, where he can continue to create his destiny according to his will and desire. Thus the elder brothers of humanity, having the good of the world at heart, become the providential of the world at heart, become the providential

of the world at heart, become the providential power, acting in their several capacities to inspire humanity with a desire to rise above the things of earth.

God them, appears to have two aspects. As the eternal and unchangeable power or law of being—the infinite Cause of all life and intelligence—and second as Providence, acting through the evolved forms of intelligence developed in humanity, which continue to live reloped in humanity, which continue to live in the spiritual spaces above the planet; a repository for all the wisdom gained by hu-manity and a beneficent intelligence ever seeking to aid those who pray to God for

help.

As the evolutionary process does not annihilate minds that are evilly disposed, they also must continue to exist after death, and until they outgrow their evil tendencies be an inspiration to evil. The effect on the impressionable, of the unregenerate spirits of mortals has caused mankind to think of the unseen world as a source of evil only, because the undeveloped of the spirit world were ever closest to humanity—like attracting like.

We can imagine a prophet of the past listening to a voice out of the invisible, calling him to lead his people against their enemies, and promising victory in the name of God; and with the understanding that all stages of undeveloped as well as developed minds are possible in the invisible realms, we can

or undeveloped as well as developed minds are possible in the invisible realms, we can see that many of the wars of Jehovah might have been inspired by vindictive minds that claimed to be God. That they were not the God of Love is evident from the acts they instigated.

How to Enjey Breakfast.

"Just a roll and coffee is all I ever cat for breakfast." How often you hear this state-ment, especially among women. Some men talk the same way. What's the trouble? Breakfast should be one of the best meals of Breakfast should be one of the best means of the day. It is needed to get up steam for the body and nerves for the daily toil. When a person doesn't enjoy breakfast, there's some-thing wrong with the stomach. In the ma-jority of cases it is tired out and weak in the Jorny of cases it is three out and weak in the morning from working overtime trying to digest things which should never have been put into it and in fighting to get rid of poisonous, catarrhal waste matter. While this rough and tumble goes on in the stomach, the brain is made unnaturally active by weird dreams, some of them frightful in nature. Result—mental and physical exhaustion in

the morning.

The stomach of a healthy person rests at night, so does his brain. If your appetite is bad, if you are restless at night, if you have bad dreams, if you are distressed after eating, if your breath is bad in the morning, if you are translated with eathers, if you are translated with eathers, if you are billions. and heed the voice of Wisdom? Would not the ability to sense and rightly interpret the warning voice grow by exercise as any other faculty grows by cultivation?

How stupid and obtuse that audience must have seemed to the invisible intelligences that strove so hard to give them a sense of their danger! But here and there among the crowd they found minds more sensitive and impressionable—probably their ancestors believed in the supernatural in a blind way, and cultivated a connecting link with the supernatural by prayer and spiritual devotion—but even those that sensed did not heed the silent monition, because they feared the ridicule of

Thousands of Men and Women Have Kidney
Trouble and Never Suspect It.

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

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of

these most important organs. Y
The kidneys filter and purify the blood—that

Therefore, when your kidneys are weak or outof order, you can understand how quickly your entire body is affected, and how every organ

seems to fail to do its duty.

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

icalth. A trial will convince anyone.

I was a constant suff-rer for a number of years with weatness of the kidneys and hack and frequent desire to urinste, but after using Dr. Kilmer's Swamp Boot, I am entirely carred and cheerfully recommend this wonderful remedy to any who may suffer from these common complaints.

Most truly yours,

W. O. Bairy, 2d Lieut, of Police, Ga.

Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's

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

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments. because they recognize in it the greatest and most successful remedy for kidney, liver and

bladder troubles.



(8wamp Boot is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and onedollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton. N. Y., on every bottle.

EDITORIAL NOTE -You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the BANNER OF LIGHT.

For Over Sixty Years

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.

The Personality of God.

"The fool hath said in his heart there is no

"The fool hath said in his heart there is no God." Centuries ago the prophet recognized the folly of a mind thus stultifying itself.

The real atheist, that is the person who believes in no God, never existed and, until the human mind changes, never can exist. Bob Ingersoil scoffed at the Hebrew Jehoyah, but it was not at a God that he invoked all the sarcasta of the language. The cruel personality set forth in the pages of the Old Testament certainly is not a conception of God which mankind today can recognize or adore. The Manitou of the Red man sufficed for his limited religious demands, as the idol of the "heathen" satisfies his longings; yet the twentieth century American, being neither a Red Man nor a heathen fails to find his ideal in such Godheads. The advancing ideals of progressive thinkers demand new Gods, new conceptions of deity. New times, like new races, see new attributes in divinity. The old Gods are not dead. Our concepts alone die. An angry, Calvinistic God seemed a Devil to Ingersoil and to every liberal progressive. Yet in every nation, every age, God is. We cannot conceive Him; we only apprehend more and more perfectly and with ever cannot conceive Him; we only apprehend more and more perfectly and with ever in-creasing clearness new attributes of him who is without attributes because he is the all in all. The same God always is as is the all in all. The same God always is as he always was and always will be; but to him there is no "was," nor "is," nor "will be." He exists. To Him time is not, space is not. He is not the God of love; he is Love. Is God a person? Yes and no. As God is everything, of as we say all in all, he cannot be n person in the sense that you are a person. And yet to the finite heart of man, yearning for a love, a strength, a goodness, which we can conseive only as connected. which we can conceive only as connected with a person, our God is and must be to us

Within his all-ness he includes per ionality.

Is God conscious? Spencer says, "No. He s so far above us, He the Infinite in every-

hing, that consciousness, as we understand consciousness, is not His."

It is His and, far more than consciousness is His. Spencer was right and yet, to us finite mortals, He, the father, in our need stoops to our finiteness and, in his infiniteness, includes all our own attributes. We may, as by the steps of a ladder, beginning at the by the steps of a ladder, beginning at the foot, rise step by step, through personality, consciousness and other attributes which He possesses only that we may comprehend hlm. Thus while God is God, he is still to us, truly and really, a personal God with personal attributes and personal consciousness. He is our father, our mother; and He is also that infinite God, the creator of all, Himself alone uncreated. He stoops to us, that we may rise to Him and, as the infinite includes while it transcends the finite, so is He all of us and we are parts of Him. We cannot understand Him, we cannot conceive Him, as he is infinite. But as he includes all within Himself, he includes a personality, a love, a power and other attributes which we may understand and know; and knowing these, use them to raise our souls

knowing these, use them to raise our souls ever nearer their infinite source, ever nearer

the highest perfection, ever nearer the infinite perfectness of God; and as we rise and strug-gle upward, the way grows clearer and brighter, and our understanding, broadened, strengthened and clarified, will the more know God. Infinite progression will solve every mystery, every unknown problem. And then we will understand.

Hypnotism and Insanity.

Dr. Forbes Winslow, the well known specialist and authority on brain diseases, in a recent lecture on "The Increase of Insanity, and How to Arrest It," before the Psycho Therapeutic Society (of which Mr. Geo. Spriggs is president), in answer to a question, said he had never succeeded in hypnotizing a hungic because you cannot get them. tizing a lunatic, because you cannot get them to concentrate their minds upon anything. This indicates the superiority of mesmerism to hypnotism in some cases, as we know it is possible to induce the cataleptic state in a lunatic by mesmerism, having accomplished it ourselves in the case of a patient taken from the Yarra Bend Asylum over twenty years since. It was a difficult operation, taking since. It was a difficult operation, taking thirty-one days to accomplish, but the patient's reason and health were restored.—W. H. Terry, Editor Harbinger of Light.

The Institute of Higher Science.

The above named institute, located at Geneva, N. Y., also represents the California College of Fine Forces, of which E. D. Bab-bitt, M. D., is Dean, and who to prevent the impression of fickleness in this removing of his institution to Geneva, wishes to state that he has received an invitation from the authorities of the William Smith College to become associated with them in its important authorities of the William Smith College to become associated with them in its important work. This college is now being constructed by Mr. Smith in three large, handsome buildings in his beautiful park on Castle Heights, which is within the city of Genera. It will embrace the higher and more practical education, and Dr. Babbitt will be able to develop and apply the grand principles, discoveries and healing agencies that have so long been his work in New York City and California. Young women and young men who aspire to uplift and cure afflicted humanity by these great methods of nature are earnestly invited to take their place in this great work. Until the larger institution is completed, the Institute of Higher Sciences will occupy rooms at 94 Seneca Street, and the diploma of the California College of Fine Forces will be granted to graduates.

granted to graduates.

Those wishing a catalogue explaining the course of the College of Fine Forces, and giving description of books and instruments, nitting money should send to E. D. Babbitt, M. D., Geneva, N. Y.

Correction does much, but encouragement oes more.—Goethe.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

We are so vain as to set the highest value upon those things to which nature has as-signed the lowest place.—Seneca.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.—Adam Clarke.

COALE AND METALL AGENTS. NEW ENGLAND VEWS COMPANY, THE AMERICAN NEWS COMPANY,

TERMS OF SUSSORIPTION IN ADVANCE

THE BANKER OF LIGHT PUBLISHING COMPANY.

REVING P. SYMONDS, Business Manager and Managing Editor.

ADVERTISING BATES.

trerisements to be re-ewed at continued that be left at our Office before 9 A, H grday, a week in advance of the date in tury are to appear.

The BANKER OF LIGHT cannot well undertake to souch fit he honesty of its many advertisers. Advertisements which or pour fair and honerable upon their face are accepted, as showever it is made known that dishound or improper person are using our advertising columns, they are at once hierdictor. We request patrons to notify as promptly in case they discove in our columns advertisements of parties whom they have provide be dishonorable or unworthy of confidence.

columns are open for the expression of imper-lought, but we do not necessarily endorse all wies of opinion to which correspondents may

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

Banner of Wight.

BOSTON, SATURDAY, FEBRUARY 20, 1904.

I-SUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK

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

The N. S. A. Declaration of Principles.

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

We believe in Infinite Intelligence. 2. We believe that the phenomena of na-

- ture, 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 per
- sonal identity of the individual continues after the change called death. 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.

One Thousand Dollars!

One generous soul has that amount rendy. "He is prepared to give it to the N. S. A. for the Mediums Relief Fund, o. I

That is, if another thousand is raised by the Spiritualists of the United States. "Banner of Light" contributes five dollars. Let the good work go on.

The Gentleman from Everywhere is still willing to go anywhere, all he asks in return is his expenses, which amount to the moderate sum of one dollar and eleven cents, as will be seen from an advertisement in another col-

Miss Laura G. Fixen writes us that she has arrived at the antipodes after a pleasant voyage across the Pacific. She gave a lecture in Sydney, N. S. W., and was to lecture in the Bijou Theatre, Melbourne. Pressure upon our space forbids the publication of her letter

Our talented contributor. Charles Dawbarn. opens another subject in this week's issue of the "Banner," and it promises to be as interesting as any of the topics he has hitherto dealt with. He has been well, as wittly, dubbed the Sage of San Leandro.

San Francisco has a new Spiritualist paper called The Truth. It is edited by Philos Cook. is published weekly and costs \$1.00 per year. It is a small four page sheet, and contains for its size quite a large amount of news. Madamé Montague, the well known popular California psychic, is announced as having "accepted a call to speak for the Oakland (Cal.) Society for a short time."

The kindest thoughts and the psychic con centration of all friends is solicited for our veteran worker, Mrs. Hattle Webber, who is now seriously sick in body and confined to her room. As an old time worker, ever faithful and zealous, she has rendered valuable service to the spirit world and the Cause This appeal is supported by a characteristic communication received from our friend's little guide, Chloe, who says she does not er medium to slip through the doors yet. We unite with you in the sending out of the best of healing thoughts.

Often the enquirer asks us what do the spirits tell us about the other world? Such people can scarcely be referred to a better et of answers than can be found in "Immortality and Our Employments Hereafter," by Dr. J. M. Peebles, the venerable Spiritual Pilgrim. The price and particulars of the to not only understand our need but are also contents of the book will be found upon the able to minister to it. If prayer is permis

eighth page of this issue, with a note regard-ing other valuable works by the same cogent writer. After looking over the list send for what you desire most, and your favor will re-eive prompt attention.

The passing away of A. E. Giles, of Hyde Park, Mass., removes another of the old time Spiritualists from the mortal stage. One by one these fast departing members of the Old Guard pass from us, and we, who knew them, feel that the woods are growing lonesome. But we look up, and in the spirit see their faces beaming upon us, and catch the cadence of their voices as they bid us be of good cheer, for, say these arisen ones, as we are soon ye shall be. Thank God for Spirit-ualism, for it relieves us of the fear of death and assures us a natural continuance beyond the grave.

The importance of using suitable songs and music in our various meetings cannot be over estimated. It is painful to a degree to sit and listen to the orthodox words which are often sung at our gatherings, words which convey sentiments diametrically opposed to one teachings. There is really no need that such sougs should be used, for the movement has quite a number of poetical collections which can be utilized for the purposes of our public assemblies. A reference to our advertising columns will at once show that with the admirable collection of "Beautiful Songs," by Charles Payson Longley, for service, the managers of our meetings could easily provide the right kind of songs for their patrons. The price is so moderate for a work containing both words and music, and for a volume which actually combines five volumes in one cover, that the edition should be almost at once exhausted. Longley's "Beautiful Songs" should be in the home of every Spiritualist m the country, for they supply a want in the domestic circle, as well as meet a need in the

Prayer.

public meeting.

The habit of prayer antedates the commencement of human history. Certainly the most primitive records show that men prayed in some form long before prayers in their professedly religious character were offered to gods, saints and angels. The savagprayed to his rag stick fetish; the barbarous prayed to his gods and idols; the Christian to his God, his Savior, and his saints according to which branch of His church he belonged, Petrine, Pauline or Greek.

It is urged that prayer is the resort of the weakling who wishes to secure pardon for offences and excuse from their consequences, and in some cases the points may be well taken. Some people argue that to pray to God shows a poor confidence in His laws or the absolute justice thereof. Such objectors further assert prayers cannot be answered without the author of all law suspending or varying the very laws He designed for the safe government of the universe. While an extreme section go the length of saying prayers are quite useless because there is no God to hear or to answer them. Yet undeniably prayers are heard and answered, and praying is a blessed comfort to many a soul in distress. Such facts call for an explanation.

The Romish communion, like and yet unlike, the ancient Greeks, had an inspiration when it acknowledged the power of the saints in and over the events of human life. The Greeks admitted "the demons of our sires" as agencies to be dealt with, the Shades of the departed had their part in the active thoughts of those still alive. They were men and women a little different in character, but still sufficiently human to appeal to the popular imagination. The saints of the Romish church still retained some of their former humanity, but it was glossed over with the sacerdotal canonization which elevated them into a superior order of beings To solicit the assistance of a demon or god is not materially at variance with calling upon the aid of a patron saint, and if the desired help was apparently received small wonder if pagan and believer should each claim that the prayer was justified by the assumed results.

The intelligent Spiritualist, however, has a better explanation of the philosophy of prayer and praying than that offered by the teachers of and believers in any form of religious practice. He admits that it is unspiritual as well as unscientific to pray to established order. While admitting, as all must, that there are many things we cannot understand-some even which it is difficult to recognize as the work of a Just and Loving Father-yet it may be only because of our limitations upon this plane of life, and could we see the plan in full of God's methods we should find no cause to question his justice or arraign his wisdom. There is something deeper, also. If He is life, and love and wisdom, and He and His qualities are immanent in and diffused through being, we may surely be able to come into harmonious relation with the divine powers, and our aspirations. rather than our prayers, may be the means of harmonizing the divine in us with the divine surrounding us. Self communion, interior examination, inward aspiration, will surely lead us along the path to harmony with the good, the beautiful and the true, and if we pray to God in such fashion our prayers will be answered by the consequent upbuilding and strengthening of our character, and the unfolding of our powers and qualities.

There is, nevertheless, something intimate and personal about prayer which needs careful considering. In one sense it represents that the limit of self help has been reached and that outside assistance can alone help one in the crisis that has occurred. Then the prayer is for help in time of trouble, and if answered, as it is, the Spiritualist says the help comes not from canonized saints but from departed friends who from their state in the Summerland, are able to not only understand our need but are also

prayers to a beloved par-ted friend, or a loving o a tried and trusted friend, or a loving com-panion, who have gone to the other life is not an unreasonable or illogical form of seeking help from the spiritual side of exist-ence, if such help can be so obtained As Spiritualists we know that our friends do live after death, that they are frequently aware of our difficulties and needs, know of our distresses and disappointments, and can and do come to our help in many ways. Thus we have a practical philosophy of prayer and its answers, a philosophy which does no violence to natural law, which does not call for any miracles, but which is an outlet for the cry of the despairing and the wall of the helpless. The old and familiar words come to us.

