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NO. 4

THE DOCTRINE OF DESPAIR.

I've heard—who has not?—the disciples of death,
Who preach from the gospel of gloom;
Who argue that life is a dust and a breath
And ends with the door of a tomb;
Who find in their ultra-material scheme
No place for a whence and a hence;
Who figure that God is a myth and a dream,
Because undiscerned by the sense;
And often I've thought as I heard them de-
claim,
If what they predict should befall—
If this little world be the end of the game,
Then what is the good of it all?

'Tis progress, you say? 'Tis the bringing to
birth
Of our kind? 'Tis transmission of lore?
But what will it be when this dying, old
earth
And our human race are no more?
Are all of our struggles and dreams to
achieve
No goal but in ashes and dross?
Where goes our experience? Can you con-
ceive
A universe ending in loss?

If love, aspiration, the lessons we learn,
Our hope and our wisdom must fall,
If these treasures die in the coffin, or urn,
Then what is the good of it all?

Are those that we love, who have vanished
from sight,
The child of the wife we adore,
The mother, the sweetheart, who've passed
through the night
To meet us and greet us no more?
Away with this soulless, illogical creed,
This damnable dogma of doubt,
That gives to the torn heart of solace in need
A quibble, a sneer, or a flout.
If life and the blessings it brings to our view
Must end with the shroud and the pall—
The loving and beautiful, noble and true—
Then what is the good of it all?

The mind of the human is filled with a dream
Of life in some fair by and by.
It is not a part of the infinite scheme
To place in our spirits a lie.
The poets, philosophers, sages and seers
Have told us the glory to be;
A strain of sweet music floats over the years,
That's wafted from far Galilee;
And added to these is the voice of the soul
That speaks from the Silence its call,
Assuring us life while the ages shall roll;
And this is the good of it all.

I'd rather have the sweet faith of a child,
The open-eyed wonder of youth,
With reason unwarped and with mind unde-
fled,
Believing in goodness and truth,
With visions of splendor enchanting and rare
And learned in the lore of a dream,
Than versed in the modern cult of despair,
The science of things as they seem,
I'd rather trust in the ultimate right
Than build up my doubts as a wall
To shut from my sight that fair kingdom of
light,
Revealing the good of it all.

—Denver Daily News.

A Message.

Annie Knowlton Hinman.
(Concluded.)

"A slight commotion caused me to turn and
I beheld my companions seated in the car-
riage, the driver in position, and all await-
ing my pleasure in respectful silence. With
an awkward apologetic bow I hastened to my
place beside my entertainers. Once more we
were on the wing, and returning an entirely
different route we passed grand and extensive
farms displaying acres of grain and vege-
tables, also immense, solid looking buildings
which proved to be agricultural institutes. I
was inwardly amused at the absurdity of
such a scene in the realm of spirits, and be-
gan to doubt my eyes, but I was forced to
succumb for my companions, apparently sus-
pecting my doubts, motioned the driver to
alight, and repeating a few liquid sounds,
which I inferred was a command, he instantly
obeyed.

THE MESSENGER QUESTION.

Leaving the carriage for a few minutes he
returned laden with samples of the growths
I had seen. They were indeed the very per-
fection of fruit and vegetables. Not only the
arts, but trades and schools of science, and
in fact everything that could possibly elevate
and ennoble the human race was represented
here. For what possible end? I emphatically
asked a fellow spirit at a future time. The
earnest response was;

"A spirit, embodied or disembodied, must
be progressive or retrogressive; if the former,
he will often times advance ideas beyond the
capacity of his associates and fellow laborers
to embrace and appreciate. From what source
will he derive them? Certainly not from
within, for many times he has only the aver-
age intellect of man. Unlike the majority he
is a sensitive, wonderfully susceptible to
higher influences, who have transmitted to this
subject not mere conceits, but grand experi-
mental results, conceived, born and perfected
in these very spirit schools. Here, in these
same schools, spirits have the benefits accru-
ing from intercourse with a company that has
profited by past discoveries, and robbed of the
flesh have a keener mental perception quick-
ened to grand results. So the inventor, and
composer of music and verse, or even prose,

and the artist and sculptor have often con-
fessed that their intellect has been quickened
in some mysterious way."

A HALL OF JUSTICE IN SPIRIT LAND.

"I was beginning to wonder how soon my
visit would draw to a close, when our noble
beasts were reined up before a massive gran-
ite building; alighting, we entered, and I
found everything sombre-looking. Stair-
cases of stone, mullioned windows, and stat-
ues of bronze on ebony pedestals. We en-
tered a large room where a vast company was
assembled. At first I failed to recognize its
import; but soon found it to be a Hall of Jus-
tice. Yonder sat the Judge, with a kingly as-
pect but a benign expression resting upon his
face. I soon found that, seemingly, the room
corresponded in every particular to our court
rooms of the material world. You ask me if
everything looked real and tangible; real,
yes; but ethereal, as if everything was a re-
flection of the original.

"I soon saw a woman, apparently aged and
decrepit, enter this room and going up the
aisle mounted the witness stand. She began
a long harangue. Everyone listened in re-
spectful silence and with bowed head. When
she had finished recounting her grievances, the
Judge arose and motioned to a couple of re-
tainers, who immediately left the room but
soon returned laden with gifts which they
placed at the feet of the venerable woman.
Gathering them up, she moved out of the
room with an elastic step, and her face il-
luminated with a satisfied smile. In passing me,
I noticed her arms were filled with fruits,
vegetables and other necessities of life.

"Although I felt it impossible for her to
use anything to meet the demands of a
physical nature, I looked upon the whole pro-
ceeding as a mock trial, conceived for my ben-
efit with the express purpose of teaching me
some practical lesson from which I could
evolve a truth that might be transmitted to
mortals and thereby impress them with a
higher sense of justice than was commonly
entertained in the material world toward of-
fenders. The whole scene soon vanished, and
we threaded our way out into the streets.

A BANQUET HALL.

"We next entered a banquet hall where a
table was spread with covers for a vast num-
ber of persons. It seemed as though the
board could hardly bear the weight of flow-
ers, fruit, vegetables, eggs and wine. The
guests stood till all were assembled, when
with one accord they raised their eyes and
voices as if invoking a blessing upon the rep-
ast. Soon I received overtures as if I were
recognized as a special guest.

A SPIRIT BANQUET.

"A banquet in the realm of spirits! This
was another surprise for me, and I watched
my companions curiously, not knowing how
to dispose of these viands that seemed to be-
long to the material world. Seeing my dis-
comfiture, with true politeness they avoided
bestowing upon me marked attention but be-
gan and continued maneuvers that, although
performed with exquisite grace, impressed me
with a sense of the ludicrous.

"Realizing that my stolid inaction must
border upon boorishness, I feigned an ease
of manner entirely foreign to my mood.
Quietly lifting my plate and inhaling its con-
tents I was in an ecstasy of delight to find
the particles permeating my whole being. I
felt stimulated, intoxicated with the pleasure,
without the debasing effect of a full
stomach, and a brain maddened by the fumes
of drink. My condition savored of that de-
lightful spell that comes from the drinking
the breath of sweet flowers. In this state my
whole experience in this enchanting region
came surging over me. Everything I had
seen enacted had seemed to indicate a prac-
tical truth, even in these latest moments I
felt the full force of enlarged vital questions.
Although I thought my spirit did not need
food I marvelled that I still retained a power
I had supposed myself bereft of. Then I
knew I was possessed of no power that could
be rated despicable. The Christ Spirit pre-
vailed at what I felt to be the last supper
with my royal hosts. Every moment had been
crowned with an ineffable love from them
and which I was learning to reciprocate with
a fuller force than I at first knew.

THE POWER OF LOVE

"This was truly a region where love ruled
all life, even plants, as was beautifully and
touchingly illustrated during our drive by our
servant entering a field of lilies, and lifting
a broken stem tenderly, swathed it up and
bending, raised the flower's face to his as if
he would bestow a loving caress. Looking,
I thought, is it possible flowers have souls;
no, but whatever lives is undying and
has been touched by the hand of God. The
impress of His hand has sanctified the ob-
ject, and these beings are in such direct rap-
port with the Creator that they feel the full
significance of His glorified touch.

"Our banquet ended, we withdrew in sil-
ence. The throng followed me to the door,

and there waved their hands as if bidding me
adieu.

AWOKE TO NEW CONDITIONS.

"With a feeling of intense sadness I bent my
head in silent thanksgiving for this grand
awakening into a higher existence. As if
they divined my thoughts, voices burst into
songs of praise. Immediately a white dove
lighted upon my shoulder, and a voice full of
love whispered, 'It is well with thee, hence-
forth thou shalt be a divine or love messen-
ger.' Then my guides led me tenderly to the
outskirts of the realm, where after kissing my
face, hands and feet, and having made a few
passes over my head, I knew nothing till I
awoke under new conditions."

Note.—Being desirous of learning the cir-
cumstances under which "A Message" was
obtained the following particulars, in response
to the editor's enquiries, were kindly sent by
our esteemed contributor: "The above named
article was written by my hand absolutely
and completely under the control of a spirit
known to me for years as 'the Preacher.'
Although I am not quite reconciled to some
of the statements embodied in the article, I
cannot question the source, as in past years,
my family and intimate friends have proved
'the Preacher' a reliable source for spirit
thought of a progressive and Spiritual nature.
(Mrs.) Annie Knowlton Hinman."

The Root of Mental Science.

As many have referred to Andrew Jackson
Davis as the originator of the principles of
mental science, which has of late years taken
such a hold in most civilized countries and es-
pecially in America and England, it may not
be inappropriate to put on record the follow-
ing extract from the first volume of "The
Great Harmonia," published at New York in
1850, which clearly and fully substantiates
the fact:

KNOWING ONE'S SELF.

"The human race is afflicted with disease.
Mankind as a body are sick, and need a
physician. They need efficient attention and
permanent restitution to health, and energy,
and happiness. The race, then, must be edu-
cated. The rudiments of this education must
consist in each one knowing himself, in every
anatomical and physiological particular; and
then the world will not be cursed with igno-
rance, vice, disease and misery. Then physi-
cians will be useful and beneficial; for their
time and talents will be concentrated in the
great work of social and moral reform, and
their interests will not only consist in the
amount of health enjoyed, but in the destruc-
tion of ignorance, violation and local wretch-
edness.

THE PHYSICIAN.

"The mission of the physician, I am im-
pressed, has neither been understood by him-
self nor the inhabitants of the earth. His
mission is not to the body; for the body is but
a subordinate portion of the individual. He
is not to follow the example of the notorious
and misdirected Paracelsus; who burned
many of the works of Galen, misrepresented
his disciples and introduced that most power-
ful and popular evil termed mercury. He is
not to remain a mere convert to Basil Valen-
tine; who introduced the next medical evil,
termed antimony. Esculapius, the god of
physic, and Hygieia, the goddess of health,
have nothing to do with the duties of the true
physician. It is unrighteous to believe that
physicians are designed to prescribe merely
for diseases; because disease is an effect, not
a cause—an evil to be prevented, not a thing
to be fought down with therapeutical imple-
ments. Disease is an evil to be prevented;
it is an effect to be overcome and extirpated
by overcoming and extirpating its manifold
causes. Physicians are designed to minister
to the spiritual principle; they should be
clergymen, or clergymen should be physicians.
There is not sufficient occupation to keep
these two professions properly employed. As
society is now constituted, physicians and
clergymen conflict with each other. Clergy-
men think the human soul depraved and sat-
urated with wickedness, because it manifests
those inferior propensities which characterize
the animal kingdom; and physicians strive to
cure dyspepsia, gout, nervousness and consti-
pation without ever once imagining that the
internal thinking principle is the primary dis-
turbing cause. Hence, clergymen complain of
the unyielding qualities of the human heart
and physicians complain of the unyielding
character of chronic and other diseases.
Now, if the constitution of society was per-
fectly sound—if it favored the rapid, unre-
stricted, unbounded development of truth and
free principles, then the medical and clerical
professions would converge and concentrate
their numerous and almost omnipotent forces
upon the great objects of human endeavor,
namely—the attainment of health, happiness
and eternal truth!

MAN IS A UNIT.

But what unsound and unphilosophical doc-
trines, and what disastrous consequences to
the interests of human health and progres-
sion emanate from these disunited profes-
sions! Man is a unit. It is not true that he
has a body to be cured of disease separate

from his mind; nor is it true that man has a
spirit, a soul, a heart, to be cured of sin
diseases separate from his body. The phys-
ical and spiritual organization of man are, in
this rudimentary or caterpillar state of exist-
ence, one and inseparable! If clergymen sup-
pose (and I know they most conscientiously
do) that the moral and religious sentiments
and qualifications of the human soul can be
touched and unfolded into practical exercise
merely by preaching and imparting sacred
principles to it, then I am impressed to unde-
ceive them. And if physicians believe (and I
know that they profess to) that the human
body can be cured of its endlessly modified
afflictions merely by administering scientific
preparations of mineral and vegetable sub-
stances, then I am also impressed to unde-
ceive them. It is absolutely impossible to de-
velop thoughts and conceptions of heaven in
the soul when that soul is not attuned to per-
fect harmony. From various causes, to be
hereafter explained, the animating essence of
the human body is thrown or passed into
different degrees of discord; and the relation
between this essence and every organ, nerve
and muscle is so inconceivably and inexpress-
sibly intimate that the latter becomes the day
book and ledger in which are recorded the
most trivial as well as the most complicated
of disturbances that the spirit is made to ex-
perience. The enlightened mind can not but
perceive that any unsettled accounts between
the human soul and external nature will act
as positive obstructions to the development
and exercise of pure religious principles. But
how surprisingly unphilosophical are the
clergymen of the present generation! How
unphilosophical and useless to preach and
complain that the human heart is slow to per-
ceive truth—that it is inclined to evil and sin
—that it resists the saving and momentous
truths of Heaven—when, from some cause,
the soul—the entire individual—is suffering
from the melancholy effects of dyspepsia, or
constipation, or from other constitutional in-
harmonies!

HAPPINESS AND TRUE RELIGION.

Clergymen would advance mankind to hap-
piness and true religion if they should im-
press upon their congregations those indis-
pensable truths—those weightier matters of
the law—which the soul most of all things re-
quires. They should cease their ignoble dis-
cussions about the holiness of the Sabbath;
that the philosophy of anatomy, of physi-
ology, of chemistry, of mechanism, of elec-
tricity, of magnetism, of psychology, are too
material and worldly to be preached from the
pulpit on Sunday. I say, clergymen should
cease these unsound and unphilosophical dis-
cussions; because the truths of which these
philosophies and sciences are representatives
are as sacred as Heaven itself. Yea, these
truths are Nerves of Sensation which the
Divine Mind ramifies throughout the Uni-
verse, and through which he communicates
his nature and essence to the inhabitants of
all earths, all planets and to all spheres of
celestial harmony! The anatomy of the hu-
man soul and body, and the anatomy of the
Universe, what can be more sacred and sub-
lime? And what can more rapidly unfold the
love and wisdom of the human spirit than a
knowledge of physiological and chemical
processes? What can more exalt and fill the
soul with Heavenly contemplations than the
mechanism of nature, the architectural de-
velopments of the infinite Universe? What
can unfold religious sentiments in the mind
quicker and more permanent than the beau-
tiful phenomena of electricity and magnetism?
—these are indications of that sweet Divinity
which pervades all created things.

PSYCHOLOGY.

"And psychology—what branch of study
can furnish such magnificent and holy truth?
This science conducts the soul into the sub-
lime depths and sacred mysteries of its own
existence; it throws open the labyrinths of
immensity; it renders transparent 'the valley
of awful shadows' which have shrouded the
future; it reveals the progressing myriads of
parents, companions, sisters and brothers,
which are now spirits, angels and seraphs, in
the gorgeous spheres of harmony; and it
effects a conjunction between the natural and
spiritual universe! And yet clergymen shrink
from the bare mentioning of these glorious
truths on the Sabbath. They work over and
over the imperfect cogitations of Oriental re-
ligionists; they detail from the pulpit the in-
significant and useless histories and medita-
tions of individuals who have played their
part in their day and generation, and are now
actors upon a more magnificent stage; they
read and interpret to their congregations
those old and inapplicable sayings which any
intelligent mind can do as well and with more
perfect satisfaction; and thus clergymen
trammel the progressive development of the
human soul and yet complain that it is not
more inclined to holiness.

TWO PROFESSIONS NEEDLESS.

"There is no need of two professions—the
one medical, the other clerical. Mankind
would be speedily advanced to a high degree

of health, happiness and truth, if, by some
chemical or social process of decomposition
and extraction, the medical and clerical pro-
fessions could be manufactured into one
sound and harmonious body. The quiet and
tranquillizing influences of moral and spiritual
principles are indispensable as prophylactic
or therapeutic means; these influences are
particularly required in the art of preserv-
ing and restoring health. So likewise are the
splendid truths, now in the possession of the
medical faculty, indispensable to the develop-
ment of those heavenly principles which
clergymen deem essential to present, and
future happiness.

SPIRITUAL DISEASE.

"What unequaled folly it is to preach to a
congregation of individuals that have imper-
fect constitutions, or unclean bodies, or
stomachs, or lungs, or brains! It is folly,
because these defects originate primarily in
spiritual disturbances; these disturbances
exist in the same principle upon which
clergymen are striving to impress moral and
religious precepts. The spiritual principle
which, when disturbed, experiences toothache,
or headache, or the suicidal promptings of
hypochondriasis is perfectly identical with
what religious minds technically term the
heart, spirit, soul, mind and intellect; these
terms, as I have before said, are strictly
synonymous. It is actually impossible to
make an individual realize the nobility and
indwelling sentiments of his nature, if his
spirit is out of harmony with his body.
Hence if clergymen desire to reform and ad-
vance the race to 'glory, honor, immortality
and eternal life' they must begin at the founda-
tion of individual and social imperfections.
And if physicians desire success in the treat-
ment of disease, they must begin with the
spiritual principle; but to purge, and leech,
and blister, and calomelize the human body,
for the purpose of curing it of various mal-
adies, is not only unphilosophical, but it is
going counter to the absolute teachings and
requirements of immutable laws. The occu-
pations of the physician and clergyman, in
the present state of society, are exceedingly
antagonistic and unfavorable to human im-
provement; but, in the social state which is
about to dawn upon the world, the employ-
ment of these professions will be found to be
identical, and, consequently, will not draw so
heavily upon the resources of the productive
or working classes of society.

THE PHYSICIAN'S MISSION.

The mission of the physician, and, there-
fore, of the clergyman, is to the spiritual
principle—to the living, immortal individual.
In this state of existence, the human body is
a part, an associate of the human soul; the
former cannot feel, think or act without the
spiritual principle; and the latter can not be
in the least disturbed without recording its
disturbance upon its visible organism.
Hence man is a oneness; and all diseases
originate with that portion of the oneness
which can feel, think and act upon matter.
Physicians must cure disease or discord by
producing harmony in the human constitu-
tion. Their pursuits should be essentially
prophylactic. They must banish consump-
tion, scrofula, erysipelas, rheumatism, con-
tagious diseases and every species of indi-
vidual affliction by commencing at their
foundation. They must ascend the pulpit and
teach the inhabitants of the earth concerning
hereditary impression; explain how the hu-
man mind and body are under the control of
surrounding circumstances; how the entire
individual can be manufactured, perfect or
imperfect; how the spiritual principle acts
upon the organization; and they must teach
the philosophies of anatomy, of physiology, of
chemistry, of mechanism, of electricity, of
magnetism and of psychology. If clergymen
will not teach these fundamental truths of
nature and of true religion; if they combine
their intellectual and pecuniary powers
against the promulgation of these principles
on the Sabbath; if they clamor about desec-
rating the holy institutions of antiquity;
then congregations must rise in their strength
and demand the true physician. The true
physician places his hand upon moral as well
as upon physical diseases; he cures the mal-
adies of future generations by closing the
floodgates of individual excesses; he manu-
factures good and healthy organizations by
improving and perfecting the individuals by
whom future generations are developed; this
is the mission of the true physician."

