

# BANNER OF LIGHT.



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## YET AGAIN.

Mary K. Price.

Roll back, roll back, the stone  
From before the door,  
That shuts the light of the present  
From the golden days of yore.

With the years that swiftly hastened  
Bridge the river of time,  
And cross on its mystic girders  
The loved and lost of thine.

Bring from Memory's storehouse  
The pleasures long since fled,  
And gather about the fireside  
The faces of dear ones dead.

Join with mirth and laughter,  
In the frolics of the past;  
Banish by jest and story,  
The sorrow that thou hast.

Think not, nor care for tomorrow,  
Let the old, glad songs be sung;  
Trouble will come with the morning,  
But just for tonight, be young.

## The Life Radiant.

Lillian Whiting.

"Whoever you are, motion and reflection are especially for you;  
The divine ship sails the divine sea for you."

"I swear the earth shall surely be complete to him who shall be complete.  
I swear the earth remains jagged and broken only to him or her who remains jagged and broken."

The Life Radiant is in one's own control. Outer circumstances can neither give it nor take it away. In fact the Life Radiant itself dominates and creates all the outer circumstances. And the Life Radiant is the expression, the result of thought. May we not go one step farther and say that thought and spirit are one?

In the December number of that excellent little monthly called "Reason," there is a striking article entitled "Location of the Human Soul." The writer, H. E. Wheeler, notes that "Spirit matter is an essential, though separable component of physical matter, but it has a higher rate of atomic activity." That is, it cannot be seen because the vibration is of a higher rate than the physical eye can discern. But as to the spirit, in and of itself, we find the writer saying:

"This brings us to the location of the spiritual body, which we now see to be a collection of Spirit atoms, each of which is the main-spring of a physical atom, and having, when separated from the latter, a higher rate of atomic vibration. From this it follows that as long as the mortal body remains in the proper condition to carry out its functions, so long does the spirit body remain an integral part of it. The two must be intermingled atom with atom, for, we have seen, there cannot be a complete physical atom without its spiritual part."

"Hence the spiritual body, or human soul, has no separate compartment, but is so distributed throughout the physical body that no atom of the latter is without its share of that essence of principle which is necessary to life. I advance this discussion merely as a theory. It is impossible for one still in mortal environment to have a certain knowledge of such subjects. But from what we do know, we can reason out in an approximate degree certain things which would seem to follow from our limited knowledge, though we should not claim positively that we have arrived at the full truth."

Now to the suggestion here offered (which is certainly worthy of consideration), we not further look to the words of Emerson when he says: "What is grace but thought entering the body and controlling its movements?" And again he alludes in many places, and in various ways, to this unknown, subtle potency, which, if breathed through the mind, is intellect; breathed through the heart, is love. These are not precisely his words, but this is the idea. Now the question cannot but suggest itself. Is not this force, this potency of which Emerson speaks, the spirit-body? and are not the spirit-body and thought one and the same? Instead of thought being an element of the brain, is it not in every atom of the body? Is it not the life? and when it withdraws, is that not death? Our friends, the Theosophists, predicate a number of bodies in an ever-finer and subtler series. They talk of the "desire-body," the "thought-body" and of others; but is it

not the spirit-body, alone, informing every particle, every atom of the physical body; and are not its different states, progressive or retrogressive, as may be, the conditions to which the Theosophist gives those several names? And in the last analysis is not this spirit-body thought; is it not intelligence; is it not that which controls and creates all conditions? Would not this hypothesis explain that curious phenomenon of those who feel an arm that has been amputated? The thought-arm remains and has consciousness. All this, of course, is speculative, but it closely accords with the knowledge of the process called death given by Dr. Andrew Jackson Davis in his wonderful books. Dr. Davis has recorded that which he has seen in clairvoyant vision, his sight of the way in which the spiritual body withdraws itself from the physical body, and he has seen that its form is the replica of the form that is left inert and lifeless. No one can read the volume entitled "The Seer," in "The Great Harmonia" of Dr. Davis, without coming to have a very clear conception of the nature of that change we call death. And no one can come to have this clear conception of it without coming into a more or less vivid conception of the sublime beauty and loveliness of this change, and thus losing all fear or dread of the transition. Every advance in knowledge must enlarge and intensify the appreciation of those extraordinary volumes entitled "The Great Harmonia." There is not a fact in latter day progress, of motor transit, of wireless communication, of telepathy, that is not distinctly foretold in those volumes by Dr. Andrew Jackson Davis.

Now if thought and the spirit-body are one; if the spirit-body is simply the manifestation of thought, this conception is an illuminating and helpful one in its relations to the immediate problems of life. It gives us, at once, a far more definite conception of thought, as a force and as a force that one may control. The spirit-hand, or the thought-hand, controls the hand that we see, and this would be a typical analogy for every atom of the body. Thought, then, creates and controls that which is created. This perfectly accords with that assertion in the Bible, "As a man thinketh, so is he," which we now see to be one of the most profound significance. Think right; think joy; think sweetness and serenity and intense radiance; think radiance, and life shall be radiant.

"The earth remains jagged and broken only to him or her who remains jagged or broken."

For "The earth shall surely be complete to him or her who shall be complete."

May we not find here the great, the illuminating lesson with which to make the entrance on the New Year the entrance to a higher round of experience? It is all in one's own hands. Life is the switch-board to which each one holds his own key. The quality of his thought shall condition his outer life. Let him resolutely hold his thought pure, generous, loving, and everything else will take care of itself. He need have no anxiety, no worry. Now there are always worries, anxieties, regrets, sorrows of all kinds and all degrees, in the memory. Close the chapter. Turn the leaf. These are done with. Deny them any further power over life. Banish them, utterly,—all worry, all anxiety, all regret. Sorrow is a worthy thing and may easily become a divine agency by the uplifting of the spirit. But "our sorrows are to be our ministers, never our conquerors." So resolutely close the chapter of all regrets and anxieties. It will require an effort of the will, but this effort can be made. It will require persistency of purpose, but one can persist. Most certainly. No one in the world need be discouraged or doubtful regarding that. He can keep his purpose. He must keep it, if he would press on toward the Life Radiant.

Having closed the chapter, having turned the leaf of all regret or worry, then the creative force must be used. Summon the Vision and listen to the Voice. They will both come. In thought build up the beautiful life. Let one give himself "mental image treatment." There is an untold potency in it.

In this state of purer aspiration and more intense energy is one fitted to come into close telepathic rapport with his friends and counselors in the Unseen. They

are more than ready to give him light and leading. They are more than ready to offer him the most intimate sympathy; the most perfect guidance and counsel. This year of 1906 will see a marvelous progress into the ethereal realm. More and more shall we use the ethereal forces. Spirit-communion is to gain a recognition and an acceptance beyond that ever yet dreamed. The subtle potencies are working out wonderful conditions. "The divine ship sails the divine sea" for us each and all.

We are now fairly entered on the third quarter century since the advent of modern Spiritualism that announced itself in 1848. With 1898 exactly fifty years had passed and to the retrospective glance how marvelous has been the progress. It has also been a progress peculiarly orderly in its development. For the first quarter of the century, and perhaps a decade more, the manifestations from the ethereal world were almost exclusively of physical phenomena. Heavy tables rose in the air; loud raps were heard; communication was chiefly carried on by means of the table "tipping" to respond to letters of the alphabet which were repeated. In this manner words and sentences were spelled out, but the process was slow and clumsy. Yet, had these early manifestations appeared in the subtle and more ethereal form of the present ones, it is evident that they would not have attracted much attention or have inspired much conviction. They had to arrest attention as the preliminary condition for gaining consideration and this attention could only be arrested by physical phenomena of an unaccountable order. When a group of people saw a heavy table rise to the ceiling, there was no room for doubt that something beyond their knowledge was taking place. Was there a force in nature never before discovered? It set men to thinking. Hands from out of the air were seen and felt. Forms were seen. Voices were heard, all manner of phenomena took place. It all excited intense and almost universal attention. There was belief and disbelief; there was conviction of its genuineness, there was complete denial of its genuineness, but it must be remembered that this denial was almost entirely that of those who had not witnessed the phenomena and that just so far as it was seen it was either accepted as genuine, or denounced as a fraud, but it could not be denied. These things took place. That was unquestionable. As to by what means they were produced, that was the debatable ground. Now after a period of physical phenomena that lasted from 1848 well into the eighties the manifestations began to assume a more subtle form. It was the voice of the medium that was "controlled," it was the hand of the medium that would write. Almost within the past decade telepathy, that still finer and more ethereal method of spirit to spirit intercourse, has come to be recognized and accepted. The phenomena, at first presenting themselves only as physical manifestations of force and of intelligence out of the unseen continued to express their power in almost all fields of human activity. The healing of disease without drugs; the great intellectual explanation of the universe involved in Theosophy, these and many other movements and aspects of progress have grown out of the first manifestation of intelligence and power in the unseen world around us. These things have revolutionized modern life though by purely evolutionary processes. This progress will now go forward in accelerated ratio. This year of 1906 will do the work of the preceding decade, perhaps even of the preceding quarter of a century. The varied manifestations of the higher potency of spiritual power are focusing in a remarkable way. Spiritualism is to lead the world as the true religion and the true scientific explanation of the universe. "The divine ship sails the divine sea."

The Brunswick, Boston.

## Is Spiritualism a Religion?

David A. Leish.

Over and over again we have seen objection taken in Spiritualist papers to calling Spiritualism a religion. In this article we propose to look the whole question of the scope and mission of our movement square in the face and give our views accordingly. First we shall give our definition of what

we would consider the purpose of religion. This definition is not according to Webster nor, as popularly understood as its meaning. True religion is that harmonization of the units composing the grand body of humanity which makes for the health, peace and happiness of the whole; such is our understanding of the term and is apparently original as far as we know; if we are wrong, will someone please correct us with as gentle handling as possible, as we propose to trouble this little planet as long as we have a "permit." This to our way of thinking is the most philosophical and scientific meaning of religion. If men have departed through lack of knowledge from the true understanding of the term, it does not alter the fact of what constitutes true religion. The aim of all Spiritualists and religious reformers of the ages of the past has been surely to inaugurate systems of philosophy which would direct mankind to the understanding of himself and life as a whole so as to harmoniously adjust himself to its conditions. That Spiritualism as a scientific demonstrated philosophy of life, religious in its nature and message, is in advance of other religious systems, must be evidenced by its adherents. Dry, philosophic and scientific maxims, the resultant of our reasoning analytical faculties are not sufficient to sustain a people who are also composed of emotional and sentimental characteristics, so that those of that temperament who can only appreciate a demonstrated tangible, externalized fact will certainly favor the non-religious aspect of the question, as according to their ideas religion only consists of faith and worship. Such live in the cold, frigid regions of the intellect, without the warmth generated through the emotional and love elements of our organic structure. But, thank the wisdom of the Infinite, we are not all built alike, though in the essentials we all obey the unitary principles of being. In the first demonstrations of Spiritualism through the phenomena of rapping we had the externalization of a spiritual verity and this appealed to that faculty of the mind which loves to see and can appreciate a fact. Yet in the majority of spiritual manifestations have not the emotions of the human soul been fully played upon; have not the loved ones come back from the great beyond, and through the medium of the movement demonstrated their presence? Has not faith played its part in the building up of our movement and also in our contact with the unseen. Not always has the vision been clear, not always could the spirit friends within the veil give us satisfaction and we had to exercise faith and hope for better things. So we can argue with some show of reason that to a large extent faith and even worship has played a part of great importance in drawing the people together of the movement and helping them to remain within its ranks. Religion is an absolute necessity to the perfect rounding out of the human family. Yet it need prescribe no particular creed or dogma; it need not circumscribe its followers within certain narrow limits. It can be as broad as the different minds of the people demand. Spiritualism in demonstrating spirit return appeals not only to the reasoning and the scientific mind of man, but also gives scope for the full play of the emotions of the human soul. One of the characteristic features of Spiritualists as a class is their intolerant bigotry of those who are not of their persuasion. This comes as the resultant of egotism and ignorance and also through forgetting that infinite wisdom not having built the minds of our fellows just the same, necessarily provided systems of religion to suit their requirements. That the world needs added power in the direction of commercial enterprise is not apparent to our present observation of things. Yet some would relegate to the mission of Spiritualism only a commercial and money making aspect. We do not wonder that our movement does not appeal to religionists as a class because of the kind of spirits who return and communicate. We are not arguing against the legitimate use of our faculties in commercial enterprises, but only that it would appear as unfortunate to our minds that we use or ask spirits to come back within the earth's atmosphere only for business purposes. That advanced spirits do not return for such work does not require any refutation on our part. Yet for the sake of those earth-bound and material spirits who lived for money making and themselves alone while on earth

it is not wise on our part to keep them undeveloped through the perpetuation of those conditions which caused them to be earth-bound. If psychics will exercise their own powers for commercial purposes without seeking the aid of spirits, we consider them entitled to do so. But please do not call it religion. Pure religion is making for the welfare of the whole, not for the success of selfish and greedy individuals. We know that the psychic powers of man can be used legitimately to advance himself or others in life, but we object most strenuously to the use of these powers for low, selfish and unholy ends.