"Prayer is the soul's sincere desire, Uttered or unexpressed; The motion of a hidden fire, Trembling within the breast."

For thousands it is a blessed thing to pray Others may consider it a weakness. But there comes to us all the three when the ser-vice of a friend would be a godsend to us in our extremity. Prayer may break up the beaten road of spiritual pride and the stones of intellectual independence and bring us the help we need. While our best prayers may be that we may learn to use our own power that we may find, as we surely shall, that we contain within us that which will reply to all our petitions, and enable us to come into harmony with God, Nature, Our Fellows and ourselves, if we will but try.

Better than all is aspiration which calls down inspiration, and blest is it when aspiration, leading to the receipt of inspiration, leads us to the pleasant task of application, for truth when merely gained is as uscless as a miser's gold unless it is applied to the welfare of the world.

Alfred E. Giles.

On Sunday last Alfred E. Giles passed on to the sunny spheres of the Summerland, there to rejoin the partner of his earthly sojourn, and to enter into the enjoyment of the realities of the beyond which he had fully accepted for so many years. He had lived an honored and useful life in this vicinity and was highly respected by all who knew him. He had exceeded the "allotted span" by some fifteen years, as he was in his 85th year. We learn that the cause of his departure was through an accident connected with a gas heater, for on last Wednesday morning, February 10th he was found lying on a couch unconscious from inhaling gas which had escaped from a small heater in the room. He remained unconscious two days, and finally rallied enough to speak an occasional word. His left hand was burned, and it was evident that it happened in turning off the gas and there were other signs to show that the escape of gas was purely accidental, and probably unknown to Mr. Giles. Mr. Giles recovered from the effects of the gas, but died from infirmities incident to old age and feeble condition.

Our friend was born Nov. 2, 1819, a Beverly, and was a resident of Roxbury a number of years. He was a graduate of Brown University, and practised law in Roston from 1850 until 1876. Having acquired a competency, he retired from practice and has resided ever since in Hyde Park, in the house where he died, 265 Fairmount Avenue. Our arisen brother was of a literary turn of

mind and produced a number of books and pamphlets among which were: "The Sabbath Question Considered by a Layman," "A Letter to Massachusetts Members of Congress or Plural Marriages and the Mormon Problem,' and "The Iniquity of Compulsory Vaccination." Mr. Glies had very strong views on the question, believing it to be a wrong to the individual to be obliged to be vaccinated himself or to have his dear ones vaccinated, when it was against the wishes of their parents or guardians.

Another subject which had engaged his attention was that of premature burial, and he was interested in getting a bill before the Legislature providing for a mortuary where bodies might lie for days until there was positive evidence that life had departed. As the desired action was not taken, Mr. Giles had a room built at the side of his house where his body might be placed after his death. Mr. Giles said a few years ago in relation to this subject: "The death of the body is the birth of the spirit. The death trance may continue at times for days, even for weeks. The only sign of death which is sure both to manifest itself in due time and to be absolutely conclusive and undeniable, is the development of sufficient degree of putrefaction."

The Boston Herald in noticing the departure of our good friend dismisses his connection with Spiritualism with the curt remark, "Mr. Glies was also greatly interested in Spiritualism," as though that fact was of only the smallest importance! Mr. Giles was more than "greatly interested." He was heart and soul a Spiritualist of the sort that adds credit to the Cause, while he was a firm and affectionate friend of Andrew Jackson Davis, which is in itself sufficient proof that he was a Spiritualist indeed.

Another of our pioneers has now left the cenes of previous labors in which a well spent life was passed. Now, in the home above, he reaps the rewards of a sweet, unselfish and singularly warm hearted life. It is bon voyage, not good bye, for we shall meet again.

A Further Analysis.

According to the intention expressed in the editorial on "As Planets Round their Primaries" in last week's issue, it is now intended to engage in a short further analysis of the questions raised therein.

The first point to be considered is whether Spiritualism as a simple statement of communion between mortals and spirits based on various forms of mediumistic intercourse between us and the people on the other side of-

ons, briefly put, are these:
When the communion was established the vast majority of the returning spirits were of the Anglo-Saxon race, as to derivation, so far as this country is concerned. Hence they did not teach it, reincarnation, nor was it taught until after the publication of Kar-deck's The Spirit Book, therefore, so far as the United States are affected, this was an imported rather than a domestic doctrine! The spirits taught that life commenced here, that death was a transition to a further plane of our career, that, broadly speaking, we reaped the consequences of our conduct here in the hereafter. That ultimate and unlimited progress was the destiny of all mankind. That in the spirit world the opportunities for unfoldment were boundless, and all who would could utilize them, and that, sooner or later all did so. As to what might be called the philosophy of Spiritualism it virtually was this: This was a preparatory school, a rudimentary stage of existence. We were, if one may so put it, molded here for finishing in a higher state of being. The earliest presentation of really valuable

thought on the questions of the nature of life, living and dying, of the purpose of the universe and the relative natures of the natural and spiritual worlds were given to us in Nature's Divine Revelations, by Andrew Jackson Davis, and to a very large extent that work remains the text book of much that was and is stated as our philosophy. Mr. Davis's exposition of the nature of the beginning, gestation and births-for death is but another birth-lends no color to any doctrine of rebirths, re-embodiment or reincarnation. Nor do his descriptions of life in the Summerland serve to show that our future life there does not afford us ample opportunities of increased experience without the peculiar method of acquiring it by return for another earth life, with the attendant consequence of the repeated annihilation of self-personality associated with re-embodiments, for it is alleged that souls are sexless and forms are but transitory, though no proof is advanced!

Hudson Tuttle is equally clear and emphatic in declaring for a Spiritualism which is the highest naturalism. His splendid books The Arcana of Nature, The Arcana of Spiritualism, and Researches in the Outlying Fields of Psychic Science, present a concise and scientific statement of the spiritual philosophy based on nature and science in both worlds. But he, like Mr. Davis, tells us nothing of the doctrine of re-embodiments. transitory sex personality, or the necessity of the kitchen wench becoming the queen upon throne so that that particular soul can pass through all experiences!

Possibly the only writer who could be described as endorsing the doctrine of reincarnation as an element of the spiritual philosophy was P. B. Randolph, yet brilliant as the man was some of his statements were so extravagant that not the most sturdy champion of reincarnation would accept his ideas as representing reincarnation as stated by Kardec, Blackwell, Blavatsky, Besant, Sinnett, Leadbeater or other authority on the question.

To judge from the facts that our most reputable writers and seers do not, that the spirits when they first established communion with us did not, for a decade afterwards at least, teach this thing, and only then after it had been taught in France; that no absolutely independently verified fact has been adduced in proof of the allegations, and that it has no warrant in the facts associated with the propagation of the race, and that the philosophy and morality based upon it are still unproven speculations, leads the careful thinker to the unavoidable conclusion that though some Spiritualists do, and in all honesty, believe in reincarnation, it is not, and never was, an element of the spiritual filil-

osophy. It may be said that spirits teach it. That is true, but not the point, which is, have they demonstrated as well as taught it? It does not so appear. If some are pleased, and they undoubtedly are, to believe they will return to earth and for them, and all others in that way, God will vindicate his justice to man by according to all every phase of human experience, that we may all in turn be men and women-chaste and lewd, honest and thief, prince and pauper, president and ward heeler, humane and murderous, sane and mad. well, we will not deny them the right to such comforting assurances, but strictly as private opinions, in no sense representative of the sane gospel of spiritual philosophy as taught us in our early days, or as recorded in the pages of Davis, Tuttle, Denton and others. The doctrine of reincarnation is not Spiritualism. It is an extraneous body injected into our movement. A phase of thought which would have dwindled and died but for the galvanic processes of Theosophic teaching, which teachings have imparted to it a longer lease of life than its own vitality

Let Us Take Counsel.

It is idle to expect that all people will or ever can think alike. Even as to matters of personal knowledge, differences arise between the observers as well as the subjects of the incidents concerned. Positive knowledge is not always possible even in the common places of daily life, it is still less so regarding complex questions involving a multitude of adjustments and relations. Yet, Spiritualists justly pride themselves on the fact that they do know certain things—that man lives after his departure from the form, that he can and does after that event return to this state and communicates with his former associates Also the reality of mediumship as a natural fact in human nature is asserted as a ques tion of experience, knowledge and fact. But just here the positiveness of our assertions spirits who communicate with us are not of the same grades of intellectual and spiritual development and hence seem to vary in the fered any elements corresponding to the doc-trines taught by our friends of the reincar-tions. Next because some Spiritualists are

medium the superior of all other mediums. So it seems that as the personal equation asserts itself we recede from the position of positive knowledge as founded upon actual fact and increasingly emphasize our personal predelictions which are in most cases the outcome of our sentiments or prejudices.

The pride of Spiritualism was for many years that it was alike creedless and leaderess. Hudson Tuttle writing in his Arcana of Spiritualism published in 1871, says on page 430, "Its teachings . . . denounce all leader-ship. It has talked equality until leadership is dishonored." Though on the same page he wisely admits that some are more fitted for foremost work than others. A singular fact is however manifested which shows that though Spiritualism proclaims equality many who called themselves Spiritualists were not truly prepared in mind or character to accept equality and all the word implies and involves. Equality calls for no central figures on the stage of life. For many people have an idea that equality is that assertive agressiveness by which they force themselves to the front utterly regardless of either capacity or necessity.

Occasionally people e claim, organization s unnecessary. They proclaim that on no account would they submit to bonds, shackles, or restraints of any kind, as did a speaker recently in the hearing of the writer of these lines. But civilization is organized society. Trade, commerce, labor, are each organized effort, our bodies are organized ructures. The world, itself, is an organization as is the very system in which our earth has its place.

To organize on business lines for business ends-to use a familiar phrase is one thing. To organize for the purpose of turning beliefs into creeds is quite another matter. Many Spiritualists fail to make the distinction, but no intelligent Spiritualist can object to the first form of organization. It secures halls, and provides meetings, and leads to work for mediums. It is needed at all times. It guarantees, as far as may be, the honest expenditure of our public funds, and affords a reasonable protection to ourselves and the public against the frauds and self-seekers who hang upon our flanks.

To organize us into a creed is quite another matter. To attempt it is to court failure. The days of dogma are gone never to return. Priestcraft is a relic of a superstitious past. Its titles and its assumptions do not fit in with the teachings we are familiar with. Let us avoid all forms of quasi priestliness, sacerdotal claims, or any attempt to create an orthodoxy of teaching in our ranks. We must agree and stand firm upon our facts, concerning which there must be no faltering, quibbling or evasion. As for all else let us be free to think and speak our highest and best, being sure it is our highest and best, with charity to all and malice toward none.

Let us take counsel with one another. United we stand, divided we fall. Close up he ranks, let Spiritualism be our text at all times. Come nearer to the angels and work for our Cause sensibly and understandingly.

The Rendezvous Selected.

It is interesting to learn at this early date that the Annual Convention of the National Spiritualists' Association, for 1904, has already been located in the fine Music Hall of St. Louis, on Olive St., and occupying the entire block between 13th and 14th Streets, which locality is in the heart of the great city and surrounded by hotels, restaurants and stores, with the World's Fair three or four miles distant. The hall seats 3,500, but can be reduced to 1,500.

At the close of "the Spiritualists! National conclave, and in the same hall; also by invitation of the Mayor of St. Louis, and the President of the Louisiana Purchase Exposition, a New Thought Convention, of international scope and character, will be held from Oct. 25th to 28th, inclusive, and the closing day of the Great Exposition is to be officially designated as "New Thought Day."—S. C. C.

Indiana State Spiritualists' Convention.

Arrangements have been completed for the State Convention to be held at Anderson, Indiana, February 26, 27 and 28, 1904.

The speakers and platform test mediums engaged for the occasion are as follows: Speakers, Harrison D. Barrett, Pres. N. S. A. E. E. W. Sprague, N. S. A. Missionary. Speakers, Harrison D. Barrett, Fres. N. S. A.; E. W. Sprague, N. S. A. Missionary, Jamestown, N. Y.; Mrs. C. A. Sprague, N. S. A. Missionary, Jamestown, N. Y.; Dr. Julia M. Walton, Jackson, Mich.; D. A. Herrick, Grand Rapids, Mich.; Rev. Gardner Haynes, Anderson, Ind.; Thomas W. Smith, Anderson, Ind.; Dr. Ida A. Griffing, Terre Haute, Ind.
Platform test mediums: Mrs. Josephine Ropp, Indianapolis, Ind.; Mrs. C. A. Sprague, Dr. Julia M. Walton, and E. W. Sprague.

Sprague.

Mrs. Flora Russell, of Alliance, O., and other sweet voiced singers are engaged for this occasion.

The music will be in charge of Prof. J.

this occasion.

The music will be in charge of Prof. J.

A. Wirtz, of Anderson, Ind. Arrangements have been made by the good people of Anderson to entertain the delegates as far as possible.

Every effort is being made to make this

possible. Every effort is being made to make this one of the best meetings ever held in the State of Indiana. Let there be a grand rally from every part of the State and from States adjoining.

E. W. Sprague and wife, N. A. S. Missionaries.

Life, like war, is a series of mistakes; and he is not the best Christian nor the best gen-eral who makes the fewest false steps. Poor mediocrity may secure that, but he is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes: or-ganize victory out of mistakes.—F. W. Rob-ertson.

The germ of every vice and every virtue lies in our hearts, in yours and in mine; they lie like little grains of seed, till a ray of sunshine, or the touch of an evil hand, or you turn the corner to the right or to the left, and the decision is made. The little seed is stirred, it swells and shoots up, and pours its sap into your blood, directing your course either for good or evil.—Hans Anderson.

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. Roston.

street, Boston.

The best of talent will be presented and full details and notices of the same will be

The following have been invited to serve upon the reception committee at the anniver-ary exercises to be held under the auspices of the Mass. State Association, each person-

of the Mass. State Association, each personrepresenting a society.

Mrs. L. M. Rowe, Boston Spiritual Temple;
Mrs. M. E. A. Allbe, First Spiritualist
Ladies' Aid Society; Mr. Irving F. Symonds,
Veteran Spiritualists' Union; Mrs. Minnie M.
Soule, Gospel Spirit Return Society; Mrs. A.
E. Barnes, Ladies' Lyceum Union; Mrs. Ida
P. A. Whitlock, Ladies' Industrial Union;
Mr. J. E. Hayward, First Spiritual Temple,
Miss Suale C. Clark, Mrs. M. C. Barrett and
the Board of Directors of the Sfate Association. This meeting will be of interest to all
Spiritualists, and the meetings will be free all
day.—Carrie L. Hatch, sec.

Pittsburg, Pa.

We commenced our month of labor here on Sunday, February 7th, under the auspices of the First Spiritualist Church, with brother C. L. Stephens as the president.

The society has lately purchased an elegant church edifice in an excellent resident district, and the Spiritualists here now have a beautiful home. The church is commodious and well appointed. Contrary to the usual idea of the Spiritualists that they must have a hall in the central business district of a city, in order to draw large audiences, the church here, two or three miles away from the centre, has been having large audiences and an increase of thirty per cent. in collections, which are now voluntary, instead of ten cents at the door. This is quite an object lesson for societies elsewhere.

It is very gratifying to see that the devoted friends of our Cause here are so amply rewarded by aid given them to possess their own edifice, and to be sustained. And yet, the meed of praise should be given to a few earnest workers who have toiled and contributed liberally for many years.

A severe storm broke over the city early Sunday morning and somewhat decimated cur first audience; but the evening sessiontime was bathed by the glory of a magnificent setting of the sun, and the church was crowded by an audience that taxed its capacity. We are also pleased to see the attendance is by people of excellent mental calibre and seemingly of worldly prosperity. But Spiritualism is for the lowly and poor, as well, and we must soon get into condition for mission work, hence we are glad to see those who can aid come to the rescue. We anticipate a month of mutually helpful service here, and then will go to Massachusetts for March and April, where we expect an active season of labor. Fraternally,

G. W. Kates and wife.

"Spiritualism for Spiritualists."

Russ H. Gilbert.