The chances for Success are now increased,
because this is an age of organization of in-
dustry and capital.—Bishop Samuel Fallows.

No natures have been found too rough, too
low, or so utterly debased as to be beyond the
influence of the gentle words of woman.—
Joseph Johnson.

If a rival succeeds, study his methods. It
will generally be found that work, earnest
work, and absorbed interest are at the bot-
tom of his success.—George F. Shady, M. D.

LOVE THYSELF LAST.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand, and lead him out of danger
To heights where he may see the world is fair.

Love thyself last. The vastness above thee
Are filled with spirit forces strong and pure.
And fervently these faithful friends shall
Love thee.

Keep thou thy watch o'er others and endure.

Love thyself last, and, oh, such joy shall
Thrill thee
As never yet to selfish souls was given.
What'er thy lot a perfect peace will fill thee,
And earth shall seem the anteroom of heaven.

Love thyself last, and thou shalt grow in spirit
To see, to hear, to know and understand
The message of the stars. Lo, thou shalt
hear it,
And all God's joys shall be at thy command.
—Ella Wheeler Wilcox.

A Whack at Spiritualism.

Riverside.

One of the earliest things in the world for an orthodox preacher to do is to abuse Spiritualism. Nine out of ten of them know nothing whatever about Spiritualism, and it is much easier to abuse that of which they are ignorant, than something which a reasonable amount of study would show to have some good features.

A recent attack upon Spiritualism is that made by a prominent clergyman of New York City, who in a sermon dated February 28th, 1904, entitled, "The Ministry of Angels," and printed for distribution in his congregation, declares Spiritualism to be the worst of all errors, and throughout a long paragraph following this remark, proceeds to exhibit his profound ignorance of the subject of which he speaks.

He has taken for his text Hebrews 1, 14, "Are they not all ministering spirits," etc., and opens his discourse with the words a bereaved wife uttered to him recently, to wit: "I cannot help feeling that my dear husband knows all about my circumstances and is near to me. We lived together forty years and our happiness was ideal. Do you suppose that he can be alive anywhere in the universe and not want to come to me? Is it right to believe that way?"

To this pitiful cry the reverend doctor merely shakes his head and remarks, "If an affirmative answer could be given, what consolation it would give to those who are passing through the Valley of Tears."

From this it would appear that, according to the doctor's creed it cannot be "right to believe that way," and that he gave no affirmative answer, as though Love could forget or not try to speak its love to its own merely because the soul that loved had crossed the narrow line of death. Instead, he goes to theorizing, speaks of the "Testimony of the Heart," crying for "something more positive than the lonely cry and the outstretching of empty arms." Then he turns to the "Testimony of Reason," where he declares he is on dangerous ground, for Reason is an untrustworthy guide in spiritual things.

It can be trusted only "as it pursues a straightforward argument from data furnished by the five physical senses."

Rank materialism of course this is; but, nevertheless I will take the good doctor at his word and tell him that even upon the circumscribed base of materiality he has thus set up, Spiritualists could have answered that lonely woman sorrowing for her husband better than he did or could. Many of us have seen with eyes of flesh the forms of those we love who have passed through death. We have heard their voices upon our ears of flesh. We have embraced them with our fleshly arms, and though it all were but for a moment, it was a moment of truth revealed, of hearts comforted, of God and His angels come nearer. Thus upon a purely material plane have we come in touch with our loved again. We will not say that we prefer such a method of communion, for we do not. Our souls rejoice most in those higher phases wherein spirit incarnate communes with the senses of the spirit with spirit incarnate.

We do not, however, "profess to call back the spirits of the departed and converse with them at will." No honest medium ever pretended to do so, and for anyone to claim the contrary, shows only ignorance upon a subject which should be well understood before any attempt be made to criticize it.

I have never seen nor heard of the spirits of any of my dear ones "engaging in foolish or frivolous tricks." They have never "peeped" nor "muttered nonsense beneath the level of dull scholars in our grammar schools." I will not say that some spirits have never "peeped," for I do not know just what the doctor means by this word. I have no doubt that some of them have "muttered nonsense." I have known of considerable nonsense to have been muttered in this world, and I know that spirits over there are no wiser nor more dignified than when they were here, until they make themselves so. Then they cease to utter nonsense.

The reverend doctor proceeds to further enlighten his audience in regard to Spiritualism, with the same old weary tale of his colleagues (whose understanding of the subject is no better than that of the doctor), of "lights turned down, ringing bells in closed cabinets, tipping tables and knocking on hollow walls," as though all this constituted spirit communication as practiced by those whom he ironically terms "so-called" Spiritualists. This is certainly "muttering nonsense" with a vengeance. The smallest child of any Spiritualist family could teach the doctor better than this. Not that we would deny the power or privilege of a spirit to ring a bell in a closed cabinet if he wishes to do so. And if he is so unfortunately situated that he cannot make his presence known to his friends in any better way than by tipping a table or rapping on the wall, we are glad to have him do that, rather than leave the silence unbroken between himself and us, as the reverend doctor would seem to prefer.

In the early days of the present Spiritualistic movement, the phenomena were many of them more or less crude, and raps, table tipping and kindred occurrences were the rule rather than the exception. Today the condition is reversed, and it is very rarely indeed that we encounter these phases. This is something that the doctor evidently does not know, and in not knowing is just about fifty years behind the times in matters spiritualistic; but he should have found out before he presumed to speak of it as present day Spiritualism and criticize it and its followers accordingly.

Any such error as a belief in Spiritualism, he says, will be avoided by "keeping close to Scripture." Spiritualists prefer to keep close

to God, whom they recognize as manifesting everywhere, rather than shackle themselves to a book written by no one knows whom and at unknown times, whose meaning is disputed in many important points, not only as between churchmen and non-churchmen, but forms a constant source of argument among its professed believers.

We are glad for the good that is in the Bible; glad for its record, fragmentary though it may be, of that brief, but holy, life passed by the shores of Galilee; glad for the teaching of the spirit life and powers known in those far off days. We see nothing in the pages of the book which says that the "Ministry of Angels" in conscious communion with man, shall ever cease, and we know that it has never ceased. It is therefore the Spiritualist today who has the true religion, according to James 1, 27: "Pure religion and undefiled before God and the Father is this. To visit the fatherless and the widows in their affliction, and to keep himself unstained from the world."

It is the Spiritualist who can and does answer the cry of anguish from hearts bereaved, not by meaningless words, but by blessed knowledge of life beyond the grave, of love undimmed, of Heaven close by, and the veil which hid its glories from earth-bound souls lifted aside sufficiently so that beloved meet with beloved, and human hearts are soled and strengthened, sorrow's cries are stilled and he that judged himself the lonely one walking through a "Valley of Tears," finds his loved by his side, going on hand in hand with him through a Vale of Roses, lit by the sunlight of God's love. Death has but taken away the form of flesh and given him a Guardian Angel instead.

Spiritualism visits the "fatherless and widows in their affliction" with the only true solace. It is the only thing in the world which can say to the mourner, "I know that death is but the beginning of life." All that churches or creeds can honestly say is "I hope" or "I believe it to be so." Spiritualists know, beyond any question whatever, of the truth of the life beyond the grave and the blessed communion between those inhabiting what Paul called the "spiritual body" and those still in what he called the "natural body." Hearts need not mourn as they look down a long vista of years of earth life yet to be before conscious, happy reunion can take place between loved ones. God is much better than our fears. He gives us peace now in the communion of spirits, to comfort us all along the way between now and then.

There are thousands and tens of thousands of earth who by reason of this truth revealed to them have become conscious of a greater God, a more loving Father, than the narrow limitations of any human creed defines. The God of Whom we know does not leave us without comfort, practical and reasonable, in the hour of grief, or with such a mockery of comfort as an illogical and unprovable creed attempts to offer; the attempted comfort of mere belief, of human opinion, unsupported by one proven fact.

The reverend critic evidently does not know it, but it is a fact that there are more people enjoying this great and precious blessing of spirit communion today than ever before. True, he will not see large and fashionable churches, like his own, erected in the name of Spiritualism; but he can learn, if he will, that even in his own city of New York, there are few streets in the better part of the city through which he could pass and not find from one to a dozen homes where conscious, intelligent and happy communion is frequently held between mortal and spirit. Spiritualism flourishes most at these family altars, not in organized churches or societies, and there it is that "the fatherless and the widows" are visited by the Angels of God and given solace and strength and courage and peace, which the sophistry of orthodoxy cannot supply.

It is the duty of any man who considers himself a true minister of Jesus Christ, if he believes the words of his Bible, the words of Paul and James and the others, to learn of this truth of the "Gates Ajar" between earth and heaven. It is his duty to comfort those of his congregation who come to him as a man of God, for comfort in their darkest hours, by telling them of God's wondrous love, manifested in so many ways, but in none more than in the glorious privilege of communion with those we love, whose earthly forms we no more see, but who guide us ever onward toward Him. They do indeed "bear us up, lest our feet should dash against a stone." They fill our hearts with courage and our lives with sunshine, for, as His blessed messengers, they have revealed to us, yes, even to our "five physical senses," the last dread enemy of man conquered; death forever robbed of its sting and the grave of its victory.

What a great opportunity is that of a man in such a position as that of this clergyman, to whom so many sad and weary ones come to be taught, to be eased of their sorrow and to learn of the light and the love which their lonely hearts crave! He can lead to them a true physician of the Great Physician, not by allying himself with Spiritualism. That is not necessary, and names mean little, after all; but by realizing the truth of Paul's words in the twelfth chapter of First Corinthians, and that there are "spiritual gifts," today as blessed as those of Paul's time; that the Christ Spirit inspires the "best gifts," and that by the exercise of them can be met the supreme needs of the human soul be met. Then can "the fatherless and the widows" be visited with precious comfort, and "pure religion and undefiled" be spread widely throughout a world that needs it sorely, and men be taught to live in Christ who lives in them.

Frank Baxter, A. E. Giles and Data for History—Death a Blessing.

Lyman C. Howe.

I was shocked and pained to read in a recent Banner that J. Frank Baxter has crossed the Great Divide. Only a few weeks ago I received a letter from him in answer to some questions on the effects of mediumship. Mr. Baxter was, and is, a personal friend of mine; and his great usefulness as an educator in spiritual ways will be even more appreciated now that he has withdrawn from the outer world, and his place will be filled by any other. This may be said of all of us; but the more extensive the field of usefulness, the more forcibly will the absence be felt, the deeper the loss will be realized.

It seems to me that the past two or three years have taken more than the usual number of representative men and women across the mystic line which separates the two states of being. The notices of the life and transition of A. E. Giles, from the pens of A. J. Davis and Hudson Tuttle, are most interesting and valuable. Such life-records are helpful to the world and an honor to the Cause they represent.

Mr. Giles was not so well known to the Spiritualists in the United States as Mr. Baxter, for his work was in a different sphere and on different lines; but to the sincere and thoughtful he was the peer of any, and his beautiful character shines as a beacon light on the path of life, an inviting charm to aspiring souls, leading to liberty, love and peace.

Mr. Baxter was going to prepare some data for my use in writing the history of Modern

Spiritualism. "Procrastination is the thief of time." Several important witnesses have passed behind the veil without leaving their testimony for my use. There are many things yet to dig up in order to make the history what I desire, and those competent to testify are slow to respond to my calls. The facts most needed now are such as only the veterans are likely to be able to give, and they are rapidly passing away.

In expressing the pain I felt at the news of Mr. Baxter's change, I would not be understood that death is a calamity or a misfortune. It is a boon and blessing. But the shock to our physical order of being, the great change it makes in the outer relations which dominate this primary pilgrimage, casts a shadow over our way and leaves a sense of loss and of sorrow. Such must be most keenly felt by his beloved daughter, but softened by the knowledge of the inner life which is so close, so real and so rich in the blessings of love and sweet companionship.

In Memory of J. Frank Baxter.

Good workman in a noble field of love,
One faithful to the task the spirit sent,
In thee were elements of beauty blest,
The lion heart, the gentleness of dove;
And hope gave guidance from the bright above.

And power of knowledge to thy preaching lent;

To work for man thou wert in joy content,
And we thy mind of duty well approve!
Now in the land thine eyes with gladness know

Thy spirit is at home with those held dear;
We see the worth of being brave and true,
Of standing for the truth with conscience clear.

The harvest is so great, the laborers few,
To timid hearts with leadership appear!
William Brunton.

The Tyranny of the Dead.

Dr. George W. Carey.

When will the race awaken from its dream of the dead?

If you have a case in court, its merits will be decided by a judge who lived in colonial times, when they burned women for being clairvoyant or intuitive.

If you paint a picture the judges compare it with some old, dried print on a torn and tattered canvas, painted by some savage who died before the pyramids were built, or the walls of Karnack were reared above the ancient Nile. And unless it bears some resemblance to the dilapidated daub you are voted an amateur and advised to go to Rome, or Venice, or Milan, and study the old masters.

You may be able to call from out the hidden corridors of the violin or piano vibrations that attract the gods to come your way and honor you, that start every nymph hustling for her dancing costume; but if some professor, with a name twisted and knotty as his brain, doesn't hear a plagiarism of Beethoven, or Haydn, or Paganini, or Mozart, or some other fellow ages ago turned to dust, you might as well go to plowing.

If you suggest a warm, live thought on political economy, or a profit, or financial reform, in any line whatsoever, you are met with the rebuff of some learned ass who quotes Jefferson, or Adams, or Clay, or Hamilton, or Douglass, or Seward, or Lincoln, and solemnly tells you what these good and wise men, in their day—but long dead—would do if they were here, and, for fear you might deviate an inch or so from their standard, you are advised to go slow and wait.

If you dare to think out, in the here and now, a theory of the universe, of the at least seeming intelligence that moves and adjusts matter in orderly sequence, that manifests that which is manifested, and man and his relation to this power, or energy, you are assailed by myriads of angry men and women—back to the day, facing the cemeteries of the past—and told what Jesus said, or would say or do if he were here, or what Paul, or John, or James, or Peter would do, say or think about it. And if your theory should be at all sensible, sane, practical, something you want now and what everybody wants now, if they could think, you are told that it is contrary to the opinions and advice of those dead men, and if you value your soul's salvation you must abandon such wicked thoughts.

Oh, that man had no soul to save! Then, indeed, he might act sanely and naturally, and no longer be ruled by the dead.

If you find something in the here and now about physiology and materia medica that bears the scent of the morning dew, or reflects the light of the noonday sun, the musty, ill-smelling medical board want to know if it is in Dalton's Physiology, or the prescriptions of Hippocrates, and if you have a diploma written in Latin, signed by old fossils who died in 1843.

Oh, tempora! Oh, mores!

"Origin of Sex."

Arthur F. Milton.

This is always an interesting subject head, but generally disappointing in the conclusion, for it seldom offers a solution or even a theory.

But this is not the only subject so treated. Writers start off interestingly enough, and instead of revealing something, they close by acknowledging their ignorance or "pause for a reply." They are hunting truth rather than extending it. We claim no absolute knowledge of this subject, but can offer a theory. It is generally admitted that man is sensual; woman emotional. Neutralized for an antithetical effect (i. e., spiritualized), these conditions evolve intellectuality and intuition.

Now, could we determine the condition of the unborn babe, whether sensually or emotionally inclined—whether it possesses intellectual or intuitive vibration—we might foretell its sex.

Psychometry is the science which treats on vibrations—a psychometer the individual, who analyzes these vibrations.

Here is an index to our theory which needs but a few experiments to prove it.

But suppose parents, at certain periods, could remember or take cognizance of their son's state—whether sensually or emotionally inclined, or whether the balance of their vibrations favored the intellectual or the intuition—would it not also be an index toward the light wanted?

This, too, may be only a theory, but experience in self-study may prove it a good method of determining or prophesying sex.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

The best success in any direction demands the full powers of the body and the mind as they may be applicable in that particular direction.—Bishop W. T. Sabine.

The happiness of wealth is in the good the possessor does with it; it is the duty of some men to be successful and be the steward of great wealth.—John D. Rockefeller, first billionaire in the world.

The Reviewer.

The Greek Philosophers.

The Ethics of the Greek Philosophers: Socrates, Plato, and Aristotle. By Prof. James H. Hylton, Columbia University. Charles M. Higgins and Coy, New York. Price \$2.00. For sale by the Banner of Light Publishing Company.

The critical reader cannot fail to welcome any work produced by Prof. James H. Hylton of the Columbia University, hence, this volume will appeal, without doubt, to all students and lovers of antiquity.

The book contains a lengthy and scholarly lecture delivered before the Brooklyn, N. Y., Ethical Association, and deals with Aristotle, Plato, and Socrates. It has been edited by a member of the before named body, and the volume concludes with a brief Life of Socrates.

Numerous extracts from the works of the philosophers, with notes and comments to illustrate the points of the lecture, show the close relation of the old Greek thinkers to the present day thought, and their influence on the religion, ethics and philosophy of our own day.

To know only one form of thought is to be unable to consider other forms of thought, for, as the ages lengthen, the intimate relations of past and present modes of thought show the long line of continuity, or evolution, in the ideas and concepts of the race as a whole. The volume is illustrated with a number of reproductions of the ancient philosophers, among whom may be mentioned Pythagoras, Socrates, Plato, Aristotle, Epicurus, and Empedocles; while a very good picture of Herbert Spencer, from a photograph presented by Mr. Spencer to Dr. Lewis G. Jones, is also included. The volume is very handsomely bound, and well produced, but its literary merit is, of course, its greatest value.

How to Achieve Success.

The King's Achievements, or, Power for Success through Culture of Vibrant Magnetism. By Frank Channing Haddock. The Nichols Press, Lynn, Mass. Price \$10.00. For sale by the Banner of Light Publishing Company.

This is a large, handsome, and beautifully produced volume. Its pages aim to instruct in the training of the powers of our personality in certain definite respects, leaning towards the cultivation of what the author describes as "Success-Magnetism" and it will, of course, be exceedingly popular with all who desire to increase their personal power in relation to overcoming adverse conditions, still further improving advantageous opportunities, or opening up wider areas of successful activity.

The author asserts that the "highest success demands that you occupy and fill that place in life for which you are best fitted," a truism which no one will dispute. He urges that we have "a universal right to good health, mental power, moral character, financial gain, friendships, position, honor, happiness, and a prosperous future," each of which proposition concludes with a definite limitation to which no one can object, for practically they are summed up in the qualification of, "so far as the present prepares for the same, and no more."

Our author claims that "success is a relative" and he mentions the following as the elements which enter into the making of success, namely "physical health," "power of will," "alertness," "fidelity," "honor," "hopefulness," "courage," "confidence," "brain power," "faith in the (his) system," "physical magnetism" and, adds our author, "if you possess all of them in full strength, you are invariably successful in any line of effort which you undertake." The union of these elements in full strength is so rare that its possessors are phenomenal. It yields six individuals of prime greatness and personal influence in the history of the world.—Homer, Shakespeare, Socrates, Moses, Paul, and Jesus.

The philosophy of the book is summed up in this statement: "Magnetism as treated in these lessons is a movement among the particles of your personal ether which, communicated to other etheric fields, attracts others toward you without conscious effort on your part, or exercises over them an emphatic favorable influence as you desire. It is induced by physical and by psychic conditions, as it is also expressed by physical and psychic activity, and in either case, is both natural and acquired."

The gist of the matter contained in the 426 pages of this work is thus expressed: "Multitudes desire success without conforming to its laws. The mood of success—the culture of Success-Magnetism—is governed solely and rigidly by laws. . . . Treat yourself as a live and surely successful proposition."