At one time Spiritualism stood for the demonstration of spirit return only and through clairvoyance, inspiration and other phenomena proved its message to the world. Today it stands for anything which will bring a financial return to those who patronize its media. The better business medium you are, the more success you will possess with a great majority of people. Instead of consulting mediums anent supermundane affairs or on questions of spiritual philosophy, it is usually, will I succeed in certain real estate speculations, gold mining stock or other business enterprises? So through such conditions thrown on the sensitive by a thoughtless and commercial public, both medium and spirit helpers are held down to strictly earth conditions. We do not object to mediums growing financially successful if they can do so in harmony with divine law, but we do object to ministers or mediums of the gospel of Spiritualism confining their efforts entirely to the commercial plane. It is not only detrimental to the Cause, but is also harmful to themselves, and the spirits who associate with them in their work. The aim of all good and true spirits is certainly to so unfold their mediums that they will be able to succeed in life to the extent of obtaining all they require to make healthy, happy and successful. They co-operate with the sensitive to bring out the true genius of the soul, but never to coerce and dominate the free exercise of their medium's will, even if that will should be opposed to their own desires.

We hold that the mission of true Spiritualism is not to destroy religion, but to put it on a reasonable and scientific basis, so that it will give satisfaction to the minds of all kinds of people, without binding them down to any prescribed creed or system. Freedom for all, tolerance towards all and love for the welfare of humanity. Such is part of the gospel of Spiritualism. To divorce Spiritualism from religion in its purest and truest aspect would be to narrow its scope and mission to a very small part of the human race. Man is naturally religious, devotional, sentimental and emotional, a worshiper of ideals, whether in persons or things, even if not objectified and externalized to the human vision. He lives partly in faith and in hope towards that which he cannot see with the material eye, but which he dimly discerns through the vision of the soul. Religion helps to keep the fires of this part of his nature alive, it feeds him with the manna of the unrealized and the sublimer altitudes of life, which though undemonstrated to mortal sight, yet he fondly hopes one day to enjoy. Life is not built up of all we can see or even scientifically demonstrate. It isn't composed solely of the hard granite facts of demonstrated phenomena. This would be too small a sphere to prescribe for the capacity of man's divine soul. He reaches through the channels of inspiration, illumination, faith and devotion, to larger views of life, to grander conceptions of being, and consequently he loves and respects that which draws him upwards from the unsatisfactory conditions of earth life to the contemplation of the unrealized. If we were a fixed quantity and Spiritualism like a doctor's prescription, we might be able to survive on the cold, clear facts of the scientific aspects of life, but being progressive beings, with large imaginations and responsive souls, vibrating in unison with tremendous and unfathomable forces, we must have scope in which to breathe out our constant inspiration. There is a latitude in the religious aspect of life which appeals to our love of imaginative quantities, it softens and modifies the sterner qualities of our material life and makes us on the whole better people.

"For whatever of these things may come to pass, it lies with me to have it serve me."



## THE PASSING OF TIME.

William Brunton.

(Written for the Banner of Light.)

Time slips away like silver sand—  
We feel escaping from our hand;  
No pressure may prevent its flow,  
No art or skill we mortals know!  
It seems but little while that we  
Clutched these fine grains with childish glee,  
And now how swiftly they have run—  
In joyous shining of the sun;  
What have we left of all our gain?  
What can we long as ours retain?  
Out from the silence, lo the years—  
Arise and go like smiles and tears;  
They slip away like silver sand—  
Clutched close in some keen miser's hand!

Time fades away like lovely flowers—  
We guard with care thro' springtime hours;  
We watch them in their freshness bright,  
A wonder and a pure delight;  
They flourish so in beauty seen,  
Color so fair in leaves of green;  
The bees their friends for spices sweet,  
While birds their praises oft repeat;  
We are like children in their play—  
To see the beautiful array;  
But just as surely as they grew,  
They fade and vanish from our view;  
So come and go the golden hours,  
So fade the years like fragrant flowers

And is life naught because the years  
Are pictured in our smiles and tears?  
Because like rain we clearly see,  
They fall into eternity?  
Oh, no! life in itself has grace—  
To glorify its varied place—  
And hold the beauty now we find,  
As sweet equipment of the mind;  
It is a gift divine and blest,  
With hunger for the unexpressed;  
It is a reaching of the soul,  
For God's far-off appointed goal;  
And rising from our cloud of fears,  
His goodness stands behind the years!

We walk the beach of time at last,  
The tide is out, the day has passed;  
The sunset glow is buried deep—  
Where all the yesterdays have sleep;  
But lo! Beyond the vanished light,  
What splendor beams upon our sight  
Of stars—in countless numbers seen—  
To show the treasure night may mean;  
To prove in vanishment remains  
A something better than our gains;  
And from the present we may view  
The loss of old things in the new;  
We are on beach of time at last—  
To learn God's universe is vast!

## Official Report of the Anti-Poverty Society of New York Centre.

January 8, 1906.—A very remarkable thing has been the beautiful weather enjoyed all the fall. Nothing like it of late years has been seen and every one at our meeting felicitated themselves on the joy it was to have such a June till so late in the year. It seems to shorten the winter so much when you cut off such a slice of it on this end—and this is such a benefit to the poor and enables them to meet the after time with a little more confidence and comfort.

We had a fine evening for our meeting and everybody turned out as enthusiastic as you please. The problem of going to meeting seems to be solved with us; no more lagging behind time; no more excuses of not being able to be present, and the dreadful sorry business when they don't mean it. The spirit of wide-awake interest is right with us. People say this stands as a part of their religion and they would be ashamed not to attend to it. They want something of heaven here and now—and they are going to secure it if they can, and help other folks to do the same. They live for a new world where sin, sickness and poverty shall be no more.

At 8 o'clock to a second, everybody being in place, the president called for order and attended to such business as properly came before us. It was soon dispatched. Several letters were read from college presidents, who wished us prosperity in our cause. They had seen the reports in the Banner and while supposing these were merely outlines of the good things said, they could from them appreciate the splendid work we had initiated. It seemed fine to have such commendation and we feel highly encouraged. Sure.

The president said she was getting used to greatness—they had listened to so many voices of noble quality, but still it was a delight to have present the much-esteemed and loved friend of them all—Andrew Jackson Davis. She did not like to speak words of praise to his face, but that was the only kind of speech she could make. He had been the instrument of bringing to men light from the unseen. He had discerned nature's great revelations; he had looked into human life with the eyes of the seer; he had taught from the celestial world the great harmonious philosophy; he had made life sweeter to live through the days and opened the gates of glory to all believers in the song the angels sang. It was very good to see his kindly countenance, to feel the peace of his disposition and to hear words of wisdom from his lips.

Mr. Davis, in his quiet, sweet way, came forward and thanked the president for her kind words, and said that he was pleased to speak for this society, though he preferred the pen to utterance on the rostrum. He would draw their attention to the education of the young in the wiser way of living. He was glad they had mooted the question of helping children in the schools to understand what they might do to stop leaks in their expenditure, to give them some sense of the value of money, and

the greater good it might do if spent on things necessary, useful and feeding to the mind. In this way improvement doubtless would be made. But that was not all. Much more than this could be done. He believed that Sunday could be more profitably spent than it was by the young.

They all knew of his interest in and work for the Lyceums. He still had great hope for their coming prosperity. It was necessary to cultivate spiritually the spiritual nature of the young. The doing away with darkness meant the coming of light; the breaking away from error meant the following of truth, and the great need of all time was the guidance of youth in the ways of wisdom and pleasantness.

All plants and flowers degenerate unless their growth is supervised. It is the part of the human providence to see to it that children shall be directed in their aspirations and efforts. And there must be a maintenance of the schools of the prophets that this may be accomplished. A renewed interest in Sunday schools, after the order of enlightened reason, must be spread in the community. Parents must feel their obligation to ask for the best guidance that can be given to their children in the fine art of truly living. Weeds must be uprooted—and the best seeds must be sown and carefully watched in the garden of their minds. The coming work of the world to free it from all forms of poverty—was just right here.

The world apparently was slow in its unfolding—but it was steady and sure. The teaching up to the present had been given mostly to adults. It was not wasted labor. It was part of the preparation which had to be made for the great reformation which was the instruction of the young of what they could do to better the world.

And he would not have this done in a mere pedagogical way, as in the teaching of dry arithmetic. He would like it taught by loving hearts that felt the pulse-beat of the universe in its desire of good. He would have it as a divine inspiration to thrill them to be pure, peaceable, full of noble intent and service. Then the great day would come when poverty in its dark shapes and cruel would disappear from the earth. Heaven is to be found in this life, in this planet, and as it is discovered in the heart it will be in the world, and in all worlds. The child is the type of the kingdom of Heaven, as Jesus said, and the noblest work of man was to allow the child to manifest the spirit of benevolence and peace and good will. He trusted they would be quickened to further this new humanism in their effort to abolish poverty.

It was a good talk, one of the very best, just as we expected, and it opened the eyes of some to the neglect that was going on for the helping of the young. It was voted that a meeting of the young should be held in the hall Sunday afternoons, from 3 to 4 o'clock, and a committee was appointed to see the work done. Thus an immediate practical result was brought about by the words of wisdom given by a grand and helpful teacher. A buzz of hopeful conversation showed the interest awakened, and the meeting closed with harmony.

William Brunton, Secretary.

## Massachusetts Spiritualists' Assn. Annual Meeting.

## PRESIDENT'S ANNUAL REPORT.

Officers and Members of the Massachusetts State Association of Spiritualists:

This association, was organized in the fall of 1893 and was chartered February 19, 1894, therefore it has had a corporate life of twelve years. It has been my pleasure that I should be at the head from its birth to the present hour. During these years much work has been done for the advancement of Spiritualism. We are well aware that the association is not perfect—and that there are many fields of labor it has been unable to enter, but we are sufficiently egotistical to think that with the limited means at its disposal it has been able to perform a good and practical work for the cause. Our ideals have not as yet been realized—but where in this our present life are they fully realized? To be sure it has not done the work that some of its friends have desired it should, but let me assure you, it has done all that it could with what it had to do with. Some have asked for reforms in its administration, but these parties have not tried to bring them about from within. To all critics of this association I have simply said, come into it and make the changes that you think would be for its best interest. Instead of working from within, they have worked from without. Your president has no criticism to make of their motives, but instead of their methods. The past year has been a most trying one in some respects to the officers of this association. They have deemed it wise to get into no controversy, but at the same time they have felt it to be a duty to keep right on in the performance of their duties as they were made known unto them. That there should be some radical changes in the by-laws of the association its officers all admit, but to them it has not yet been made clear, how under existing conditions throughout our state they can be changed for the better. If unto any of the members of the association it has been revealed how this can be brought about it certainly has not been clearly presented to the officers of this association. Something more than criticism and discursive talk is needed—definite plans of administrative work are called for, and these have not been forthcoming. That the by-laws are defective we all know, and from time to time we have been trying to improve them. These can be altered and amended only at the annual meeting by a two-thirds vote of delegates

present, and said amendment must be filed with the secretary of the association thirty days prior to the date of holding said meeting, and the members of the association must be notified of the same through the spiritual papers. Last spring your president called attention to this fact in the columns of the Banner of Light as some were asking for a change in the by-laws of the same. But neither secretary nor president have been notified of the desired change. Your president feels called upon at this time to make this statement in order that there may be no misunderstanding concerning this important matter. In view of these facts your president would suggest that at this meeting a committee be appointed for the especial purpose of

## REVISING THE BY-LAWS.

and said committee to report to board of directors not later than the first of September of this year.

During the past year this association has held seven.

## MASS MEETINGS.

besides its regular annual meeting, and also an anniversary meeting in Berkeley Hall, Boston, on March 30th. These mass meetings have been held at the following places and times:

Worcester, January 12.  
Lawrence, April 11.  
New Bedford, May 25 and November 16.  
Onset, August 5.  
Malden, October 12 and  
Pittsfield, November 22.

These meetings have all been largely attended. The secular press has always been very courteous to us and has given excellent reports of our work. The officers and members of societies where these meetings have been held have extended every courtesy in their power to the officers of the Association and to all workers they have invited to go with them. The thanks of the Association are due and are hereby tendered to all Mediums, Speakers, Musicians and others who have in any way contributed to the success of these meetings.