"Spiritualism for Spiritualists," was the slogan at the Mass Meeting held in Red Men's hall, Wednesday afternoon and evening, February 3d. The feeling of the speakers was that if a Spiritualist attended a Spiritualist meeting he should hear Spiritualism and not some of the thousand and one isms that are preached about at those times. Russ H. Gilbert, of the Canton Journal, presided

itualist meeting he should hear Spiritualism and not some of the thousand and one issus that are preached about at those times. Russ H. Gilbert, of the Canton Journal, presided at both sessions.

The speakers of the afternoon were Mrs. William S. Butler; Mrs. B. W. Belcher, of Marlboro; Mrs. Buckhall, of Cambridge; Dr. C. E. Huot, Dr. F. H. Roscoe, of Providence; Mrs. Hattie Mason, Dr. Clough, and others were heard in short remarks. A social chat and reception were enjoyed from 4.30, oclock until the supper bell rang two hours later, when some three hundred people were fed in the hall below by members of the Lyceum Union. An appetizing supper of cold meats and baked beans with all the fixin's was served in an expeditious manner, after which everybody repaired to the upper hall and preceeded to secure seats for the evening.

The hall was completely filled and many remained standing. The same enthusiasm manifested in the afternoon was present and those who have made the cry that Spiritualism was dying have got another guess coming. Such thoughts usually come from those who would be only too glad for such a thing to happen, for then they would have an opportunity of saying "I told you so." The speakers wer optimistic, earnest in their desire for truth and full of good cheer for the movement which had its birth in the spirit world, the friends on the other side coming through the mediumship of Mrs. Wm. 8. Butler and asking that the meeting be called. Among the speakers of the evening were Mrs. Alice Waterhouse, Dr. F. H. Roscoe, Mrs. Sarah Byrnes, Albert Blinn, secretary of the Lake Pleasant Association; J. J. Morse, editor of the "Banner of Light;" Mrs. H. C. Berry and many others whose names have slipped from the mind of the writer. Interspersed among the speeches were selections by the Schubert quartet, cornet solos by Fred Owen of Canton; songs by Miss Florence Morse and Miss Neville of Brooklyn. Mrs. Cushing presided at the plano.

The report is short and incomplete, owing to the fact that data had been lost a

"Take my life and let it be Consecrated, Lord, to Thee; Take my hands and let them move At the impulse of Thy love.

"Take my will and make it thine, It shall be no longer mine; Take my heart; it is Thine own, It shall be Thy royal throne."

O Love, that dost with goodness crown The years through all the ages down! 'Tis in thy strength the mountains stand; The seasons roll at thy command; And rooted are all things that bless Deep in thy everlastingness.

-J. W. Chadwick.

Quite Likely.

It will be news to many, says the New York Truthseeker, that the late Henry Ward Beecher was what the Spiritualists call an inspirational speaker. Hence we reproduce the following from a recent sermon by the Rev. Minot J. Savage: "Mr. Beecher said it was no uncommon thing for him to preach in a trance. He would rise and begin to speak, when there would be a sudden rush of blood to the head and he would lose consciousness, and those were the days when he preached his most wonderful sermons. He would come to himself to find the people leaning on the rail in front of him, absorbed and intent with listening, and when some one would ask him what he meant by saying a special thing, he would have to wait for a report of the sermon to see what it was."

Announcements.

The Children's Progressive Lyceum, No. 1, of Boston, meet in Red Men's Hall, 514 Tremont St., Sundays at 11.30 a. m. A cordial welcome to all. The subject for the fesson of Feb. 21st is Patriotism.—Mrs. M. J. Butler, pres.; Mrs. M. E. Stillings, sec.

Cambridge Industrial Society of Spiritualists will hold its regular meeting Friday, Feb. 26, in Cambridge Lower Hall, 631 Mass. Ave. Circle from 3 to 4 p. m. Business meeting from 4 to 5. Supper served 6.30. Evening meeting 7.45. Mr. J. J. Morse, editor of the "Banner of Light," will be our speaker.—Mrs. Mabel Merritt, pres.

Carlton Spencer King, beginning with the first Sunday in March, will hold meetings at 8 p. m. in Crosby Hall, 423 Classon Avenue, Brooklyn, N. Y. He was a student of the late Ira Moore Courlis. From his private work it is expected his public meetings will be of the same nature as were those conducted by him whose labors have ceased but whose work continues.—R. E. F.

The Boston Spiritual Lyceum meets in Friendship Hall, Odd Fellows' Building, Berkeley Street, Boston, every Sunday at 1.30 p. m.

Lynn Spiritualists' Association, Cadet

Berkeley Street, Boston, every Sunday at 1.30 p. m.

Lynn Spiritualists' Association, Cadet Hall, Alex Caird, M. D., pres.—Sunday, Feb. 21st, Hon. James Henry Foss, the noted author of "The Gentleman from Everywhere," will lecture at 2.30 and 7.30. Circles are held by all mediums from 4 to 5, supper at 5, song service at 6, concert 6.30. The Children's Lyceum meets at 12.30. Ladies' Social Union every Wednesday afternoon and evening. Supper served. Minstrel show Feb. 19th and 20th.

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 afternoon and evening. All mediums invited. Good talent every Sunday. C. D. Chapman, planist. Home circles, 30 Huntington Ave., Room 420, every Tuesday and Friday. Banners for sale at all these meetings.—A. M. S., sec.

Movements of Platform Workers

G. H. Brooks is located, while in Buffalo, N. Y., at 204 York Street. He will respond to calls for funerals and week night meetings. March and April are disengaged. Send all letters and telegrams for the present to 204 York Street, Buffalo, N. Y.

Miss Florence Morse, of England, will lecture in Portland, Me., on Sundays, February 21 and 28. She has a few Sundays vacant prior to leaving for England in April. Address her at 61 Dartmouth Street, Boston, Mass.

Mass.
On Sunday, February 7th, Oscar A. Edgerly began a two months' engagement with the First Spiritualist Church of Elmira, N. Y. At

began a two months' engagement with the First Spiritualist Church of Elmira, N. Y. At present Mr. Edgerly has no engagement for April and May. As he expects to visit New England in April, ho will be pleased to hear from societies in that part of the country who may desire to employ a trance speaker and test medium. Address during February and March 313 Columbia Street, Elmira, N. Y. Home address, 29 Public Square, Limir, Ohio. Mrs. Kate It. Stiles has closed her four months' engagement in Toronto, Canada, and is at present holding parlor meetings in Utica, N. Y. She has been re-engaged by the society for the months of September, October and November of 1904. During the month of April next, she is to serve the Elmira, N. Y., Association. Mrs. Stiles would like to correspond with any society that might desire her services as an inspirational speaker and message medium for the month of March, 1904. She may be addressed at '11 Pearl Street, Charlestown, Mass.

Mr. J. J. Morse, editor of the "Banner of Light," will lecture in Spiritual Academy, Norwich, Conn., on Sundays, February 21 and 23.

By special arrangement with both societies

By special arrangement with both societies

By special arrangement with both societies concerned in the matter, Dr. Geo. A. Fuller will lecture at Greenwich Village, Mass., Sunday, February 21st, instead of as announced, Pawtucket, R. I.
Virginie Barrett will accept calls for lectures at reasonable rates. Would like to hear from secretaries of campmeetings. Address her, 1916 Broadway, Indianapolis, Ind.
G. W. Kates and wife are holding largely attended meetings in Pittsburg, Pa., during February, and will serve in Lynn, Mass., during March. Have also several other appointments in this state. They held meetings in Duquesne and East McKeesport, Pa., February, 8, 9, 12 and 13. Their permanent address is Thornton, Delaware Co., Pa.

A Hopeful Outlook.

"The time is coming," says an eminent physician, "when women by the construction of their attire will have an equal opportunity with men to breathe the breath of life. I know that this is so by the marked change in the character of my patients. Ten years ago the average sick woman would take offence at any suggestion of tight lacing. Now she listens with respect and often asks cagerly for breathing directions and where to go for advice upon all these subjects.

"I believe that you have given a prodigious push in the work of awakening women to this solar-plexus crime—this awful sin against life present and life to come.

"It is just as you say; any woman of ordinary gumption can find something harmless and satisfactory to support her bust. My family and many of my patients use the soft featherbone stays. Keep at it, and will you please to sail into the nasty, vicious, health-destroying habit of petticoat street-sweeping."

The trouble here is that there is no sub-

health-destroying habit of petticoat streetsweeping."

The trouble here is that there is no substitute for the grace of a trained skirt—at
least this is what ninety-nine out of one
hundred women think, and they, would
rather be filthy and extravagant than to sacrifice "lines." This is not the case with
whalebone and featherbone. The latter is
healthful, easy, and graceful, while the
former is harmful and very uncomfortable.
—Eleanor Kirk's Idea.

The human race is divided into classes those who go ahead and do something, and those who sit still and inquire why it wasn't done the other way.—Oliver W. Holmes.

ALL LIPE IS BRAUTIPUL.

All life is beautiful; the humblest flower
That cheers the dusty highway with its
smiles,
Has something in it of a heavenly power
That oft my heart of weariness beguiles.

Spring's sweetest offering, is a thought of God,—
A tiny poem whispering of His love,
And making eloquent the soulless clod.

A shining pebble in the river's bed
That scarcely makes a ripple where it lays,
May teach a lesson worthy to be read
By all who murmur at the world's dull

The National Spiritualists Association

OF THE UNITED STATES. Headqrtrs.: 600 Pennsylvania Ave., S.E., Washington, D.O. Inquiries concerning matters pertaining to societies, seetings, lectures, and mediums cheerfully responded

to.

A large and valuable consulting library and files
of various Spiritualist journals from different parts
of the world can be impacted.
Every Spiritualist visiting Washington should call
at this office.
All communications to be addressed as above to

WARY T. LONGLEY, Secretary.

GENTLEMAN FROM

or Truth Stranger than Fiction By JAMES HENRY POSS

The following headings of the thirty-two chapters of this book show that it treats of very interesting themes:

Laurching of My Life-boat; My First Voyage; Nesr to Nature's Heart; Joys and Borrows of School-days; Career of a Dominie Pedagogue: Dreams of My Youth; A Disenchanted Collegtan Freacher: In Shadow Land; Sunlight and Darkness in Palace and Cottage; Adventures in Moquito-land; In Arcadie; From Philistine to Benedict and a Honeymoon; The Angels of Life and Deth; Tribulations of a Widower; Path Sees a Star: On the Political Stump; That Eddyfying Christian Science; In the Land of Flower; Sunbeam, the Seminole; A Founder of Towns and Clubs; A Million Dollar Business With a One Dol'ar Capitis, A Pendium Twitt Smiles and Tears; Monarch of all He Surveyed; Then Deposed; Forceleans of Immortality; A Practical Soci-list and Colonier; Hand in Hand with Angels; Anong the Counts Disenchantel—Home Agalu; The Florida Crackers; Looking Forward.

Handsomely Illustrated.

Price, \$1.50. Postage 11 cents extra.

For sale at the BANNER OF LIGHT BOOK STORE.

CANCER GURED

WITH SOOTHING, BALMY OILS. DR. BYE, Gor. oth & Kansas City, Mo.

94 B26-91B1 2 3-4-5 6-7-8 9-10-11-12 Poetical Inspirations from

the Granite Hills. HOMER DARLING TRASK.

A volume of verse, cloth-bound, 8½ by 6 inches, of over 250 pages that will be found interesting and instructive to people of all ages and classes, at home, in the school, or at public entertainments. An excelent holiday or birthday gift. Published under the auspices of Mrs. ELLA ROSS and JOSEPH STANLEY PALMEIN. Sent postpaid to any address upon receipt of \$1.50.

Why not also send 25 cents for a copy of the sweet-est of songs, TWAS A DERAM I'LL LONG RE-MEMBER, the song that is fast becoming popular in the West.

For sale by THE BANNER OF LIGHT PUB LISHING COMPANY.

Buy Your Stockings Wholesale

5 PEQUOT STOCKINGS 1 Post

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.

Rupture Cured



Best Truss made. Will hold any rupture during most vio-lent exercise. Worn by men, women and children NIGHT AND DAY with comfort, effecting a radi-

with comfort, effecting a radical CURE.

NEW PATENTED IMPROVEMENT PA can be made hard or soft simply by turning a sale. Any amount of pressure ob almed at will. E-siest sit, most comfortable to wear. Illustrated catalogue provides the companying sent security sealed. Address Dept L, AXION MFG. CO., 744 BROADWAY, NEW YORK.

COULSON TURNBULL,

Anthor of Divine Language of Celestial Correspondences; Semakanda; Threshold will carefully compute and write out nativities. Special advise on Children's Horoscopes. Satisfaction guaranteed in every case. Terms \$100 and up. Questions and brief forecast \$1.00. Filteen years exparience; the very best references.

O. TURNEULL Eax 961, Spekane, Wash. W.B.—Send is che for 'The Nativity' a valuable treatment with instruction on the horoscope; its mystic meaning, etc.

The Banner of Light Publishing Company

204 DARTMOUTH STREET, BOSTON, MASS.

PUBLISHERS OF, AND DEALERS IN, ALL WORKS RELATING TO

SPIRITUALISM RELIGIOUS REFORM MENTAL SCIENCE

NEW THOUGHT MEDICAL REFORM OCCULTISM

HEALTH AND FOOD REFORM PHYSIOLOGY PHRENOLOGY HYPNOTISM

> MESMERISM THEOSOPHY

POETRY, Etc., Etc., Etc.

All works advertised in this paper kept in stock, or supplied to order; and any work publish any part of the world procured on request, if not in stock.

TEMPERAGES.—Orders for Books, to be sent by Express, must be accompanied by all or at least usin cash; the balance, if any, must be paid C. O. D. Orders for Books to be sent by Mail, must invariably be accompanied by each to the amount of each order. FRACTIONAL parts of a dollar can be remitted in postage stamps.

Remittance can be asfely 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.

Three Epoch-Making Books, BY HENRY HARRISON BROWN.

How to Control Pate Through Sugge Not Hypnotism, but Suggestion. Man's Greatest Discovery.

"Mr. Brown has written three books this year, and all pod."—Nautitut.

What Converted Me To Spiritualism."

A book of 81 Testimories, 70 Portraits, recounting some of the most wonderful experiences in Spiritual phenomena 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.

Echoes From Shadow-Land

BY AGNES PROCTER.

This is a thoroughly unique literary production. It is a collection of beautiful Prose Peems—the outcome of clair-audient impressions received from the distinguished actress and poetess and author of "Infelicia," ADAH ISAACS MENKER (deceased).

MENKER (deceased).

All students of the higher Spiritualism as d investigators of Psychic Phenomena should possess this exquisite volume, which is handsomely bound in cloth and gold and contains a frontispiece portrait of Miss Procter.

Price 72 cents, post.paid.

For saile by BANNER OF LIGHT PUBLISHING CO. 61 Datmon h street, Boston Mass.

71.

Radium, Radiate, Illuminate CLAIRVOYANCE.

J. O. F. GRUMBINE 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!

Recent Book Notices.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound—"Sug-

subject in a manner at once simple and protound—bugges Jona."
"Your work is marvelous, epoch-making."—Lilian Whiting, doston Corre-poquent io Olicaeo Inter-Ocean.
"Admirably unfo ds the law and nature of clairvoyance."
—Chicage Inter-Ocean.
"A remarka de book. Originality and depth of thought,
combined with perspicacity, theracterize every page. It is evident in every sentence that this volume is the offspring
of inspiration."—Progressive Thinker.
"I consider the book on Clairvoy; nee a most remarkable
and pract cal work on development. It harmonizes well
with the H rmetic Schools of Philosophy, in which Hearned
the mysterles of adeptship.'—Prof. George W. Wairond,
Astrologer.

the mysteries of adeptship. — Prof. George W. Watrond,
Astrologer is the best work on the subject of Clairroyance
the far, and pcints our an aliur my goal of true spiritual
dveloger are revelatir. — "Light London, Eng.
"All sincere students of the psychic realm will do well
to read and tudy this excellent volume "—w. J. Colville.
The Banner of Light, Bo-ton.

Published in cloth. Price reduced to \$1.50 from \$2. Divination. A rare series of lessons on how to pene-rate the fourth dimension of space, become a seer, or som-lambule, see spirits, enter at will the spiritual world. -Price 81 only.

Evry casons in Psychometry, Clairvoyance and Inspiration, now 40 cents, also that standard work on Psychometry which has stood the test of ten years at 40 cents. J. C. F. GRUMBINE, 1285 Commonwealth Ave.,

BOSTON, MASS
For male by BANNER OF LIGHT PUB-LISHING COMPANY.

The People's Handbook Spiritual Science.

A Cours of Lessons for the Use of Students. BY W. J. Colville.