Certainly whether the results suggested can be obtained or not does not really affect the principles of conduct laid down in the work. Nearly everyone would be benefited by a careful study of these pages, and the putting into practice of the rules of conduct therein prescribed. Though the price of the work is considerable, yet it can be honestly said that its possession will provide the purchaser with as much, possibly even more, information, than any ten other works ranging from \$2.00 in cost would afford. The mechanical get-up of the book is everything that can be desired, which is in itself productive of a form of Success-Magnetism to influence the beholder to purchase the volume.

An Egyptian Romance.

The Yoke, a Romance of the Days when the Lord Redeemed the Children of Israel from the Bondage of Egypt. By Elizabeth Miller. The Robbs-Merrill Co., Indianapolis. Price \$1.50. For sale by the Banner of Light Publishing Company.

In this story which Miss Elizabeth Miller describes as "A Romance of the Days when the Lord Redeemed the Children of Israel from the Bondage of Egypt," is presented an intensely interesting picture of Egyptian civilization and power three thousand years ago. The scenes portrayed are vivid in their clearness; one almost sees the stately cities of Memphis and Thebes, while the people who dwell there are no longer vague shadows of far off days, but living beings as are the men and women of today. The toll and hardships endured by the Israelites during the last days of their bondage are indicated with brief, but vivid touches which without needless elaboration suggest the details to the mind of the reader.

The various plagues that descended upon Egypt are mentioned in the course of the story in a manner that makes them appear natural, the last one, the death of the first born, being blended into the story in a most dramatic manner.

The two people around whom the story revolves are Kenkenes, son of Mentu, sculptor to the Pharaoh, Menephtah, and Rachel, an Israelitish bondswoman. Kenkenes rebelling against the strict ritual governing the sculptors' art in ancient Egypt determines to carve at least one statue that shall be a true copy of the human form, and in going to the quarries in search of stone and a place where he may work unseen, he meets and loves the beautiful Israelitish; unseen by her he uses her as a model.

The statue when finished is a thing of life-like beauty, but its accidental discovery is fraught with most serious consequences; such work was sacrilege, for "All Egypt was but a padding that the structural framework of religion supported. Science, art, literature, government, commerce, whatever the member, it was built upon a bone of religion. The processes and uses of sculpture were controlled by the sculptor's ritual and woe unto him who departed therefrom in depicting the gods! The deed was sacrilege."

After many trials and dangers to both, during which Kenkenes turns from the Egyptian gods to a belief in the One God, he and Rachel are united, and in religion and mode of life he became an Israelite. "Kenkenes was a proselyte who had found his God for himself. He believed as he drew his breath and as his heart beat, involuntarily and without any lapse. Never could a son of Israel have surrendered himself more eagerly to the law; he was among the chosen people, but not of them, partly because he was of the execrated race of the oppressors and partly because the most of Israel had nothing in common with the proselyte."

This book will be read with deep interest by all, whether they are interested in that wonderful land whose glory has long since departed or only wish to read a charming love story.—A. E. Lewis.

About Man.

The Constitution of Man in the Physical, Psychological and Spiritual Worlds. By R. L. Dohoney. The Reed Publishing Co., Denver, Colo. For sale by the Banner of Light Publishing Company.

This book is dedicated to Joseph Rodas Buchanan, now in the Spirit Life, and is somewhat in the nature of a supplement to the author's previous work, "Man, His Origin, Nature, and Destiny," and is apparently an amplification of the ideas expressed in the earlier work.

The book is divided into 13 chapters, which deal with such topics as "The Universe and the Laws and Agencies that Control It." The condition of the universe is asserted to be "three prime substances, spirit, ether, and matter." God, it is claimed, "is both an impersonal principle and a personal Father . . . he governs the universe in part, by spiritual agencies such as angels, arch-angels, planetary and tutelary spirits ruling nations."

In the chapter dealing with the evolution of man it is stated that the developments of the earth were severally the mineral, vegetable, and animal kingdoms, ending with man; that the human races were, "first, the black; second, the brown types; and last, the white or ruddy races. Man did not come from a single pair, but from a series of pairs in different localities." The peculiar assertion is made that "the original pairs were produced by spirit materialization, and then the race propagated itself by ordinary generations."

The chapter on "The Mind" states that our mind "is an image of God and possesses his attributes in a finite degree."

In the chapter devoted to "The Soul" the doctrine of innate ideas is affirmed. It is also alleged that "the soul is the responsible part of man, and it is to be saved or lost according to the life it lives."

The question of sex is dealt with in one chapter, and the old doctrine of spirits being created in pairs, male and female, is restated. The laws of marriage and divorce are dealt with, and marriage is defined as a civil contract at common law, and "a partnership which should be dissolved upon reasonable notice of either party. Marriage may be simply for the enjoyment of the parties, or it may be to produce children."

The last chapter is devoted to "The Sovereignty of God," in which evil is defined as "arising from the selfishness of man, and from disembodied evil spirits."

The book is interestingly written, and contains many suggestions which will be read with interest. It cannot be conscientiously said that it appeals to a wide circle of readers, or that it will be fully accepted, or widely commended, by students of science, either material or spiritual. While there is much that will interest all who are seeking to extract the Truth from all quarters, yet at the same time there is much to which many will reasonably object as being of doubtful value.

More Mysteries.

From Incarnation to Reincarnation. By Richard Ingalese and Isabella Ingalese. The Occult Book Concern Publishers, New York City. For sale by the Banner of Light Publishing Company.

This is a peculiar book. Doubtless the lecturers are thoroughly satisfied as to the soundness of their positions and the correctness of their opinions. They base their position on the assertion that the only purpose of parenting is to provide the physical bodies for souls to be incarnated in, but in down the proposition that the animal forms which preceded the human, were, virtually, created for the purpose of affording souls which had not been to earth, an opportunity to incarnate, and so exalt the animal forms that the human form would eventuate from such "lifting" up, which is just about as rational as the description given of the earlier state of this world, in the third paragraph of the opening lecture, wherein it is stated, "When our world was in a subjective, vaporous condition—an irregular shapeless mass of burning gases—the universal principle," etc.; but how a something which is objective enough to be an "irregular, shapeless mass of burning gases" can at the same time be subjective, the lecturers leave us in doubt.

In another place we are told that "The Sons of God came here to dwell (on earth). Being of a higher rate of vibration than anything on earth, their evolution depended upon their having higher forces to draw from. Having been created out of that portion of the Universal consciousness which vibrates as blue, they were blue, and their mental supplies had to be drawn from the cosmic current out of which they had been created." As a large portion of us are inclined to be pessimistic in our views of life, probably the "blues" we suffer from are the effect of the "blue" out of which we have been made.

The clearness of thought, or its absence, running through the book, is satisfactorily illustrated in the following quotation, "The cult which calls its followers Spiritualists has had much to do with bringing confusion in the minds of investigators along this line of thought, (sic) many of the followers of this cult believe themselves to be Spiritualists because they have accepted as a truth the fact that there is eternal progression for the human soul." How a cult "calls" its followers, we must leave to the imagination of our readers, but our readers cannot but help smiling when they read that they are Spiritualists because they believe in eternal progression, since the merest tyro in our ranks clearly understands that, to be a Spiritualist, something quite different is involved, namely, that we claim to know that the continuity of our life after death has been proven, and the ability of the departed to hold communion with us is demonstrated fact upon which we stand.

To those who are familiar with the flood of Occult and Theosophical literature of the past 15 or 20 years, this book will read more like an imperfect digest of the floating literature upon the subject than a helpful contribution to the topics treated upon.

The lecturers are careful to disclaim any originality for their views, though it may be

fairly allowed that in some respects, at least, the treatments they bestow upon the theses they discuss may be considered somewhat original. The reviewer has no desire to be ungenerous, but the opinion formed of the work before him is that it will remain as one of the curiosities of literature, rather than a work of real utility.

Philosophical.

Glances into the Moral and Physical Labyrinths of Nature. By Julius Kuhn. The Natural Truths Association, Conshohocken, Pa. Price \$1.00. For sale by the Banner of Light Publishing Company.

As the title of this work implies, the subject dealt upon will necessarily be somewhat involved and intricate to the ordinary reader, as the following quotation from the preface will indicate: "Human mind has been so bred towards physical influencing realities that the Father-Wisdom, which creatively manifests, is not known of as a Reality, but as a word. So far lost sight of have these mind influencing principles been, that teaching them in the reality of themselves has been impossible. A start, however, is herewith made, and he who desires properly to know Truth and will seek the meanings in Nature instead of seeking words and objects, will find eternal life and wisdom. . . . Having herein revelations of high cosmic truths worthy of the consideration of any mind, the reader is sincerely requested to investigate properly the meanings hidden in the words herein, when Wisdom, Nature, and Man will verify thereto."

The subject matter of the little volume is arranged in twenty sections, and the topics treated upon range from "The Language of Nature," "Birth of Consciousness," "Constructive Principles of Creation," "General Principles of the Natural Formation of Planets," "Spiritual Astronomy," "Water: Its Cause and Utility in Nature," and other matters.

The author, we are informed, "is a young man of great force and promise in the new school of advanced thought."

The Rationale of Prayer.

A few years ago Prof. John Tyndall proposed a prayer test, as he called it, by which certain selected hospital cases should be treated by prayer alone and compared with certain similar cases which should have the benefit of medicine.

Tyndall was always a most rank materialist and a most unimaginative man except in forms purely material. He always scouted psychical investigation.

To offset this case of the professor, the psychic atmosphere which seems to predominate in these opening years of the twentieth century has a most striking tendency to open the eyes of those hitherto materialistic thinkers and we find even Lord Kelvin expressing doubts and suggesting questions which show the expansiveness of his mind and which may yet land him safely on the shores where reason, wholly controls without going stark mad as soon as it is used in any but materialistic processes.

Another scientist almost as distinguished and much broader and deeper in thought, Sir Oliver Lodge, has recently been quoted upon this very subject, the real efficacy of prayer. He is reported to have said, "We have not yet even begun to find out what is possible through the medium of prayer. Only it must be prayer with the whole soul behind it, convinced of its own strength and perfect as knowledge."

Can an infinite and eternal God, although omniscient and omnipotent, be expected to turn aside the working of his eternal laws in answer to the prayer of a human soul? Are we not, when we pray, simply lifting our selves by our aspiration and pleadings to the Most High and is it not folly to expect that we can call special blessings down to meet our special desires? Is not our supplication a sort of a process of self-deception whereby we really get good, but not the good we ask for, a sort of a fool's paradise of praise, giving us the bread of Heaven when we ask for the bread of earth?

"What is the use?" is the inquiry with which the present day Yankee tests every question of psychics as well as physics, of religion and the higher life of the soul as well as of the investment in bonds. To him let us oppose an older Yankee and recall the reply Ben Franklin, hard headed old philosopher that he was, made to this very question when asked of his researches in electricity. Yankee, too, he exercised a Yankee's privilege and replied to one question by asking another.

"What's the use of it? What's the use of a new born baby?"

To the Spiritualist, there should never, for one moment be the slightest doubt as to the efficacy of prayer. The Spiritualist of all people should bear high the banner of the army of the defenders of prayer, because, to him of all men, is its rationale, its true basis and the knowledge of the workings of the machinery (to use a physical phrase) all an open book. He of all men is certain, because he knows, of the communication of discarnate spirits with incarnate souls; of the strong wish for mutual help that actuates that communication; that the help that is asked for comes for the asking when the conditions of that intercourse are complied with.

Telepathy so called exists as a fact. How it occurs is capable of several explanations. The true one may not yet be known. But that even on this earth among the so called living, communication does occur when the communicators are miles apart, is a fact too well established to be doubted.

The doctrine of suggestion as a therapeutic agent, and its application in hypnosis to all phases of human action, is admitted now by physicians, materialists and Spiritualists alike. Suggestion cures disease and makes such changes in all physical laws as are suggested to the recipient by the hypnotist. Suggestion is but the message from one mind to another. When made by telepathy, it is sometimes called "absent treatment," and if the telepathy is complete, the suggestion is as efficacious as if spoken orally and heard by the ear of flesh.

We are taught by our spirit friends that eternal progression ever upward toward God's perfection is the law of the hereafter for those who covet it. God's highest angels not often come to the séance room. He sends those to us whom we can understand. But none the less are they active, and active, we must believe, for our good and uplifting, active for us as are those who have just left us, helping us in their sphere as our own loved ones in theirs, the one nearer God, the other nearer us, but all forming an unbroken chain of love connecting our earth-bound souls through an ever widening, ever brightening host, to the throne of all perfection. If then by our more finite earthly spirits by suggestion we cure disease and influence friends miles away, can we for a moment suppose the angels of light incapable of answering the requests which a suffering soul cries out into a heaven filled with God's loving angels? Is it a turning aside of God's laws for a friend to remove a physical obstacle from my path? Then how much more so is it if an angelic agent of the most high, working upon my spirit as an absent friend on earth might do, turns aside obstacles to my progress, bars evil out and brings good in, cures illness and restores life?

The suggestion of the praying one, beseeching with the utmost powers of his soul, is answered by the spirit by a returning suggestion which brings about the good we ask. Let us see that our prayers are for the highest, not the lower need. God puts upon us a large part of the responsibility. Don't throw it all upon Him, saying:

"The good unasked, oh, father, grant.
The ill, though asked, deny."

We are free to decide for ourselves. God gives us the machinery of prayer by which through the power of suggestion his ministering spirits aid may be invoked. Let us employ these agencies only for the good and not cloak our wrong desires in the living of Heaven by using prayer in trying to further our own wrong.

Pray without ceasing, but see ye that ye pray up and not down.

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.

Out of Our Pain Comes Gain.

After the penetrating cold and dampness of last night's atmosphere, which seemed to choke the very marrow of one's bones, we awoke this morning to a miracle. Looking out upon the same world which bore so dreary an aspect yesterday, we find it by the magic touch of the frost king, apparently covered with diamond dust.

Each tree and bush, down to the tiniest twig, kissed by the morning sun, is glittering in crystalline splendor with the prismatic hues of the rainbow.

The eaves of the houses, the myriads of electric wires, the rims of the chimneys, all strung with jewels, from which fall constantly, feathery crystals, brilliant and sparkling as if light were suddenly solidified, and falling in minute particles to the earth. The world is changed; transfigured.

In like manner, we may fancy, are our troubles and hardships intended for the transfiguring of our lives.

Without yesterday's humidity, today's beauty had not been possible. And is it not in like manner that the struggles and trials of life, used to advantage, develop that strength and beauty of character, which brightens and cheers all with whom it comes in contact?

Pittsburg, Pa.

Mary K. Price.

Boston Spiritual Temple.

Sunday morning last Rev. F. A. Wiggins, speaking before the Boston Spiritual Temple Society, said: "I take as a text words found in the 21st Chapter of Luke and the 35th verse: 'Watch ye therefore, and pray.'"

"To watch and pray is to be simply studious and practical. When the spiritual is spoken of, all such speech by far too many is considered vain and altogether too vapory and impractical. This will not always be so. The reverse will become quite the common thing.

The spiritual will yet be so truthfully defined; will be so thoroughly rescued from misconceptions, which at present relegate it to a mere long-faced and over-solemn religion; and will relieve it from certain coverings of non-essentials and present it in such a light that no man can conceive of a practical life which fails to embrace it.

"A new definition of the spiritual is not only needed, but also a change in man's thought-attitude is evidently required.

Today no injunction more faithfully lived up to by a large number than that expressed in the text which we employ upon this occasion. But one most grievous error in this connection is frequently indulged, namely, the last word is made to mean prey and not pray.

"There are too many who pray to God upon Sunday and upon Monday pray upon their fellowmen. There seems to be a woeful disregard for that other statement in the Bible, wherein it says: 'He who loveth God, loveth his brother.' Too many proclaim their belief in the practice of brotherly love upon Sunday and upon Monday turn Cain and ask: 'Am I my brother's keeper?'

"When the spiritual is correctly interpreted, it will be not only a factor of church furniture, but will become an abiding and continually operating law in the principles of everyday living. When it is rightly appropriated it will become the guide of life, not only in the church, but also in professional, commercial and political life; will dispose of the terms 'religion and business' and all that that may mean and install in the minds of all the idea that religion is business and business is religion.

"One of the foremost obligations of life is to be watchful with the right spirit of watchfulness emphasized, and self demands the first consideration in this connection.

"This true, and pity 'tis 'tis true' that Spiritualists have spent so much valuable time theorizing with regard to the duties of life that they have had but scant time left in which to perform them.

"In a more or less iconoclastic spirit, so much energy has been expended in an attempt to break up and destroy much which has been considered by them as wrong or non-essential in connection with certain expressions of religion that the Spiritualists have constructed far less which is good, valuable and worthy than they would have doubtless done had they been more watchful for the chance to do some practical good and indulged continually in a prayer resolved into some practical effort to make the every-day-world a little better, and it is but just to Spiritualists to add that other religious bodies have kept them, in this respect, from being lonesome.

"It has been repeatedly demonstrated by Spiritualists that spirits return. Now, what the world's needs demand is a clear statement, such as a life properly lived can make, which will proclaim to all the value of the demonstration.

"The watchman, upon the spiritual towers can see that the world demands this proclamation. Spiritualists are you ready to respond freely and fully meet this legitimate demand?"

Billy—There go the Fludges. What a life they lead! And yet people used to speak of them as a modern Romeo and Juliet.

Karnes—The trouble was that they didn't finish up like Romeo and Juliet while love was uppermost.

Teacher—When Captain John Smith was led to the block, what do you suppose were his thoughts?

Pupil—I suppose he thought that if he lost his head, it would be harder than ever to distinguish him from the other Smiths.

Bessie—Here comes Fred Multon. He's always talking about himself. It doesn't show much sense.

Florence—No, but it shows good judgment. It is natural, you know, that he should suppose that what interests him ought to interest others.

Letters from Our Readers.

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

A Blot on the Earth—Russia.

To the Editor of the Banner of Light:

As Russia is claiming that the war with Japan is a conflict between Christianity and Paganism, it is pertinent to examine the claim.

Buddhism teaches not to destroy life; not to obtain another's property by unjust means; not to indulge the passions so as to invade the legal or natural rights of others; not to tell lies; not to partake of intoxicants.

Budda said: "Those who do me wrong I will return to them my ungrudging love—the more evil goes from them the more good shall go from me; the harm of the slanderer's words returning to them." The Buddhist legend recites that after measureless suffering and self purification Budda had gained the right to enter heaven, but with compassion alling his heart he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should have entered heaven before himself.

No one can truthfully aver that Russia has illustrated the teachings. Japan is rated a Buddhist nation, and the statement is made that Buddhism has made Asia mild. That religion, although far outnumbering any other and dating back nearly a thousand years before the Sermon on the Mount was uttered, has never persecuted.

Russia's treatment of the Jews has been atrocious—more cruel than even the most barbarous tribes mete out. The history of civilized nations in times of peace furnish no instance of such atrocities as Russia has perpetrated. The moral sentiment of all enlightened persons is against Russia. That nation has been false to the divine dictum—Justice, "Only justice shalt thou pursue that thou mayest live."

In the interest of human progress and advancement Russia should be divided and made into two republics, as she is a stench in the nostrils of all humanitarians.

Quaker.

C. Fannie Allyn in Philadelphia.

To the Editor of the Banner of Light:

I have been working with and for the First Association of Spiritualists in this Quaker City, and all speakers know that this is one of the best places in the country for a speaker. Hard work becomes a pleasure among the friends here.

I have been with this Society two months, and have met with all sorts of kindness and no hard words. There clings to the Temple a slight Church magnetism in the old pews left standing—but I can see it is gradually melting.

The Lyceum is doing well, and when entertainments are given, proves a willing assistant. Mrs. Cadwallader's class has a Sunshine Band that meet with their teacher, and it has done much good. We have had three entertainments, all of which have been a success.