## PITTSFIELD, MASS.

The meeting held at Pittsfield, Mass., was for a special purpose. Mrs. Kingman of that city sent an urgent request for the State Association to hold a meeting there and see if sufficient interest could not be created for the organization of a society. As a result of that meeting a society with twenty-eight members has been created, and they are holding meetings every Thursday evening at Mrs. Kingman's parlors and once a month in a hall. We consider this good practical work for the State Association, and would recommend to the incoming Board of Directors the advisability of continuing work of this character. Several cities might be selected where no meetings are being held that would furnish plenty of material for the formation of good societies. With a little outlay of money and labor this might be accomplished.

## PENSION FUND.

During the past year this association has disbursed quite a little sum for charitable purposes. Urgent calls are constantly being made upon us for assistance. Therefore your President would urge upon this convention the importance of this work and the advisability of extending the same. In order that this may be accomplished a special Pension Fund should be established, therefore your President would most earnestly ask that this Convention formulate some plan for obtaining funds for this specific purpose.

## PRACTICAL WORK FOR LOCAL SOCIETIES.

Societies are continually asking your President for some plan of more practical work for Local Societies. The churches are each year enlarging their sphere of usefulness and doing all in their power to influence the young to unite with them. Your President would suggest that a Committee be appointed for the special purpose of outlining work for Local Societies. Said Committee to report their plan of work at some specified time during the year to the Board of Directors.

## NATIONAL SPIRITUALISTS' ASSOCIATION.

The Mass. State Association has ever been one of the most faithful allies of the N. S. A. During the past year it has been suggested that this Association sever its connection with the National Body. After careful consideration of the whole matter your President has come to the conclusion that this would prove most disastrous to the interests of this Association. The National Body is our head, and it is our duty to remain faithful to it as we have in the past. We may not like all its methods, but it may likewise be true that the N. S. A. may not like all our methods. It would seem from all reports that at the Minneapolis Convention they were not unkindly of our interests. At that time they accepted a little more of the work of the Committee on Usages, said Committee having presented their report several years ago at Washington, D. C. Your President cannot speak definitely of this work until those portions of the Usages accepted have been printed. The adoption of usages on the part of the N. S. A. may make it much easier for this State Association to gain the rights and privileges which our Commonwealth grants to other religious organizations. With this thought in mind your President would once more ask for the appointment of a special

## LEGAL COMMITTEE.

to inquire into and ascertain our legal standing under the laws of the state, and also ascertain what is necessary for our Association to do in order that our properly qualified speakers may have the same rights and privileges as Ministers of other religious denominations. Your President does not urge this from personal grounds, but because he believes that Spiritualism should not be discriminated against in our Commonwealth. Neither would he favor the appointment of an uncultured and illiterate ministry, for he fully believes that culture, education and moral qualifications

should be demanded here as well as in other churches.

## MEDICAL LEGISLATION.

Your President feels that this Association should keep a good outlook for legislation favoring the so-called Regular Physicians. At this time there should be hearty co-operation on the part of every Magnetic Physician, Clairvoyant, Mental and Spiritual Healer, Christian Scientist, and all other systems of reformatory medical practice, with the State Association in its continued warfare against all restrictive medical legislation that would have a tendency to abridge the rights of the people. With these thoughts in view your President would suggest that a Committee be appointed at this time for this special purpose.

## OFFICERS.

The officers have all labored hard during the past year to make the work of this Association count for the good of the Cause that we all love. The meetings of the Board of Directors have all been characterized by earnestness of purpose and fraternal feelings. Like one family they have worked together, thus ever making the work of your President a pleasant task. He takes this opportunity to express to their many wise suggestions and their friendly co-operation with him in its varied work. The Secretary has had much more work than common to do, and yet has ever been found at her post of duty, cheerful and cordial unto all. The same may also be said of our Treasurer. Our First Vice-President, Mr. J. B. Hatch, has rendered invaluable aid to the President in the discharge of his duties and several times when it has been impossible for the President to be present has filled the chair to the acceptance of all who were present. He will kindly accept at this time the thanks of the President for all the many services he has rendered during the past year.

## CONCLUSION.

In concluding this Annual Report your President would urge upon this Association united effort along the line of every work that might lead to the betterment of the conditions of the human race. Knowing as we do that Spiritualism is the fullest of life, it must contain within itself a mighty potency for correcting the evils of society and likewise for the healing of the nations. Then let us all continue in our work, under the inspiration of those exalted teachers from the other life until the day of universal brotherhood be ushered in upon earth.

Geo. A. Fuller,  
Pres. M. S. A.

## RECOMMENDATIONS.

- (1) That a Committee be appointed for the purpose of revising the By-Laws of this Association, said committee to report to the Board of Directors not later than the first of September.
- (2) That the incoming Board of Directors be instructed to select places where meetings are not being held and see what may be done towards organizing societies in the same.
- (3) The President asks that this Convention formulate some plan for the establishment of a Pension Fund to aid the needy in our ranks.
- (4) That a Committee be appointed for the purpose of outlining a special plan for practical work on the part of Local Societies and that said Committee report at some time specified by this Convention to the Board of Directors.
- (5) The President recommends that a special Legal Committee be appointed by this Convention to ascertain our rights under the laws of the state especially in relation to our Ministry.
- (6) The President recommends that a special Committee be appointed to look after any attempts that may be made on the part of our Legislature to still further restrict medical practice. Said Committee also to get, if possible, all reformatory systems of medical practice to co-operate with the Mass. State Association in its work in this direction.

## Henry Frank and that California Address, as Told by Himself.

To the Editor of the Banner of Light:

I am confronted by one of the most amusing, were it not provoking, situations, which I have ever been called upon to discuss. In an article which appeared in your esteemed publication, Oct. 7th, written by Hudson Tuttle, as editor-at-large for the N. S. A.; he pounced on me much in the manner that aboriginal Indians used to spring their surprises on early western settlers, only instead of tomahawks and scalping knives, he used bitter epithets and scurrilous insults. His "painful" weapons were "charlatan," "quack," "pretender," "bushwhacker" and "guerilla," all aimed directly and carefully at my innocent and not too hard head! And all for what? Because, forsooth, I had delivered a lecture in San Francisco, making therein some severe strictures on the business of fraudulent mediumship, and certain deleterious tendencies in the mediumistic art, which had been reported to him, with some coloration, by a Mr. Dague, of Alameda.

In your issue of Oct. 28th, I made a respectful reply and explanation (as far as explanation might be called for) and suspected that would end the unpleasant controversy. But in your issue of Dec. 2 comes Hudson Tuttle, once again, this time reinforced by the testimony of Mr. Dague, repeating his charges, and with equal vehemence, again assailing me. For instance: Mr. Tuttle insists that "if Mr. Dague's report be true, it (his previous castigation of myself) failed in not presenting the case in words sufficiently caustic. The time has gone by when Spiritualists are to remain silent under abuse, or apologize for their beliefs." Thereon follows a long letter from Mr. Dague, in which he repeats his former allegations, with some modification.

My only object in making a further reply to both these gentlemen is not in any sense to defend myself, for that is of little consequence in the world, although it seems to hold so large a place in the brain of Mr. Tuttle, but rather to reinforce certain truths

I uttered on that occasion, and for which these gentlemen seem to think themselves justified in chastising me.

To let your readers understand just what these allegations are I will enumerate them: First, I am charged, by implication, with having passed myself off as a Spiritualist, and then in my remarks proved myself traitor by severely attacking the fraudulent nature of its claims.

Second, I am charged with having been introduced by the chairman as one to whom chiefly was due the spread of the so-called New Thought throughout the land, and that some prominent people were intending to found a university for the propagation of my teachings.

Third, I am charged with having declared that 999 out of 1000 mediums were fraudulent in their practices.

Fourth, I am charged with having made a statement that "fairly shocked" Mr. Dague, which was to the effect that the practice of mediumship disorders the nervous system and shatters the brain, causing the asylums for the insane to become largely populated by demented practitioners of mediumship.

Fifth, it is charged that I said that "whiskey and opiates often develop mediumistic powers," and "sometimes the drunker the medium the better his ability."

Sixth, mediumship, instead of being an evidence of a possible future sense of the human race, indicating its spiritual progress, may be merely atavistic, as evidenced in the first control of all mediums being Indians, and woody spirits.

Seventh, in the language of Mr. Dague "the professor declared that all the thoughts that had ever been projected from or through the human brain, by the myriads of earth's inhabitants in all the past, are living, tangible things, still existing in the infinite ocean of mind."

Now possibly I may take the wind out of Mr. Tuttle's sails, and relieve the anticipations of Mr. Dague, by saying that, for the sake of avoiding a controversy, I shall admit that substantially Mr. Dague reported me correctly. And then having made that admission I am going to ask the intelligent readers of your bright publication whether the writer was justified in hurling the condemnatory epithets at me which he did.

But my final object in writing this reply is not as I said to have your readers justify me personally, but to present such information as will prove that my charges were not groundless, and that honest Spiritualists should give heed to these unfortunate situations, and seek methods of correcting them.

Before proceeding further I should say that the two first allegations I cannot admit. I never passed myself off for a Spiritualist, and all the friends who have engaged me to speak before Spiritualist societies and camps are fully apprised of this fact. I regret that Mr. Dague was misled in this respect by his lady friend. But for that I am not responsible. As to my being a leader of New Thought, I fully answered that charge in my former reply and will not here repeat it.

But I will now take up seriatim the other several charges and try to show that they are substantiated by historical and scientific facts.

First, as to the charge of fraud. Mr. Dague says I declared that 999 out of 1,000 were frauds. Now I thought I said 90 out of 100. But as he was for years, as he testifies, a court reporter; perhaps I better admit he is correct. Now, of course, no one is able to compute the actual number of fraudulent mediums in the country. No one can estimate the exact percentage. But that they constitute fully 90, if not 99 per cent, is established by the investigations which have been made. I referred in my last letter to Dr. Funk's discovery in Chicago. Let it not be forgotten that Dr. Funk sent his brother to that city in perfect sympathy with the cause of Spiritualism, but with the object of discovering the actual status of mediumship. His brother, who he assures us was a wholly impartial and competent investigator, discovered a "certain dealer in instruments employed by mediums, for fraudulent use, and published that he secured from this dealer the confession that on his books he had the names of fully 2,000 of the mediums of Chicago who were purchasing these instruments for fraudulent use, and employing them in their seances. There is every reason to believe that the same proportion of fraud exists in all the Spiritualistic centres of the Union. If this proportion of frauds is not 90 or 99 per cent, of the practicing mediums, it is sufficiently appalling to call for the denunciation of such men as Hudson Tuttle, who seems rather to prefer the denunciation of the one who announces the fact.

The scandal of Spiritualism to which I called attention in the lecture referred to, and here repeat with emphasis, is that it harbors, and protects so-called mediums, who should be publicly exposed and driven from their ranks. Let me ask, how many of the 2,000 mediums of Chicago, who, on the confession of the dealer in tricky instruments, were his patrons, have been openly denounced and castigated? Toward how many of these brazen pretenders has as abusive language been hurled as the genial and venerable Hudson Tuttle employs toward me, for calling attention to the fact?

Now, as to the charge that the practice of mediumship produces a deleterious effect on the nervous system, often resulting in complete neurasthenia, and not infrequently in hysteria and dementia. He says I declared that the insane asylums were being largely populated by this class of victims, and appealing to Hudson Tuttle for a reproof of my allegations, that latter gentleman exclaims: "How does Mr. Frank know that mediumship shatters the nervous system and promotes insanity? Can he give the name of a single medium who has by that gift become insane?"

Now this involves a serious situation, and is not to be met by invective, however caustic, or insinuation, however sinister. I made this charge. I admit, and I insist that I was perfectly sustained by history and science in asserting it. Let it not be forgotten that the forces utilized in the practice of mediumship lie in what is known as the secondary self or the sub-conscious stratum of the mind. All cases of hysteria, insomnia, catalepsy, dementia and insanity, originate in the involuntary or sub-conscious plane of the human organism, and are the results of a drainage of forces from the normal or conscious realm, because of the un-



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## ADVERTISING RATES.

Full particulars furnished upon application.

Advertisements to be removed at continued rates must be left at our Office before 9 A.M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to reach for its readership all the many advertisements which appear in it, and for this reason, advertisements which are not of a permanent character, and which are not of a character to be of service to the community, are not accepted. We cannot undertake to preserve or return unsolicited articles. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

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

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

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

# Banner of Light

BOSTON, SATURDAY, JANUARY 13, 1906

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

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

Blessed is the man who loves life as the means of expressing the real beauty and gentleness and goodness it holds.

Blessed is the man who thinks without fear on the experiences of the days, and sees that something good is in all that happens.

Blessed is the man who reads to learn knowledge and who is open-minded to truth.

Blessed is the man of a cheery and sunny disposition, native or acquired by persistent following of kindly feeling.

Blessed is the man who blesses his home with sweetness and light, and who is the best of all to his wife and children.

Blessed is the honest man if it costs all the money he has to make this real.