CONTENTS:

LESSON 1 Old and New Schools of Healing and their 5 atems: Physical and Spiritus-I Methods
LESSON 2. The trigin of Dis-sae Metaphysically Condidered; Subjective and Objective C-uses.

LESSON 2. Postivity and Negativity: Self-Control and Self-Poise; Truth and Holiness or Wholen is.

LESSON 4. The Fower of the Will; Divine Realization in Manvalning Health.

LESSON 4. Hypnotism. Si-ep, Best an Repose as Healing Agents. Paper covers. Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

GEORGE A. PORTER. BUSINESS AND TEST MEDIUM AND MAGUETIC HEALER.

BILLING SALE OF THE ALER.

BILLING SALE OF THE SALE OF

GEORGE A. PORTER.

Connected with the healing work, after Sept. 1st, to a limited number Mr. Porter will give mental treatments for \$0.00 a month. Each patient will be treated personally by my guide, connection being established by concentration and correspondence. For further particulars and stamped envelope to GEO. A. PORTER. 20 Dartmouth St., Boston, Max. Mr. Porter refers by permission to the publishers of the Banner of Light.

A14

BIOCHEMISTRY THE NATURAL LAW OF CURE.

THE TRIUMPH OF CHEMISTRY OVER DISEASE.

BIOPLASMA.

on of the Twelve Coll-Salts of the Residenties Deficionalis and Oures D

sma is a perfect nerve, brain, and blood food com-the phosphates, sulphates and oblast for contained ables, fruits, grains and vots. Sout by mail. leave, for one manth, \$5,00; for two months, \$5,00; is months, \$7,00; for its months, \$22,00; for months, \$35,00; Address Dr. Graballo W. T., \$771 Franktin St., St. Leads, Mo.

ETIOPATHY

WAY OF LIFE, BRING AN EXPOSITION OF ONTOLOGY, PRYSICLOGY AND

A Religious Science and a Scientific Heligien.

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

W. J. C. Iville mays in refer noce to the book:

"Eties athy Physiology, Gutology Therapouties — The
above four titles have been applied by Dr. Geo. Dutton of
Onteage to his valuable new work on The Way of Life,
the otto of whips is Know for Thyself. All persons
the most practical manner the translation of a thorough the
ten most practical manner the stillage of a thorough illeeral medical education, ca. not do better than invest five
doilars in this extremely concise and valuable book, which
is deeply solritual in tone and fully abreast of the intent
scientific discoveries in the closely related realms of memtal and physical therapeutics. Dr. Dutton is a incid, onscientious and comprehensive tracker, a writer of geneability and a man of singular freedom from prejudice and
filled with awdent love of truth."

549 pages, bound in cloth and gold. Contains a p rirait
of the author. Frice Suf. 60.

For sale by BANNER OF LIGHT PUBLISHING OO.

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 "Lisbeth." Well deal with him
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 of the Larthy and Held welly and while sauther
with earth's conditions understand that true living will
bring to them the echo of "Angels' Songs."

CONTENTS.

Jim. The Poor-House Walf, Jim's History and the Touch of the Augel Mother, Jim Finits a Friend and Benefactor, Jim rays Good-bye to the Food House Jim Resches His Resches His Resches His Resches His Resches His Champions the Oppressed, Leaving "House Yound," Jim's First Smoke & Yallure, Jim Laspires a Worthy, Charitable Act, Jim Selects His School, The Sqrift Hand Safely Guides Jim, Jim Opens a School, Jim Brist Edullines His School, Jim Mistis Goldie in Trouble, Jim Assists Goldie, Jim Interests Dr. Briggs, Jim and Goldie are Engaged, Death of Mrs. Golden, Goldie's Last Heme Ties Broken Goldie Peaches Her New Home, New Home Life-Jim's First Letter, Aunt Ellia Tells Her Bomanes, Jim Meets His Grandfather, Jim Reveals His Identity to His Grandfather, Jim's Grandfather Passes Over, Mrs. Barnett Visits the Barrows Household, Jim and Goldie Marty. Marry Ulohbound, 255 pages with ortrait of author. Frie

LONGLEY'S CHOICE COLLECTION OF BEAUTIFUL SONGS

Five volumes in one substantial cover. A grand book of songs with music for the home, or meetings of any-kinds-This new edition of Longley's beautiful songs contains the contents 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 published; 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 beautiful songs, with music. Every one is a gem. They are bound in boards, also in cloth, and are nest and substantial. All who know I.ongley'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 melodies with their sweet and uplifting words.

copy, and in singing or listening to these rare melodies with their sweet and uplifting words. Longley's beautiful songs were publicly indorsed 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 retail, and to the trade, at this office. Price, boards, 40 cents per copy. 60 cents in cloth covers. In cloth covers per doz. \$5.00, and in board covers \$3.50. Special prices made to societies or agents for large orders.

For Sale by Banner of Light Poblishing

For Sale by Banner of Light Poblishing

Death Defeated;

The Psychic Secret How to Keep Young.

EY J. M. PEEBLES, M. D.

In this splendid work Dr. J. M. Peebles, the venerable positive! "Spiritual Pilerius," deals with this interesting output. It is rish in historical references, and given no and of valuable information with regard to all questions and of valuable information with regard to all questions are supportaining to the welfare of the race in all ages office man has been man. The venerable author tells his readers have to lead years frough the revelation of a predict power within the has long had in his possession. The book is written in the author's mentally slear style, and attracts the reason from his very fir a farcough to simple logic and the readers from the very fir a farcough to simple logic and the reason of the literary way is of the literary with a strength of the literary way is of the literary with a has given in the happinet possifies manage in his leasest book. He has added another star to his flavors of the literary way, and has piaced a happin hopeful, south beds before the world.

To oth, Hi layer mach. Price \$1.00.

To call the layer and the price of the literary way and the literary way.

My heart was so unruly, It jumped into my mouth; And there it sat a peeping. West, East and North and South.

It's leap-year, my heart knew it, 'Twas looking for the place, Where timid hearts were waiting And shivering in space.

It spied some in the North Land,
It found a few "Out West."
South it found a goodly number,
And "Down East" it found the rest.
Saint Valentine has been here;
He cut my heart in two.
One-half he left for my share,
The other he gave you.

Aunt Susan's Locks. H. W. Foss.

"It seems strange," said Aunt Susan, "that none of my girls have called to see me to-day." And as she said that she dropped her knitting work, and looked up the village street. "But then," she continued, "I don't suppose an old lady like me, who never goes anywhere, ought to expect to have many callers."

anywhere, ought to expect to have many callers."

Aunt Susan, as she was familiarly known to every one in the little village of F—— in northern Maine, lived in a little white-painted house, and earned a livelihood by knitting socks for lumbermen and hunters, who annually flock to that part of the state. She was one of those old ladies whom every one loves, and to whom the young people of the village were fondly attached. She did not have to wait long for callers on the afternoon in question, for Jennie Weymouth "dropped in" on her way home from school. She found Aunt Susan knitting as usual, and she watched the slowly moving needles intently as she related some of the little

she found Aunt Susan knitting as usual, and she watched the slowly moving needles intently as she related some of the little happenings of the school.

"I declare, Aunt Susan," she said at length, "it seems to me you are taking great pains with those socks. I shouldn't be so particular. You are going to sell them, and you will get just as much for them if you don't make them so well."

"Yes," slowly remarked the old lady, "but when I was a girl, the schoolmaster wrote one day on the board, 'Whatever is worth doing at all is worth doing well,' and," she added impressively, laying her knitting aside, "I have tried to live that motto ever since. I don't know what poor boy in one of the lumber camps may wear these socks this winter. Men have hard time enough working in the woods, and they need comfortable socks. And then, too, I sell a good many to the city fellows who come down here. They are used to fine things, and they want good socks. Many is the time I have hard my the city fellows who come down here. They are used to fine things, and they want good socks. Many is the time I have heard my mother say, as she was getting dinner, 'Let's have a good dinner, as the President of the United States may call.' Perhaps the President of the United States may wear socks I make."

At that Jennie smiled, and said as if in encouragement: "You want to make them good enough for him,—don't you, Aunt Susan?"

Several weeks passed, and Jennie

Susan?"

Several weeks passed, and Jennie was again calling at the same place, when there came a knock at the front door, and Jennie arose and ushered in Uncle Billy, as every one liked to call him.

"I vum!" he said as he helped himself to a chair. "It's been some time since I've seen you,—ain't it, Aunt Susan? How be you now? The last time I heard from you you was having one of them rumaticky spells. But I hope you are over them. I've had them, and they are worse'n than the seven years' itch. But I called in to see you on a little matter of business."

At the mention of business, Aunt Susan, who had tried two or three times to say something, but couldn't get in a word between Uncle Billy's, laid her knitting-work aside, and looked perplexed.

"I want to know," continued Uncle Billy, "if you are making the kind of socks I used to buy when I guided them New York fellers. I got a letter last night from one of them chaps, and he remembers the socks you used to knit, and he wants to buy some. Perhaps you would like to read the letter." He carefully drew a letter from his inside coat pocket, and handed it over to Aunt Susan, who adjusted her glasses and scanned the envelope closely.

"From Washington, I do declare!" she exclaimed.

"Yes," said Uncle Billy, looking pleased.

"From vannington, I do to claimed.
"Yes," said Uncle Billy, looking pleased.
"It may be from the White House."
"What kind of a joke are you trying to play now, Bill Soule?" she asked.
"No joke," he replied. "Read the letter."
She opened and read half aloud:

My Dear Old Guide:
When you guided me, one fall, in Maine, you gave me a pair of socks made by Aunt Susan Jones, and I have never found any socks so comfortable. I am going to Mississippi on a hunting-trip, and would like six pairs of socks such as you gave me.

She read the typewritten letter with ease but the signature puzzled her for a moment.
At last she made it out, and exclaimed:
"From Theodore Roosevelt! Goodness

"From Theodore Roosevell Goodness me! And he knows my name!"
"And so you are really knitting socks for the President of the United States!" exclaimed Jennie excitedly. "And it's all because you had a good motto."—The Sunday

A Pause in the Prayer.

"'F I should die 'fore I wake,' " said Donny, kneeling at grandmother's knee, "'I should die 'fore I wake'—"

" 'I pray' "—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstrirs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little, white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

terruption.
"But I did think what I was sayin', grand-"But I did think what I was sayin', grand-mother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'f I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—Forward.

The longer I live and the more I see Of the struggle of souls toward heights above, The stronger this truth comes home to me, That the universe rests on the shoulders of

love, so limitless, deep and broad, That men have renamed it and called it God.

And nothing that ever was born or evolved,
Nothing created by light or force,
But deep in its system there lies dissolved
A shining drop from the great Love Source,
A shining drop that shall live for aye,
Tho' kingdoms may perish and stars may
die.

-Ella Wheeler Wilcox.

A Link in Our Golden Chain. PERFECT LOVE CASTETH OUTFEAR.

Laziebrook Stories.

Mime Inness.

Once upon a time in the long, long ago, there was a little yellow brook running merrily along over the sparkling brown pebbles. The banks, which kept the brook from running out of its channel and playing all around over the fields, were rich black earth and on the top of the earth grew the prettiest green grass. Of course the grass was too green to know any better and sometimes it grew so close to the edge of the brook that its toes got into the water and it wet its stock-

The yellow and white daisies used to nod to the bubbles as they floated by, and many a bubble felt so delighted to be nodded to by a bubble felt so delighted to be nodded to by a daisy that it swelled with pride until it burst. But the brook didn't care one bit. It kept laughing on as it ran singing and dancing down its pretty little bed. The brook loved its bed although it was not like the bed the little folks have when they go bylow. Oh, no, the brook never could sleep in its bed; for it was always down hill and the brook always had to run just as fast as it could when it got into bed. If it didn't run, the waters above it would just push it along and it would tumble, tumble, tumble right along.

and it would tumble, tumble, tumble right along.

Sometimes there would be quite a little waterfall in the brook. It did not like the waterfalls very well and it always flowed so slowly when it saw a waterfall ahead of it. You see, it knew that it must jump over the waterfall and it was always afraid it would hurt. But when it was once over the fall, it laughed and shouted and tried to roar just like a ble river. Sometimes it got year tired.

waterfall and it was always afraid it would hurt. But when it was once over the fall, it laughed and shouted and tried to roar just like a big river. Sometimes it got very tired of running all day long and all night long too and then it would grow sleepy and when it found a nice dark place in the shady woods it would spread out wide and thin in the shade and run slowly and get cool; or it would find a dark, narrow place where the banks were so high that it would hardly see the sky; then a lot of the water would get there and make a deep, deep pool and it would go so slowly you could hardly see it move while it rested and slept.

And so it flowed and ran and sparkled and chattered all down from the hills into the low lands where the mills were; and here the little brook found that it must work. Now this little brook-hated to work. It loved its little playful life of a streamlet and it did not propose to go churning through a dark, rusty, old mill wheel that never would stand still, but was always making a great roar and fuss and chopping the water up into millions of little bubbles which it called foam. So when it saw a mill ahead, it just would not run one bit; but it spread itself out over the meadows and covered up the grass and flowers and played that it was no longer a brook but was really and truly a pond, and it said to itself, "Ponds don't run. They just stay right still and shine in the sun and the fishes come and play with them and boats with loads of beautiful ladies sail over them. Come on, come on," it cried to the rest of the brook behind it, "Let's play pond and let us never, never, never turn any rusty old mill wheels." So the brook said to a family of beavers who lived near by, "Just put up a fence, will-yon, so that the brook boys can't get through, and stop us from having to tumble down to that old mill. If you will, you may have a house and home for your little beavers right in the pond we will make for you."

So the beavers banged their tails down all together three times, slap, slap, slap.

So the beavers banged their tails down all together three times, slap, slap, slap. That is "Yes" in the beaver language, you know. Then Mr. and Mrs. Beaver went to work. They cut down a big tree with their sharp teeth and made it fall right across the little brook, just like a bridge. The little brook laughed when the tree fell down. It made a little shady place across it. Then Mr. Beaver got moss and stones and dirt and Mrs. Beaver helped. They natted it down. Beaver got moss and stones and dirt and Mrs. Beaver helped. They patted it down hard with their big, flat tails clear across the little brook boys path. When the brook boys got down to the dam, they said, "Ho, here we are. We can't get out. We can't get out." Then back they began to run to tell the other brook boys all about it, and pretty soon there was a whirling and run to tell the other brook boys all about it, and pretty soon there was a whirling and dancing and turning round of all the little brook boys. Then they began to run into new little places under the bank, over the bank, all around everywhere. But no. Mr. Benver had left no opening. Then the brook boys were all happy and settled down all quiet and still; so happy because Mr. Benver had built a fence that kept the brook boys all away from work in the horrid, old mill-wheel.

Mr. Beaver built a house, too, for his

Mr. Beaver built a house, too, for his family, right inside the dam and the brook covered it all over with water, so that the little beavers were kept safe and snug and warm all winter. That was to pay Mr. Beaver for building his nice fence and keeping the brook away from work.

The little trout soon found what a nice place the new little pond was and they told all the other little trout. Pretty soon every little trout in the brook, as soon as he got big enough to find his way alone, found his way into the little pond, and grew and grew in its still, clear, cool waters into fine, handsome, speckled trout and had little trout of ome, speckled trout and had little trout of

s own. So the little brook and the little pond lived very happily for many, many years. None of the brook boys ever left the little pond of the brook boys ever left the little pond except when the very ambitious ones pushed over the fence, because they wanted to see what there was on the other side just a little bit of a minute. They thought they would be sure and come right back; but when once on the other side of Mr. Beaver's fence, they found they could not get back. So they had to run down bill with the rest of the lively brook boys who wanted to get out and not be lazy any more and work in the mill. When they got through working in the mill, the mill turned them off and sent them down into the river.

And the summers and winters kept coming and going and coming and going, so very

and going and coming and going, so very many of them, that the little pond in the woods dost all-count of how many; and the little brook boys had never yet seen a man.

sport of Seance held February 16, 1984 S. S. M. MEDIUM, MRS. MINNIR M. SOULE

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 stanographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff.

These circles are not public.

TO OUR READERS.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, 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?