The Woman's Union, meeting twice a month, pass a portion of the evening in readings, which to me have been a delight.

I have also met with the Young People's Sanctuary Club. It has been a pleasure to come in sympathy with the fair young faces and receive their greetings. I have a lovely book, presented by them, and it is cherished highly.

Capt. Keffer, a veteran of two wars (physical) and a veteran in the mental conflict, is our President. Mr. Morrell, another G. A. R. man, is the Secretary. Both of these men I am proud of, their faithfulness to country and to Spiritualism. And when I greet the old, familiar faces among the audience, I know it is good to be here.

Other societies are also doing valiant service. Brother Blinn is making hosts of friends among the people and so is his young wife. All speak in praise of his efforts. He is working with faithful Mr. and Mrs. Locke.

Have had the pleasure of meeting those excellent workers, Mr. and Mrs. Kates. Also Prof. Lockwood and his kindly wife. We ought to be proud of the Professor. His work will last. Its value is more than can realize at present. He has something to say, and knows how to say it. Long may he continue his labors.

Spiritualism is not decreasing. It is simply diffused more generally. I have the honor to be with the First Association till March 14, when I am to visit Roversford, where the well-known Buckwalter, steadfast and true, keep the people alive to the Cause. I shall dread to say goodbye to the many kindly faces this way.

I understand Bro. Colville is to be in the city, and I know a warm welcome awaits him.

In concluding, let me urge the people again to rally to the support of the Lyceums. Let us equal the Catholics in their devotion to the instruction of the children. The children pay us for our work a thousandfold. Every minute with the Lyceum here has been enjoyable. Mr. Groom, the conductor, is devoted to the work, but has given me a splendid opportunity to help. It has been appreciated. The Lyceum under Mr. McGinn, I am told, is doing well, and I know its conductor to be a sincere worker and gentleman.

Fraternally,
O. Fannie Allyn.

Concerning Infants' Skulls.

To the Editor of the Banner of Light:

I wish to ask a special favor. It is, can you tell me, through the "Banner," who was the author of that old expression, "Hell is paved with the skulls of infants not a span long."

Syracuse, N. Y.
Will some of our readers favor us?—Editor,
B. L.

A Tribute from Vermont.

To the Editor of the Banner of Light:

In the "Banners" of February 27th and March 5th I learned that two veterans in the noble and sacred cause of genuine Spiritualism had been transferred, by the new and higher birth, into the life of the spirit that never ends.

The first, "Father Giles," as he was sometimes familiarly called, was a strong and capable man, mentally peculiar and yet noble. He had a true and kind heart and a tender regard for the good and true. He was bold and outspoken against fraud and shams of every kind and wherever found. He was a regular attendant at most of the early National Spiritualist and other Reform Conventions and the audiences very soon found out two things: who he was, and what his mind was, on any subject that came up. Those who knew him best could fully understand his true motives. He, like all the human family, had to act and manifest through and in conformity with his own organization.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

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

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

Keep other organs may need attention—but your kidneys most, because they do most and need attention first.

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

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

DEAR SIR: 53 COTTAGE ST., MELROSE, MASS. JAN. 11th, 1904.
"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my sleep and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time. I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition. I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thank you for my complete recovery and recommending Swamp-Root to all sufferers. I am, Very truly yours,
L. O. RICHARDSON.

You may have a sample bottle of this famous kidney remedy, Swamp Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame

EDITORIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver and bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Banner of Light. The Proprietors of this paper guarantee the genuineness of this offer.

No one, in the form, knew "Father Giles" better than his dear friend and early instructor, Andrew Jackson Davis; and his memorial notice in the "Banner," February 27th, was precise and in the true spirit of brotherly love.

The next "Banner," March 5th, brought the sad news that the unseen Boatman, with muffled oars, had transported across the silent sea the spirit of my long time brother and friend, J. Frank Baxter.

As the presiding officer occasionally at Lake Pleasant, for several years, and at our Vermont Conventions, it was always a great pleasure for me to extend the hand of welcome to the platform and introduce him to a happy and expectant audience. He had a combination of powers very seldom united in one person, and could fill a whole platform program, speaker, singer and test medium. Absence of singers and platform test mediums did not make explanation necessary when Mr. Baxter was present.

Brother Baxter, like myself, had been left quite alone as to relatives in earth life, and was watching and waiting for the thin veil to raise when he could join the dearly loved ones just on the other side. His spirit has not, as is thought and often expressed, gone to its "final rest" but to commence on a greater and stronger eternal activity.

Mr. Baxter was a teacher for several years, as was stated in the "Banner," and further, it was understood by many of his old time friends, that he was finally asked to resign on account of his lecturing and mediumship. He may have been more mildly and decently treated than was Dr. Willis, who, when a student in Cambridge College, passed through the humiliation of being expelled, and for no other reason except that he was a medium and attended seances.

When will prejudice and criminal persecution cease to be among the Christian duties? Newman Weekes.

Rutland, Vt.

DIET AND DOCTORS.

That the value of diet in connection with medicine is fully appreciated by medical men as a preventive and aid in treatment of disease is daily evidenced by the call from the profession and from intelligent laymen for really hygienic foods. The popularity of the idea spread when the public realized that they could diet and yet not deprive themselves of palatable food.

Among the most delicious table delicacies obtainable are the cereal products of Farwell & Rhines, of Watertown, N. Y. The entire capacity of their mills is devoted to the production of health foods. Among these are Gluten Flour, for Dyspepsia; Special Diabetic Food, for Diabetes; K. O. Whole Wheat Flour, for Constipation, while Gluten Grits and Barley Crystals are the most delicious of cereal breakfast foods.

Their pamphlet, giving full information regarding their various foods, together with samples of the same, will be sent free to anyone interested. Send for it. Physicians are specially invited to request samples for themselves or their patients.

Each Man to His Own Way of Thinking.

Lucylin Flowers.

When we try to direct the course of another life, we make a great mistake, and if the person we would lead follows our advice without the consent of his own mind and conscience, he is sure to go wrong.

One reformer will say to all people, you must live entirely upon fruits and nuts if you would have perfect health; you must fast two days every week. Another tells you that without meat your muscles will grow flabby, and you will lose your strength. One says if you would develop spiritually you must live in solitude. Another says it is not the thing for you at all. You must be much with people, and constantly give forth what you have. If you want meat, eat it. The desire for it proves that you have not, in your evolution,

back, dizziness, sleeplessness, nervousness, heart disturbances due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

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



cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at drug stores in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

passed the stage where you will no longer need it. If you want solid evidence, have it. No one has a right to say you do not need it. One feels that man-made creeds fetter his spirit, and forthwith leaves the church, and insists that all others shall do likewise. It may be right for you to do so, but it may not be best for another. If the church helps you, or you feel that you are needed there, then remain where you are. Do not let another influence you to do a thing you feel is not right for you to do, but trust to the inward Guide.

God is not confined to any place or to any people. He may speak to you in the crowded street or in the solitude of the desert; through the mouths of babes or seers, or through the souls that have laid aside their garments of flesh; through the winds or through the flowers,—but be sure before you act that it is His voice that is speaking to you. Study the needs of your own body and soul. God gave you a mind to think with, do not be an automaton to be moved by the will of others. Listen in the Silence for the Voice that will guide you. Then, so, if you think you can help other people, and give them the benefit of your experiences, but do not insist that they shall follow in your footsteps. Let them choose their own path. They will many times fall into error, but it is the best way to learn. And is it not true that many people can trace their greatest success to the moment when they thought they had committed a fatal error?

Live each day up to the highest you know. Encourage others all you can, whether they believe as you do or not. Remember that we are one great brotherhood, whether we are Jew or Gentile, black or white. Believe in yourself and your own power of achievement; open your heart to the reception of Divine Love, and God will do the rest. Washington, D. C.

Piso's Cure for consumption cures coughs and colds. By all druggists. 25c.

Don't Hurry.

John Wesley, who was one of the busiest of men; once said of himself: "Though I am always in haste, I am never in a hurry." Dr. Franklin counseled everybody to "take time for all things; great haste makes great waste." It is never hasty to be in a hurry. Locomotives sometimes run for short distances a mile a minute, but they cannot often do so for long distances without coming to grief. Express railway stock endures for a much shorter time than that used for slower traffic. The law is said to be almost universal that intensity and duration of action are inversely proportional. The nervous system of a human being is no exception to the law. Thousands of men, in their anxiety and hot haste to get rich, are ruined every year.

Dr. William Matthews.

A number of Baptist colleges appear to have joined with those who object to receiving contributions from the Standard Oil magnate. A dispatch to the Chicago Inter-Ocean, under date of Alton, Ill., January 2, says: "John D. Rockefeller and the American Baptist Education Society of 111 Fifth Avenue, New York, have clashed. It became known here today, with the result that a number of Baptist colleges will hereafter decline to receive the donations which may be offered by the oil king. The society was organized several years ago, with President A. G. Bloom of Kalamazoo college, Kalamazoo, Mich., as president, and the Rev. H. L. Morehouse of 111 Fifth Avenue, New York, as secretary. The society has superintended the gifts to the Baptist colleges in the United States. Since its organization Mr. Rockefeller has been one of its chief patrons. Recently some of the Baptist leaders have offered protests against the use of Mr. Rockefeller's money for such purposes, upon the ethical ground that the money came from a trust that wrung it from the poor people. The result was a clash with Mr. Rockefeller, which was also said to be one of the principal reasons for the recent resignation of Secretary Morehouse."

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the honesty of its many advertisers. Advertisements which
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are using our advertising columns, they are at once interdicted.
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sonal free thought, but we do not necessarily endorse all
the varied -ades of opinion to which correspondents may
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Banner of Light.

BOSTON, SATURDAY, MARCH 19, 1904.

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

Stored 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 Wash-
ington, D. C., October, 1903.

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

Brevities.

Anno. S. E. 57.

So we can say after the 31st inst.

The above is an important date, and one which no Spiritualist should ignore.

Other anniversaries may commemorate important events in the history of the world, but March 31st commemorates the most stupendous revelation of modern times.

The demonstration of the fact that there is no death, and that those whom we have considered as dead are with us and communicating with us, mark the proof positive of life beyond the grave.

Such a tremendous fact opens wide the way to a true knowledge of post mortem life. Enables us to ascertain at first hand what like is the world beyond, what kind of life is lived there, and sets us busy comparing these new disclosures with the teachings of the past.

It is befitting that the day should be celebrated. We urge our people all over the world to signalize their appreciation of the blessings of Spiritualism by assembling in their thousands and returning rejoicing thanks to the unseen workers and friends for all they have done for us, to encourage the mortal laborers, and to strengthen the ties that bind us all in fraternal love and sympathy.

Arrangements are in progress for the issuing of "An International Anniversary Number of the Banner of Light," in which will be included the reports of the Anniversary celebrations throughout the country, and valuable contributions from our leading workers and authors in the United States, Australia, New Zealand, and Great Britain. If practicable some portraits may also be included. Next week we hope to be in a position to announce further particulars.

This week we print an extract from one of the volumes of The Great Harmonia, by Andrew Jackson Davis, which volume first appeared in 1850. It is but simple justice to present the matter to our readers as showing how in the matter of so-called "mental" science Mr. Davis was a veritable John the Baptist. If a portion of the money wasted in subscribing to trashy magazines was invested in purchasing sets of Mr. Davis' works a far better intellectual return would be secured, and much useful knowledge acquired.

Mr. Geo. W. Kates paid us a short visit during the past week. He was looking in fine health, reported very successful labors recently by Mrs. Kates and himself, and was warm in his praises of the cordial reception

he is meeting with in Lynn, Haverhill, Stoneham and other points in this state. Mr. Kates' withdrawal from the N. S. A. presidential contest last year won him many friends, and should he elect to stand again for the honor his action will not be forgotten by his hosts of admirers.

We were sorry to learn from a note from Hudson Tuttle that he has lately had a visitation from that threesome genius La Grippe, whose presence is never welcome, but whose departure is always more than agreeable. Mr. Tuttle adds he is now much better, which will be a satisfaction to his hosts of friends all over the world. He sends a fine article for the international anniversary number of the "Banner," for which we thank him.

The Spiritualists of San Diego, Cal., on March 8th, opened and dedicated with appropriate services, their new and beautiful spiritual temple. The dedicatory address was delivered by the veteran Spiritual Pilgrim, Dr. J. M. Peebles, and next week we shall offer the full text of it to our readers. The speakers assisting were Will C. Dodge, Mrs. Muller, Col. J. L. Dryden, Capt. Fleming and Mrs. Lily M. Thiebaud. The meetings were conducted by Mr. C. A. Buss, the president of the society. It was a most successful occasion, and the "Banner" congratulates the friends upon the possession of such a beautiful home for our gospel. How much better than church sounds the word temple.

A friend writes us from Syracuse, N. Y., asking if Andrew Jackson Davis is still "living, and if so, where?" It affords us the greatest pleasure to say in response that the good doctor and wonderful seer is still in the form, and when in the "Banner" building a few days ago he looked as hearty and hale as could be. Consequently, we anticipate seeing him in the flesh for many "moons" to come, as our Red brothers say. His address is 63 Warren Avenue, Boston, Mass., where he is busily and successfully engaged in treating the sick. Do Spiritualists realize the obligations they are under to the Poughkeepsie Seer? Do they read, and reread, his twenty-nine wonderful books? Many do we know, but not so many as should do so, for the entire set afford a statement of spiritual philosophy that includes about all we know as the teachings of Spiritualism. Bro. Davis styles it the harmonial philosophy, and right well does he embody his teachings in his own life and character. Yes, Andrew Jackson Davis is still alive, and we anticipate he will continue, like the rest of us, to be alive for a few millions of years to come.

In a letter from Cora A. Morse, of San Francisco, we are informed that her city is just now the field of work of a Mr. J. Stitt Wilson, whom our correspondent considers is "the Wendell Phillips of this hour," as an exponent of "the moral and spiritual aspects of the industrial struggle." So highly does our correspondent esteem the gentleman as a speaker that she considers all campaigning managers should secure him for lectures this coming season. Though of the same name our correspondent is not related to the editor of this paper, and as we do not know either the lady or Mr. Wilson we must leave it to others to act as they may see fit regarding one whom the lady describes as "a new inspirer who has arisen in this great world-crisis" in the hope that the swan may indeed be a swan.

The editor of the San Francisco "Now" in commenting in the March issue of that magazine, upon an editorial in this paper on January 20th affirming that "Spiritualism was the gospel of the eternal now," remarks that our words were:

"The teaching of the Higher Spiritualism, but it is not the common teaching of the seance or of the platform. The chief attention of Spiritualists is given to phenomenon which demonstrated that we live after the death of the body. It deals in futures in the Sweet Bye and Bye. A. J. Davis' Harmonial Philosophy contains all the Principles of Christian Science, Divine Science, Mental Science and Soul Culture, but Spiritualist Societies have neglected this for the sensationalism of the seance, and by this choice made Spiritualism only a phase of one great movement, instead of making it the movement. The Truth made manifest by seance has not been made practical, and organized Spiritualism has ceased to be a very important factor in present progress. Many of us hoped it was the Savior that was to come; it has proved to be the John the Baptist, who foretold the Savior, who is now present in the many New Thought movements. The degeneracy of public Spiritualism to meet the demand for sensationalism has caused many of the best within its ranks to turn to other methods of promulgating and practicing the Truth the angels brought to those still in the objective life. If the Banner of Light can stem the tide of public Spiritualism, make it a means of demonstrating that Man is Spirit here and now, it will enter upon a field of usefulness far beyond any it has hitherto occupied."

A Stinging Rebuke.

Referring to the recent lynching at Springfield, O., the Sun of that city, an independent newspaper, commenting on the murder of the policeman, asserted that nothing would be done about it, that everyone knew such a crime was certain, that other similar crimes would come after it, that this crime might have been, and its probable successors could be, prevented, "just by enforcing the laws we already have. The policemen are to blame you say? Not at all. The police force reflects public sentiment, which means your sentiment. You would not keep a policeman on the force twenty minutes who did not do what you wanted him to. Ever think about that? Then the courts of justice follow the lines suggested by the voters. The judge who is elected by the low-down criminal will naturally favor the low-down criminal, and the judge elected by the high-up criminal will favor the high-up criminal, and the judge elected by the great mass of common people, who have a record for honesty on their side, will not favor any kind of criminal."

Nothing more seething in condemnation of the status of American political and civil life could emanate from the most rabid European opponent of American institutions than the

foregoing words from our Western contemporary. And the pity of it is that there seems so much reason in and for the comments quoted. The surest way to secure respect for the law is to see it is honestly enforced, not that we for a moment uphold hanging, but is the fact of murder to escape punishment because the lower elements are able to rule politicians, policemen and courts? If so that lawless disorganization of society which would bring brute force and animal selfishness on top is not far away.

Lynchings are the result of disregard as well as disrespect of the law. It is the rough justice meted by those who see justice thwarted and hindered in the accomplishment of her tasks. It is bad in principle, dangerous to civil order, and may easily be turned to private ends for the infliction of revengeful reprisals upon personal enemies. Yet, when venal judges, corrupt police, and a debased public sentiment combine to defeat the ends of justice, lynching is a not quite unnatural resort. But in communities pretending to civilization, assuming to respect the laws of the land, and existing in a progressive, enlightened and educated country like this, lynching becomes an offense against the decencies of justice, and an affront to the twin goddesses of Liberty and Progress.

There may be something arguable in taking a man from jail and honestly hanging him, or even shooting him, out of hand. But to coolly tie a man to a stake and deliberately burn him to death in the presence of thousands who literally enjoy the spectacle is too horrible to contemplate with equanimity. In this Springfield case the man was mercifully hung and then shot while dangling in mid air. If every white man was served as many black men have been served in recent months then would a howl of execration rise throughout the civilized world. It is a sad day when a free people commence to make racial discriminations in their courts, and a worse one is coming when in sheer prejudice the people usurp the functions of their own courts in regard to one section of the community.

The City Herald writes sanely on the whole matter when it says:

"The conclusion is unavoidable that the people of Springfield have encouraged and promoted the criminal class to which this negro belonged. They are hardly less blameworthy for the murder of their policeman than the actual murderer. They had given him a right to believe that he need not fear the administrators of law, and he did not. Under the circumstances it was especially unjust to visit vengeance upon him for the normal consequences of their own weakness and cowardice in the government of their city and county. He was the natural product of their own criminal indifference to the duties of good citizenship. Has lynching this negro made them virtuous? Not at all. It has only illustrated and emphasized their want of a genuine and sane virtue."

The Topic Resumed.

The topic previously discussed under the heading of "A Further Analysis," continued the discussion of the issues raised in our article, "As Planets Round Their Primaries," printed in our issue for the 6th inst. The issues, our readers will recall, were stated under four heads: Reincarnation, Theosophy, Metaphysics and Christian Science. Last week the first of the four was considered. On this occasion we turn to the second topic, Theosophy.

Many Spiritualists became enamored of the Theosophic cult when it first appeared about 1874, and professed to find it vastly superior to the spiritual philosophy. The new cult appeared at a time when Spiritualism was not so popular as it is today, and not having the hated name associated with it afforded an opportunity to many who would not brave the unpopularity associated with our Cause to continue their investigations into spiritual phenomena, and yet remain merely inquirers into mysteries which had nothing to do with such poor creatures as mere mediums! The Theosophical society was originally formed in the house of that whole souled friend of our Cause, Henry J. Newton, of New York City, his name appearing with those of Emma Hardinge Britten, Dr. Britten, Henry Kiddle, Madame Blavatsky, and others, nearly all of whom were Spiritualists, and the main purpose was to listen to a series of lectures by a Mr. Felt who asserted he would support his claims to the possession of occult powers by demonstrating the same. The demonstrations were never made and after the first three the lectures were discontinued. The society was subsequently reformed, but the original minute book was in the possession, or care, at one time, of the London Spiritualists' Alliance, where the writer inspected its pages. So much for the first beginnings of the organization which achieved such notoriety in its later forms, in which it was started on its strange career by Helen Petrovna Blavatsky, subsequently aided by H. C. Olcott, Henry Q. Judge, A. P. Sinnett, Annie Besant, and lastly by Mrs. Tingley. Madame Blavatsky was originally a Spiritualist and a medium holding circles at Cairo, Egypt. Mrs. Tingley was a well known medium in this country. The first and last leading spirits in the matter belonged to our ranks.