Blessed is the man who lives for time with the light immortal shining on his way.

In the spirit of sympathy we record the loss of the daughter of Hudson Tuttle. She passed from the visible to the sweet unseen, the life really beautiful, on New Year's Day. It was the beginning of a new year indeed, as the family well know and receive. Still it is loss and we can feel for our friends deeply. We pray the presence of light will comfort and strengthen them.

The coming of W. J. Colville to Boston is one of the great events of this month. We are proud that we can announce his course of sixteen lectures in the Banner of Light Lecture Hall, 204 Dartmouth Street. He is soon to go away to Australia, and therefore his many friends in the city and suburbs will be sure to welcome him on this parting visit. Read the program and see what a feast of reason and flow of soul there is for those who attend.

Thomas Thompson, of New Bedford in this state, has won a notable victory in that city of political pull and corruption. It was notorious that graft was in every department of official service, and the Ashley party was brazenly confident that it would continue its rule for ever and a day.

But surprises come to all, and a working-man appealing to workmen for honesty and uprightness has touched the conscience of the city, and is now in power to show that a real man can be clean and straight in office. We are proud of Mr. Thompson as a Spiritualist who is not ashamed of his faith.

The Mayor of Boston has a wish to debar the Holy Jumpers from the privilege of carrying out their religion in Boston. We are not in favor of them as we know—but we do stand up for liberty to serve

God according to the dictates of conscience or whatever you please to call it. Persecution does not enlighten fanatics.

Bishop Stang strongly denounces dancing and places some of the Catholic clergymen in New Bedford in a tight place because they belong to societies that make this a feature of their entertainments. He does not allow Saturday evening or Sunday dances—and there may be cause for his discrimination against the waltz. The clergy have ever had a feeling against dancing as being too much of a pleasure to be permitted. The very condemnation has given a wrong idea—as of card playing and made evil where nothing of the sort was—but the Catholic clergy must look after their flocks in their own wise way.

There is a Boston branch of the Association of Collegiate Alumnae of the Peace Committee, and they are trying to do good work, and they deserve all the help that we can render them. Peace, the world's peace, that is to be the triumph of noble manhood. What a blessing it would be to prevent kings and cranks and politicians and greedy seekers of gain, making nations fly to the arbitrament of war. This society points out the evils of this curse and asks for the spirit of brotherhood to prevail. We wish it all success in its noble work of education.

Wonder Wheel Science department is unavoidably delayed until the next issue.

## Still the Banner.

Readers of the Banner of Light: To each and every one of you we extend our hand. We wish you to take it, not with the tips of your gloved fingers and the formal bow of conventionalism, but with the hearty, earnest grasp and the bluff, unceremonious greeting of a friend; for as friends we shall treat you, one and all, unlocking for you the inner shrine of our heart, and opening to you unreservedly and without concealment, the volume of our thoughts. In our daily walks should we find a gem dropped from the finger of God upon the earth, irradiating the dark places with its lustre; or witness the performance of a noble, self-denying, generous action, such as purifies and exalts the mind of man, raising him to a sphere beyond the earthy and the sensual, we shall bring the treasure to you and ask you to join with us in the wealth, the admiration and the applause.

The Banner of Light, Volume I, No. 1, Saturday, April 11, 1857.

## The Franklin Celebration.

We are pleased to join in the jubilee of honor to Benjamin Franklin, the printer, the patriot, the statesman, the scientist and the wisdom of his day. Theodore Parker calls him the greatest mind America has produced, and he was able to judge of men of this high calibre. We rejoice that our country has given such a character to the world. He teaches the nobility of manhood—the power of self reliance and push. We should be dull indeed if we did not respond to the general gladness of Boston and all the old colonial territory at the thought that in him time counts its two hundredth year. It marks the fact that we are writing history and are no longer, particularly young for a new world.

There is no end of literature about him—and his collected works make considerable reading, but it is the impress of the man that counts for more than anything we have in print from him.

The impact of his personality is the surprising feature of his character. He made himself felt for good and he has left this clean feeling as proceeding from him—which would seem to be the best thing a man can do for his own time and succeeding generations.

He was born, according to the old style of reckoning, on January 6th, 1706, that day falling on a Sunday, but January 17 is the new style, and this is what we celebrate. His father and mother belonged to the Old South Church on Washington street, and the records show he was baptized on the day of his birth. It was the fear mothers had in those days lest the unbaptized infant, dying, should go to hell—if this rite had not been performed. Two hundred years mark an advance along this line—and the fear of hell has beautifully diminished to a vanishing point. What remains of it for hardened sinners is represented by the court house and the jail and a term of years' imprisonment.

At the time of Benjamin's birth—the family had their home on Milk street, opposite the Old South Church, but in a little while after they removed to a house on the corner of Hanover and Union streets, where Benjamin spent his early years. As long as we are hero worshippers, we shall keep in memory such little facts as these and make much ado about them—and perhaps it is an education to youth to have not only reverence for character but for the places great men have hallowed by their presence. It is an appeal to the better feelings and therefore not to be condemned. The Bos-

ton of these days, and the busy, surging sea of life at the present, are two very different situations, and one hardly in any way suggests the other.

He came from a prolific family. His father, Josiah, married twice and had in all seventeen children. Benjamin remembered thirteen sitting down at one time at table—we should say an unlucky number—but large families were the order of those times, and considered the fulfillment of the wish of heaven. Piety bore pretty hard on woman and did not squirm because it was considered deserved punishment for what Eve did in Eden. It was pretty small business to carry along for ages like that. Perhaps it was merely the sensuality of man that lurked under that theological pretext or cloud of dust.

Franklin has justified his name and in a very frank manner written the story of his life to a date, wishing to give his son from his own pen—the account of his pedigree and progress in the world. It is very worth while reading and generally prefaces any volume of extracts from his writings. His history runs with the history of the colonies and their uprising and their freedom and the establishment of our nation with its flag and glowing prospects. We cannot understand the patriotism that gives birth to a new order of society—we have got to think it out by putting ourselves in the circumstance and seeing the threatened calamity of such uprising and breaking away from the divine rights of kings in the dear name of the people. Aforetime kings were spelled in large letters, and the people in small, Franklin and the patriots of '76, changed the printing of dignitaries and wiped out the name of king altogether, or, rather, we should say, with Burns, Shelley and the singers of the later day—they made man royal and manhood the supreme gift.

Franklin was thought a likely candidate for the ministry, because he was bright and never remembered the time he could not read—but the many mouths to feed disheartened the father in his thought of the necessary training in school and college—so after a very meagre schooling he was employed by his father in his own calling of candle making. Benjamin had to cut the wicks—but he was wicked enough to wish to cut the business and thought of being a sailor, but his father could not see that and so the boy was destined to fulfil his mission in the manner of being editor, servant of the public, a worker for independence and the burning and shining light of his day.

The story is an intensely interesting one, and most profitable reading. It enlarges the scope of our vision and shows the cost of the rights and privileges we enjoy. They were bought at a great price and were the fulfilment of the yearnings of man, for ages held in thrall of court and church. The tyranny of it is a nightmare that we forget in the day, but the same thing is illustrated in the uprising in Russia at the present hour. The only government that will stand is the government of the people, by the people and for the people. This was what the wisdom of Franklin, Jefferson, Paine, Washington and others so nobly established in strength.

Those men lived simply. The story of Benjamin entering Philadelphia with the loaf of bread under his arm—and his future wife, seeing him carrying to his lodging his whole provision, is illustration of the difference in the idea current then of how to live and the now. And when Franklin to show how little need there was for him to bend to the will of another, asked a magnate to take dinner with him and gave him merely meal made into a pudding—it showed that a man who could enjoy that diet and thrive on it could not easily be corrupted. That is independence of the right sort—the temptation of wealth has no allurements to the man who can live the simple life with his completeness. Perhaps we shall have to tear a leaf out of the book of the old days to gain the sturdy honesty and uprightness of the old times.

His philosophical mind was of advantage to our country in winning consideration from the scientists of the old world. As a representative of our government in France and England, he advanced our cause, but as the one who first played with lightning and awakened interest in electricity, he stood at the head of those in experimental science. When we have put the new force into service so universally, we see the contribution he by his kite-flying made to the progress of the world. It is one of the striking illustrations of how earth carries behind its once dreaded phenomenon a blessing. The bolts of heaven becoming the forces of a divine service to man, what we need perhaps to change all seeming inimical conditions is the insight of a Franklin mind to turn the scale in our favor.

Anyway the lesson we learn from such a free thinker and true worker for country is that it pays to put ourselves behind the struggling forces, political and religious, of our day. To see what such a character did, so fearlessly and so faithfully, and then to sit in a smoking jacket with feet on the fender—while the world asks for our service—is to read history as if it were a blank page. The appeal to our manhood is to

meet the need of our time with the readiness and devotion that Franklin showed and all the host of worthies whose names are written in the glory our nation won through their labors and sacrifice. Franklin's birthday is worth celebrating, and his spirit is worth perpetuating to the end of time.

He won all manner of honors at the court of France, and the world was pleased to praise him in the way most gratifying to his feelings of pride and vanity (in a good sense) and he was acknowledged to be a wonderful man. His keen interest in life and his wide friendship and his correspondence so full and free, filled out the measure of his days with joy to the close. On April 17, 1790, he passed on to the rest remaining for workers. He was crowned with many years of virile activity and successful labor, and it is in example like his that the youth of our day, and all days to come, will find the model and inspiration for service to their country, to truth, and to man. Great is the blessing of such a worthy life.

## Capital and Labor.

Jack London, the vigorous writer of stories that smack of primitive passion and strength, came to Boston last month and gave a lecture on his socialistic ideas. He is alive with the new revolution of labor as against capital, and it is to be confessed that in him the workmen have a stalwart advocate. The Boston Herald said he was even more powerful with his voice than with his pen. He must be strong indeed then as a speaker.

He pointed out the deplorable condition of 10,000,000 workmen who have the hardest struggle to keep on their feet. They are not fed and sheltered so that they can meet the conditions, and deteriorate, and work is not always to be had.

Children are hungry as they go to school; children are made to work in the mills, and disease and early death ensue. It is terrible.

The capitalist must open his eyes to these conditions and consider the man to be a man and not merely a machine. And he must see to it that the chasm between himself and the laborer is not broadened and deepened so as to engulf them. The Golden Rule will have to come into play on both sides, or woe to the world, as we witness in Russia at the present time.

## Persecution of the Jews.

The persecution of the Jews in Russia, the frightful outrages perpetrated on them is horrible barbarism in the dawn of the twentieth century. And it is religious in its origin—the cruel result of making the trinity more than humanity. It shocks and horrifies us just to think of it.

The Jew holds to the religion of his fathers, to the doctrine of one God—and only one. This was the religion of Jesus, the only one possible to him as a Jew. He taught the ratherhood of God as the great revelation, and his professed followers have made it of none effect, by keeping the heaven of hate. O, the pity of such crass ignorance and unkindness and travesty of the word: "By this shall all men know ye are my disciples—if ye have love one to another."

## Discovery of the Northwest Passage

The great discovery has been made, according to report, of the Northwest passage from east to west. It has engaged men for several centuries and has cost much money and life in attempting it, and now with only eight men and a small ship Raold Amundsen, a Swede, has accomplished successfully the great feat. He is now at Fort Egbert, Alaska, and will have a great story to tell that we are anxious to hear.

Early hints show nothing practical gained for commerce, but man would not rest until he knew.

## Another "Ingersoll Lecture."

We have heard much lauded Pastor Wagner's "The Simple Life." It is necessary to say to those only who have not read Wagner's book, that the life he refers to and writes about, is the life on this earth.

But Rev. Samuel M. Crothers, pastor of the First Unitarian Church in Cambridge, has given us a similar treatment on another sort of life. His lecture, now published under the title of "The Endless Life," is an Ingersoll lecture at Harvard on the subject of immortality and his argument in favor of endless living would seem to justify calling it, after the Wagnerian style, "The Simple Life Immortal."

He says, "There is a faith in immortal life which has characterized visionaries. There is an ecstatic confidence of those whose souls have been filled with a sudden glory. But more convincing to most of us is the sober confidence of the simple man who stands in his integrity undaunted by death." He sees no miraculous visions, but he is steadied by his experience, and takes for granted that he is going on. Such a wholesome spirit appeals alike to the Stoic and the Christian."

A perusal of this extract from Mr. Croth-

er's address is most interesting. He is a clergyman of the Unitarian faith and a very bright one; else he could scarcely sustain himself in the pulpit he so well and so successfully fills. He is a handler of the English language whose skill, either in prose or rhyme, never fails him. He is versed in the world's literature upon the subject of which he is talking; and yet he uses immortality, in the passage quoted above, not in the sense of endless life, but as referring only to a life beyond this. It is true this is the popular use of the word immortality and the arguments, the a priori arguments (which form of syllogistic reasoning was, until the rise of modern Spiritualism, the only form used in the discussion). All apply as well to an eternal, never ending life beyond death as to the mere fact of the continuity of our conscious individuality unbroken by the death of the body. Hence has arisen the rather loose use of the words immortal and immortality.