Once again we come into this little circle of anxious influences, into this centre of thought that is reaching toward those who are seeking the light and the comfort of spirit return. Our hearts are aching for those who would get the comfort. To them we would send the loving greeting of the spirit world; to them we would send the sweet message of undying love; and round them we would put arms of strength and guide and lift and help them to see and understand. And for the particular message that may come to the particular soul we would have so clear and definite expression that there shall be no doubt left, no sort of misunderstanding, but only the clear and distinct evidence of the spirit still seeking its own. And may we not forget in this hour of blessed communion that beyond the evidence of spirit life, beyond the evidence of the power to express, running through it all and leading up and out of all, is the wonderful power and love of the Infinite Spirit, through whose love and power these may speak to their own. And may our circle find expression far away in places where no other evidence may be gotten, and near at hand in the hearts of those who, yet too fearful to speak or to seek, may receive and be made brave and strong by the influence. Amen.

MESSAGES. Invocation.

MESSAGES.

Clarence Moore.

Clarence Moore.

A spirit stands before me about the medium height. He is very light; light blonde mustache, blue eyes and very blonde hair. He is not very stout but he seems full of strength, spirit and energy. His name is Clarence Moore and he lived in Toronto, Ontario. He says, "For some time I have been seeking this place, thinking I would send a message to my brother whose name is Fred. I would say to him that it is true that I have been able to speak to you and is not from your imagination or any trouble in your brain. Sometimes you have thought it was just an hallucination, but that is not true, and, having been, I hope I shall be able to speak plainer the next time and tell you exactly what I want to about your affairs and our people. I cannot tell you much about the spirit except that I find a great freedom to go and to do. I am not so much interested in the things that I left behind, because I was much attached through love and interest to many, many things and feel that interest calls me back to them. I send my love to Harriet and hope she will be better soon."

Caroline Gordon.

Caroline Gorden.

The next spirit that I see is a woman about forty years old. She is a little above the medium height, has blue eyes, dark brown hair, heavy lashes and brows, and has a very strong face. She speaks very slowly and in a most dignified way. She is dressed in very excellent taste and seems to wonder that she is with people of all kinds, as though she had been in the habit of only associating with people in, her own station in life. Apparently she does not hold herself above them, and yet there is this little attitude of surprise and wonder that she has to come in the same way they do. She is a woman who always had her own way in everything, and she says, "Because it was usually a better way than any that was shown me by my friends," That sounds to me a little bit like conceit, but she doesn't even smile as she says it. Her name is Caroline Gordon and she says, "I lived in Jack-sonville, Fla: Or, rather, I might say I live there now, for I am so closely bound to my past conditions that they seem a part of my present life. I had traveled more or less through the United States and some abroad, and was in Florida because of business interests and I passed away there. I should like to send this message to Lewis, that the matters are right as I left them and will not admit of the interpretation that has been put like to send this message to Lewis, that the matters are right as I left them and will not admit of the interpretation that has been put upon them since my decease. I thought I made it perfectly plain so there could be no mistaking my wish. I believe I did and that it is only through commenting and conniving that matters have been so badly disarranged and mixed. I have found many of my friends who are eager to help me in this matter and I shall not rest until I have accomplished what I have set out to do."

Nellie Stevenson.

There is a spirit of a girl, I do not think she is over fifteen. She is very dark; her hair is braided and tied with a ribbon. She has very large dark eyes and they seem to talk more than her lips. Everything that is said to her she looks the understanding and the answer instead of speaking much. She is really very unusual looking and I think she went to the spirit after a very short illness, for she seems to be in health and strength as though it was a surprise to her and her friends to come over here. She says her name is Nellie Stevenson and she lived in Drakesville, Iowa. "I like over here pretty well, but I think I had rather be back with my father and mother. I would rather, anyway, until they could get used to it. My mother cries so much it makes me want to tell her just how I can see her. I found the little baby and she has grown to be most as big as I am and is just as nice as she can be. She says she was in the house a good deal before I came. Eva cries for me, too, and I wish she would not. I wish they would not any of them cry because it doesn't do any good. It only makes me feel badly and and I wish she would not. I wish they would not any of them cry because it doesn't do any good. It only makes me feel badly and it makes them almost sick, so what good does it do? I wish I could tell them what to do with my books. I do not like to see them just as they are and would like to have them make a change with them. Of course I send my love; they know that, if I come, but I bring some roses. Mama will know what I mean when I tell her they are red."

A spirit of an old gentleman comes. He says he is eighty-six, and he loofs it. He is about the medium height, with full gray beard and gray heir that is more like a little frings. His head on the top is as shooth and clean as his face. He has got one of those beaming faces that seem always to shinwith a smile, and a voice that is soft and low. He says. "Well, here I am. My name is John Chadbourne and I am from Fond du Lac, Wis. I knew more or less about this before I came over as most of the old men of my time did. I didn't embrace it; I thought I was too old. I thought I would let the younger generation do what they could toward wrestling with the problem and I would settle back and die by the faith that had lighted my way. I was a Christian and concluded that if God wanted to reveal anything of the other life to me he could do it without the influence of any medium. It looked foolish to me, but some things look more foolish to me now than they did then. I died with the fond hope that I should open my eyes to see saints and my Savior, but either I had not been good enough, or else they got too much the start of me, for I have not found any saints yet and I do not seem to be likely to see any this afternoon. I found a good many people that I knew; a good many who called me by name, remembered my life, and they seemed to be about as much at sea as I was. We have little meetings, talk this thing over, discuss the ways and means of getting more knowledge, and I sort of made up my mind that I would come to headquarters and see what I could do. I am surprised that I could come as well as this, but I suppose it was my desire to find the truth and that I am not affected with any particular grief over leaving anybody in the body, for everybody was prepared for me to go and had an idea that I died in the Lord and that was what ought to be. I have my sister Elizabeth and Jennie with me today. Jennie is as bright as she was when she went away from me; doesn't seem to have changed any, only just grown a little mature in he work will go on. Thank you exceedingly."

Benjamin Nathan.

I see now a man who looks like a Jew. I do not remember that I ever had a Jew come back before, but this man is. He says his name is Benjamin Nathan. He is not very stout and not very tall. He has very kindly dark eyes and a beard. He is rather quick in his movements and seems to be suspicious that I won't say what he wants said. He says, "I lived in St. Louis and I want to go there. What I mean is, I want to get into communication with my friends there. I would like, if I could, to send word to Sarah and I would like Sarah to tell Lena that I didn't want to go; sorry I had to. It seemed as though if I could have stayed only a few weeks longer that it would lave been better, but I didn't leave the house and I am only learning that there is something I can do beside look at her. I saw the picture when it was brought home and saw how uneasy she got after she was left alone with it. At first I thought she had better have the expression changed and then the eyes would not follow her so, but I guess it is better as it is. She I thought she had better have the expression changed and then the eyes would not follow her so, but I guess it is better as it is. She will get used to it. Do not let the boy go to that place as much as he does. I would rather he would stay with our people more."

Carrie Fielding.

There is a spirit of a woman I should think about thirty-three or four years old. She is very dark indeed and very slender. It seems as though she just wasted away before she went to the spirit and that left her with so little energy that when she comes back it is all she can do to speak and it is almost in a whister. She says her name is Carrie. whisper. She says her name is Carrie Fielding and she used to live in Pittsburg, Pa. She says, "I would like to send a word to James and tell him that I am anxious to In. She says, "I would like to send a word to James and tell him that I am anxious to have a talk with lim. I cannot say all I want to here; it is too public, but I am so anxious to talk with you about everything that has happened since I came over. I know that Maude has tried to do what she could, and what has happened was through misunderstanding and not bad temper. Be patient, dear, for time will help you all. I was glad that I told you what to do with the things, particularly with the earrings, because it was better that you did not have to make the selection after I was gone. Sometimes one changes their mind after a while, but I feel glad of just the things that I did at the last. I bring with me a lily like the one you gave me; I mean before I went away. It is beautiful and I wish you could see it. Kiss my little boy for me, and be brave and hopeful, and give me a chance to speak to you as soon as you can."

A PRAYER AND AN ANSWER.

Rivenoak.

The day is o'er: And from its weary labors now I rest.
My thoughts go out to thee, beloved wife,
To call thee home again. Upon my bre
To soothe my cares and loneliness of life.

Thou in thy home
'Mid angel choirs and heavenly voices
dwelling,
Canst hear the tortured voice that in me
speaks,
Outcrying to thee ever, upward welling,
Through all the Universe thy soul to seek.

But thou art near. Thy spirit, though from mortal vision hid, Still hovers 'round the ones who hold thee

That in their grief they may be comforted, By knowing of a truth thou art so near.

Thy home is here.

And here the angel choirs and chantings be; And here the voices, speaking through the tears,
In sweetest melody of love for thee,
Shall hold thee fast, in gladness, through the

years. The sacred troth
I plighted thee in days now long gone by,
Thon knowest, dear, is ever kept by me,
In holiest, purest, sure fidelity,
That wavers not, nor shall, eternally.

Through weary days
I struggle on and wait the glad release
When, my task done, my tired cyclids close
On scenes of earth, and I awake in peace
With thee again, and free from earthly woes.

e paths of life are dark and full of pain; human flesh, ah! all too weak indeed fight and conquer and not sin again thus the Christ and not the Adam feed.

struggle hard. For thy dear sake, for God's, my own and thine,
To live as thou wouldst have me live, O love,
Apart from sin, and with such strength as To guide myself and other men above

My task is great;
My burden sore, and I am far too weak
To stand alone and live this life of mine
Apart from thec. Oh! guide my wandering Speak unto me with that dear voice of thine!

Unto my cry
Borne up to thee forever, day and night,
Give answer, O my love, in words most

clear,
Such as thou spake ere from my earthly
signt Thy presence fled and left me lone and drear.

Draw near to me!

O let me feel thy blessed spirit near,

And know again thy soul and mine are one;

And in that moment shall be gone my fear

That life was o'er ere it had scarce begun.

Draw near to me! May thy pure spirit from the realms of light, light,
Pierce through earth's shadows of dark sin
and shame,
Come near to me, dispelling all my night,
And bring me close in touch with Christ again.

Myself is thine.

Unto thee all I am or shall be yet,

Is rendered up in this dear love for thee.

Thou I vedst me once. Thou canst not
now forget

Thy other self for all eternity!

A form more loved than all the world be-Breaks through the shadows all about me

here,
Illumes the room with Heaven's glory light,
And thou art with me, O my bride, my dear!

I hear a voice! Of wondrous melody and sweetness rare;

More soft than any tinkling fountain's tongue,

Thy voice, my own, is borne upon the air

In sweeter notes than e'er before were sung.

'I have not died.

O'er death and sin and every hurtful thing, My deathless spirit, freed from bonds of

clay,
Rose thrice triumphant, ever more to sing
His praise most glorious, through endless
day.

My joy is full. I've heard thee tell that thou art still the same.

Thy faithful love, thy constancy are mine,
And all the years that lie between u twain

"'Tis God's own law,
Twin soul of mine in mortal body pent,
That we are one, and neither ever dies.
I'm ever with thee. Here I rest content

Shall make thee ever nearer, dearer, mine.

Until thine Easter come and thou arise. Ah! sad old earth!

An! sad old earth!

No more I'll tread thy paths in hopeless gloom.

I'll take thy toil, thy weariness and pain,
For she I love has risen from thy womb,
And by her love revealed me Christ again.

For she is mine And I am hers through all the years to be Of earth or Heaven. God's wondrous love,

Doth keep her soul and mine eternally, In God's own love for all His humankind.

O glad old earth!

No more thy days are dark and full of I'll live thy life, take up thy heavy cross, For God has given me her for all the

years, And with such wealth I fear no earthly

O blessed Lord, Whose name we so revere, whose love we

We thank thee, both from earth and spirit spheres, That Thou hast given love for comfort now, And for our strength through intervening

O Lord of Love,
As on we go toward the meeting day,
Vouchsafe us both throughout the waiting

now and then, that all along the

Thy hand may lead, Thy love be e'er our

The Egotism of Materialists.

Compare this arrogance with the humility of the giants of physical science of today, Crookes and Myers and Wallace and the French and German masters; men who felt that they did not stoop when they paused in their study of the phenomena of the physical

that they did not stoop when they paused in their study of the phenomena of the physical universe to study the psychical, but knew that, in so pausing, they arose to the full stature of true men, of the noblemen of their cult, the leaders of thought.

What have those leaders done?

They have ended by believing; and, in believing, have demonstrated again and in a new field, the old truths of Spiritualism. Have they harmed the old physicist position, or injured their cult? A thousand times no; for no step forward in the physical realm has been so great as is the accomplishment of bringing together into one the study of of psychies and physics; the demonstrating that matter and spirit are one; the teaching of the physicist that his methods and his "matter" and his "forces" are far from being the last word; that the very phenomena, that his latest discoveries are based upon, are inexplicable upon any of his old theories, so loudly proclaimed as final; that his theories of the universe and the ultimate atoms of his so-called "matter" must all be recast and, in the recasting, full account taken of those psychical phenomena and spiritual forces which the physicist, once so ready to brush psychical phenomena and spiritual forces which the physicist, once so ready to brush them aside, now finds absolutely requisite to prevent the destruction of his entire scheme

of the universe.

The old saw, "Truth is mighty and will prevail," is again for the millionth time vindicated and psychic investigation has done it in the very teeth of the opposition and arrogance of the dogmatists of science.

from Our Exchanges.

We cannot perhaps better bring to the attention of the ordinary reader the work which is doing and has been done by our American Humane Education Society, than by saying that at a single shipment we sent to a great national convention of teachers at Chicago, for distribution all over this country, one hundred and ten thousand copies of our humane publications—that during the past few years we have sent millions of copies of these publications not only over our own country, but to some extent around the world, and that in one year our American Humane country, but to some extent around the world, and that in one year our American Humane Education Society printed about one hundred and nine millions two hundred and eighty thousand pages of humane literature, and that during the same time our Massachusetts Society for the Prevention of Cruelty to Animals printed about seven million pages, making a total of about one hundred and sixteen millions and two hundred and eighty thousand pages printed in one year.

We are asked how we could use large sums of money if some millionaire should give them to us.

And we answer: It is just as easy to send our humane publications into every school in America—and for that matter into every home—as it is to send them, as we are now sending them, into every editorial office north of Merica.

sending them, into every constant of Mexico.

As we have printed in a single year about a hundred and seventeen millions of pages of humane literature (an amount probably exceeding all printed in the same time by all other of our humane societies throughout the world), so it would be just as easy to print, with sufficient means, a hundred times a hundred millions, and send it all out to convert to humanity, not only our country, but the world.—Geo. T. Angell, in Our Dumb Animals. Boston, Mass, mals, Boston, Mass,

The Origin of Sex.

The origin of sex is a question of deep interest; some writers deem its solution lies in special spirit germs, whilst scientific experiments' point to a purely physical cause, and that the character and quantity of food caten. It has been ascertained that no only does the limitation of food affect the characdoes the limitation or food affect the charac-ter of sex, but also destroys all power of re-production. But if these causes were the only ones, how are we to account for the pre-ponderance of male births in a country that has had large numbers of its male inhabitants destroyed by war? Does there not here ap-pear a psychic influence acting to balance the ravages of war by bringing in the next representation a pears equality in the numerical

the ravages of war by bringing in the next generation a nearer equality in the numerical conditions of the sexes? Sex is not a matter alone of organism; it appears to sink deeper and touch the inner nature of existence.

Thoughts, feelings, sentiments are not alike in the sexes. Habits differ in a manner that mere diversity of organism does not cover. Man is a reasoner, woman is intuitive; and intuition is often a functioning capacity that defies experience. Reason is wholly dependent upon experiment and experience, but intuition rarely, if—ever, waits upon these ent upon experiment and experience, out in-tuition rarely, if ever, waits upon these things, but discerns as from the inner depths of being what is the proper thing to do or the correct course to pursue. Intuition real-izes character and conduct without the aids of experience. It is this fact that sometimes makes one doubt the law of evolution as a full explanation of organic being, and rightly as we think unless we accept man, seperifull explanation of organic being, and rightly so we think, unless we accept man, generically, as a dual entity, and both sides of his being as developed together. But then why should woman have this peculiarity in advance of man; wherein lies the cause? Sex is hidden until birth, and often desire is disappointed when that birth takes place, and thus mental and sympathetic conditions are absent in the creation of the offspring from the outer aspects of being. Wherein lies the cause? We pause, but we have no answer. We wait.—James B. Tetlow, The Two Worlds, Manchester, England.

Cause for Wonder.