Let it be recalled that physical phenomena, as the tangible evidences of the action of spirits was described, were the earliest proofs we had of the presence of the unseen friends amongst us. Also, let it be remembered that trance, control, inspiration, clairvoyance, healing, thought projection, clairaudience, the transportation of articles from one place to another, the appearance of materialized forms, and other physical phenomena, were everyday experiences. The point of the foregoing will presently appear.

Now let it also be remembered that in the first presentations of "Theosophy" the subject was largely made up of European mediæval mysticism, Paracelsus, Jung Stilling, Jacob Boehme, Eliphas Levi, and other noted disciples of magic and occult practices, were laid under contribution and the results produced a system of thought that led to the attributing of all spiritual phenomena to the nondescript entities alleged to exist in the

"under world," the "over world," the stellar spaces, and the so called "astral" realms, that is when such phenomena were produced by personalities outside human life. While it was further alleged that the cultivation of the arts of divination, incantation and evocation, with various mystic rites, would bring these invisible powers under the command of man. But the strongest claim was that man had within himself the powers by which he could command spirits and compel them to do his will; and also that he had the abilities which would enable him to control the elements and forces of nature. Roughly, and by no means exhaustively, the foregoing was the material composing the first presentations of Theosophy.

The second stage in the progress of this topic commenced after the foundress, as some delight to call Madame Blavatsky, had reached India. Aryan displaced European inspirations. Mediævalism succumbed to Buddhism. German mysticism and diablerie were supplanted by Hindoo magic and mysticism. The orient was in the ascendant, the occident was ignored. The alleged Hindoo motto was adopted, "There is no Religion Higher than Truth," which reads curiously to eyes accustomed to note that truth and religion have seldom meant the same things when written on the pages of history. But let that pass. We have now Hindoo Theosophy, with its assertions regarding Karma, Avitchi, Devachan, Rupa, Kama Rupa, Loka and Kama Loka, its "shells," astrals, mahatmas, yogis, chelas, et al. On all this comparatively ill digested jumble is reconstructed the theosophic cult, the objects of which are set forth as the formation of a society of universal brotherhood, the study of the occult forces of nature, and of the ancient wisdom of India. While the membership to the society involved no confession of faith or declaration of belief on the part of any who joined the body.

Now turn back to the point where the phenomenal facts in our case were dealt with. Let it be now recalled that the earliest incidents connected with the theosophic movement in India were the production of objective phenomena such as the transportation of articles, the notable tea cup and saucer incident, for example, the sound of voices, the playing of music and the ringing of bells, the "precipitation" of letters, and the use of a small cabinet for various purposes in the way of phenomenal "evidence" of the power of the "Masters," Koot Hoomi and Morya among them, to work these wonders. Incidentally, of course, to show that no "spirits" were required for such purposes. The phenomena of spirit manifestations were thus travestied by these alleged Tibetan "masters" who were apparently dependent upon a cabinet and the presence of their medium, Madame Blavatsky, just as if they were ordinary spirits, and she an ordinary medium. The searching investigation of Dr. Hodgson, and the criminality disclosures of M. and Mme. C. have never been disposed of in this connection, so it is not remarkable that after they were published at the order of the "masters," the phenomenal side of theosophy was discontinued.

The exegetical aspect of Theosophy is comparatively harmless. The study of Aryan and Sanscrit literature will do no especial harm, and if intelligently pursued may do much good to those who undertake it. But to bodily take over the Buddhistic doctrines of Nirvana, Karma, rebirth, the Hindoo cosmology and theogony, and say these are the teachings of Theosophy looks like an appeal to human credulity without the fear of the world's scholarship having to be faced by those who run the risk of their temerity. Yet this bold conveyance is what actually appears to have occurred! As well might one convey the creeds of the orthodox Christian and use them as the elements of a new sect, after rechristening them as Yahweosophy, the ancient Wisdom of the Jews!

Again, then, we are compelled to ask what connection is there between Theosophy, merely as far as we have traced it, for its later divisions and subdivisions but mark its final decline, and that same Spiritualism which teaches a rational philosophy of life, death and hereafter? To our mind there is absolutely no real relation. We have no use for the outgrown demonology of mediæval Europe, nor the magic of a priesthood which consider that contemplation rather than investigation is the way to arrive at truth. Whatever there is true in so-called Oriental occultism is not true because it is oriental. It is true because it accords with natural law. Modern physical research alike in the laboratory and the seance room is doing more to enlighten the world upon the real facts of so-called occult wonders than Theosophy and its "masters" have ever done, or will be able to do. In the sense Theosophists use the terms, Avitchi, Devachan, Karma and Reincarnation, they are each unproven speculations, unless we are to understand that a Devachan, or an Avitchite, have returned to say their abodes do exist, or unless by the clairvoyant faculty Theosophists discover such localities, in which cases Theosophists claim no more than do Spiritualists. While as to Karma for over fifty years Spiritualism has proclaimed the solemn gospel of consequences coming home to all. Not many months ago the writer of these lines heard A. P. Sinnett say on the matter of Reincarnation, Theosophists admitted it was a question upon which proof was lacking, so they did not insist upon it! This was a surrender of the key of the fort.

We are not declaiming against Theosophists, among whom we number many sincere friends who quite well know our position regarding their opinions. Our contention is that Theosophy has nothing really useful outside of what has been conveyed to it from our ranks by those who were first Spiritualists and secondly Theosophists. Spiritualism is an all inclusive system and long since set the road for a modern rational and scientific investigation of all questions pertaining to man in his spiritual and material nature and relationship. Such is the Spiritualism the "Banner" stands for and is ever ready to uphold.

Poetry.

William Brewster.

There are some subjects we have to keep talking about because there are so many opinions concerning them, and we have to come to some general understanding of them. Poetry is one of these hard-to-settle questions and has to be debated again and again.

It is a subject we need not worry about in its settlement, however, because mankind is satisfied that poetry, when it is poetry, is to be prized and loved. All nations are proud to have poets, and delight to do them honor. It is inevitable because they speak the mighty sentiments of our nature in the noblest and most musical language. Poetry is the tree of prose in glorious blossom and with songbirds in the branches.

When people say they do not like poetry, it may not be to the discredit of poetry. It may be a confession on their part of ignorance, or of a high taste that does not like what often passes for poetry. All is not gold that glitters, nor is all verse poetry, and one might say, he did not like some kinds of rhyme without meaning that he did not like the sweet and beautiful of the true poet. But we may as well understand that it is nothing to brag about to say that we do not like Longfellow, Lowell, Whittier or many another one. If such were the case it were well for us to go to the optician to buy reading glasses of this sort. We are worse than color blind, we are beauty blind, and we need our sight restored.

This is not the age of the poet, we are told—and he is a fool who hitches his wagon to a star. Perhaps—but he is one of God's fools, and may come out wiser than the other man. He deserves to, for he is saving us from the sordidness of things. He is telling us there is a better use for the manhood of man than the mere play of the senses and the filling of his hands with the dust of time. To live one hour or day grandly is worth years of dull ticking of the clock, and the poet by his music thrills us with the divineness of feeling, gives us the peace of the heavens, and the passion of heroes. He appeals to all that is noble and grand in us. His function is to inspire and touch us to a grand idealism, to bring purity to the heart, and daring, and self-sacrifice.

In order to do this, he must live the life beautiful. Indeed he must. He is not writing for applause, any more than the bird so sings. He writes because it is the intensity of his nature that drives him to it. He has the burden of the prophet in his soul, and he must needs speak, or woe to him.

I heard a gentleman tell a young man not to write poetry if he could help it. In a way that was good advice, meaning of course there must be a beautiful necessity for one's doing of it. But it is liable to mislead because we can imagine it possible for even genius to sacrifice itself on the altar of distrust—or on the so-called wisdom—it won't pay. Real poets have done this and thought the writing of a paying novel was better than their best in poetry. Indeed they have thrown away the harp and put aside their singing robes to make a dollar with the rest of men. I need not mention names, because they might not like it, but the pity of it remains all the same.

If poetry is at a discount, then clear thinking and high living are at a discount, and we need a general revival of our love of genuine poetry, the utterance of the heart, the expression of beauty in pure, passionate speech, in the reach reaches of music that sentiment finds when it flows like a river or falls like the rain. To touch the soul with suggestion of heavenliness is what the poet does, and the common things take on new grace because he has looked on them with the eyes of Burns as he saw the daisy, with the eyes of Jesus as he saw and loved the lily. There was poetry of thought and word.

Resolutions Upon the Death of Augustus Phineas Foster.

The following resolutions were passed by the Gospel of Spirit-Return Society at a recent meeting of that body:

"The River of Life glides swiftly on, and ever and anon some dear friend from out our midst is caught into the swift current and carried out upon the broader sea, where as yet we follow not.

"We wait upon the shore, with ear attuned for the glad cry of joy which will be wafted back to us by lips eager to express the glory and delight that sweeps over the soul, at unexpected vision of ungussed beauty and majesty;

"Augustus Phineas Foster, our beloved friend, has passed to the higher life.

"From his association with us we felt his keen interest in every thing pertaining to our welfare. He gave us the best he had in loving thought, earnest attention, and faithful service.

"We wish to commemorate his life among us and to perpetuate his memory, as well as to express our sense of deep personal loss, therefore be it Resolved:

"That in the passing of Augustus Phineas Foster, into the next sphere of life and action, The Gospel of Spirit-Return Society loses a friend, most valued and much loved;

"We desire to express our gratitude that he lived and found congenial companionship among us, and we hope that he will still be our friend and brother, guiding, directing and bringing to all of us what we can understand of the knowledge that will come to him from day to day, in that life toward which we wend our way. We desire to express to those dear to him, and especially to the devoted wife, our sincere affection for them for his sake, and to tender our warm sympathy to them in this hour of seeming separation;

"Resolved, That a copy of these resolutions be placed on the records of the Young People's Psychic Inquiry Club (of the Gospel of Spirit-Return Society), and a copy sent to the relatives; also a copy be sent to the "Banner of Light" for publication.

"For the Gospel of Spirit-Return Society, "Irvine M. Soule, "Irving F. Symonds."

Mass Meeting at Worcester.

The Massachusetts State Association of Spiritualists will hold a mass meeting in Worcester, Mass., on March 22d, in G. A. R. Hall, 35 Pearl Street.

Among those who will be present and take part are Mrs. Juliette Yeaw, Mrs. Carrie F. Loring, Mrs. R. A. Swift, Mrs. Sarah A. Byrnes, Dr. G. A. Fuller, Mr. A. P. Blinn, Mrs. Dr. Caird and others to be heard from. Delegations are expected from all surrounding towns and a good time is anticipated.

Those friends wishing to go from Boston can meet the delegation at South Station at 11.45. Train leaves at 12 noon.

Carrie L. Hatch, sec.

Caller—Is you father at home?
Willie—Yes; but say, this is one of his dyspepsia days and he ain't safe to talk to.—Chicago News.

Dinah—How beautiful am de new moon tonight! It fills me full ob delight.
Mose—Yess, it look dese like a slice ob watermelon!—San Francisco Bulletin.

ANNIVERSARY NOTICES.

Massachusetts State Association.

The Massachusetts State Association of Spiritualists will celebrate the 56th anniversary of modern spiritualism on Thursday, March 18, 1904, in Berkeley Hall, Berkeley Street, Boston. Among those who have been invited to take part are Mr. F. A. Wiggins, Mr. A. P. Blinn, Dr. Dean Clarke, Pres. G. A. Fuller, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Ida P. A. Whitlock, Mrs. Kate R. Stiles, Mrs. C. Fannie Allen, Mrs. M. M. Soule, Mrs. Kate Ham, Mrs. Emma Webster, Mrs. C. F. Loring, Miss Susie C. Clark, Mrs. Caird, Mr. and Mrs. G. W. Kates, Good music. The morning session, part of it at least, will be devoted to business, as the Committee on Ordination has to report at this meeting, as the annual meeting adjourned to meet at this time. Sessions will be 10.30, 2 p. m., 7.30 p. m. It gives me pleasure to announce that I have received a communication from the secretary of the Ladies' Industrial Union of Boston (which meets Thursday), that they unanimously voted to adjourn their regular meeting to join with the State Association in celebration. The action was very courteous, and is appreciated by the Board of Directors.

Among the interesting features of the evening meeting will be, "Thirty Minutes with British Spiritualists," to be given by Mr. J. J. Morse, illustrated by a large number of fine stereoscopic views of places, persons and incidents connected with our Cause across the water.

The following have been invited to serve upon the Reception committee at the anniversary exercises to be held under the auspices of the Massachusetts State Association, each person representing a society.

Mrs. L. M. Rowe, Boston Spiritual Temple; Mrs. M. E. A. Albee, First Spiritualist Ladies' Aid Society; Mr. Irving F. Symonds, Veterans 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 Susie C. Clark, Mrs. M. C. Barrett and the Board of Directors of the State Association.

This meeting will be of interest to all Spiritualists, and the meetings will be free all day.—Carrie L. Hatch, sec.

Lynn, Mass.

Appropriate anniversary exercises will be held Sunday the 27th. Supper will be served in the hall on that occasion. Lyceum meets every Sunday at 12.30. Mr. and Mrs. Kates will be present at the Wednesday evening meetings of the Ladies' Social Union.

A Veteran Spiritualists' Union.

The Veteran Spiritualists' Union will hold anniversary exercises in Yotter Hall, New Century Building, 177 Huntington Avenue, morning, afternoon and evening, on Saturday, April 24.

Societies are cordially invited to send representatives, and it is hoped that every society will accept the invitation and thus help us to have a grand and inspiring celebration. Committee: Minnie M. Soule, Ida P. Whitlock, Mrs. B. W. Belcher, Mrs. Dr. Caird, Mr. James Scarlett, Mr. W. P. Ricker.

The Boston Ladies' Aid Society.

This society will celebrate the anniversary exercises on Friday, April 1st, in the regular meeting place, Appleton Hall, and three sessions will be held.

The following talent have been invited, and are expected to be with us upon this occasion: Mrs. C. Fannie Allen, Mrs. N. J. Willis, Miss Marietta Willis, Mrs. Sarah A. Byrnes, Mrs. S. C. Cunningham, Mrs. Waterhouse, Miss Florence Morse, Mr. J. J. Morse, Mr. A. P. Blinn, Mrs. C. H. Loring, Mrs. E. L. Webster, Mrs. Kate Stiles, Mrs. Caird, Mrs. Helyett, Mrs. M. J. Butler, Mrs. Kate Ham, Mrs. Mattie C. Monson, Mrs. L. Shattuck, Mr. F. A. Wiggins, Dr. Huot, Dr. Dean Clarke, Mr. Sawyer and Mr. George Cleveland. Dinner will be served at 12 m.; supper at 6 p. m. Admission 10 cents. We hope everyone will be present, as a grand time is anticipated.—Mary F. Lovering, sec. pro tem.

Springfield, Mass.

The First Spiritualist Ladies' Aid Society, of Springfield, will celebrate the fifty-sixth anniversary of modern spiritualism in Memorial Hall, Court Street, on Thursday, March 24th. Rev. May S. Pepper will be the speaker for the day and evening.—Sara G. Haskins.

Brockton, Mass.

The People's Progressive Spiritual Association will observe the 56th anniversary of modern spiritualism by holding services in G. A. H. Hall, East Elm Street, Tuesday, March 29th. Afternoon session, 2 o'clock; evening at 7.30.

A large number of the best speakers and mediums have been engaged and we have every reason to expect a spiritual feast. Supper will be served from 5 to 7.

The Ladies' Lyceum Union.

The Ladies' Lyceum Union will celebrate the 56th anniversary of modern spiritualism in Red Men's Hall, 514 Tremont Street, on Wednesday, March 30th, afternoon and evening.

We are to have the best speakers and test mediums, and one of the grandest celebrations. The following is a partial list of speakers; a complete list will be published later.

Mrs. Sarah A. Byrnes, Mrs. N. J. Willis and daughter, Mr. J. J. Morse and Miss Florence Morse, Mrs. Alice Waterhouse, Mrs. Ham, Mrs. C. Fannie Allen, Rev. C. F. Andrews, Mrs. Ida P. Whitlock, Dr. Huot, Mr. A. P. Blinn, Mrs. Chapman, Mrs. Pettin, Mrs. Mabel Witham, Dr. Scarlett, Mrs. Abbie Burnham, Mrs. Belcher, Mrs. Mattie Allen, Mrs. Knowles, Mrs. Cunningham, Mrs. Butler, Mrs. Emma Webster, Mrs. A. E. Barnes, Mr. Smith, Dr. Clough, Mrs. Berry, Mrs. Hattie Mason, Mr. C. H. Roscoe, Mrs. A. Banks Scott, and our president, Mrs. M. J. Butler.—Mrs. M. E. Stillings, fin. sec.

The Boston Spiritual Lyceum.

The 56th anniversary of modern spiritualism will be celebrated by the Boston Spiritual Lyceum in Friendship Hall, Odd Fellows' Building, on Sunday, April 2d, at 1.30 p. m. Mrs. C. Fannie Allen will be the speaker for the service. A special program has been arranged for the children pertaining to spiritualism and its growth in 56 years. The admission and seats will be free. Remember the date, Sunday, April 2d. The place is Friendship Hall. The speaker is C. Fannie Allen, assisted by the children. The admission is free.—J. B. Hatch, conductor.

San Diego, Cal.

A NEW TEMPLE DEDICATED.

Spirit hands—according to the belief of many persons present—received from the treasurer of the First Spiritual Society, yesterday afternoon, says the Union, San Diego, Cal., the large symbolic floral key, and spirit voices, through the vocal organs of Mrs. Lily M. Thiebaud, expressed their thanks to the mortals, who had built in their honor so fine a temple. The incident was a feature of the dedication of the newly completed building on Seventh Street, near B Street school.

Decorations for the celebration were simple, consisting of a few palm branches and portraits of prominent Spiritualists, also the key above referred to, composed of white carnations. The auditorium needed no adorning, however, for everything in sight was fresh and spotless, from the easy opera chairs to the pipe of the heater.

When the dedicatory services began at 2 p. m., there was a large attendance. Mrs. Mattie A. Fay, president of the "Busy Bees," or woman's auxiliary, formally presented the First Spiritual Society with the furniture of the room, funds to purchase which had been raised by the "Bees." C. A. Buss, president of the society, received the gift, thanking the ladies heartily.

Morton D. Thiebaud, treasurer of the society, then turned the "key of the temple" over to the spirits, making a ritualistic speech. Mrs. Thiebaud voiced the acceptance. Mrs. Morrill of China Vista offered prayer.

Dr. Peebles made the dedicatory address. The lower part of the building is to be used for the Lyceum, the Young People's meeting and the Sunday morning conferences. The auditorium will be used for lectures only.

Mr. and Mrs. G. W. Kates.

We have been actively at work in Massachusetts during the past week. Our labors for March commenced at Lynn, Sunday, the 6th. Our very cordial and earnest friends in the Cadet Hall society, led by Dr. Caird, welcomed us heartily and attended the meetings sufficient to well fill the hall. We will serve them five Sundays.