The phenomena of Spiritualism do prove this continuity of conscious, individual life beyond the grave. This, as a scientific fact, leaving out of the account all religious aspects of the question, must be held now as fully proven. But it cannot be truly said that these phenomena do more than tend to prove that this conscious existence continues eternally; for to prove this, we should have to have an infinitely long continuance of these phenomena; and that we can never have. Therefore as a scientific, a posteriori demonstration by phenomena, immortality, in its sense of eternally continuing existence, can never be proven. To us who believe the teachings we receive from advanced spirit teachers, this lack of demonstration causes no concern. Our belief is substantiated by witnesses whose superior intelligence and farther-reaching opportunities for knowledge, make such scientific demonstration unnecessary. But this comforting assurance is not given to those who refuse to see the light that is shining in the darkness. They still grovel in the outer shades, trying to quiet the gnawing of their soul appetites by dreaming dreams with the poets, or sleeping the sleep which the somnolence of old faiths imposes. They have never advanced beyond the position which the Greek philosophers held. Their heaven is different but their arguments are not.

They say, "It must be so.  
Plato, thou reasonest well.  
Else why this pleasing hope?"

It is indeed a good argument for a life hereafter that we in common with the world universal long for this "hope." But how weak in comparison with the Spiritualists' knowledge that we do live after death, that we can learn of no end of life, that the wisest and highest in heavenly advancement tell us there is no end!

And Mr. Crothers. What of his "simple man?" It is only the world old cry, the age-long hope, which Plato spoke, which man long before Plato yearned for, which is common to both savage and civilized and which the simple man believes because it was born in him, brought to him, by the blood of a line of ancestors ages older than Adam. Mere heredity would fully account for the "simple man" standing "undaunted by death."

But has not Mr. Crothers made that mistake so common to those of his cloth, of not really understanding the "simple man?" Is there not a very large and rapidly growing class of simple men in the community, who never go to hear Mr. Crothers or any of his brethren (because they have so long asked for bread and have carried home nothing but a stone) and who stand "undaunted by death" because they believe that it is but a sleep without waking? We fear that this is true. It is less true of the Catholic than of the Protestant; of that unsexed class (religiously) which might properly be called unprotestant.

Sometimes perhaps the world religious will see why this is true; and then the clergy will awake from their dreaming and every church will become a temple of pure, true Spiritualism.

Then, indeed, will the simple man and all men stand "undaunted by death." For the veil which now seems to surround the couch of death will be rent in twain to let the glory of the heavenly into this dull life and there will no longer be two worlds, but all shall be one life, continuous, unbroken, eternal. Then heaven and earth shall pass away and all life shall be one in God.

What the sun is to the day—so is the light of immortality to men. When they know themselves as immortal, they are children of the light and the day. They are inspired with virtuous thoughts and encircled with spiritual power. They feel above the disappointments and cares that would otherwise crush them. They fight nobly because they are sure of victory. Life for them all the while is well worth the living.

Faith is the substance of things hoped for. All things grow out of its fertile impulse and its power of holding to an unseen reality.

The best side of life is the spiritual—it is in the sunshine of God. It is from this side of life we ought to live every day.—W. B.



## The Literary World.

CONDUCTED BY

LILLIAN WHITING.

"The world of books is still the world."

## The Reviewer.

Song and Sermon. By Elizabeth Lowe Watson. 5 by 7 in. pp. 187. The Hicks-Judd Company, San Francisco.

In this little book speaks a new soul, new at least to us in the East. The author as we read her highly spiritualized "Song" seems to us to be the George Herbert of Spiritualism, and when we can her short "Sermons" she seems the Phillips Brooks of our belief.

She sings,  
"Believe, love's summer will not wane,  
And faithful hearts shall meet again."

And she preaches,  
"From ape to angel is better than from  
angel to devil." This is a mighty truth. Is  
it not strongly put?

And again,  
"Do not let us underestimate the value of  
our daily tasks, the so-called little things of  
life. If one star among all the countless  
constellations should drop from its orbit,  
the universe would fall into chaos."

These three extracts are the key notes to  
the whole philosophy of the book. It is  
not new; it is not striking; it is not great.  
But it is good; it is true; it is most en-  
nobling, uplifting, comforting to the every  
day mortal struggling among the rubbish of  
the daily task. It does "raise a mortal to  
the skies" instead of calling down to the  
level of sin and trouble even the angels of  
light and leading as do, the old time creeds  
which teach us that we are altogether bad  
and that there is no good in us.

The book is strong, then, for the sweet,  
sunny love-light it sheds. It is a book of  
the religion of Spiritualism, and that re-  
ligion is always sunny, always sweet. It  
sees no votaries driven to madness by its  
threatened terrors; it teaches that no man  
of us is lost in the universe of God even  
by the sin which debases most. God  
creates nothing to be lost and his world in-  
stead of being full of mistakes as Calvin  
taught, sees no errors. How can God be  
wrong, ye impious creedal defamers of his  
Holy Love?

It is hard indeed to turn aside from the  
pure influence of these verses and these ser-  
mons, to become once more the critic. The  
beautiful garment entrances too much to  
make easy a closer examination of its tex-  
ture and make-up.

But while we will make our criticism  
brief, there are a few things which ought to  
be said.

The book as a piece of book making is  
good. The execution is pleasant to look  
upon. There are two or three illustrations of  
careless proofreading which ought not  
to be allowed to mar a picture otherwise so  
pleasing. The author's best poetry appears  
in her prose. "The secret of happiness" is  
rarely excelled in literature in its beauty  
of diction or in the exaltation of its senti-  
ment.

In the verse there are many lines where  
the rhythm requires the accent to be placed  
on the wrong word or syllable. It is diffi-  
cult to overcome this. The writer sings  
her song to her own ear and it may be, a  
song of which her reader cannot quite catch  
the tune. But it mars the verse and to this  
extent mars the sentiment expressed, how-  
ever lofty or beautiful that in itself may be.

To balance the account, however, let us  
quote some of the finer lines, lines which  
are so good as to make us quite forget the  
defects.

The finest poem in the book is "Resur-  
rection." It should have appeared first.  
The opening selection is not nearly so good.

"The hills, doff rusty robes of brown,  
And, draped in living tapestries,  
With sunshine for a golden crown  
Give answering smiles to cloudless  
skies."

She calls our earth  
"... this island of the sky."

"The trees . . .  
Breathe smokeless incense unto God,"

"All great truths feed on martyr blood."

"The tears that stained Night's dusky  
check,  
With diamond glow bedeck the moon."

"Unlocks the gate, that darkly swings  
Twixt broken hearts and angel wings.  
And blends our prayers with answering  
breath  
Of friends transformed by wondrous  
Death."

"... from superstitions grim,  
The blessed blossoms of our Faith  
Float up in fervent prayer and hymn  
A joyous triumph over Death."

One is tempted to copy still further the  
gems which glitter thick on the pages.  
There are few things in religious poetry  
which excel these extracts. We may in-  
deed be proud that our faith has found so  
sweet a singer.

We cannot refrain from one more extract  
which breathes so fully our beloved Spiritu-  
alism:

"The altars built by Grief and Fear,  
Dread symbols of eternal woe,  
Are cleansed of blood and briny tear  
By Heaven's precious overflow."

Mime Inness.

Thoughts that Inspire. By George H. Knox. Personal Help Publishing Company, Des Moines, Iowa. 2 vols. 313 pp. each. 5 by 8 in.

All the good things we said in our review  
of "Ready Money," by Mr. Knox, we wish  
here to repeat and because there are two  
volumes to this book, we would multiply  
our words of appreciation by two. When  
one reads, it is a most excellent plan to

pick out the things worth saving and jot  
them down in a book kept for the purpose.  
Then when skies lower or pluck seems in-  
clined to go-a-visiting, read them over,  
clear away the clouds and keep your pluck.  
Now here comes this cheerfully smiling  
Westerner with the sunshine in his heart,  
and the reflection of it in his face and does  
for us the very thing it takes us so long to  
do for ourselves.

It is surprising how much mankind has  
written to cheer up the rest of mankind. It  
is surprising how it cheers up this "rest of  
mankind" just to read what the other fellow  
has thought out ament the very situation in  
which he finds himself. So the fellow that  
is chipper, if he can only get his "Happy  
Thoughts" before all the world, could him-  
self alone cheer up all the desponding  
hearts everywhere. Everybody is helped  
when he finds that somebody else was once  
as badly off as he is and yet they found a  
way to be happy.

And George H. Knox of Des Moines,  
Iowa, has just undertaken the God-given  
task of letting everybody who is down-  
hearted know what a lot of other fellows  
who have gone through the same expe-  
rience have had to say about it. The work  
is one of marvelous good. No book of  
sermons, no book of poems, can equal it;  
for it takes all literature as its supply and  
culled therefrom that which is best, most  
up-to-date and therefore the best adapted to  
cure the up-to-date ills.

Everybody ought to have these two vol-  
umes and for half an hour daily he should  
be compelled to read them. It would make  
him better and if you make one man better,  
stronger, happier, you make the whole  
world happier, stronger, better. For no  
one knows

"How far a little candle throws its beams,"  
until he knows just how large is the uni-  
verse of God.

Mime Inness.

## Lucie Grange.

From the biographical supplement to "La  
Lumiere" we call the following:

Madame Grange is the Editor-in-Chief of  
La Lumiere, also its founder, proprietor  
and director. She is the widow of Adolphe  
Grange and was born 27 October, 1838.  
Her pseudonyms are: "Sylvia," "Johannes  
Bertin," "Victor Flamen" and "Habimelah"  
(Hab by abbreviation).

Madame Grange is of such a retiring dis-  
position that it is difficult to obtain full  
notes of her life. She is brave, unconquer-  
able and unyielding, yet does everything in  
an extremely simple, unostentatious way.

In her youth she was a timid child whom  
occult manifestations followed everywhere.  
She was born inspired and clairvoyant, with  
an innate musical ability; she played the  
organ in church, sang in choruses of her  
own composition; and all the while she  
acted as a peace maker, relieved the ob-  
sessed and calmed the most intractable na-  
tures.

Her father wished her to become a nun,  
but she had always a feeling that she was  
intended for a different and a special career.  
She could always, like a prophetess, fore-  
tell the future.

The daughter of a legitimist, she mar-  
ried a republican, who was a book lover,  
a journalist. He was a collaborator with  
Pierre Larousse in his "Grand Universal  
Dictionary." His wife assisted him in the  
preparation of his articles on languages,  
ethnography, paleontology and bibliog-  
raphy.

La Lumiere was established March 15,  
1882. The editor has written much for  
Petit Journal, the newspaper of Paris,  
which excels in circulation every newspaper  
in the world. At the "Congress of Hu-  
manity" in 1900, she read a paper on "The  
New Spiritualism and the Universal Com-  
munion of Souls in the Divine Love."

Unweakened by age, her occult powers  
grow stronger and more intense as she  
grows older. She has more and more con-  
fidence that nothing can injure her "La  
Lumiere," for which she feels she has yet  
a long time to live and much to do.

Mime Inness.

## The Magazines.

"Tomorrow," for January.

A Ben Franklin number. Good things  
in it.

"Notes and Queries," for November.

The Jefferson Bible is an interesting ar-  
ticle.

"La Lumiere," for December.

With its biographical supplement. Illus-  
trated. We have spoken of it elsewhere.

## A Creed!

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

We have received from the president of  
the First Spiritual Church of Baltimore  
good wishes for the new year and a card on  
which is printed a statement of principles.  
This "creed," or statement of belief, is in  
many ways notable, and so much so as it  
is not copyrighted and big. I will give  
it in full:

"We believe in God, the Supreme Spiritu-  
al Power and Intelligence of the Universe.  
We believe that service to humanity is  
the best expression of our love of God.

"We believe in the immortality of the  
soul, and the continued identity of the in-  
dividual after the change called death.

"We believe that the exchange of intel-  
ligent thought between the spirits of the  
so-called dead and human beings on earth  
is scientifically proven.

"We believe in the moral responsibility  
of the individual; and that, in accordance  
with his thoughts and deeds, peace or suf-  
fering comes to him by the natural opera-  
tion of changeless spiritual laws.

"We believe that the door of reformation  
is never closed, but that the pathway of  
progression lies eternally unobstructed be-  
fore every human soul."

In the early years of the National Spiritu-  
al Association the Spiritualists were at  
loggerheads over the statement in their  
"principles" because this contained an ex-  
pression about God, although defined as the  
"Infinite Mind." Now a thriving society  
takes the word God without qualm and de-  
fines what it means. The "Supreme Spiritu-  
al Power and Intelligence of the Uni-  
verse."