We are confronted by another mystery in the shape of an article in one of the leading humane magazines, Our Animal Friends, December, 1903, in which some unknown author upholds the arch-vivisector, Dr. Geo. W. Crile of Philadelphia, whose excessive cruelty in the vivisection of numerous dogs has been more than once expatiated upon in these pages. In apparent good faith the writer, in the department of the magazine devoted to the "Veterinarian," calls attention to Dr. Crile's work on "Surgical Shock;" for which, even though it may, by a limited number, today be deemed an authority, we predict a speedy collapse, after the manner of the house built on the sands, representing as it does knowledge arrived at by the most infernal and unjustifiable means. Quite calmly, and without damaging comment, the writer quotes this paragraph from the book: "The operator on any animal should take great care to avoid tearing, stretching, manipulating and We are confronted by another mystery in operator on any animal should take great care to avoid tearing, stretching, manipulating and forced dissection, because all tend to produce shock (what a singular coincidence!) more than the use of sharp instruments and gentle manipulation." And yet doubtless before the famous doctor was able to make so profound an announcement he had found it necessary to prove by actual experiment the inevitable tendency "to produce shock" of such tearing, stretching, manipulating and forced dissection.

"Of course," he further urges, "the more important the function of the part under operation, the greater the necessity for such care." What wonderful penetration and procued a statement implies; care." What wonderful penetration and profound research such a statement implies; while the learned phraseology, intended, like the veil before the ancient "holy of holies," to hold the ignorant public at bay, of which the following is an example, only serves to inspire contempt in the minds of those whose pity for abused animals enables them to read between the lines. Dr. Crile believes that "atropine, hypodermically administered, will act as an efficient protection against cardiac inhibition in operations in the inhibition area, in the larynx, and in such operations as might cause mechanical stimulation of the vagi. . . The nerve-trunks may be physiologically 'blocked' by cocaine, so that neither efferent nor afferent impulses of any kind cau pass; hence the area so protected cannot, on any operation or injury, cause the slightest degree of shock." Behind this disguise there is, to many, no more hint of the prolonged degree of snock. Being this disguise there is, to many, no more hint of the prolonged agony attendant on the "inhibition" and the cocaine blocking, than of the horrors of the slaughter-house in the succulent beefsteak shrouded in savory mushrooms.—Our Animals' Defender.

Heredity.

No evolutionist can overlook heredity, nor underestimate it. He believes that every generation comes in on the shoulders of its predecessors, and he fully appreciates the value of good predecessors. The world's pride of ancestry is not so foolish as it might appear. The more intelligence and culture my forbears had the greater my possibilities. There are no breaks in the law of growth or evolution or heredity, though the caspal observer often fancies there are.

Every human being comes into the world as an "acme of things accomplished" by his ancestors, and he is an "encloser of things to be" accomplished by himself and his pro-

be' accomplished by himself and his progenitors.

But who are my ancestors? Let me tell-you that Ralph Waldo Emerson and Jesus of Nazareth are more directly my ancestors than many of those whom the world calls my great-grandfathers. There is a spiritual and mental kinship through which we inherit. There are spiritual and mental relationships to which we all owe far more of our goodness and greatness than can be traced to those of blood tie. In rare instances only do these spiritual and mental relationships exist within the line of blood relationship.—The Nautilus, Holyoke, Mass.

The Death Signal.

In the year 1863, I was residing in Hawthorn (Vic.). One day a lad of fourteen came into the kitchen, where I was, and exclaimed: "Oh! what a lovely smell of fruit." I told him to climb on the dresser and he would find some good apples on top of it. He had scarcely put his foot on a chair when a tremendous crash startled us both. We thought the big kitchen table was in atoms; but that was all right. Without looking further, I ran into the dining room to see if anything had bappened to my husband, whom I had left sitting there. He was surprised to see me thus alarmed. When I told him what had happened, he followed to the kitchen. We could find nothing that would account for the noise which had so disturbed us. I noted this occurrence in my diary. When my son arrived from Germany he informed us of the death of a brother of mine, who had died just about that hour on that date.—The Messenger, Melbourne, Australia that hour on that date.-The Messenger, Melbourne, Australia.

A Plea for the Horse.

It is a pity that so many really good-hearted persons will not see or hear unpleas-ant things, because if they would there would be a much better chance of getting them be a much better chance of getting them remedied. How many persons notice that almost invariably the oldest and most feeble horses seen on the streets are driven by a man or a boy with a whip in his hand? These horses are usually seen on junk carts, out-of-town express wagons, second and third rate grocery teams and shabby herdies. Suppose that every woman who sees these feeble old horses speaks of them, refuses to patronize the herdie, the express or grocery wagon drawn by such horses and enters a complaint to the Society for the Prevention of Cruelty to Animals, some good might be accomto the Society for the Prevention of Cruelty to Animals, some good might be accomplished by showing that public opinion disapproves of their use. There should undoubtedly be stricter laws against selling old horses, and public opinion must bring this about. As the world goes on now the only safe way when a horse that is growing old cannot be kept in the good home he has had is to have him killed.—Our Fourfooted Friends, Boston, Mass.

THE EDITOR'S STORY.

How dear to my heart is the steady subwho pays in advance at the birth of each

year; Who lays down his money and offers it gladly, And casts 'round the office a halo of cheer!

Who never says, "Stop it, I cannot afford

Or, Or, "I'm getting more papers than I can read!" But always says, "Send it, the family all like

In fact, we think it a household need!"

How welcome he is when he steps in the

sanctum.

How he makes our hearts throb! How he makes our eyes dance!

We outwardly thank him—we inwardly bless

The steady subscriber who pays in ad-

Wisdom of the Ages. The Great Poughkeepsie Seer

Automatically transcribed by GEO. A. FULLER, M. D.

PRESS NOTICES.

It is a book to be not only read, but read and re-read, for it is full from cover to cover of all good things, charmingly expressed in excellent form, an coordinate in expellent form, and the second of spiritual principles gems of thought to those in search of spiritual principles at it is a book that should be in the hands of the conductors of our Sunday services, for many of its chapters will form mo-t excellent readings at the opening of our meetings all over the land. The Spiritual Review, London, Eng.

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

This volume will be read by students of the occult and Spiritualists generally with great interest. Philosophical

It is a mine of valuable reflections and suggestion The

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

Its transparent truth in poetlo setting, beauty of thought and loftiness of conception, rich imagers and pure fightituality render it a book unique, fas-inaiting and marvelpus There is no loftile work among the inspired treasures of the age. The Sermon, Twento, Canada.

The inspired Author of the book is held to be one Zer toulem, the Prophet of Tlaskasata, whose words and maxima are gathered into 30 sessys of elevated and inspiring exhortation. The book is bound most attractively and the letter press is admirable. Journal of Magnetism.

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

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

The style is crisp and strong, the spirit vigorous and uplifting. In it is expressed the laws by which the sou grows out of the unical late the real. Tolede (Ohio) Blade.

Extracts from Letters of Noted Authors, Lee

It will easily take its place among modern classics while its spiritual impress ranks it as a work of transcendental power. HARRISON D. BARRETT. It is a work of high order, and will be appreciated by all lovers of good literature. GEO. DUTTON, A. B., M. D. author of Etiopathy, also works on Anatomy, Hygiene, etc.

I am immersed in the Wisdom of the Ages." It is a volume of assuring interest, of fascinating revelation, and ravishing rhythm. PAUL AVENEL, author of many Essays and Foems of an Occult and Scientific nature.

Your book is rightly named. I have herein expressed my honest opinion, I read carefully every word and shall find frequent occasion for going to it for what it centains-Wisdom. Rivy. F. A. Wisdow, lecturer and author of 'Onbes and Spheres in Human Life."

I believe your book will have a large circulation. My cop: I shall read from at my Sunday meetings. PROF. 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. Dr. F. S. Biorlow, one of Maine's well known Clairvoyants and Healers.

Cloth. 711 pp. Gilt top. PRICE \$1.00.

POR SALE BY

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



92B26-94B1.56



JULIUS LYONS.

Practices in all courts. Special attention given to business of absentees, office 225 Heliman Building, Second and Broadway, Les Angeles, Cal.

These trade-mark crissoross lines on every package,

Glutch Grits and

BARLE CHARLES,

Perfect Breakfast of Defert Health Cereals,

PANSY FLOUR or Break, Cake and Pastry,

Unlike all other thoda, Ask Grocers,

For book of humple, write

FARWELL & RHINES, Whertown, N. Y., U.S.A.

94 B 19,22 24,26 95 B 24

An Astonishing Offer.

Send three two cent stamps, lock of hair, age, name, sex and one leading symptom, and your disease will be diagnosed free by spirit nower.

MRS DR. DOBSON BARKER,
230 No. Sixth Sc., San Jose, Cal.
B7-18

Mattenal Spiritualists' Association

[2008-00-1720] 1888. Headquarters 600 Pennsylvanis

[2008-00-1720] 1888. Headquarters 600 Pennsylvanis

[2018-00-1720] 1888. Headquarters MES. MARY T. LONGLEY, Sec'y, Pennsylvania Avenue, S. E., Washington, D. O. 117 Feb. 20.

Genuine vs. Shoddy Science.

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

The Spherical Basis of Astrology

Gives continuous Tables of Houses for l'atitudes 22° to 56°, both north and south, and four other tables needed in making true figures, with ample instructions, 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 1824-1948, with instructions for use in Na-tivilies.

livities.
Contains also the first correct ephemeris of Uranus and Neptune, for 1835–1876; and one of Neptune from 1799 to 1835, the only ephemeris of the planet for that period. This latter separate is 15 cents. Paper. Price, 70 cents.

The Boston Ephemeris, 1898-1901.

A superior one in all respects, with much valuable matter in the text. That for 1902, the last, has only the planets' places, its main frature being a notably unique discourse on Astrology, etc., sketching its bistory. expessing the folly and fraud now in working nativities, and specifying many of the notorious ones and their croosed ways. 'Tis the first sound, imparital, inside view of the subject, is full of interest and value to the few real studgents who can apply the ratiogal and exact method of learning the true science in it, and how the art might be honestly practised. Price, 25 cents each.

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

Still Lives!

COMPLETE WORKS

Andrew Jackson Davis,

Comprising Twenty-Nine Volumes, all neatly bound in cloth ANSWERS TO EVER RECURRING QUESTIONS FROM THE PEOPLE. (A Sequel to "Penetralia.") Cloth, 81.00

postage 10 cts.
APPROACHING CRISIS; or, Truth vs. Theology. Cloth
78 cts., postage 10 cts. 78 cts., postage 10 cts.

ARABULA; or, The Divine Guest. Cloth, \$1.00, postage 10 cts.

BRYOND THE VALLEY: A Sequel to the Magic Staff, an

BRYOND THE VALUE AND JACKSON DRAWN AND ADDRESS OF AN AND AND ADDRESS OF AN AND ADDRESS OF AND ADDRESS OF AN AND ADDRESS OF AN AND ADDRESS OF AN AND ADDRESS

DEATH AND THE ASTERLIFE. The "Stellar Roy" is the philosophical introduction to the revelations contained in this book. Paper, is etz., cloth, 50 etz.; poetage 5 etz. DIAKKA AND THEIR EABTHLY VIOTIMS. Being st. explanation of much that is false and repulsive in Spiritualism. Cloth, 35 etz., paper, 50 etz., cloth, 50 etz., poetage 5 etz. OUNTAIN; WITH JETS OF NEW MEANINGS. Ilinatized with 16 Engravings. Cloth, 76 etz., poetage 5 etz. OUNTAIN; WITH JETS OF NEW MEANINGS. Ilinatized with 16 Engravings. Cloth, 76 etz., poetage 5 etz. Pales THOUGHIS CONCERNING RELIGION. Cloth, 50 etz., poetage 5 etz. Pales THOUGHIS CONCERNING RELIGION. Cloth, 50 etz., poetage 5 etz.,

Reference. Vol. V. The Thinker. Price \$1.00 each, post-age 10 cts.

HARBINGER OF HEALTH. Containing Medical Prescrip-tions for the Human Body and Mind. Cloth, \$1.00, posttions for the Human Bour are 10 cts.

#ARMONIAL MAN; or, Thoughts for the Age. Paper, cts.; cloth, 50 cts. postage 5 cts.

#HSTORY AND PHILOSOPHY OF EVIL. With Suggestions for More Emobiling Institutions, and Philosophical Bystems of Education. Paper, 35 cts.; cloth, 50 cts., post-

tions for More Enboding answers, 5 cts.; cloth, 50 cts., possess of a flucation. Taper, 15 cts.; cloth, 50 cts., possess of a flucation. Taper, 15 cts.; cloth, 50 cts., possess of a flucation for the flucation of the flucation of the flucation flucation of the flucation flucation flucation flucation. The flucation The topics treated in this work are mainly theological and spirifual, and questions of practical interest and value are answered. Gloth, 51.5, postage il cts.
HILOSOPHY OF SPIRITUAL INTERCOURSE. Gloth

answered. Cloth, \$1.25, postage is cits.
PHILOSOPHY OF SPIRITUAL INTERCOURSE. Cloth
\$6 cta., postage is cta.
PHILOSOPHY OF SPECIAL PROVIDENCES. The an
thor's "rision" of the harmonious works of the Oreator i
given. Cloth, & cta., postage & cta., paper, & cta.
Philosophy of the harmonious works of the Oreator i
given. Cloth, & cta., postage & cta., paper, & cta.
Philosupper of Manual (In Three Parts.) Thirty-fourth edi
tion, with a likencess of the author, and containing a family
record for manplages, births and desains. This is the first
all desains of the control of Rr. Davis's writings
and the control of the control of Rr. Davis's writings
and the control of the control of Rr. Davis's writings
and the control of th

Boston Adbertisements.

OLIVER AMES GOOLD ASTROLOGIAN

Is still at work the same, and with prices the same as 2 years ago at No. 1 Bulfinch Street. P. O. address, Box 1646 Boston, Mass. A fee of 15.0 for all ordinary work such as counsed in isw and all affairs in life, answering all mannes of questions—writing bloorpablical and predictive letters. Higher fees for more detailed work.

MRS. THAXTER,

Mrs. Maggle J. Butler, Evan's House, 175 Trement St. Booms 43, 44, 45. Tel. con megapons Take elevator. Office hours 10 to 4 daily, except Sundays.

Marshall O. Wilcox. MAGNETIO and Mental Healer, 204 Dartmouth street Room 2, (two doors from Copies ed.), Boston. D.19 9A.M. to 5 F. M. Telephone Illi Back Bay. D.19

Osgood F. Stiles, DEVELOPMENT of Medius

Mrs. Stiles, Clairvovant Business Medium. Sittings daily, except Sun days. Hoffman House, 212 Columbus Ave. H B 22 t.f.

Josephine Webster. NATURAL Healer and Test Wedlum. Tues., Thur. as Bal., from 19 A.M. to 5 P.M. 204 Dartmouth St., Ba ner of Light Bullding, Boston. 94 B 21-95 B 1

Mrs. H. S. Stansbury, The Garfield," 60 West Butland Square, Suite 1. Boston Sunday, 2.30 p. m. 94B 23tf

Dr. G. Lester Lane,

OBSESSION A SPECIALTY. All physical and mental allments successfully treat d. 872 Huntington Avenu-Boston. 94B24 25 28 98B1 Della Welles Butler,

Electrical and Magnetic Healing. Teacher of Occult Phil osophy, Development of Mediumship. Hours: 1910 12 a.m. 2 to 5 p.m., 7 to 9 p.m. 683 Tremont Street, cor. W. Newton Street, Boston. 94B241

LEMUEL B. MARSH Will answer 5 questions for 25 cents. Address 26 Sharon Street, Boston, Mass. 94B 24-25 25.95B-1

MRS. A. FORESTER GRAVES, Trance and Business Medium, 77 Union Parkst., Boston 10 to 8.

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

MRS M. E. KEELER Medical and Business Medium. Messages. 755 Tremont Street, Suite 2. MB 19 t f

IZETTA B SEARS Messages. Spirit Influence and Obsession. 13 Isabella Street. 94 B 20 t f

MARY A. CHARTER Clairvoyant and Spiritual Medium. Thirty are practice. Consultations on Business, Health and Mediumship. Will hold circles at your home. 29 Spring Street, Brockion, Mass. B 21st

MISS S. A. TRIPP. Trance and Business Medium, 18 Dartmouth St., Boston. Hours, 11 A.M. 94 B 22,23,24

WHATSPIRITS ARE ATTRACTED YOU?

Learn by sending full name (not initials), date and hour of birth, with 25 cents sliver. H. W. BTRATTON, 63 St Germain St., Suite I, Boston, Mass. #B26-95 B

Mrs. J. Conant Henderson, Formerly "Banner of Light" Medium. Trance, Business, Psychometrist. Headings by letter, \$1.00. Address/Box 215, Kingston, Mars.

Spiritualism in the Bible

By E. W. and (Mrs.) M. H. WALLIS. Authors of "A Guide to Mediumship."