March 7th and 8th, we held meetings in Haverhill, under the very excellent auspices of the society presided over by brother Ham. We were entertained by Mr. and Mrs. Ham at their cozy home. This society was having a four-day series of meetings, and they partook of the form of a revival.

On the 9th we had a meeting in Lynn, the 10th at Stoughton, the 11th at Cambridge. These societies are conducted by ladies and are doing well in good work. The work of local ladies in Massachusetts seems to be of an active character and promises well for the growth of our Cause. Every locality can do something to promote the cause of Spiritualism, and the friends need not wait for an opportunity, but create it.

We have a few open week nights during the month and will be glad to go wherever we can. Address us: 35 School Street, Lynn, Mass.—G. W. Kates and wife.

Movements of Platform Workers.

G. H. Brooks has just concluded a successful month's labors in Buffalo, N. Y., where he was supported by the best of feelings by his friends. On Sunday last he spoke in East Aurora, N. Y. The second Sunday of this month is vacant, but the last two Sundays he speaks in Philadelphia, Pa., where he can be addressed at 605 North 7th Street.

Miss Florence Morse, of London, England has vacant Sunday, March 27th and April 3d, 10th and 17th. These are her only open dates prior to her return to England. Address her at 61 Dartmouth Street, Boston, Mass.

Lyman C. Howe is open to receive calls for lectures, funerals and camp work. He is now better in health and more fit for duty than he has been for six years past. Address him at 170 Liberty Street, Fredonia, N. Y.

Mr. Douglas H. C. Thompson, inspirational speaking and spirit messages, would like engagements with any society in the United States or Canada after the third Sunday in March; or he would go to the homes of any who desired to have select parties for seances. All done on strict spiritual basis.—Mrs. E. M. Brown, sec. Address all communications to 34 Summer Street, Watertown, Mass.

Dr. Geo. A. Fuller has the following anniversary engagements: Worcester, Mass., March 27th; Brockton, Mass., March 29th; First Spiritualist Church, Onset, Mass., March 30th; State Association of Spiritualists, Berkeley Hall, Boston, March 31st, and the Veterans Spiritualists' Union, Potter Hall, Boston, April 2d. He begs to announce that he cannot take any more for this season.

The Editor of the "Banner of Light" regrets his inability to accept any further invitations to attend anniversary exercises. He is booked for all to be held in Boston, and several in the neighborhood.

Edgar W. Emerson has engagements as follows: Stoneham, Mass., March 24th; Manchester, N. H., March 27th; West Mansfield, Mass., April 1st; Providence, R. I., April 2d; Waltham, Mass., April 24th. Would like engagements for March 20th, April 10th, Address 136 Bridge Street, Manchester, N. H.

Announcements.

The Children's Progressive Lyceum, No. 1, of Boston, meets in Red Men's Hall, 514 Tremont St., Sundays at 11.30 a. m. A cordial welcome to all.

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 Hall, Alex Caird, M. D., president. Sunday, March 20th, Mr. and Mrs. George W. Kates. Mr. and Mrs. Kates are both able and popular speakers and Mrs. Kates is one of the foremost test mediums in the country. Circles are held from 4 to 5, supper served at 5, song service at 6, concert by Chase's orchestra at 6.30. Regular services at 2.30 and 7.30.

The Ladies' Spiritualistic Industrial Society meets in Dwight Hall, Red Men's Hall, Tremont Street, every Thursday. Business meeting at 4 p. m., supper 6.15, and usual meeting at 7.45 p. m.

The Progressive Spiritualists' Association, Lynn, Mass., Anna J. Quaide, president, meets at Temple's Hall, Market Street, every Sunday afternoon and evening. Supper at 6.15 p. m. Vocal and instrumental music and other interesting and instructive items.

The Boston Spiritualist Ladies' Aid Society meets every Friday afternoon and evening in Appleton Hall, Appleton Street. Supper at 6.15; evening meeting 7.45.

First Spiritual Church of Boston, Incorporated, meets 724 Washington Street, up 2 flights, America Hall, Clara E. Strong, conductor. Morning circle, 11 a. m.; afternoon and evening service at 3 and 7.30 p. m. Good talent every Sunday. Home circles Tuesday and Friday evenings, 20 Huntington Avenue, Room 420.—A. M. S., sec.

Malden Progressive Spiritual Society, Louise Hall, Brown Building, Pleasant Street, Harvey Redding, president. Meetings every Sunday at 3 p. m. Circle for healing

ing and development. Evening service, 7.30 p. m. The best of talent always present. Song services precede each session. Vegetarian Supper on Friday, March 25th, 6 to 7.30 p. m. Home circles 202 Main Street, Everett, Tuesday evenings. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec.

Waltham, Mass.—The Spiritual Tabernacle, Sunday services, Shepherd Hall, Moody Street, at 7.30 p. m. Parlor seance held every Thursday evening at 84 Summer Street, Watertown, at 7.45. Mr. Douglas H. C. Thompson, inspirational speaker and messages, is our medium.—Mrs. E. M. Brown, sec.

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EDITED BY MINNIE RESERVE SOULE.

Being Without It.

I've found some wisdom in my quest
That's richly worth retelling;
I've learned that when one does his best
There's little harm in falling.

I thought to gather wealth untold,
And made my boast about it;
My wit and tell bring little gold,
But I am rich without it.

I said, "The world shall bear my name,
And down the ages about it;
I shall not win the haughty fame
I'm just as great without it.

I thought to know philosophy,
And teach the world about it;
My plummet will not reach the sea,
My ship sails on without it.

Another thing I've had to prove,
Though much I used to doubt it;
One can't be sure of human love,
But one can live without it.

I saw the world with wrong o'ergrown,
And bravely fought to rout it;
Some age will see it overthrown,
So I can die without it.

I may not reach what I pursue,
Yet will I keep pursuing;
Nothing is vain that I can do,
For soul-growth comes of doing.

But wherefore tell you what I know,
Since you will not receive it?
When you have lived and learned, I trow,
You're certain to believe it.

—Charles G. Ames.

A Link in Our Golden Chain.

SEEK YE THE HIGHER GIFTS OF
THE SPIRIT.—George A. Fuller.

This week the Home Circle fastens to the Golden Chain a link of command from the wise spirits who guide our own Dr. Fuller. The command seems almost an entreaty for us to forsake all the little, unworthy conditions which we have sought and won, and to seek, henceforth, only the highest and best treasures of the soul-life.

A simple command might often puzzle us, for while we would desire to obey we might not have the means or understanding to obey fully; but this command is followed by a clear and definite statement of how the command may be carried out. "Seek ye the higher gifts of the spirit, but seek through living nearer and nearer to the higher and better self."

No one need tell us what the higher and better self is. We know. We may not always know what to do when our decision and action involves some one besides ourselves, but if we are living very near to that better self which refuses to think of its comfort or its convenience and bravely waits for the leading of wisdom and truth, even that complication will be simplified.

We may believe that the highest gift of the spirit is inspiration to speak or write in a fashion and manner that shall at once convince and edify the world; we may believe that this inspiration can be gathered from spirits like roses from a bush, but unless we are living near to the higher and better self our longed for inspiration finds no responsive current and either loses itself in a sea of words of its silent in the soul of our would-be teacher.

The better and higher self never feels humiliated in the performance of common duties, but does the work at hand so faithfully and so well that when a larger sphere of action is entered it has capacity for perfection in its new department.

In such a way we grow, through faithful service today, to have infinite possibilities for larger and better service tomorrow and as service is the happiness of angelhood what higher gift of the spirit can we seek or wish for?

From The Watchman we have a suggestive hint on the recognition of others:

"Not long ago the present writer, known for a moment with an eminent man, had an opportunity to express his appreciation of an article that had recently come from his pen. It was interesting to observe how his lack of a wayward look changed to one of alert interest at the compliment. No matter how great he was, he was touched by the cordial and sincere recognition of a stranger. After that experience one could but think whether he would give expression to the worth of others. Is there not something in the blood of the New Englander that makes us less willing to associate with us less interested because of the extreme diffidence with which we let others get a glimpse even of what we really think of them? After all there is nothing that really goes to the heart of another like recognition of his personal worth. Carlyle was right when he said that appreciation, affection even from a dog is infinitely precious. Most of us can recall days when we walked with a lighter step because there had come to us the cordial recognition of another human soul. We do not always think what resources of encouragement and helpfulness lie in an honest word of recognition of another's work or purpose."

We need not look for the great man who has produced an unusual work before we act on this suggestion. In the home, the little folks may be encouraged and stimulated to good by just appreciation of their efforts. "Mama is proud of her little girl because she remembered to hang up her hat" will quicken the memory of the careless little lady who is always in a hurry to get in first and tell the news and so lets her hat take care of itself.

"That's a good dinner, you're getting to be a famous cook," and the inexperienced young wife looks oceans of love across the table to the husband who has appreciated her effort. Dinners and hats are common things and inexperienced wives and careless children are quite as much in evidence in the world as poets and philosophers and they need the poetical and sentimental treatment to make rhythmic their prosy lives. How true are the words of Josephine Pollard which will harmonize with the thoughts just written.

Oh, how many hearts are breaking!
Oh, how many hearts are aching
For a loving touch and token,
For the word you might have spoken!
Say not in the time of sorrow,
"I will soothe their grief tomorrow,"
Prove your friendship, lest they doubt it;
Go at once; be quick about it.

I don't see how any one can doubt the infinite power of God, when they see what man can do. I saw a dear old lady as we were rushing through the Subway on an electric car. The speed, the heat, the light, the comfort in which we traveled, and the Subway itself, were all evidences of the power of man's comprehension of forces to her while

we younger people take all these marvels as a matter of course, and instead of being lost in wonder that so much has been accomplished, wonder only how anybody ever got anywhere a generation or two ago.

We are so busy with our own little affairs that we move with events and conditions and heed not the power which moves us. If we only stop and think about it we are bound to be impressed by all the wonderful things about us.

The children of the Home Circle have a friend in Mr. Fred H. Hildreth. Here is another poem for them from his pen. It was written in 1898 and is called

The Children.

Across the street are the children,
The children, in innocent play,
And their sunshine lingers about me
Throughout the wearisome day;
I look and long for their coming,
With their shouts of careless glee,
While the joyous thrill of their presence
Is wafted across to me.

O children, ye know not the pleasure
That your magical influence brings
Round our lives when sorrow's hard borders
O'er our homes and plaintively sighs;
The ring of your contagious laughter,
The rays from your bright, happy eyes
Pierce the clouds that have clustered about us,
Like a sunbeam from the blue skies.

Their graceful and many hued garments,
Their wavy and soft flowing hair,
Their rosy cheeks when they "Snap the Whisp."

Made bright by the keen winter air,
Paints a picture of wonderful beauty,
While "Old Glory" floats fearless and free,
A "Beacon" for earth's down-trodden children,
Over schoolhouse, on land and on sea.

Then "Leap Frog" and "Tag" have an inning,
"Four Old Cats," and a game of "Base Ball,"

While the shouting and excited urchins
Keep a hubbub that "catches us all,"
Soon the Frost King his ice will be breaking,
Then children both early and late
Will turn to their summer time pleasures,
Leaving "Hockey" and learning to skate.

Our patience you oft test severely,
When apples and cherries are red,
And I think that the birds sing in summer
Before you have all left your bed;
Yet how lonely we'd be were you absent;
With your mischief, and chatter, and noise,
O this world were a desert without you,
Laughing girls, and frolicsome boys!

—Fred L. Hildreth, 1898.

The boys of Our Home Circle will enjoy reading the following story about "The Little Boy who Fished."

This little boy lived a long, long time ago. He went to school in a rough log schoolhouse, and sat on a high board bench, without any back to lean against. And the bench was so very high that his small feet could not touch the floor. And, too, he had no desk, on which his teacher could put pretty pictures and bright blocks and sticks for him to play with. He never sang pretty motion songs nor marched to sweet music.

So this little boy used to get very tired sitting still and doing nothing but aching his feet, hour after hour. Once in the forenoon and once in the afternoon he went out on the floor and stood by his teacher and learned his A, B, C's, and how to spell "a-b-a-b."

Don't you suppose he often thought of the shady woods where the birds were singing and the squirrels scampering about? or of the silvery little brook that ran through the meadow in which the tiny minnows were darting around?

One day, while he was twisting about on his high seat, he spied a little gray mouse peeping out from a hole in the floor in the corner near him. He almost laughed out loud. Then he quietly pulled a piece of line out of his pocket, and tied on a bit of cheese from his dinner-basket. Then he threw the line out as far as he could toward the mouse's door in the old floor.

It was not long before the teacher saw him. "Jimmy," said she, "what are you doing?"

"Fishing, ma'am," the little Jimmy answered, frightened.

"What are you fishing for?"

"For a mouse, ma'am."

The children all laughed; but the little Jimmy didn't, for he saw that the teacher looked very sober.

"Very well," said she. "I will give you just five minutes to catch that mouse. If you don't get him in that time, I'll have to punish you for playing in school."

Jimmy sat very still holding the line, his heart thumping very fast, and such a lump in his throat!

There was perfect silence in the little log schoolhouse. Every childish heart was full of sympathy for Jimmy. No one thought of laughing.

Pretty soon a pair of bright eyes peeped again out of the hole. The baited string lay so near, and the cheese did smell so good! So, the poor foolish mouse—out he crept, nearer still, and nearer, all unconscious of the eyes watching him. He took a dainty nibble—how good! He took another, and another, and—

"Oh, ma'am, I've caught him! Here he is!" shouted Jimmy, flinging the dainty mouse up in the air, his tiny teeth stuck fast in the hard cheese.

Then the children laughed and clapped their hands, so glad that little Jimmy would not be punished. I am sure the teacher was glad, too.

As for Jimmy, with the teacher's permission he took the pretty mouse outdoors and let him go, and he never fished in school any more.—Flora B. Brown, in Little Folks.

Pearls.

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls or curtains.—Marcus Aurelius.

An unfaithful person can never realize how a man can remain true to his word.

Jesus died not for us but to show us how to die for ourselves, bravely suffering if need be, for Truth's sake.

Message Department.

Report of Seances held March 7, 1904, S. E. S.

MEDIUM, MRS. MINNIE M. SOULE.

IN EXPLANATION.

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

TO OUR READERS.

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

Invocation.

To Thee, O Infinite Spirit of Life, we would lift our eyes and would scan all the sky for some message that shall be to us a beacon and a light in the darkness. Above all the sorrow and the strife we would rise on the wings of aspiration and, revealed unto ourselves, come back again to the daily tasks of life, purified, strengthened, and able to do all with the divine strength. So often in our weakness we turn to human hands; so often in our despair we are bound to strong human love; but today we would feel the hand clasp of Infinite love; today we would stand in the presence of Almighty power and be bathed and refreshed that we may better understand these clings, these human affections, these strong heart-beats for friends and kindred. And may we not in our ecstasy of joy forget Thee, the giver of all love, the one who supplies all bounty and all expression of love; for it is by Infinite love that these we love are able to talk with us, to commune with us, and to break the silence that has seemed almost unbearable. And once recognizing that Thou art in all and through all; that in Thee we live and breathe and have our being, may we then be eager to fulfil the slightest expression of love toward these who are Thy children. Bless them in their effort to speak to their own. Help us to take them by the hand to lead them on and out into the place where peace is and where the joy of reunion breaks away every barrier of doubt and distress. Amen.

MESSAGES.

Alice Barnes.

The first spirit is a woman about twenty or twenty-two, rather fair and pale, brown hair and blue eyes. She is very weak, as though it was the greatest effort for her to come. She says, "The effort is not so much in coming as in making clear just what I want to say to my people. My name is Alice Barnes and I am anxious to go to George and Mary Barnes. I say, 'anxious to go,' but I do not mean that because I am with them and have come from them here to give this message so they may understand that I am able to speak and to express what I feel for them. It has been some time since I came over into this life. I have been filled with the desire to tell them how beautiful it is and what a sweet thing it was to have all my friends so glad to welcome me. I had been sick so long that everybody seemed to be expecting me, and it was like going on a visit to some one I love very much and finding everything prepared, even to a room, and all the choice things that I had left duplicated for me in that room. I met Aunt Anna and she told me I would be able to send you some word, but I felt doubtful about it. One day I was able to see you; oh, it seemed so good; for although it is beautiful over here it is good to be able to look into your faces and to know you were thinking of me. Since that time I have felt I would come and tell you that I am all right; that I am safe; that I love you; and that I am doing all I can to make this life more beautiful for you when you come. Thank you for this opportunity. My people live in Stockton, Cal."

Aunt Mary Chapman.

A woman comes about seventy-five years old. She has very white hair and a full face that looks as though it had some wrinkles in it, but they are more from laughing than from weeping. She has no teeth. I hate to speak about it, but it seems so evident that I am afraid her folks would think I did not see her unless I did speak of it. She wears something over her head that looks like a little black worsted shawl, as if she used to tie it round her head and run out to the neighbors. She seems to have kept up her interest in people and conditions to the last days of her life. She says she lives in Haverhill and her name was Aunt Mary Chapman. It is a good many Spiritualists and was interested in what they were interested in, but I was not so rank and so much against everything else as some I knew. I speak today because I am glad to see that Spiritualists are not staying by themselves, but are mingling with others and are wherever there is something to be done. They always impressed me as a people who wanted a lot going on and were not satisfied to sit still and let God do everything while they could do something for themselves. I have been wanting to send a message toaleb and I wanted him to believe I could see what he has done. It is important for people to know they cannot cover up anything from everybody. Somebody is going to know everything they do. It may not be the same person, but somebody is going to know it and when the somebody gets together the life is going to be an open book. I am not so much interested in politics as I was, because I am removed from the scene of political action, but I like to hear some of my friends who are left interested enough to make their voices heard. Please say to Beulah that I have seen her mother. I have also seen Mrs. Thompson, and they are often together."

Mrs. S. B. Fales.

There is a lady comes before me now who says her name is Mrs. S. B. Fales. She is very good to look at; has a kind, open, honest face. She is full of life and energy. She is rather light, but is past the middle life. Her eyes are gray, almost dark sometimes with excitement, so they are very changeable. She says, "I was sorry to go. I felt that my life work was not done and beside I had many things I wanted to say and I felt I would like to stay and be the staff and support. If I could tell all that I have been through since I came over it would be not only instructive, but amusing, because I was always one who went right in to conditions where I would not be expected to go and I just fearlessly made

my way. I have had to do that since I came over here because some of those dear to me had been forced into just such conditions. I have had guides and they have stood by me and are standing by me today, and are striving to give their inspiration to the dear ones I left behind. I have so many children about me; you know I always loved them, and I do love them. I want to say to my girls who are in the body that I am not lost nor far away. Sometimes they feel perhaps I have slipped so far away that I cannot speak, but it is not so; I am conscious and loving and near, and in a short time will make myself known in rather a stronger manner than this."

Leander Smith.

There is a man who says, "Well, is this what you call a circle and do you let any stranger in? My name is Leander Smith and I am from Seattle. I want to send a word to Grant. Now it isn't necessary for you to know any more, but for me I want to say this: Grant is right and Arthur is wrong. If they will work on those principles they will find the truth of the statement I make. You see I came over here so suddenly that I left things sort of mixed up. I left enough to do with and to fight over. I wish I had known I was coming for I could have fixed things up a little better and have saved myself some annoyance. I have not seen God yet; I expected I would, at least I expected to find it different kind of a world than I am in. I did not see any particular change. Men and women, houses and streets, and some churches, too, as well as places of amusement, and it just seemed like changing one city for another and was rather confusing when they told me I was dead and had no money. Funny thing, I did not know what to do or where to go. I found some friends and was taken in. I did not seem to want for anything and did not seem to be in need. I could not seem to get my bearings until I connected with my past, so this is the outcome of a good deal of thought and energy."