Of the six articles of this creed, not one  
would shock a strict church member. In  
fact, not an item but is endorsed by some  
one of the churches. Of course, to an im-  
partial mind, that makes no difference.  
Spiritualism is eclectic and takes the truth  
wherever found. If one does not agree with  
the "belief" of the Baltimore Spiritual  
Church, he will not be forced to do so, and  
all must agree that it is beneficial to have  
some common standard to which to appeal  
when it is asked: "What do Spiritualists  
believe?"

It is not that the churches believe in these  
six items, but because they believe in a  
great deal more, which the Baltimore  
church repudiates, that draws the line of  
distinction.

What this statement most clearly shows  
is a reaction against the iconoclasm which  
marked the first decades of Spiritualism;  
which made the most popular lecturer a  
destroyer and not a builder. Even the  
truths found in bad company met the fate  
of dog Tray at their hands. Now it begins  
to dawn on the minds of many that a wind  
swept desert, where the only answer the  
inhabitants are able to give is: "I don't  
know," is not desirable for a residence. A  
rough board shanty is preferable, even if  
the roof is leaky, and the siding is full of  
knot holes.

Then, again, there is no doubt the Bal-  
timore church believes in a great deal more  
—in a lot of things which would keep its  
members out of the orthodox churches.  
Its members probably disagree on many  
points. They pledge themselves on the few  
they think so clear that no one can suc-  
cessfully dispute them. Next year they will  
add a few more items about which they find  
themselves in accord.

The danger lies in too many items.  
Stand for the fundamentals. Have not the  
Baltimore Spiritualists added included all of  
these? Perhaps too many—for why is there  
necessity of affirming a belief in God? The  
word has a different meaning to every  
thinking soul. Everyone conceives of this  
infinite power differently because the stand-  
point is not the same. It would seem as  
"scientific" to think of mind in nature as of  
matter. Truly is not mind, intelligence,  
even more clearly seen in the phenomena  
than the matter acted on?

If the materialist can assume the exist-  
ence of matter, the Spiritualist has more  
plausibility in assuming the existence of  
mind—cosmic influence.

If any want to call this world-mind  
"God," the all comprehensive, vague, and  
altogether misleading term, the privilege is  
theirs. The materialist calls it the "poten-  
tiality of matter"; the agnostic, "unknow-  
able"; the Moslem, Allah; all words for  
the same vague idea. In finite minds the  
term Universal Intelligence has not the  
clearly defined meaning of Cosmic Mind,  
which enunciates the thought that this  
mind is the guiding power or energy which  
evolved and sustains the Cosmos—the great  
Humboldt's term for the universe as a whole.

Hence it is well even to agree on this  
perplexing subject, and on as many more  
as possible. Spiritualism thereby gains  
solid solidarity, and presents something  
tangible as a foundation, to be proven and  
sustained by its phenomena.

But the limit is reached when anything  
approaching a "creed" is mentioned. A  
creed of falsehood and errors to which  
vows of adhesion must be given, assuredly  
is a burden, and fetters the expanding soul.  
A creed of self-evident truths, of great and  
demonstrated principles is quite another  
thing.

Creed means: "A statement of belief on  
any subject, religious, political, scientific,  
or other," and this primary meaning is con-  
founded with church creeds, which are sup-  
posed to be derived from the Bible and of  
equal authority.

A creed may be a synoptical statement  
of truth in science, and its authority rests  
on the demonstrations of such truth.

When this question is asked by friend or  
foe, all that we can reply is that we hold  
to such and such opinions. "But," it is  
again asked, "do all believe as you?" "Oh  
no, everyone believes differently?" As the  
good Luther Colby remarked to me: "Spiri-  
tualists cannot unite for they fear they will  
find somebody to agree with them." He  
further said of subscribers to his paper:  
"Do they want to take a paper? Oh no,  
everyone wants a paper of his own."

"Everyone has his own belief." "Then  
how are we to know what Spiritualism  
stands for?"

Ask John Smith "What is Spiritualism?"  
and he will tell you that he believes what  
spirits have told him. The spirit has ex-  
isted from all eternity. If it had not how  
could it exist in the future? It has to go  
through a series of reincarnations to get  
experience in every phase of existence. He  
is plain Smith now, but the last time, pre-  
viously, he was Napoleon Bonaparte, and  
next time is doomed to be a woman.

John Brown says he believes that spirits  
have no form at all, and maybe are no  
larger than a bumble bee. Jones is assured  
that spirits are tall according to their  
knowledge, and refuses to hold converse  
with any that are less than sixty feet in  
height, and has conversed with them as tall  
as the moon!

Another believes that there is a personal  
God, and a host of evil, lesser gods, while  
another is angry at the mention of the  
name. To one Christ is a savior, to an-  
other a good man, and still another be-  
lieves the whole story a myth.

Spiritualism has, thus been presented to  
the world, not as a system, but as the crass  
beliefs and fancies of individuals. It has  
not been the "consensus of the competent,"  
but of the incompetent that has furnished  
endless amusement and cause for defama-  
tion.

How can the Cause be presented as a  
whole, its purposes defined, and given the  
full strength of its adherents, unless it be

by a "statement of its principles," by as-  
sociations. It is always understood that the  
authority of such statements is the truth,  
and no one is bound to believe unless there  
is demonstration. When such a "creed" is  
put forth there is no difficulty in replying to  
the question: "For what does Spiritualism  
stand?"

No association has yet given its purpose  
full expression, but as far as it goes the  
statement of the National is clear and per-  
tinent, and we can answer: "This is the  
belief of all Spiritualists who care enough  
for the Cause to organizedly work for it."  
Such an organization must have a founda-  
tion, and declare the purposes of its being.  
It may be a statement of principles or a  
creed, and this word may be used without  
apology.

## "I Am for Mediums."

The medium's pathway is not always  
strewn with roses. It is impossible to make  
clear, to one who is without experience,  
what it means to be a medium; to be  
obliged to give readings, hold seances, or  
go upon the platform, when not feeling well  
or not in the proper mood for the work, or  
when the need of money compels her to do it.

Oh! how I pity the mediums who are  
obliged to exercise their God-given gifts  
under such conditions.

It is an "unpardonable sin" for a medium  
to be obliged to give a reading or hold a  
seance for people when her very soul is in  
revolt against it. Nearly all public me-  
diums are obliged to give readings and  
circles to people who are repulsive to them.  
Some come with tobacco or whisky-laden  
breath, some come with ill intent; others  
come with poison in their very atmosphere,  
deception in their words and manner, think-  
ing to betray the medium.

The medium for public work cannot turn  
away every objectionable sitter, else she  
would be looked upon with suspicion and  
would be called a crank. Besides this she  
would lose custom, and this is a matter for  
serious consideration to one who depends  
upon her mediumship for a livelihood.

Sometimes when a medium is obliged to  
get down into the low and vile vibration of  
some poor and unfortunate sitter, who lacks  
development, in order to lift him up, she  
suffers the horrors of hell. Though she  
save such a poor sufferer, she never gets  
the credit for it, for the public knows not of it.

The medium must always meet everyone  
with a sweet and angelic smile, though her  
heart may ache and she be sore distressed,  
otherwise she loses patronage. The scoff-  
er, the fraud hunter, the man who wants  
pointers on the markets or the Board of Trade,  
and the woman who wants to know when  
her husband is going to die so she can get  
his insurance, and if she will get the other  
man she is now in love with; the man who  
wants to know where to find evidence of his  
wife's unfaithfulness, so as to win his  
divorce suit and be able to marry another.  
This class of people and many others that  
are very unpleasant, mediums must come in  
contact with to a greater or less degree, and  
yet they must keep beautifully serene and  
smiling on all occasions and under all cir-  
cumstances.

The true medium often gives these unfor-  
tunate good advice and secures messages  
from their spirit friends that helps them to  
overcome their weaknesses and live better  
lives.

Another class of patrons are those who  
have been bereft of their loved ones by  
death. They come with pleading hearts.  
Their anguished souls cry out for the bread  
of heaven, and the medium in her sympathy  
makes the condition for the dear spirit  
friends to come. The tears of love and  
affection flow freely from the medium's  
eyes, and the spirit message from her lips,  
and the healing balm of the message heals  
the broken heart of the bereaved sitter.  
This is the beautiful and holy mission of  
mediumship.

Most mediums have troubles of their  
own, and sometimes shed tears enough in  
their own behalf, but being mediums they  
must shed tears for others, feel the sorrow  
of others, sympathize with the afflicted,  
etc.; all this in addition to their own trials  
and sorrows.

It is nearly a quarter of a century since  
I first began as a public medium, and  
though I have no reason whatever to com-  
plain, my experience leads me to sym-  
pathize with every medium. I have given no  
private readings since 1883. Platform work  
is all I can stand.

I cannot condone fraud in mediums, but  
so sure as truth is truth, the mediums who  
are not always honest are oftentimes as  
honest as their sitters and sometimes "they  
are more sinned against than sinning."

Suspicion, which is a deadly poison to  
spiritual conditions, is quite often cast  
upon the medium. To be looked upon as a  
thief or fraud is not a beautiful and harmo-  
nious condition for anyone, much less so for  
a medium who is about to hold a seance.  
She does not need to be told that a sitter  
doubts her, she feels it and suffers accord-  
ingly.

Investigators demand too much of our  
mediums. "If a downright fraud comes  
along many Spiritualists as well as others  
in their innocence will patronize him and  
let the genuine medium look out for her-  
self as best she can. Not only this, but the  
praises of the fraudulent are often sung in  
the ears of the one who is true.

In some parts of the country it has come  
to this: A medium is of no account who  
cannot give full names, full life histories, or  
frost out forty or fifty spirits (full forms,  
none others need apply) in an evening.

The honest medium did not create this  
condition; it was the demands of the Spir-  
itualists and the investigators that brought  
about this state of affairs. This no doubt,  
in some measure, has forced some good  
mediums both for the physical and the  
mental phases of mediumship who are de-  
pendent upon their mediumship for their  
daily bread, to add to the genuine mani-  
festations in order to hold their customers.

The competitive system is a bad thing in  
mediumship, as it appears to be in some  
other departments of human activity.  
Mediumship is not fraud, and fraud is not

mediumship, and every medium in the land  
has my kindly good will, my warmest sym-  
pathies and best wishes. May heaven bless  
them and lead them in the right way, and  
may all of their patrons become as pure  
and good as they would wish the mediums  
to be. This is the only perfect way that  
conditions can be made pure and perfect  
for the entertaining of the angels of heaven.  
Mediums! stand up for pure mediumship  
and holds high the white banner of Spiritu-  
alism. Without you there is no Spiritual-  
ism. Through your powers the question of  
a continued life is a demonstrated reality.  
Hold your spiritual gifts sacred.

I AM FOR MEDIUMS for they are the  
corner-stone of Spiritualism.  
E. W. Sprague,  
N. S. A. Missionary.

Hope is the eyesight of the soul and it has  
telescopic power of vision. Yea, it can see  
through obstacles though as mountains high  
—and because of this it keeps faith to its  
work.

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## Our Home Circle.

EDITED BY

MINNIE RESERVE SOULE.

## The New.

William Brunton.

(Written for Banner of Light.)

There is no joy in things before—  
That here and now we may not see,  
The saint's sweet rest, the scholar's lore,  
And truth that makes the spirit free;  
There's nothing beautiful and bright—  
That can our souls with splendor span,  
But here and now it is our right,  
And here and now belongs to man!

The world today is great, I ween,  
And holds its own as 'twill e'er do;  
And now and here are all things seen,  
That kings and priests desired to view;  
Then we in love must take the love,  
And give again, this is the plan,  
And so with mighty logic prove  
A present heaven belongs to man!

O let no future lure the eye—  
Away from good that is today,  
Bespoil not earth by dream of sky,  
But live the now as God's alway;  
The past is gone, the future far—  
The now will give what all life can;  
To keep the earth—pass by the star,  
And live the heaven—now made for man!

## A LINK IN OUR GOLDEN CHAIN.

BE A SIMPLE DISCIPLE OF PURE SPIRITUALISM.

He sat by the kitchen fire in an old-New Hampshire farmhouse and looked off across the broad fields, now white with the winter's snow.

The narrow little window gave him a restricted view of hillside and woodland and yet he gazed earnestly out upon the frost bejeweled country. Every now and then a gleam came into the soft, brown eyes and the breath came quickly as if his thoughts had run some swift race and panting, brought news of the beyond to their waiting master. A woman moved about the room as noiselessly as the sunbeams that flickered and fell across the table spread for the midday meal.

Softly she spoke to the dreaming lad, "What now, my boy? What castles are you building?"

"Stately castles, mother dear," he answered musingly.