Authors of "A Guide to Mediumship."

This work has been prepared to show "that the connection between Biblical and Modern Spiritualism 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 Mediums; The Word of God; Angels: who and what are they? The Endor Seance; Spiritualism, Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; 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 cents.

For sale by THE BANNER OF LIGHT PUB-

SHAKESPEARE AND ASTROLOGY

From a Student's point of view.

By WILLIAM WILSON. Pamphlet. Price 15 conts.

For sale by BANNER OF LIGHT PUBLISHING CO.

BODY AND SOUL.

Lectures Delivered in the Trance State.

J. CLEGG WRIGHT.

With an introduction by Dr. J. M. Poebles.

These lectures were delivered to a class of Psychologial students, and deal with the problems of life and mind
Brain, intelligence, consciousness. The trance state orplained. The physiology of trance mediumship.
It is a book for thinkers and students. A useful compenlium for the medium and speaker. Price 31.00.

For sale by THE BANNER OF LIGHT PUB. CO.

STARNOS:

QUOTATIONS FROM THE INSPIRED WRITINGS ANDREW JACKSON DAVIS,

Seer of the Harmonial Philosophy. BELECTED AND EDITED BY DELLA E. DAVIS, M.D.

A Compend of the remarkable teachings contained in thirty volumes written by the "Poughteepais Seer" under the impirations of the Summer-Land while in the Superior Condition. The world cannot but be grateful to Mrs. Dr. Davis for her successful compliation. "Starnes" is the shoile body of teachings in a beautiful form. "Starnes" is an elegant little volume for a present. It is bouquet of beautiful thoughts. It contains hundreds of orier sentiments, maxims, morals, rules for life's guidance, and embodies the teachings of the New Age. It is finely printed and beautifully bound. As a birthday gift, or for a colliday present, nothing can be more appropriate than Starnes." Starnos." Price, in fine cloth, 50 cents; extra fine, gilt edge, 75 ce

The Golden Echoes

new collection of original world and manner for an inMeetings, Lyceuma, and the Home Groie. By E. W.
Meetings, Lyceuma, and the Home Groie. By E. W.
Meetings, Lyceuma, and the Home Groie. By E. W.
Meetings, Lyceuma, and the Home Groie. By E. W.
Meetings, Lyceuma, Lyceuma

New York Advertisements

MRS. STODDARD-GRAY and Son. Dr. Wirt G. HOUGH. Materializing and Test Medians held Seances fundsy. Wednesday 2 Friday woman, 10 Seance Saturdays, 5 o'clock at their residence, 201 W. 5768 S. New York. Sittings for communications daily, 16 to 5. Dr.

MRS. C. SCOTT, Trance and Business Me dium. Sittings 5 to 4. 716 W. 22d St., New York.

FRED P. EVANS, the Noted Pave his for slate writing and clairy or ance, has recently left New York and is now located at 113 Eddy St., San Francisco. Left Send stamp for circular.

Miss Margaret Gaule, at home daily, Saturdays excepted, from 16 a.m. until sp.m. Seances Tresdays and Fridays at 8 p.m., Thursdays at 8 p.m., 257 West listh St., New York City. 'Phone 1859,

THE SUNFLOWER

Is an 8-page paper, printed on the Cassadaga Camp Ground, and is devoted to Progressive, Beligious and Scientific Thought, Spiritualism, Hypnotism, Astrol-ogy, Palmistry, Theosophy, Psychic Science, Higher Criticism. Has a Spirit Message Department. Pub-lished on the first and fifteenth of each month at \$6

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

THE OCCULT TRUTH SEEKER,

Occult Phenomena and Spiritual Philosophy.
Published Monthly.
EDW. E. Gone - - Editor.
Single Copies - Five Cents
YEARLY SUBSCRIPTIONS:
U. S. and Canada, 50a. Other Countries, 3s.
Make all money orders payable to.
THE TRUTH-SEEKER PUB. CO.
Lawrence, Hansas.

TUECD READ TWO WORLDS THE PEOPLE'S POPULAR SPIRITUAL PAPER.

WILL PHILLIPS, Editor. Annual Subscription, Post free, 81.60. A 24-weeks' trial subscription for 65 cents. THE TWO WORLDS gives the most complete record of the work of Spiritu lism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement.

Office, 18 Corporation St., Manchester, Eng. Specimen copies, price 5 cents, for sale by the BANNER OF LIGHT PUBLISHING COMPANY.

APOSTLE OF SPIRITUALISM.

A BIOGRAPHICAL MONOGRAPH Upon the life of J. J. MORSE.

Including an abstract of a trance address HOMES IN THE HEREAFTER. Post Free, Fifteen Cents.

For sale by the BANNER OF LIGHT PUBLISHING Inspirational & Trance Speaking

A Paper read before the Convention of British Spiritualists, London, England. By J. J. MORSE.

For sale by the BANNER OF LIGHT PUBLISHING **PSYCHIC POWER**

through Practical Psychology, a quarterly magazine devo-ted to Personal Magnetism, Hypnotism, and Psycho-Phy-sical Cuttre. Send lec. for sample copy. WM. A. BABNES, 127 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 St., 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 RESEARCH

SPIRITUAL PHILOSOPHY Fifty Cents a Year. .. Send for Sample Copy.

PALMISTRY

THE AUSTIN PUBL. CO., TORONTO, CAN.

BY HATHAWAY AND DUNBAR, The Authors in their preface say:
"Our aim in presenting this little book to the public is to
supply the demand for an Elementary text book on Palmistry which shall be simple, practical, truthful and inaxpen-

iry which shall be simple, provided the book in a series of les-"We have, therefore, arranged the book in a series of les-sons which can be easily understood and which contain practical suggestions that have been tested by the authors

practical suggestions that have been tested by the aut
PARTIAL LIST OF CONTENTS.
Lesson I.—The Types of Hands.
"II.—The Thumb; The Malls; The Mounts
III.—Lines of the Hand.
"IV.—The Marks.
"V.—Love Arairs; Children; Journeys, etc.
"VI.—Method of Reading a Hand.
Well illustrated and printed on heavy paper, in clear and substantially bound in heavy paper covers.
Price 25 cents.
Bound in cloth. As cents.

Price 25 cents. Bound in cloth, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO. MEDIUMSHIP, AND ITS LAWS;

Its Conditions and Cultivation. BY HUDSON TUTTLE.

A book written in answer to the question:

How can I become a Medium?

On the basis of the new Science of Spirit, by determin laws this work unities all psychical phenomena. To apabilities and possibilities of the sensitive state. Medius of that state. Sharp lines are drawn between what of that state. Sharp lines are drawn between what spiritual and what is not. Every phase of Mediumain writing, Inspirational Speaking, Healing, etc., and it Physical Manifestations is lucidly explained and practicesons given in the development and culture of each. It furnishes the information every spiritualist and que investigated desires.

restigates desires.
Paper. Price 35 comts.
For sale, wholesale and Betall, by the
BANNER OFLIGHT PUBLISHING

THE PROOFS

A Twentieth Century Symposium.

A Compilation of Letters and Expressi-quished Livine Scientists and Philosoph he World in Amwer to the Question: wit and Est Review Reven to Man (Asia Dectrinat) for Belleving that Man's Bend 1 Death of the Body?

Price, 88.00. Postage II rents. For sale by BANNER OF LIGHT PUBLISHING CO.

Societary News.

Correspondence for this department must reach the actor by the first mail delivery on Munday morning, to sure tearerison the same week. We wish to assist all, at our space is limited. Use ink and write piainty.

Boston and Vicinity.

Appleton Hall, Appleton Street, Feb. 12.—The First Spiritualist Ladies' Aid Society met as usual in the above hall. This being the anniversary of Abraham Lincoln's birthday the society held a Patriotic Meeting. The dining room tables were decorated with flags and many delicious eatables. The hall was beautifully decorated with large American flags, and the first half hour of the evening session was devoted to singing patriotic songs. All the friends joined heartily in the same. Every one was presented with a small flag. Mrs. Waterhouse was the first speaker, and she confined her talk to the memory of Abraham Lincoln. Her remarks were very same. Every one was presented with a small flag. Mrs. Waterhouse was the first speaker, and she confined her talk to the memory of Abraham Lincoln. Her remarks were very eloquent. Mrs. Nellie Abbott, of Lawrence, spoke briefly of the spirit of the meeting, and was glad to be with us. Mrs. Berry was controlled by her little guide and spoke beautifully of Mr. Lincoln, and then voiced many loving messages to us from the friends on the other side. Mrs. L. M. Shackley gave some very fine communications. Mrs. Dick closed the meeting with a patriotic poem. One of the pleasant surprises of this occasion was a present of fifty dollars to the society by Mrs. Carrie L. Davis, of Somerville. The society tendered her a rising vote of thanks for her generous gift. Next Friday we hold public circle at 4 p. m. Evening meeting will be mediums' night. Good mediums will be present. Supper at 6.15 p. m.—Mrs. Mary Lovering, see. pro tem.

Commercial Hall, 694 Washington St., Mrs. M. Adeline Wilkinson, conductor.—A number of good speakers took part through the day. Organist, Mrs. Nellie Grover. Many healers always present at the healing circle every Tuesday. Phenomenal meetings Thursdays at 2.30, and spirit messages every Wednesday evening at 7.30.—Reporter.

America Hall, 724 Washington St., Feb. 14.—The usual well attended and inspiring meetings were held this day. The highest thought, the most elevated, the nearer the Divine Life is the general tone of these meetings. As one said of old, many say now, "It has been good to be here." The audience in the afternoon was very much_pleased with the remarks of Mrs. W. S. Butler. The inspirational music of the violin and zither was grand and uplifting. Such grand treats is a spiritual way as are provided by Mrs. Strong makes each one desire more, and to look forward to our day for rest and communion.—A. M. S., sec.

Dwight Hall, Feb. 11.—The Ladies' Spiritualistic Industrial Society held one of their interesting meetings, at which a large number congregated to listen to Mrs. Katie Ham. He

Canbridge, 'Priday 12.—The Ladies' Industrial Society of Spiritualists held its regular meeting in Cambridge Lower Hall, 631 Mass. Avenue. An excellent supper was served at 6.30. At 7.45 Mrs. Mabel Merritt, president, called the meeting to order. After invocation by Mrs. N. J. Willis, Mr. Jas. S. Scarlett, the speaker of the evening, took as his topic "Spiritualism the Only Scientific Demonstration of Immortality," closing with spirit messages, which met with hearty applause from the audience. Miss S. A. Parker contributed much to the pleasure of the evening by rendering a fine piano solo. Benediction by Mrs. N. J. Willis brought the meeting to a closs. The society look forward with much pleasure to the visit of Mr. J. J. Morse on Friday next, Feb. 26.—Mrs. Mabel Merritt, pres.

Dwight Hall, Red Men'a Hall, Tremont Street, Wednesday, Feb. 10.—The Ladies' Lyceum Union met as usual. Supper was served at 6.30. In the evening the meeting was 'called' to lorder by the president, My. J. Bütler." Prof. Gowing made a few remarks. Remarks were made by Mr. Shaw, Mrs. Waterhouse, Mrs. Mason and Mr. Green, who closed his remarks with a fine poem. Mrs. Knowles voiced a number of messages that were all recognized. Mr. Gilbert gave a poem

closed his remarks with a fine poem. Mrs. Knowles voiced a number of messages that were all recognized. Mr. Gilbert gave a poem in his humorous way. Mr. De Boise made some very fine remarks. Mr. Berry spoke of the Lyceum and urged upon all Spiritualists the advisability of sending their children there to be taught Spiritualism. Mrs. Berry made some remarks and voiced a few messages.—S. E. Jones, sec. pro tem.

General.

Brooklyn, N. Y., Feb. 12.-The Society of Living Truth who for the past three years have held spiritual meetings at Arcanum Hall have discontinued them as our medium, Mrs. Carrie S. Thomas has accepted a call to the Church of the Fraternity of Soul Communion Church of the Fraternity of Soul Communion in the Aurora Grata Cathedral, Bedford Avenue, and as we know Mrs. Thomas to be the leading medium in this city we feel it would be useless for us to try to fill the place she occupied. Personally I can say Mrs. Thomas has won the hearts of all who come within the hearing of her messages, as they are all so clear and straightforward that they cannot be misunderstood, and may God's blessing rest upon her.—F. W. Throckmorton, cor. sec.

Columbus, Ohio.—Last month I served the West Side Spiritual Church of Columbus, Ohio. Its officers and members are a little band of noble workers whose untiring devotion brings forth the best of results and success. Mrs. H. J. Webster, their secretary, is an inspirational poetist of the highest order which, together with her kind and loving personality, makes her a successful worker. Mr. H. E. Baxter, their president, is full of sympathy and works to bring the mediums of the city together, and they have no better friend.—Virginie Barrett.

Elmira, N. Y.—Interesting and instructive meetings are being held at The First Spiritualist Church and great interest is manifested by many of our best representative citizens. The coming of Mr. C. B. Nichols with his demonstration of the return of tion brings forth the best of results and suc

citizens. The coming of Mr. C. B. Nichols with his demonstration of the return of the departed, through materializations, has also done much good. Rev. Oscar A. Ed-gerly has begun his ministrations among us to good and appreciative audiences, and we know there will be a succession of rare treats in store for us judging from the discourses to which we have already listened.—Louise

to which we have already listened.—Louise E. Zimmerman, sec.
Fitchburg, Mass., Feb. 14.—Edith Lloyd Browne of Lynn was speaker for the First Spiritualist Society. There was a large attendance at each of the services. Astrological readings, tests and spirit messages, correctly given. At the evening service the subject. "Shall we meet again and know our loved ones over there?" was most ably presented, followed by many astrological readings, tests and spirit messages. Mrs. S. C. Cunningham, of Cambridgeport, test medium, will address the society next Sunday.—Dr. C. L. Fox.

Haverhill, Mass., Wednesday, Feb. 3.—The

Spiritualist Society dedicated its new hall in the Leslie Building. The proceedings commenced at 2.30 p. m. Rev. F. A. Wiggin gave the invocation; the president, Mr. W. Sprague, tendered the address of Welcome, and Mrs. Sarah A. Byrnes delivered the dedicatory address. Addresses and spirit messages were delivered by the following well known workers: Miss Putney, Lowell; Edgar Emerson, Manchester, N. H.; Mr. Dean, Miss Année L. Jones, Mr. Geisler and Mr. W. W. Slimmchs. The evening meeting was opened by remarks and spirit messages, in German, by Mrs. Dietrix, of Lawrence, Mass., followed by Mrs. Whitehead, Mrs. R. Swift and Mrs. Amanda A. Cate, first vice-president. Spirit messages were given by the Rev. F. A. Wiggin. The president gave an interesting history of the society from its commencement down to the present time. Fine vocal solos were rendered by Alice Hayes and Miss Matthews, and a duet by Miss Raulback and Mr. Wilder. Over two hundred partook of a sumptuous supper. The supper committee deserve all praise for the success of their plans. The event was an eminent success, and goes to show that it pays to have a first class hall for our meetings. We are looking forward to being able to abolish the door fee and engage a settled speaker.—Amanda A. Cate.

Lawrence, Muss.—Mr. L. B. Talbot and

Lawrence, Mass.—Mr. L. B. Talbot and Mrs. N. E. Abbott have lately opened Sun-day meetings in Black Prince Hall for ser-

Mrs. N. E. Abbott have lately opened Sunday meetings in Black Prince Hall for services connected with the propagation of Spiritualism in this city. The meetings are held at 2 and 7 p. m. Lectures and tests are presented, and encouraging attendances have, so far, been the order.

Malden, Feb. 7.—Progressive Spiritual Society, Louise Hall, 133 Pleasant St. Charter 215 N. S. A. Our meetings for the day were as interesting as ever. The afternoon class for healing and development was well attended. Evening meeting opened as usual with service of song. Scripture reading by our president, Mr. Harvey Redding. Invocation by Mrs. R. P. Morton. We had with us Mrs. Annie Williams of Boston, who gave many wonderful communications. Mrs. Fish of Maplewood assisted. We shall have another Vegetarian Supper Friday the 25th of February, at the hall, at 6 o'clock. We wish to thank the "Banner of Light" for courtesy extended in the space allowed us from week to week. The "Banner of Light" regularly on sale.—C. L. Redding, cor. sec.

New York City, Feb. 14.—Mrs. Helen Temple Brigham returned to her charge, The Spiritual and Ethical Society, today, speaking morning and evening to audiences good despite the bad weather. All felt well paid for coming out. Mrs. Brigham will not be away again for some time.—B. V. Cushman, pres.