Grace Childs.

A lady comes who is tall and slender, with dark hair and eyes and has a little baby in her arms. She walks up to me and asks me if it will be possible for her to send a message to her other children who are in the body. She says she lived in St. Louis and that she has people there and some in Chicago; that her name is Grace Childs; that her baby was never named, and that she would like to have Henry Childs know she is watching over him with all the love she felt for him when she was still in the body. She does not cry, but just stands here with so much tenderness expressed in her face. She says, "O Harry, you only know what a comfort it was to me to have the little one with me you would be glad that it happened just as it did. I know you have often felt that one of us might have been saved, but I think it is better as it is. I am still striving to live the life we started out together, and whenever I see the children needing my care or attention I give it. I try to make them feel it and often I am rewarded by a definite response in some act of theirs. I know you often feel that I am with you and I am only too anxious to make it a reality in your life because of your need and because of your love. I pray for you just as I used to; I do not see any reason why I should not keep on. I always did, and while I have not found God yet and there is nothing like what we thought we should see over here, I may take another step where I will find the things we were taught about. You know that nothing would keep me away from you and that my love is ever yours."

Bertha Sinclair.

There is a girl comes about fourteen. She is as bright as a flower; just seems full of joy and gladness at the thought of coming. She says, "My name is Bertha Sinclair and I want to live in Chelsea. I want to say to my sister and my mother there is not a single day goes by that I don't go to the house and try to speak to them and tell them how lovely it is where I am and how happy they will be when they get here. I am dressed in the dress that was last made for me; the pink one. I only wear it because I want them to understand I haven't forgotten about it. I have plenty of friends; I often go to see my friends that I left, especially Kittie. I wish she could understand I am there because she would feel better than she does now when she feels something and doesn't know what it is. I can make her feel me, but she doesn't know what I am trying to say."

Further Personal Experiences.

David P. Cook.

(Continued.)

Many times there would appear to me a new voice that would come to me and say, "My friend this may all appear strange to you but there is a future for you that you but little know or understand, and I am now preparing you for your work, which is all outlined for you, to uplift and elevate the great human family as it has never been done before."

I said in reply, "Why should I, so very unworthy as I am, be chosen to do so great a work for mankind?" although I confess it would be the delight of my declining years to spend the remainder of my life to the good of all mankind, for I have never been able to do for humanity what I would like. The great secret of the human happiness is in the works of kindness and sympathy that we can bestow upon those of our fellow men as we pass along through the rugged paths of this life. I would like to indefinitely continue this new life; but I started out to give some of my experiences which fill me with more wonder and astonishment than my readers for to me the most profound mysteries confront me daily that are both new and strange that it appears to me that I shall never become accustomed to these phenomena as not to be startled with the new thoughts and revelations that come to me in my daily life, and often times in the night. Many may think this is all imaginary, but to me it is the most wonderful of all wonders that I have yet met.

Now I will begin where I left off in my last, for so many thoughts flow into my mind faster than I am able to read them, and they are as apt to trend in different directions if I am not more on my guard.

The life I have lived since the sudden passing of my wife in November 1901, has been to me the most uplifting and elevating to the mortal mind that I can possibly describe with the use of language that is at my command. There have been times when I felt that I was going to a dizzy height, and then there would come a reverse and I would feel that I was being crushed beneath a weight of misery, and thus it has alternated between such conditions. At times I would laugh heartily at the pleasures I could hear, and at other times I would shed bitter tears of anguish, for there was one influence that has control of me at all times that I am but a play in the hands of a giant in comparison, both from a mental and physical point of view. But I have never felt a sense of fear at any time.

In one of those hard and disagreeable times of my experience there was one who has said he was my brother George, who after

aggravating me to a condition that was the limit of endurance, I began to battle with my tongue or mind. He told me to "shut up," but such talk I told him I would not take from him. He then told me he would kill me if I did not, I called him a miserable wretch, told him he did not dare to kill me, he had not the courage to do so, for if I said, when I get over there with you where I can have an even chance with you, one of us will go down and go quick, for you poor cowardly cur, you have got me at your mercy, as you have no mercy on a defenseless man of whom you have every advantage. You threaten to kill if I try to defend myself with the only weapon that is left me. Once more I defy you and the whole gang of you, for there were many voices there. I really thought that there was a demon that had me in hand then. I was in good fighting trim and fought hard with my only weapon, my tongue. I said if there is any manhood in you give me just a little chance, but poor coward, you dare not do so, for you are afraid of me, and the time is not far away when I shall be over there with you and then I will make it hot for you if it is possible; by your actions I really think it will be possible. Then I could hear laughter at my discomfiture and misery, after which they all bid me goodnight, and said they would call again. I said, "You go to the devil, for you never came from any other place than where you are now. All was quiet and I found myself filled with rage and pent up anger that there did not appear to be any outlet for. All I could do was to quiet it down as best I could, and get my nerves soothed."

While lying there in my bed buried in deep reflection of the past and future, there came to me that gentle and mild voice I had so often heard that appeared to be my wife, and said in a low gentle voice, "Father, my darling husband, will you please listen to me one moment?" When in my rage I said, "No! I do not want anything more to do with you, or any of the rest of the gang, go away and never come near me again, for I do not believe you ever was my wife. Now go away and do not ever come to me again for you are only a she devil. Go away forever, and do not let me hear your voice again." When I had quieted a little I heard no sound, and thought it had gone.

I could not believe I had a friend in either world, for my friends of earth had during this time all believed me crazy, and had turned their backs on me with disgust, believing me past cure. They little dreamed what was passing with me, but thought they were having all the trouble little dreaming of all of my misery at this time, for life to me was a great burden and I felt that it was a punishment for me to live, because no person could stand what I did but a short time and retain their reason, although after one of these times of trial all would be quiet for twenty-four or thirty-six hours. Then there would be a reversal of the conditions once more and all would be peace, happiness and one round of delight to me in spite of myself, or any effort that I might use to repel my enemies, as I termed them. For what often came a while, they, with their kind words and flattery would convince me they were my friends and everything would run smoothly for more than a week, often for ten or twelve days. Then would come another crash, and down I would go again, thus I passed more than one year of my life. The bad, as I termed it, was constantly growing less, and it increased in the same way until it reached a limit that I could stand but a short time and then it began to wane, and better conditions would take its place, and as I say the bad has been gradually growing less and less and the better conditions growing better daily, until I am now living I think the happiest life that it is possible for man to live on earth. I am ever enjoying the company of some intelligent mind that fills me with delight all through my waking hours, and often in my sleep. For what often to me appears a dream, I think is the same gentle influence that I so rudely repelled when it approached me after my before-mentioned experience. To me at that time cruel battle with an unknown foe, for there was no imagination with me, it may be to others who do not have the experience that I have had and am having now.

While I write I am far from being alone, yet to one who might be looking on would go before a justice of the peace and take oath that I was alone and no one with me. But I have more convincing proof than that every moment of my life, so when those who condemn me as foolish, and who do not know what I am talking about, and who assert I should be placed under restriction, are making such assertions not from their ignorance and not from their knowledge of the phenomena I have recounted, which puzzles them as well as me. They will not investigate so as to enable them to form an honest and candid opinion, but condemn me from their ignorance of the conditions.

On Getting to Heaven.

S. S. Lapping.

There is a familiar old hymn in which, as the soprano and alto plaintively ask, "Shall we know the tenor calls out, "Shall we know? Shall we know?" the bass, meanwhile murmuring, "Shall we know— and then, in a burst of harmony, they all melodiously inquire, "Shall we know each other there?" People have been singing that song for a long time, but so far as I know, the question has never been satisfactorily answered. I don't want to be a critic, for critics are never popular, and never more unpopular than when they question that which long usage has made to seem sacred; but, braving the danger, I must remark that would be more reasonable than the mere repetition of a question that can't be answered this side of eternity, even though the question be set to music. Of course, the music is sweet and the sentiment pleasing, but it's all to no purpose, for, even if there was any hope of finding out, it isn't at all necessary for us to know whether we will recognize our friends in heaven. For my part, I want to stand before the Judge of all earth with the consciousness of having known some of his little ones here, than with the assurance that I would be able to call the shining ones by name.

There would be more travelers in the narrow way if more time was spent in studying the guide-book and less in guessing what it was. I once heard an ungodly deacon estimate the size and capacity of the city beautiful, and I couldn't keep out the impious thought that it would have been better had he spent the time stepping off the road leading to the place. It does me good to read that description given in Revelation sometimes when I get tired, but I never let myself worry about whether it's going to be just that way or not. We might not be able to understand it if God gave us an exact description, and so it may be that he only gave us a hint of its glories, using such poor symbols as the gold and precious stones we see here to illustrate his home. But I say it never bothered me as to whether it was too good for most of us either way. There will be time to discuss the purity of its golden streets and the brightness of its shining walls when we get there—other things demand attention now.—The Pilgrim for March.

From Our Exchanges.

Mansions in Heaven.

At a recent meeting of our Women's Christian Temperance Union, one of the speakers who was very apt in her illustrative anecdotes told the following story of an excellent woman who had abundance of this world's goods.

She dreamed that she died and went to heaven. After passing through the Gate of Pearl, she was met by an angel whose duty it was to conduct the ransomed ones who entered the Celestial City to the places prepared for them. She accepted his escort, and they had not gone far before she caught sight of a beautiful mansion in course of erection, and she at once asked for whom it was intended. The name mentioned by the celestial guide in his reply was familiar to her.

"Why, he was my gardener!" she exclaimed in astonishment. "He only had a little cottage to live in when he was on earth. He gave so much away to the poor that he could not afford any better one for himself."

As they proceeded on their way, they passed many residences in the course of construction, and at last they came to a small cottage—so small, and comparatively humble, that she inquired, "And whose is this?" The reply was, "Oh, that one is for you!"

"For me?" she exclaimed. "For me? Why, on earth I lived in an elegant mansion and I had everything in it as handsome and fine as possible. I shall never be able to live in such a small cottage as that!"

Whereupon the heavenly guide made answer to her: "The Master Workman says that it is the very best he can do for you with the material you have sent up to him to use in building it!"—N. A. P., in *The Progressive Thinker*.

An Ancient Quarrel.

The ancient quarrel between the Russian and the Japanese has never been settled. It has culminated in the vast preparations which have but one end and aim—mutual destruction. The restless seeking for an excuse for legal murder has gone on. Spirit disturbance has increased until the mentality of mankind which reflects the physical movements of the human race is stirred through its entire dimensions. Nation after nation are being wrought up to the fighting pitch. A very slight excuse would serve them as a pretext for hostilities. This is due to the disquieted harmony, beginning with the contestants, and spreading through the area of all nations, everywhere. This disturbance is especially felt by psychics, who are ever conscious of any opposition from the physical side of life. It is then our bounden duty to hold ourselves steadily and calmly, as above all strife, or dissension.—W. P. Phelon, M. D., in *The Philosophical Journal*.

Food for the Bonfire.

There is no doubt that a large share of the prevalent nervous prostration among American women is due to the care of the innumerable Jimcracks with which they litter up their homes under the name of artistic furnishings. And just why women will sacrifice their health and strength, their time and their nerves in the accumulating and caring for a lot of rubbish that is neither useful, artistic nor beautiful is a mystery which it is hard to solve.

It is mostly the unessentials which make modern housekeeping the nerve-racking business it is today. Unessentials of furnishing, of dress and of labor and recreation. But the unessential and inartistic furnishing is the chief cause of all, and the one that will the soonest down the average woman and deprive her of the strength and ability to enjoy the sweet and simple things of life.

"A good many women know that something is wrong with their rooms, but they cannot discern what it is. And how many women would have the courage to rectify their mistakes if they really knew that the making of a bonfire of two-thirds of their inartistic and useless ornaments would redeem their rooms from mediocrity and lift them to the plane of artistic beauty?"—Montana Stockman and Farmer.

Heaven.

Man is learning that he must live in heaven here and now, with God and the Angels here and now, before he may expect to live in heaven there or anywhere, with God and the Angels. If we could be saved from darkness by what we believe, or what we profess to believe, we would be in the glorious heavenly state immediately. But that is not the law. We must live, and do, and work, and love our way into the Kingdom. In a word, we must earn heaven by righteous living before we can enjoy it. We must win it by deserving it. You cannot get something for nothing in either the spiritual, or physical world. As a matter of truth all of us are living in heaven, but some of us are asleep and dreaming and hypnotizing ourselves and do not know that the Kingdom is within us and all about us. Wake up! Rouse thyself! The Kingdom is here!

"Ye shall know them by their fruits."—St. Matt. vii, 16. Build on sand, and the house falls; build on a rock, and it stands. Build a character on Love and Righteousness, and it is fine, beautiful and enduring; build it on selfishness and meanness, and it is a low, ugly and shiftless character. The Law is Law. Two and two always make four. You reap what you sow. There is no magic way to health, peace and success; there is only law. And the living makes noble lives. The eternal Sun, which is the pure open-hearted God-loving man. The harvest is rich to him who sows seeds of love and righteousness.—New York Magazine of Mysteries.

Advice for the Untried.

After retiring at night turn on your side ready for sleep, but taking good care to have your body straight with plenty of room for chest expansion. Do not double over in front and cramp your lungs. Now close your eyes and take slow, full, even breaths with mental repetitions of the word Love, or Joy, or Peace, or Good, using the word (only one word to any one time of such exercise) which at that time appeals to you as describing the state you most desire or need. Continue the breathing and affirmations for five to fifteen minutes, taking pains to keep yourself positively awake during all. Then forget the breathing and rest mentally; imagine yourself as the Sun of God, the Loving Power of all the universe, and command all the unpleasant things you may be carrying to vanish from your mind; bless them, tell them they all work for good, and bid them goodspeed; tell yourself that the world and yourself are clean new, ready for sleep; that the state is all wiped off; and that during the night you will float sweetly in the sea of universal Love and Power, which will bear you up and flow through you, regenerating you to more positive life and power than you had today; that tomorrow you will be happier, healthier, more useful and more successful. Say these things to yourself positively and repeatedly. Then say them less and less positively until

you go to sleep on them—floating out on that universal sea of Love, Wisdom, Power and Joy which is regenerating you. In the morning you will feel like the new made being you are—unless maybe you have eaten too heavy a dinner the night before; in which case you will simply feel better than you would had you gone to sleep in the old sodden way.—The Nautilus.

The Divinity of Jesus.

When a man uses the phrase "the divinity of Jesus," what does he mean? What is the meaning of divinity as applied to a person who lived on earth? Does it mean any more than that this person has been deified by man? We know that it was common for the Greeks and the Romans to deify mortals. Augustus was worshipped as a god, and hundreds of ancient divinities were men first and gods afterwards. Two thousand years ago divine statues filled the pagan temples. There was not one god, but scores of gods. Great rulers, great warriors, great men were deified. When Jesus is called divine it simply means that his name has been added to the list of deities made by mankind—and this and nothing more.

To say that Jesus was divine is not to say that he was any different in his divinity from Bacchus, Hercules or Adonis. Today men are no longer deified. We know that every god made by Greece and Rome was either a myth or a man. We have commenced to understand the ancient divinities and under their clothes they are found to be only mortal.

We have only the natural out of which to construct the supernatural, that is, every god has been an exaggerated mortal. Wherein is the so-called "divinity" of Jesus superior to that of Hercules? He performed no greater wonders, and his miracles, or miraculous deeds and works are what constitute his divine character. A god is a man with miraculous power. Take away this power which no human being ever possessed and you strip Jesus of his divinity. Cut out of the gospels the mythical and the supernatural, and no one would ever suspect that he was reading of a god. The story of Jesus is the story of an unnatural, and hence of an unreal, person. Jesus was divine only by human deification.—The Boston Investigator.

One Way of Self-Defense.

"Keep sweet as a means of self-defense," says a shrewd moralist. Men are mostly ready to resort to every other means than this. They have recourse to sharp retorts, legal processes, diplomacy, fists, and bullets. But nothing is quite so sure of success as keeping sweet. Sir Thomas Lipton's yacht was defeated in a great international race. His disappointment was bitter, but he kept sweet. Not long ago the American Consul-general presided at a banquet in London at which Sir Thomas was presented with a splendid silver service from his American friends. He had won those friends chiefly by keeping sweet under adversity. The Consul-general said: "No man in the world has done so much to build up friendly relations between America and England" as Sir Thomas. One may not care for the yacht race, but one can hardly ignore this extraordinary statement. Not rulers, not statesmen, not army and navy, not commerce, but a man who so controlled himself as to praise his victors for their victory—this, says a consul-general, is what has made these friendly relations. But the truth is not new, for "he that ruleth his spirit (is better) than he that taketh a city."—The Sunday School Times.

A March Magazine.

Every Where, Will Carleton's Magazine, for March, takes exception to the custom of abusing and ridiculing Carrie Nation, and praises her as an earnest and brave Christian woman, doing what thousands of other women in the country would if they dared. The leading feature of the number is the editor's continuation of his charming "Rhymes from the Classics" series, the present installment being "Alexander and Hephaestus." Mrs. Sangster also has her usual quota of graceful verses. Other prominent features are: "A Study of the Carlyles," "The Great Sand-Waste" (Sahara), "Back to Jerusalem" (Zionism), besides much interesting editorial, miscellaneous and departmental matter. The March number also has a new and very attractive cover. Every Where Pub. Co., 1079 Bedford Ave., Brooklyn, N. Y.

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

PRESS NOTICES.

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Societary Notes.

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

Boston and Vicinity.

Appleton Hall, Appleton Street, Friday, March 12th.—The Ladies' Aid Society meetings were well attended. After a social time and a service of song Mrs. A. S. Waterhouse opened the meeting with some cheering remarks. Our president was pleased to introduce Mrs. Kate R. Stiles to a Boston audience once more. Mrs. Stiles said the pleasure was mutual, said no matter what we are doing we can live in the Spirit. She told of the pleasure of our dear Mr. Baxter, and she paid a loving tribute to him. Miss S. C. Cunningham gave messages which were all realized. Mrs. Nellie Abbott, of Lawrence, was the next and gave messages. She closed the meeting with benediction. Next Friday, March 18, the circle will be held at 4 p. m.; the evening is medium's night.—Mary F. Lovering, sec. pro tem.

Cambridge Industrial Society of Spiritualists, on Friday, March 12th, held its regular meeting in Cambridge Lower Hall, 631 Massachusetts Avenue, Mabel Merritt, president. Mr. and Mrs. George W. Kates, of Thornton, Pa., were with us for the first time. They were greeted by a large audience, who were evidently in sympathy with the subject presented by Mr. Kates. Mrs. Kates delivered a short address, after which she gave many remarkable messages. Her descriptions of spirit friends were clear and decisive. All were pleased with our lecturer and message bearer. They will be with us again on Friday, March 25th. Miss Parker and Mr. Taylor favored with vocal solos. Circle, 3 p. m.; business meeting, 4 p. m.; supper will be served at 6:30; evening meeting, 7:45. A cordial invitation is extended to all to meet with us.—Emma E. Zwalhen, sec.

Cambridge, March 13th.—The Gospel of Truth Society, which began its work two months ago at 573 Massachusetts Avenue, held two interesting services Sunday, on the above date. The attendance is growing steadily, and much interest is manifested. It is the aim of this society to conduct its services in such a manner that any Spiritualist will be proud to invite their friends to attend, church people and all. We have with us the pleasing young medium, Mrs. George, who though not long in the work, is winning many friends by her words of truth and convincing messages. "Apple Blossom" and "Snowdrop," through their respective mediums, are also doing their work in a manner pleasing and satisfactory. Conference meeting, 2:30, speaking and messages, 7:30. Services conducted by Mrs. M. A. Bemis and Mrs. N. M. Kneeland.—Sunshine, reporter.