"Some day I shall leave this farm and go away to make a name for myself. Oh, I will do something better than milk cows and cut wood and sit around the fire and spin yarns."

"I hate this sort of life. I want to go away to the big city and find some place where there is life and something going on."

"I want to study and know great men and make money and live as they live. I'd run away if it were not for you, mother, there's nothing else to keep me here."

Suddenly a loud stamping of feet announced the coming of a man and as the door opened, the wind blew chill and cold into the sunny room and the loud tones drowned the sweet notes of the lad's song like aspirations.

"What are you sitting there for wasting your time looking out of the window, while your betters are working?" demanded the father of the dreamy boy.

"Don't speak so roughly to him," the mother interposed. The boy flashed an indignant look at the man before him and with a determined air arose and walked away.

That night he watched the stars as they peeped through his chamber window and seemed to mock and taunt him in his bondage and when he fell asleep one bright star became a spirit, in his dream, and led him out into the life of the world where the longings and reachings of his soul might find expression. That was the last night that the old roof sheltered him.

He went away.

His father's threats and his mother's tears were drowned in the entreaties of his own active spirit.

When he looked back from the top of the hill, he could dimly see his father standing, sullen and beaten, by the barn door where he had left him and the mother made a swift movement and he knew that her tears were falling thick and fast.

He was not heartless; he was not cruel, but life was calling him and ever in his ears were faint sounds of a distant harmony with which he knew the song of his soul would blend.

His spirit was seeking its own and the majesty of the eternal hills, the whispering of the pines, the splashing of the brook, the unfolding flowers and the enfolding snows had spoken to him of a stronger and more beautiful life than that lived by his father and mother. The thrifty New England temperament of the father saw only pasture lands, or firewood, wheat fields or maple sugar, all so much capital to keep the machinery of living in working order.

The tender heart of the mother watched with interest the feeding lambs and flocks, with love and protection for her children the one incentive in her life.

The strong young son, a step removed from the demand for taxes and shingles, breathed the sweet air from the sun kissed hills and grew big with longing for opportunity to speak but the thoughts of God.

So he went away.

And his father branded him as the ungrateful son and his mother wept through many a dark night and yet somehow felt the goodness of her boy.

And he, the wanderer, what did the life of association and contact with the thinking world do for him?

One by one from the fingers of Father Time they slipped into the past, and one by one the dreams of his boyhood days were woven into tapestried hangings that adorned and beautified his deeds and doings.

One by one his lofty longings found an answer in cultured and aesthetic surroundings.

The past with its limited opportunities was forgotten in the ever-widening path, the ever extending horizon.

Yet ever and anon a subtle sense of something lacking, something still unexpressed lurked in his consciousness.

The sweet, alluring whisper that floated from the hilltops and the stars and filled his boyish days with longings which his father never understood and his mother faintly feared, he heard through all the days and nights.

Where once his soul beat against the farmhouse walls and the limitations of restricted life, it now smothered itself in anguish, in soft carousels of intellectual argument and the complications of intellectual argument.

Out in the great world of spirit there were boundless opportunities for the outpourings of his spirit and with the same dauntless energy that urged him out into the world of arts and letters he moved on.

A fearful, clinging wife, a materialistic, scoffing, group of friends, watched with unrelenting demeanor his departure and with denunciatory tones, the words "unfeeling," "faithless," "foolhardy" fell on his ear.

But his soul was seeking its own.

Up the steep path of opposition through the blind alley of pure intellectual discernment he must walk alone and in the darkness and the night all sights and sounds died away, save the cry of his soul and God's answer in the sky, he must still press on.

The stars of God unerring guide; the winds of heaven refreshing blow.

And he found his answer.

When the trappings of materiality had fallen away and the temptations of achievement had been set aside, his spirit stood revealed in the simple directness of a little child whose spirit is yet untouched by fear or guile.

Like an angel's song came the responses to his spiritual preachings and aspirations.

The voices of those who had come up through the valley of Discontent spoke low and sweet and gave him welcome to the Spiritual Kingdom.

The wise, the good, the true gave him the hand of blessed companionship.

His dauntless soul had pierced the silences of death and braved the storms of tradition and custom.

A simple disciple of pure Spiritualism he found the answer to his soul's desires in the spirit message that makes men free.

A simple disciple of pure Spiritualism whose fingers had picked apart the fading threads of material fabrics in a search for the enduring and fadeless.

A simple disciple of pure Spiritualism whose nostrils were sickened with the stench of decaying mortality and whose lifted head scented the sweet odors of the immortal.

A simple disciple of pure Spiritualism whose eyes grew weary in the search for the gold in life, in the brass-monger's shop, but found it in the native soil of the pure in heart.

A simple disciple of pure Spiritualism whose ears were deafened with the clink of coin that rattled through dead men's fingers as the lifeless corpse, at Death's command, released its hold from all it held dear.

A spiritual triumph, ah yes, his soul had found its own.

The hills and the valleys had aroused his spirit into action. The narrowness of materiality had pushed it up into the free spaces of the spirit realm.

His spirit had listened and the Angels sang.

His spirit had asked for counsel and obeyed the wise command.

Triumphant and serene he listened for the word of guidance and forgot not those who had scorned to climb with him.

A spiritual triumph, his spirit was free to join the immortal chorus that swings the old world into rhythmic action through its wonderful harmony.

Spiritualism that gave an answer to that restless heart of a successful, but unsatisfied man and gave him power to turn his face toward the future with its infinite possibilities, may always be just such a redemptive power in the life of anyone.

If some have intellectually grasped the truth of the assertion that life is immortal and that spirits communicate and have rested there, they have failed to come into the sweet and growing influence of the wonderful power of spirit communion.

Spirit intercourse and spiritual communion are just as far apart as intellectual companionship and soulful union, and should never be confounded.

The boy who sat by the kitchen fire and called a man who had made his existence possible, "Father," was far from having that exalted relationship that should exist between parent and child.

It was a purely physical tie with no spiritual bond and like any linking without the spiritual cementing grew irksome and tedious, full of misunderstanding and fearful foreboding.

The Spiritualistic disciple must have more than a satisfied intellect, more than a well-fed, well-sheltered body.

Always and forever will the spirit restless and unsatisfied be until it finds its expression and poise in the spiritual interpretation of life which allows not faltering faith to leave it shattered by the yawning grave, but clasps hands with the spiritually attuned and finds its home wherever its own may be.

M. M. S.

Animals' Winter Sleep.

In the strict definition of the word there are very few mammals in Maine which hibernate, becoming so lost in sleep as to be oblivious of what is going on around them. Our raccoons and skunks and bears crawl away to hiding places and seem to be torpid, though they awaken and become active as soon as their apartments are invaded by human foes.

Twice we have seen bears uncovered from under fallen trees during very cold weather in midwinter, and in both cases the animals were awake and on the defensive as soon as the choppers could get at them. Raccoons do not hibernate in the sense of becoming unconscious. They den up in hollow trees and logs, but let someone come along and strike forcibly above their secluded dens, and they are up and

dressed and ready to flee as quickly as a family is when the fire alarm is sounded at the front door. During nearly every winter thaw, bears, skunks and raccoons come out and walk about on the snow, at times going miles away from their winter quarters.

Our greedy little friend the chipmunk is not believed to sleep any more hours in the winter than in the summer. It puts by a plentiful store of food and performs light housekeeping in its hole far below the frost. So far as anyone can learn the chipmunk dwells alone in its underground den. The old notion that the father and mother chipmunk took their children into winter quarters and gave them lessons in stealing grain and gnawing holes in cornbins is a fabrication.

We have talked with scores of men who have been close observers of chipmunks for years, and as yet we have found none who ever saw two chipmunks dwelling in the same compartment. Skunks, however, are very social in their winter habits. One winter when a barn in Waldo County burned down the charred bodies of eight skunks were taken from the ashes and rubbish left from the blaze. Raccoons have small objections to receiving sleeping partners in hollow trees, though bears seem to be morose and solitary brutes, which have no liking for their kind.

But the woodchuck sleeps soundly enough to make up for all the wakeful and half-wakeful creatures. Boys who have stored tame woodchucks in barrels in the cellar to pass the winter have taken the torpid animals and carried them miles in their arms without breaking in upon their sleep. A fat woodchuck in early winter may be brought from its nest and placed by the side of a warm stove for half an hour without making any apparent change in its conduct.

But when a slumbering woodchuck is warmed and rubbed until it is fully awake it is about the most disagreeable beast living. Though it has been as tame as a pet kitten when put away, it will "snicker" and gnash its teeth and show many signs of displeasure if aroused from its long sleep before it has burned up its surplus fat by respiration.

It requires long hunting and much patience to find a slumbering bat in midwinter. The animals are so small that they can hide in most any crevice, and their color is so subdued that unless one is looking for them he can never find them. The general impression is that bats hibernate from October until April, as no one sees them flying about during the cold months.

Years ago we found a seemingly torpid bat concealed among a wad of hay in the mortice of a beam in a hay barn. The season was winter, for we remember there was snow on the ground. It was cold weather, too, for we took off a thick woolen mitten as a cage for holding the bat until we carried it to the house and installed it as a pet. The reason why we never tamed and studied the habits of that particular bat was because the pestiferous little creature bit us sharply in the thumb as soon as we touched its body, and before we were over our great surprise at this impertinent act the bat had fled from sight. It may be that bats assume a sleep that leads to unconsciousness in winter, though the one we met assumed nothing.

Nearly all reptiles—including frogs, toads, snakes and turtles—bury themselves below frost in winter and remain sluggish and at times torpid until spring. If a frog is dug from the mud and placed in a spring it will swim away, though slowly at first.

Of the little newts or salamanders and the lizards, we are unable to say anything concerning their habits. They are reptiles, though the specimens found here at the North are small enough to be classed as insects. We have dug both salamanders and lizards from springs in winter and have found them in full possession of their faculties. We have left newts out-of-doors in water in a tin pail over night and had them freeze as solid as ice, though when they thawed out they did not show any ill effects from frost bites.

Frogs and toads can stand freezing and thawing a few times, though the experience seems to be "wearing," as most of them succumb after repeated trials. Just how snakes pass the winter we do not know. Two or three specimens of the common striped snake which we have dug from stone heaps in the winter appeared to be frozen and stiff, though a natural repugnance to the reptiles prevented close observation.

Most insects can undergo freezing and thawing with impunity. Insects which breathe air and dwell on land cannot survive freezing in water, though dry cold does not impair their health.—Bangor News.

Send your little child to bed happy. Whatever cares press, give her a warm good night kiss as she goes to her pillow. The memory of this, in the stormy years which may be in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father, my mother loved me!" Nothing can take away that blessed heart balm. Lips parched with the world's fever will become dewy again at the thrill of youthful memories. Kiss your little child before she goes to sleep.—Ex.

Gov. Douglas had as his guest Edwin Markham, the poet. The famous merchant statesman showed him a copy of Millet's "Angelus," from which Mr. Markham is supposed to have got his inspiration for his poem, "The Man with the Hoe." "There," said Mr. Markham, pointing to the giant wooden sabots worn on the feet of the peasant, "shows a great evolution of your product of the present day." Mr. Douglas, advertising instinct humorously asserted itself and he asked, "Mr. Markham, couldn't you possibly insert the letter 'S' before the last word of the title of your poem, so it would read, 'The Man with the Shoe?'"—Selected.

Souls that dwell in stillness.

Doing the little things or resting quite. May just as perfectly fulfil their mission. Be just as useful in the Father's sight. As they who grapple with some giant evil.

Cleaving a path, that every eye may see. Our Saviour cares for cheerful acquiescence. Rather than for a busy ministry.

Selected.

## SPIRIT MESSAGE DEPARTMENT.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF

MRS. MINNIE M. SOULE.

## In Explanation.

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

## To Our Readers.

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

Unto Thee, O Infinite Father, we lift our hearts in a desire to be more like the wonderful expression of Thee which everywhere in the world about us. Something of the patience of the old oak trees we would have in our preachings and strivings after the light. Something of the simplicity of the little flowers that grow on the hillsides we would have, in our simple faith and acceptance of loving care. Something of that wonderful power that sweeps the earth in storm and wind we would have; and something of the steadiness of the stars that nightly shine, and the sun that wanes not, we would have for our own. All the common cares of life grow so insignificant and small as we stretch out our hands toward the light and open our hearts for an understanding of the mightiness of truth, and yet no smallest duty would we leave undone. No common care would we neglect but with faithful performance so sanctify every deed and act that all life shall be like a river sweeping on into the sea of fathomless expression. So we ask that the wise spirits who are ever ready to guide, to help, to co-operate with the weakest child of earth may draw very near to us and teach us the way toward peace. Amen.

## MESSAGES.

Thomas Trafton, Laconia, N. H.