Rev. B. F. Austin, of Toronto, spoke for the

pres.

Rev. B. F. Austin, of Toronto, spoke for the Spiritual and Ethical Society of New York on Sunday, Feb. 7, greatly pleasing those whose good fortune it was to hear him. His morning address was on "Soul Powers," and contained much food for thought, beautifully expressed. In the evening his subject was, "How I Became a Spiritualist," and was equally interesting.

Lyccum Hotes.

Local.

Friendship Hall, Odd Fellows' Hall, Feb. 14.—The Boston Spiritual Lyceum held a very interesting session. Our lesson of the day was Abraham Lincoln. We had answers from almost all the scholars and adults preswas Abraham Lincoln. We had answers from almost all the scholars and adults present; among them was one original from the youngest scholar in the school, Master Ernest Bill. Our scholars are taking a great interest in answering the questions of late and we have a school that we are proud of. Those who do not attend are missing a great treat. Come and help on a good work. The literary part of our exercises included a reading by Merrill Bill; music by the Hatch Brothers; reading by Nellie Bonney; an oxiginal poem, on Abraham Lincoln, by Miss Mabel Reed, which was very fine, and we are proud to have one in our school who is gifted that way, but we have others as well. We were pleased to have with—us Mr. Bidwell from the Manchester, N. H., Lyceum, who spoke and gave us some of his past exteriore with Abraham Lincoln. He brought with him three young men. We also had the pleasure of having with us Brother Chase from the Lynn Lyceum, who made a nice little speech in reference to Lyceum work and spoke upon our subject of the day. Our subject for next Sunday is George Washington. Come and hear what we have to say about the Father of our Country.—E. B. Packard, clerk.

Red Men's Hall, 514 Tremont Street, Sunday, Feb. 14.—The Children's Progressvie Lyceum, No. 1, of Boston, held their regular session at 11.30 a. m. with a large attendance of scholars and friends. The subject of the lesson was our Flag. Mr. Alongo Danforth wrote the following responsive readings, which were read by the school.

OUR PLAG, A LYCEUM LESSON

O. What are the Stars and Stripes? A. A Flag of a great Republic, Inspirer in battle, guardian of our homes.
Q. What do they stand for?
A. Bravery, purity, truth and Union.
Q. Why should we salute it?
A. Because we find rest under its folds and

pledge our lives, our hearts and our ed homes to protect our country and the

sacred homes to protect out. Q. What has the flag established:
A. A divine precedent, of giving freedom reely and without price to all people who

O. What must be written within its folds?
A. That wars must cease, that there sha! come a universal peace. Old Glory! What shall we say? As we lift high the flag of our country, let no man fall to respect it. May it

country, let no man fail to respect it. May it be above and beyond everything, the emblem of all that is noble and true, the token of an exalted patriotism and of a true Citizenship.

Q. Then our flag must float?

A. Yes, over every school-house and public billiding in the land, symbolizing the devotion of our people to the great cause of civil and religious liberty.

Q. How, then, shall we be taught?

A. Let our youth and all people be taught as they gaze upon it, to see something more than bunting, something more than beautiful stars and colors, Red, White and Blue; but let them see with the eye of the mind and the heart that the rights of all men must be protected.

Q. Who made sacrifices for "Old Glory?"

A. Soldiers and Sailors, they have fought and died in their devotion for a hundred years, and many times prevented the destruction of the Union, established by the Fathers.

Q. How can we criticise the Stars and Stripes?

Q. How can we criticise the Stars and Stripes?

A. We could better respect our flag when it will protect the untried Negro from Lynchers, when one-half of our people are not allowed to vote on account of Sex, when the government depends on Justice and not on Brute force to settle the grievances of Labor, and when it stands for equal opportunity and unhampered trade.

Q. What can we say here and everywhere?

A. That for Americans there is only one flag, the flag of Bunker Hill, the flag of Abra-

ham Lincoln, of Washington and Grant, the only flag deserving of honor from Americans, the only flag which shall ever float over this broad, free and United Republic. The Soldlers of the Union and their de-scendants must demand and insist upon ona Constitution, one Union and one Flag, for all time.

time.

The Crimson stripes and fadeless stars of the flag of our country are the emblem of the world's loftlest hope and highest expectation.

THE LAST AND BEST

America, thou pet child of the world, the brightest of all Jewels in the crown the Goddess of the nation wears, long live thy Liberty, thy honor and thy peace; thy humble bards will flee from earthly secues, but thou Eternal Nation will live on Forever. Thy Flag Shall Float above all nations conquered by the power of thy Intrinsic—Truth and Liberty. The Tyrant's throne shall vanish from the earth. No man be Master, none a chattled serf. For all shall share the Earth in Brotherhood, and heaven shall nestle in the Earthly sphere. Earthly sphere.

Throw out thy Banner, Bind it round the earth. And like thy Eagle Onward to thy Destiny.

After the march Mamie Philips, Queenic Knowles and Beatrice Allme read the Star Spangled Banner and Blanch Collett sang the solo, Beatrice Marion Allme and Iona Stillings joining in the chorus. Ruth Hickie and Iona Stillings read. Isabel Peterson, Lena Mansfield, Blanch Collett, Katie Philips, Bessie Orlick and Sarah Superio sang. Mr. Taylor gave a reading. Remarks by Miss Belle Martin, president of the W. R. C., No. 28; Mr. B. Austin, Mr. Lyman Bidwell, Dr. Hale and Aunty Butler.—Mrs. M. E. Stillings, sec.

CATABBE CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and destring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y. Catarrh is a kindred ailment of consump

PASSED TO SPIRIT LIFE.

MISS ELLA WESTGATE, EAST WAREHAM, MABB.

MISS ELLA WESTGATE, EAST WAREHAM,
MASS.

From her home at East Wareham, Mass.,
Jan. 26th, Miss Ella F. Westgate, aged 52
years. Miss Westgate had been an invalid
all her life, but had never complained. Patiently had she borne all, fully believing that
it was a discipline that would bring its reward in the life to come. Her father and
mother were pioneer Spiritualists in this
section, and long before Onset as a Spiritualist resort was dreamed of, had opened their
house for Spiritualist meetings. Thus from
her early childhood days the principles of
our religion were instilled into her mind. In
her daily life these were so fully exemplified
that all who knew her came to love her for
the sterling qualities of mind ever displayed.
She was a Spiritualist in the highest sense
of the term, one who lived it in her daily
life. She leaves min aged father, a brother,
and four sisters to mourn their loss, but all
are comforted by the assurance that she
liveth still. The funeral was largely attended
by relatives, neighbors and friends, the East
Wareham quartet furnishing the music and
the writer officiating.—Geo. A. Fuller, M. D.
Onset, Mass.

MBS. CAROLINE S. SWAN.

Passed to spirit—life from her home in Bridgefort, Conn., Feb. 10th, Mrs. Caroline S. Swan, widow of Travers Swan, aged 74 years and 10 months. She and her husband were devoted Spiritualists and were subscribers for "The Banner of Light" from its earliest issue. Their home was always open to mediums and workers for the Cause, and in heir beautiful friendliness and hospitulity have endeared themselves to all who knew them. Mrs. Swan leaves two daughters and a son, te whom our beautiful faith brings comfort. A true and noble woman, angels have given her a loving welcome. Her funeral was attended by Mrs. Helen Temple Brigham.

· face! [know that thou must drive, and I must run;

I know that thou art master, and I slave; I know that though I weary to my heart Of thee, yet must I urge me on and on, A harnessed creature, lashed unto the end."

But while I flung these bitter, brawling words Into the very ears and brain of Life, And waited, quivering, for the hissing whip, Behold, a wonder did befall; for lo, The too familiar harness loosed, and down

From every gall and smart dropped silently; And, as I turned, there in the dusk one stood, And drew the mask from off my driver's

brows.
Then all the sons of morning sang to me Within my soul, for, as my soul doth live, The face I saw was the dear face of Death. Oh, blinding beautiful it is to see! Haif angel and half lover, and all mine. And beavenly sweet the commune that we

have, Drawn arm to arm and heart to heart at last,—
One traveler,—along a shining road;
God in the burning bush beside the way.

-Elizabeth Stuart Phelps In the February

Success is power to affect others for good, and the will and ability to use it.—John De Witt Warner,

STOMACH TROUBLES CURED



SPECIAL BARGAINS

IN FIRST-CLASS

OCCULT PUBLICATIONS

REALIZATION at 25 cents.

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

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 25 cents. The book is beautifully bound in silk cloth and shows the relation of spirit to all of its forms and

DIVINATION.

We have secured manuscript copies of this excellent treatise on how to divine and read the future, to become a test medium and read the inmost soul of the universe. It is by the author, J. C. F. Grumbine, whose books sell faster than any similar books in the market. His work on "Clairvoyance" will soon become 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 aimple way, and this series of leach-ings are but \$1.00. (Worth \$100 to the occultist.)

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

BOOKS by Carlyle Petersilea

Givenfby automatic writing through the author's mediumahip.

MARK CHESTER; or A Mill and a Million.

This is a Psychical Eomance which appeared as a serial some months since in the columns of the Banner of Look. It is now reproduced in book form to meet the urgent demands for it in convenient shape for circulation. In paper covers 46 etc. In cloth covers 66 etc.

THE DISCOVERED COUNTRY.

A narrative of the personal experiences in spiritific of the author's father, who had been a natural philosophie and a materialism Creata \$1.50.

MARY ANNE CAREW.

Experiences of the author's mother in spirit-life. In paper covers 40 cts. In cloth covers 60 cts.

PHILIP CARLISLIE

A deep philosophical romance by the band of guries, the subject of the title b ing a scientific young philosopher, who is a medium; his chief opponents being a ciergyman and a materialist. Cl. th St.Es.

OCEANIDES.

The friends of Mrs. Eliza Overton (aged 85 years) met at the residence of her son, Silas Overton, at Pecoine, L. I., on Monday afternoon, Feb. 8, to say "good by" to her mortal body, knowing that she, having put aside old age and weakness, had found the home for which she had longed and the dear ones gone before. The funeral address was delivered by Mrs. Helen Temple Brigham of New York.

UNMASKED.

In the World Celestial price of the many shows dead sweethers, after appearing to him many price with the shows of the shear of the so-called dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead of the tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead of the world to share his red in the relation of the world tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead of tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead of tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead of tells his his wonderful story to his ris dead of tells his wonderful story to his ris dead. He tells his his wonderful story to his ris dead. He tells his wonderful story to his ris dead of the world tells his wonderful story to his ris dead. He tells his wonderful story to his ris dead his tells his wonderful story to his ris dead his tells his wonderful story to his ris dead

inchaining reasons, said the color c nd gold Fries, \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

The Throne of Eden

A Psychical Romance

W. J. COLVILLE.

A Glimpee of Sydney; An Australian Sunday; The Prob m of Mutual Ser-loc; Body, Soul and Spirit; A De phtul Trip to Melbourne; Melbourne in All Ins Glory Mystic Order and Its Sacred Bites; Dr. Lemoyre, Al-pho-Dato Physician; A Delighral Day in Adelaide ast Glimpees of Australia; Glimpees of Ceylon, Again to Mysilo Order; Beygeer Colembo and Sacs; Min & Mysilo Order; Beygeer Colembo and Sacs; Min Deto Physician; A Delightful Lay in Austronicas Glimpes of Australia; Glimpes of Coylon, Again his Mystic Order; Between Colombo and Sues; Rim & 'te's Impressions of Australasis; The Red See, The less Canal, Exppian Pyramids; A Visit to Port Said. The Genius of the Ring; A Visit to Pompell, The Strine at Herculaneous; Dr. Lessoyne's Initial Lecture Defore a London Andience; Hrs. Parr t's Experience in New Zee and, A Marvellous Instance of Fotent Healing; Still Further Mys eries; A Strange but Glorious Carletinas Calebration; Mental Science in Beigravia, Good & was and Telepathic Froblems; A Lecon in Ontolory, Dr. Lamoyne, Ris Disciples and Ris Critics; Purpler Endison Ontolory, Dr. and Telepathic Froblems; A Lecon in Ontolory, Dr. and Ontolory, Dr. and Telepathic Froblems; A Lecon in Ontolory, Dr. and Ontolory, Dr. and Control of Paris Springal Communical End. Paris Education to London; The Mysteries of Palis Landon, Dr. and Control of Palis Landon, Dr. and Control of Palis Line of the September of the Septembe

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. Peobles, M.D., M.A. An excellent book to put in the hands of inquirers. Cloth, V5 cts., Paper 35 cts.

DID JESUS CHRIST EXIST?

Is Christ the Corner Stone of Spiritualism? What Do the Spirits Say About it? Wm. Emmette Coleman vs. Hudson Tutile on Mohammet and Jesus, To which is appended a controversy. Arthur J. Owen es 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 Origin of Christianity. Paper, 36 ets.

THREE JOURNEYS AROUND THE WORLD.

A large, handsomely bound octave volume, 200 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic, Egypt and her pyramids, Persia, Ceyion, Palestine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, \$1.50.

IMMORTALITY.

And the employments of spirits good and evil in the spirit world. What a hundred spirits say about their dwelling-places, their locomotion, their social relations, intants, idious, sucides, etc. Price re-duced from \$1.50 to \$1. Postage 13 cts. Paper, 50 cts.

SEERS OF THE AGES.

This large volume of 400 pages (6th edition), treats exhaustively of the seers, segres, prophets and inspired men of the past, with records of their visions, traces and intercourse with the spirit world. This is considered a standard work, treating of God, heaven, hell, faith, ryn ntance, prayer, haptism, adgment, demoniac spirits, etc. Price reduced rom \$2 to \$1.25. Postage lb cts.

SPIRITUAL HARP.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are after with progress. It contains the choicest songs and music by James G. Clark and other reformers, Reduced from \$3 to \$1.25.

DR. PEEBLES' THREE JUBILEE LECTURES.

A most elegantly bound pamphlet of 122; pages, giving Dr. Peebles' lectures delivered in Hydesville, March El. 1828, in Rochester, and later in London at the International Congress of Spiritualists. These lectures, illustrated, are racy, meaty and scholarly. Price 35 cts.

THE CHRIST QUESTION SETTLED. A symposium by Hudson Tuttle, W. R. Coleman, Rabbi Wise, Col. Ingersoll, J. S. Loveland, B. B. Hill, J. R. Buchanna and Dr. Peebles. This is a handsome volume of nearly 60 pages, and treats of Jesus, Mahomet and the agnostics. What the Tailmin says about Jesus. Antiquity unveiled. Child marriage in India. Col. Ingersoll'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, \$1.20.

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

This book goes to the foundation of things-health, the laws of health, the foods to eat, the subject of marriage, who should marry and who should not marry, the causes of divorce, the proper time for conception, gestation, the determining of sex, animal ideal-sating, what Herodotus, Hesiod, Homer, Fythagoras, Shelley, Graham and others ate, the foods that produce long life and how to live "immortal" on earth, etc. This book is written in Dr. Feebles' 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 31.

od selt sport vente y dama and the leby BANNER OF LIGHT PUBLISHING

The Wisdom of Passion

BY SALVARONA.

In modern philosophy there are three great treatises on the Passions, that of Spinors, that of Hume, and that of Salvarons. Philosophical Journal

Illustrated with three bandsome portraits of Emer-son, Ho-ea, Byron, 12mo, 250 pages. Red cloth; gala-title. Will be malled to any address on receipt of price by postal no'e. \$2.00 NET. POSTAGE 10 CENTS.

The extraordinary merits of "The Wisdom of Passion" are the coplousness of human insight and content in the way of fast and reference with which the book is crammed lie main thesis I agree with —Prof. William James, Harvard University.

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

Prefessors 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 first on the list.

Salvarona gives more satisfac'ory reasons for his concin-tions than most of us new thoughters are able to give. — Elizabeth Towne, the Nantilus. For personal immortality the argument is conclusive.—

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. - Horatio Teaches the formal creative power of the Soul.—Public

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 restainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it rarefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Amiliated 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 semewhat familier with the tendency in modern thought to give primary place to feeling, with James "Will to Belleve," with Ward's social philosophy, with Shelley's and Browning's philosophy. The Wi-dom of Passion" list in with their contributions. The main heats of the book—that the Seul forms its own forms by its choice of the book—that the Seul forms just own forms by its choice of an asserbe to.—Tro!. Occar Lovell Triggs, University

BANNER OF LIGHT PUB. CO.,

th Street, - BOSTON, MASS.