Dwight Hall, March 9th.—The regular meeting of the Ladies' Lyceum Union was called to order at 5:35. President M. J. Butler in the chair. We had a very short session, as the hour was late. Our sick members are improving. Supper was served at 6:30. The evening meeting was called to order at 8 by the president, M. J. Butler. Remarks were made by Mrs. George, Mr. Roscoe and Mr. Shaw. Mr. Danforth gave an original poem. Mrs. Knowles and Mrs. Witham gave communications. Meeting closed with remarks and tests by Mrs. Butler.—S. E. Jones, sec. pro tem.

Dwight Hall, 514 Tremont Street, Thursday, March 10th.—The evening will be long remembered by those present at the meeting of the Ladies' Spiritualistic Industrial Society. There was present a large and very appreciative audience to listen to those who were the entertainers. Among those whose remarks were both pleasing and instructive were Mr. J. J. Moore, and daughter, Miss Florence Moore of London, Eng.; Dr. Huot, with some very satisfactory readings. The Misses Stewart, Blais and Murphy, with pleasing songs. Mrs. Dix with well timed remarks and a poem, Mr. and Mrs. Scott, whose remarks are always interesting. Mrs. Chapin and Mrs. Whitlock. Do not forget Mr. O. E. Watkins and his illustrated lecture on March 17th and the dance, March 24th. On March 31st, instead of the anniversary services being held by the society, there will be a supper served at the hall from 5 to 7 p. m. to all those wishing to partake. All are cordially invited.—F. H. Rice, sec. pro tem.

First Spiritualist Church, March 6th, Mrs. M. Adeline Wilkinson, pastor. Services were well attended. Many mediums gave evidence of the continuity of life. The colored brethren, in their campmeeting songs, drew a large audience in the evening. They will be present the first Sunday in April. A healing circle every Tuesday at three. Many remarkable cures are being made. Phenomenal meetings every Thursday afternoon. Mrs. Wilkinson is slowly gaining in health after a very severe illness.—Reporter.

Spiritual Church of Boston, Incorporated, March 6th, Clara E. Strong, conductor. Three very interesting and largely attended meetings were the order at these meetings. Dr. Huot spoke in the afternoon and evening. In the evening among the many choice gems were the delineations given by Ma-lam Zara.—A. M. S., sec.

First Spiritual Church of Boston, Inc., America Hall, 724 Washington Street.—Dr. Huot spoke at each of these meetings and gave evidences of spirit return. Each worker seemed to be inspired more and more with spiritual power, and the evidences of the continuity of life were all well given.—A. M. S., sec.

Red Men's Hall, Tremont Street, March 6th.—Mrs. Sarah A. Byrnes was the speaker and took for her subject, "Watchman, What of the Day?" She treated the subject in her usual brilliant and able manner, giving one of the best lectures that it has been our lot to listen to this season. She held the close attention of the large audience to the close of her lecture. Mrs. Knowles and Mrs. Butler gave many recognized tests and descriptions. Mrs. M. J. Butler presided. Sunday evening, March 13th, services opened with an invocation by Mr. De Bos. Speaking by Mrs. Pettengill, of Malden and Mrs. Waterhouse. Solos by Mrs. Stoven and Mr. Sawyer. Reading by Mrs. Mattie Sloan. Tests by Mrs. Cunningham, Mrs. Knowles and Mrs. M. J. Butler. The service was closed with a benediction by Mrs. H. C. Berry.—H. O. Berry.

March 13th, at 11:30 p. m. After the lesson and responsive readings, which were written by Mr. Danforth and the answers by the scholars on the word Love, which was the word for discussion, the following children entertained with readings: Mamie Phillips, Mildred Williams, Mrs. Brady, Annette Jacobson read the "Polish Boy" by request. Mrs. Stovin and Mr. Taylor sang, Rebecca Goolitz, piano solo. We were pleased to greet Dr. Dean Clarke, who spoke briefly. Mrs. Raymond spoke words of cheer to the scholars and leaders and we were stimulated to better work by the praise she bestowed upon Guardian Mrs. M. J. Butler.—Mrs. M. E. Stillings, sec.

Angusta, Me.—Sunday, February 28th, Dr. C. E. Watkins was with us and gave two lectures. March 6th and 13th Nellie M. Putney of Lowell, Mass., was with us and aroused great interest. She has proven to be

a very fine speaker and test medium. I trust that we may be able to do much for the Cause before the season closes.—Chas. H. Chapman.

Brooklyn, Crosby Hall, Sunday, March 6th.—Carlton S. King held his first public meeting. The attendance was good and the character and results of the work all that was expected. Mr. King's vocal culture and dramatic experience greatly enhanced the effectiveness of his efforts. In his lecture his appeals are from and to the souls, a truly soulful talk. His messages are direct, terse and thorough, with full names, giving complete satisfaction. The field he has just entered as a seer in rime and a most extensive work of reading may be done through him. The meetings just begun are to continue until the close of the season.—B. C. Fitchorn.

Fall River, Mass.—The First Spiritual Church and Lyceum hold services in Columbian Hall, South Main Street, Lyceum at 12:30, church 2:30 and 7:30 every Sunday. We are all looking forward to our anniversary next Sunday. We are having flower services at 12:30 and church 2:30 and 7:30, in which the children will take part in the exercises. Our speakers for that day will be Mrs. Sarah E. Humes, of Providence, R. I., and Mr. James Lucas, Fall River. Mrs. Hattie W. Wood, vice president for the Lyceum; Miss Sarah Chaderton, president.

Fitchburg, Mass., March 13th.—Emma B. Smith, of Lawrence, was speaker for the First Spiritualist Society. The morning service was given to tests and spirit messages, the local mediums' circle following the morning service. Every seat was taken at the evening service. The subject, "Some Helps, or Hints on Self-Unfoldment" was ably presented and supplemented by many tests and messages. Miss Howe, pianist, rendered several selections. Rev. Juliette Yeaw, of Loomister, inspirational speaker, will address the society next Sunday.—Dr. C. L. Fox.

Malden, Mass., Progressive Spiritual Society, Louise Hall, Brown Building, Pleasant Street, Sunday, March 6th.—The class at 3 p. m. for development and healing was more than pleasing. We had a number of fine workers, Alice Whall and Mrs. Frederica being with us; also "Little Golden Hair," whose sweet little ways make her many friends. Our evening session included song service, Scripture reading by our president, Harvey Redding, poem by Cyrus, entitled, "The Warrior." Mr. Jas. Milton vocal selection, "Childhood Days," with pleasing effect. Alice Whall was the medium for the evening. She gave evidence that life is continuous. Mrs. G. B. Mosier, and also "Big Dog," gave full names and tests, which were recognized.—C. L. Redding, cor. sec.

Norwich, Conn., Sunday, March 10th.—There were large audiences present morning and evening in Spiritual Academy to listen to the address and convincing tests that were given under the inspiration of Mrs. Effie Webster, of Lynn, Mass. A duet, "Prayer of the Wanderer," was rendered with fine effect, also other selections by the members of the choir.—M. E. Twist.

Watertown, Mass., Thursday, March 3d.—A very interesting parlor seance was held at 34 Summer Street on Thursday evening, March 3d. There was a very large attendance, many skeptics being present. Mr. Douglas H. C. Thompson and spirit guides gave a short address, after which the remainder of the evening was devoted to spirit messages, which were rendered in a very convincing manner. Every message was very quickly recognized, and all present expressed entire satisfaction. Those who came skeptics went away convinced. One man, a doctor, who knew nothing about this work, said: "My but there must be some great power back of all this." Another, a manufacturer, said: "I could almost hear my father talk to me, it seemed so real, just his manner of speech."—Mrs. E. M. Brown, sec.

Portland, Me., March 13th.—Mrs. Annie L. Jones of Lowell addressed us today. The hall was well filled at both services. The subject for the afternoon was "Demonstrations of Spirit." For the evening, "The Light of Spiritual Truth." Both held the close attention of the audience. The messages given were readily accepted. Mrs. Jones spoke of the departure of Brother J. Frank Baxter and her words of praise were much appreciated. We have heard him speak. The Portland Society unite with societies all over the land in sending words of sympathy and condolence to those who loved and knew him best. Plans are on foot, and are rapidly being put into execution, to raise a fund for the erection of a suitable building for the Spiritualists of Portland.—Miss F. E. Allen, clerk.

Sunapee Lake Camp.—The officers of the Sunapee Lake Spiritualist Campmeeting Association met in Knights of Honor Hall, Hanover Street, Manchester, N. H., February 28th, to make arrangements for the annual campmeeting at Bladensburg, N. H., during the coming season. The officers elected are: President, John Gage, of Henniker, N. H.; vice president, Mrs. Effie I. Webster, Lynn, Mass.; secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.; treasurer, Mrs. Harriet Comstock, Newport, N. H.; business committee, Thomas Burpee, Sutton, N. H.; C. E. Gave, Riverdale, N. H.; Mrs. Harriet Comstock, of Newport, N. H. Everything looks for success.—Lorenzo Worthen, sec.

Springfield, Mass.—The First Spiritualist Ladies' Aid Society, McKinney Block 635 Main Street, Speaker on January 24, Mr. Thomas, of Fall River. His lecture was given in his usual unique style and fully appreciated by all present. His subject for the evening, "Is life worth living?" was handled in a very interesting and instructive manner. He was followed on January 21st by Mr. Wellman C. Whitney, one of our home workers, who was greeted with large and appreciative audiences. He gave two fine lectures, followed by spirit messages. Mrs. Sarah A. Byrnes was with us on February 4th, her scholarly addresses were thoroughly enjoyed by all who were privileged to hear her. On February 14, Miss Blanche Brainerd of Lowell, was greeted by large and appreciative audiences and gave many recognized tests and messages. On the 21st, Mrs. Sadie L. Hand of Greenwich, was with us, her messages from the spirits were very satisfactory and gave comfort to many. On Sunday next Mrs. Ida P. A. Whitlock will be with us, we hope large audiences will hear her. The Spiritualists' Progressive Lyceum of Springfield is held every afternoon at 4:30 p. m. First meeting was held November 8, 1903. We hold our anniversary services March 24, Mrs. May S. Pepper speaker and test medium.

Lyceum Notes.

Friendship Hall, Odd Fellows Building, Tremont Street, March 6.—The Boston Spiritual Lyceum as usual had an extremely interesting session. The subject of the day was "Band of Mercy," and many answers were given by members present. A large delegation of the Waltham Lyceum surprised us by entering the hall and joining with us, so when we had our march we had a hall full with about 50 in the march, and it was the Banner Sunday so far of the B. S. L. this season. We were more than pleased to see our brothers and sisters and the children from our neighbor city. We believe in the old saying that in union there is strength.

These union meetings are good, and we hope are long to return their visit. The conductor of the Waltham Lyceum, Mrs. Boothby, spoke for the Lyceum, representing the city of Waltham. The usual literary exercises were presented. The topic of the day was ably rendered by our assistant conductor, Mr. A. Danforth.

The subject of our lesson Sunday, February 14th, was Abraham Lincoln, and the following pretty poem was the answer of one of our young pupils, Miss Mabel G. Reed:

LINCOLN.

When we scan the list of our heroes,
Who have severed the golden bond
And have passed from the realms of the
mortal,
Into the great beyond;

We can never forget our Lincoln,
Whose name will ever be
A symbol of right and justice,
To all posterity.

He sprang not from wealth and culture,
He was plain of figure and face,
But his smile was frank and honest,
And full of a homely grace.

He tolled from dawn until sunset,
To be idle he knew not how,
And all his hard bought knowledge,
Was earned by the sweat of his brow.

And when he at length received honors,
The highest his country could pay,
He accepted the trust with deep reverence,
In the same sweet humble way.

As when in the depths of the forest,
In his own dear native state,
He worked at splitting the wood rails,
Ne'er dreaming of being great.

When the threats of his foes assailed him,
And treason and strife were abroad,
He bent to his task unflinching,
Secure in his trust of God.

History tells of the price that it cost him,
When the words of freedom he spoke,
But only the pen of the angels
Records how the great heart broke.

When he beheld the hills of his country,
Whose wrongs he died to right,
By the cruel hand of a traitor,
Faded slowly from his sight.

Yet when he beheld death's shadows
Darken the shining sun,
Came this prayer from the soul of our hero,
"My father, thy will be done."

Sunday, March 13th.—Several visitors present, among them being Miss Florence Morse, of England. The subject of the day was on Spiritualism, which was presented by Mr. Howard, Mr. Harding, Mr. Taylor, Miss Morse, Mr. Riles and Mr. Packard. Readings and recitations, etc., were ably rendered by members. Subject for Sunday next, "What is the Duty of the White Man Towards his Black Brother?"—E. B. Packard, clerk.

Red Men's Hall, Tremont Street, Sunday, March 6th.—The Children's Progressive Lyceum No. 1 held its regular session at 11 a. m. It was the Banner Sunday. We welcomed Mrs. Boothby, the conductor of the Waltham Lyceum, and some 30 members, and entertained them the best we could with our limited room. A large number of scholars and friends came to welcome our guests. The subject of the lesson was Happiness, and the responses by the children of both Lyceums were very interesting. After the march which was participated in by over 100, the following took part in the entertainment: Clatter Rogers, Mabel Rogers, Arthur Jackson, Alma Bacharach, Mamie Phillips, Mrs. S. J. Jones, Mrs. Hattie Parker, Mr. Sawyer, Mr. G. Cleveland, and Beatrice Allen sang. Clara Weston and Ethel Keyes, Mr. Scurry and Mrs. Taylor sang duets. Lizzie Johnson piano solo. Two little tots, Priscilla Gurney of Waltham sang, and Richard Barker, our own little one, read. They easily carried off the honor of the day; they are each but four years old. Mrs. Sarah, Byrnes, Dr. Huot, and others were present. We hope to have many such gatherings. Mrs. M. J. Butler spoke briefly.—Mrs. M. E. Stillings, sec.

Waltham, Mass.—Our Lyceum visited Mrs. Butler's Lyceum March 6th and had a grand reception. We learned many new ideas. They gave us a grand entertainment at the close of the Lyceum. Then we were taken to the lower hall, where a tempting spread for the inner man was in waiting which was a great surprise, as we did not expect anything of that kind. But we thank Uncle Geo. Cleveland (as our Lyceum children call him) and Auntie Butler for their kindness to us, and we will try to do as well when they return our call the last Sunday in March, the 27th.—Mrs. Millie Guilford.

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As was his wont, the governor-general stopped to have a chat, and the old laborer stood bareheaded, the wind blowing his thin, white hair roughly about.

"Put on your hat," said Lord Dufferin. "Not before your excellency," replied the old man.

"Then," said his lordship, taking off his own hat, "if you will expose your gray hairs to this wind out of deference for my position, I must expose mine to it out of respect for your gray hairs."

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Do you suffer from dyspepsia, indigestion, or stomach, liver, or bowel trouble of any kind? If you do, why not let us cure you? You by doing you with a strong, stimulating dose and (absorb Compound, or "Dyspepsia Cure." Such things will stimulate and cause temporary relief, but in the end they will do you more harm than good. We will completely and permanently cure you. We will give you the very food you need, and we will give you the very strength and tone up the affected membranes. We will give you a strong and healthy stomach, and make you as strong and hearty as you ever were. We would give you ten dollars for the thousand of those who have cured of stomach trouble in all forms and stages, but they would not tell to you what the treatment will do for you. The only absolute proof is in the treatment itself, and knowing the Wonderful Cure we have made for others, and believing that we have a treatment that will positively cure any case no matter how complicated or long standing or how many have failed in the past, that we will send a full two weeks' treatment to any sufferer desiring to give it a trial. Many are cured by this best treatment alone. Why not make a trial of it yourself and learn what it will do for you? It is free. Address Dr. F. E. Beebe, Institute of Health, at Main St., Battle Creek, Mich.

The Independent Club of Spiritualists.

This club was organized on Monday, March 7th, 1904, and the following officers were elected: President, Mrs. M. J. Butler; 1st vice president, Horace C. Berry; 2d vice president, Mrs. E. A. Bennett; secretary, Celeste French; Dexter, financial secretary, Russ Gilbert; treasurer, Edith W. Guenther. The object of the club is for the purpose of uniting with the different societies wherever they may be invited in the future. The club to pay their own expenses, to take with them any talent that will entertain or help their sister society, who shall receive all the benefit from their visit. To become more social and friendly in the work, to keep in touch with each other, and feel an interest in whatever is being done for the advancement of Spiritualism as a religion. To help each and every society to build up in any way they might suggest where the work is being carried on, without prejudice or creed, with honest hearts, and willing hands, working peacefully with all.

The next meeting will be held at the rooms of the president, Mrs. M. J. Butler, 175 Tremont Street.

All friends that are interested in the advancement of Spiritualism as a religion are cordially invited to be present.

All communications in regard to the club can be sent to the secretary, Mrs. Celeste French Dexter, 211 Bow Street, Everett, Mass.

PASSED TO SPIRIT LIFE.

JOHN GARSIDE.

From his home at Foxboro, Mass., Feb. 20th, Mr. John Garside, aged 91 years. Mr. Garside was born in Huddersfield, England. He came to this country with his father and several brothers when quite young. His mother passed away at Lockwood, England. Mr. Garside left Liverpool with his father and brothers in a sailing vessel, taking 52 days to reach America. They first settled at Southbridge, Mass., but in the year 1847 Mr. Garside came to the town of Foxboro and had resided there since. He was a very prosperous business man, only retiring from active business about 13 years ago. He took great interest in the progress of the town, although very retiring in his nature, and contributed to all improvements. He had many friends, and it was said that he had not an enemy in the town. His health had failed the past few years, but his transition was peaceful, and his reunion with his beloved wife must have been one of great joy, as he passed on some years ago, and he has long desired to join her in spirit life.

They were among the first in the town to embrace the spiritual philosophy, and contributed to the support of the society in town. He was also among the first to go to Onset, building a summer home there, and took great interest and was an earnest helper in all the improvements along all lines. He has taken the "Banner of Light" since it was first published, and until his sight failed him, enjoyed reading it very much. After the good wife left him, there was no one in the home interested with him to read the Banner, so he discontinued it. Uncle John, as he was familiarly called, was alone, for both Evelyn, an adopted daughter, and Miss Jennie R. Garside being church members, did not have any sympathy with Spiritualists or Spiritualism, and did not care to have it known that a Spiritualist officiated at the funeral service. But the writer, being an old time friend, was called to pay a tribute to Uncle John's memory, assisted by Rev. Edward Evans, pastor of the church that the daughter attends. Many friends of the spiritual faith were present at the funeral service. Beautiful flowers were upon the casket as expressions of the love and esteem of his many friends. May his spiritual presence be felt in the home and may the daughter have the truth of spirit return revealed to her from the other side of life, to give her the comfort that her dear parents enjoyed so many years. May the tender memories console her and may she be comforted by the watchful care of their arisen spirits.—Sarah A. Byrnes.

Dorchester, Mass.

In the World Celestial

DR. T. A. BLAND.

Is a wonderful book, being the personal experiences of a man who, after spending his life in the most times, etherialized, materialized and through trance medium, has been put into a hypnotic trance by spirit entities and held in that condition for ten days, which time he spends with her in the celestial sphere, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in this book. "In the World Celestial" is a book that will give you the shadow of death to the sunlit time of the world celestial.

Rev. Mr. Byrnes says: "It is intensely interesting and gives a picture of the future life that one cannot help wishing may be true." The Boston Herald says: "It is a most beautiful love romance, and leaves a sweet taste in the mouth." Hon. C. A. Windle, says: "It is intensely delightful." President Davies, of the National Liberal League, says: "It is one of the best pieces of literature of this marvelous age of books." Everybody will be charmed with it, for it is not only a love romance, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold, 32 pages, 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A Partial List of Astrological Works for sale by the Banner of Light.

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