The first spirit that comes to me today is a man named Thomas Trafton and he says that he used to live in Laconia, N. H. He is a man about forty years old, has side whiskers and heavy hair, a fair complexion and blue eyes and a very pleasing manner. He says to me, "I am anxious to reach my wife, Abby. We knew nothing about the life after death. We had no particular reason to investigate the subject and moved along in the ordinary way of living and never for one moment thought of the possibility of either one dying. When I had to leave my home, I thought it was the will of God and that I must be resigned, but when I got over here I found my mother who had died when I was a small boy and she told me that it was possible for me to see my family and to communicate with them. Since then I have made several attempts, but this is the first successful one. I wish I could tell you how much it means to me to send this message to her. She will think about it and wonder about it and after a while will grow into an understanding of the reality of my communication. There is nothing particular the matter at the home and no impending danger, but it is the simple desire in my heart to speak to those who are dear to me. I have often seen my cousin, Charlie, in his wanderings and his work and have wished that I might help him, but it isn't very much use for me to try I am afraid. I have seen Cora and I know that she is as nervous as a witch and would be very much troubled if she thought that ghosts came into her home, but that is what they do and they are only the spirits of the people she has loved. That is about all I want to say this time, but I hope you won't forget to put in this message, that I love my family just as much today as ever and never want to go so far away that I cannot see them and know what is going on."

Harriet Smith, Thomaston, Me.

There is a spirit of a beautiful old lady who comes here to me now and she says as she takes my hand, "This is a pleasure that I have long been looking forward to. My name is Smith, Hattie, Harriet, but everybody called me Aunt Hattie. I lived in Thomaston, Me. I knew something of these things and while I hadn't much opportunity to meet the people who believed as I did, I always felt a common interest in everything that the Spiritualists were doing. My daughter Annie died when she was but three years old and it was a great blow to me, but after I knew about the Spirit Land and the dear spirits who took care of the little children I was comforted. I have a son, Frank, and for a long time I have been trying to give him some sort of a sign or token of my presence, but he has been so absorbed in his business affairs that he has hardly had opportunity to take any notice of my effort. I wish they would have a little circle in the home, it would mean so much to me and so many of our friends would find opportunity to return and express themselves in a helpful way. I shall never feel quite satisfied until I see such a meeting established. That is what I am trying to give as the theme of my message today. Thank you."

William Hall, Concord, N. H.

There is a man here now who must have been killed, for I see him much as though he came in sections and as if he were trying to show me that condition to represent his own passing into the spirit life. He has a dark brown beard that goes all around his face, his hair is dark and wavy and his eyes are blue. I should think he was about the medium height, square shoulders and a very strong, magnetic presence. He says that his name is William Hall, and that he lived in Concord, N. H., for many years. The accident that took him to the other life was one that left his body mangled and torn, and he says, "I don't want my friends to think that that had any effect on my spirit after I once got free from the conditions. It may seem a little more Christian like to die in bed, but you don't get to the other life any quicker or in much better shape for having any special attentions shown to the body. I opened my eyes, found the old horse that ran away and upset everything. I looked around, saw what had happened and I heard a voice and it was my mother's. I thought I had had a dream and that I would awaken and find myself in the old home again. I went to the old home all right, went into the front room where they had put the body and I looked at it and was surprised and still I thought it was a dream. When Ella came home from her school and I heard them tell her the story of the run-away and the accident, I began to get an idea of what had happened. From that time I have been able to see most of the events of any circumstances that have transpired in the home. I have seen Nat over and over again and have known his plans for selling the house and getting away. I am glad he hasn't been able to do it for I think if he stays where he is, he will find things straightening out much better and quicker than if he tried to start all over again somewhere else. It is only a couple of weeks ago that I was up home and saw the company; how things have changed since I came away. New paper and paint all over the house and some new windows which I don't think are much of an improvement. The next thing they will be putting on another story and letting the place for a tenement. Of course I don't think they will, and I don't want to put the idea into their heads that they can. If I could come back again I would do so, because I don't feel that my work was quite done, but it is out of the question, for I am here and I have got to stay, and the next best thing is to send a message whenever it is possible. I thank you people for trying to help me and I hope I will be able to pass along with courtesy to some poor soul that has a harder time than I do. Thank you."

Lizzie Stirling, Hallowell, Me.

There is a woman about thirty-six or thirty-eight years old, who says her name is Lizzie Stirling. She says: "O, don't keep me any longer than you can help, for I am so weak. I died after an awful struggle. I made every effort to live and yet I had to go. I used to live in Hallowell, Maine, and I have some friends there now. I died away from home and it was very hard for me, and so many things I wanted to say, not so much about myself and where I am, as about the things I left. May seem strange to you that I should care the least bit about these things, but I had spent my whole life taking care of them and they did appeal to me, and I am troubled when they are not done with as would please me. My father is with me and he says that he went through just such a struggle with himself when he died, that he had to detach himself a little bit at a time from his possessions and his interests, and that now it wouldn't affect him the least bit to have anything done with anything that he owned or his body either. I suppose I may grow into that placid state, but it isn't now that I am there. I had a horse that I thought as much of as some people do of their children, and I didn't like what was done with it at all. My mother is still alive and I know she will be glad to get this message. Tell her please that I know just how much she has missed me and that I would do anything that I could to help her. Tell Sarah that I often see her and shall always keep as near her as I can. Thank you."

James Gordon, St. Paul, Minn.

There is a spirit who comes here now, a man I should think about sixty. He is very tall, has gray side whiskers and a strong face. His eyes are very blue and his hair is gray; he is emphatic. He says that his name is James Gordon and he lived in St. Paul, Minn. He smiles so sweetly when I get the name of himself and his city and he says: "O, it is true then that I shall be able to send a letter to my wife. Her name is Nellie. She is almost ill through her mourning for me. I have been trying every day for the past two months to give some sign to her of my presence and she has prayed to God to have some sign given her and yet this is the first real evidence that I have been able to give. Death is no small event in the life of anyone and where one has been completely wrapped up in the home life and knew no pleasure or joy outside it, it is hard to be snatched away and have no chance to make connections that will prove the knowledge of what is going on. My little wife hasn't been able to take up a book or go into a room or look at anything that was familiar to me without a groan and a sob, and all the time I was there, so conscious of her pain and so unable to say a word about it. Why it is that I didn't know something about Spiritualism I cannot understand. I saw people lose their friends and weep and yet I gave no heed except to offer them my sympathy. Never tried to find out where they went or if they might return. Such ignorance I can hardly understand and I condemn myself every hour of the day that I haven't tried to understand something about the life after death. May God bless you people in your effort to carry our knowledge of Spiritualism for us who have failed to comprehend it before we left the field of life."



## THE BEYOND.

H. M. Edmonson.

(Written for the Banner of Light.)

How near yet far seems the Beyond,  
Its mystic shore clairvoyants see;  
To love's appeal, spirits respond  
To elevate humanity.

When dear ones pass we should not mourn,  
A brighter world their eyes behold;  
To higher state mankind is born,  
The spirit's task is to unfold.

How dark the horizon appears  
When one we love from sight departs;  
Our eyes grow dim with blinding tears,  
How deep the anguish in our hearts.

Our bright hopes fade amidst the gloom,  
Our spirits sink beneath the stress;  
Faith halts beside the yawning tomb,  
Despair o'er shadows happiness.

Immortal life is but a dream  
To souls who do not know the truth,  
Within the silence catch the gleam,  
The halo of immortal youth.

Communion seek with spirit friends,  
Their love for you is true and fond;  
Obtain the proof, life does not end,  
Man still exists in the Beyond.

## N. S. A. Missionaries' Report.

October 1st, 1905, found us at Alliance, Ohio, where we held two meetings in their lovely Spiritualist church.

On our way West we stopped in Detroit and arranged for some meetings to be held on our return. We visited Girard, Mich., where we held three meetings, with large and appreciative audiences. We were called here by the society that we organized about three years ago. We found it doing splendid work. Mrs. Emily King is its president and speaker. She is worthy and well qualified, having upheld the white banner of Spiritualism in this vicinity for nearly twenty years. She has the love, confidence and support of the individual members of her society and the respect of the people of that community. We enjoyed our short stay in this place and were pleasantly situated in the country-home of Mr. and Mrs. Myron King.

This society is contemplating building a new church soon.

We stopped one day and two nights at Valparaiso, Ind., in the home of Mrs. Lois Wilson Jellies and her daughter Ferriss, the daughter and grand-daughter of that noted pioneer medium and speaker, E. V. Wilson, who passed to spirit life in the year 1880. Mrs. Mary E. Wilson (Farmer Mary) his widow, had recently passed on to join him.

Mrs. Jellies has been a faithful and loving daughter, tenderly caring for her invalid mother ever since her father passed away.

We next landed in Minneapolis, Minn., where we spent nearly a week attending the N. S. A. convention.

We visited Long Lake, Minn., where we held three meetings in a nice little new church which was built by the Spiritualists and dedicated to Spiritualism. This is in a farming community; there is not even a village near where the church stands. It was built by the farmer Spiritualists and shows what may be done in almost any place where a dozen or more active Spiritualists elect to do something.

We were pleasantly entertained by those veteran workers, Mr. and Mrs. Rolla Stubbs.

Our next call was to Fairbault, Minn., where we held three meetings. Good sized audiences came to hear the message of Spiritualism and many expressed their pleasure and thankfulness for the privilege.

We were made to feel "at home" with those earnest Spiritualists, Mr. and Mrs. O. F. Brand and daughter. Spiritualism is rather a new thing in this place, though many are anxious to learn about it. Fairbault needs missionary work.

By invitation of our good friends, Mr. W. A. Willing and Miss Aimee Willing, we visited Northwood, Iowa, where we held four meetings, arranged to return for another whole week and moved on to Clear Lake, Iowa.

At Clear Lake we were pleasantly located in the home of our good friends, Mr. and Mrs. Eldred. We held five meetings here, enthused the Spiritualists, interested the public, confirmed the investigator, re-organized the old society and added fifteen new members thereto.

Mr. E. H. Vandenberg is the new president and Mrs. Bernice O'Neil the secretary. This society is an old one; it has done good work in the past. It languished for the want of care and encouragement that comes through strong organized effort. When circuits are formed and competent speakers and mediums are placed upon them, such societies as this will grow in numbers and usefulness.

On our return to Northwood we met with our usual good success. Spiritualism is comparatively new to the people of this place. The Willing family have been persistently spreading the light since it came to them. Miss Aimee Willing is a fine medium and has been the principal one through whom the evidence of the truths of Spiritualism has been given to the Northwood people, and they are slowly but surely becoming liberalized. However, one of the ministers of the vicinity seems to represent a hopeless case. He was reported as having officiated at the funeral of a poor unfortunate young man who passed away while in an intoxicated condition, and to have "preached him into hell." The mother of the boy was almost distracted over her loss and to have such sixteenth century heartlessness practiced by one who should try to become her comforter, in this her time of great trouble, and by one who pretends to be a teacher of the doctrines taught by Jesus, and a follower of the meek and forgiving man of Nazareth, is enough to arouse the ire of a saint. Brother Willing and his collaborators have a great work to do and they are doing it, and doing it well.

We held one parlor meeting in Mason City in the home of Mr. and Mrs. Wm.

Nettleton and journeyed on to Edgewood, Iowa, where we were made comfortable in the home of Mrs. Cynthia Smith and her daughter Neva. Mr. Geo. H. Elliot had arranged for two meetings in the opera house. Large audiences were present. Three ministers were in attendance, each one of whom received tests and messages through Mrs. Sprague's mediumship. Two of them responded to the messages with evident satisfaction, and acknowledged that the tests were correct. The third one did not. When Mrs. Sprague asked him to verify her statements he would only say: "I leave that to you. You ought to know." He would neither affirm nor deny the verity of the communications. Much interest was created in this place and the seed planted will grow and bring forth fruit in the future.

Brother Elliot is entitled to great credit for his energy and persistence in arranging for these meetings.

We visited Whitewater, Wisconsin, and held two meetings in the Morris Pratt Institute building. These meetings were well attended and the people, including professors, teachers and students of the school, were well pleased.

We were delighted with the school and sincerely wish every Spiritualist in the United States could visit it and know from personal observation just what it is now doing and what its future may become through the co-operation of the Spiritualists who believe in education and wish to see our speakers and mediums educationally equipped for the service of mankind and the spirit world.

Spiritualists of America, you have a fine college. It is all your own, free from debt. Now will you assist in its support and help to make it what it should be, viz: an institution that every Spiritualist can point to with pride?

Prof. Weaver, who is the superintendent of the school, is the right man in the right place, having every qualification for the important position he fills. His good wife and all his other assistants, together with the students, form a strong and harmonious band of workers and seekers for knowledge that must inspire every Spiritualist that enters the college.

Reader, if you cannot visit the institute, send for a catalogue and then write its secretary or Prof. A. J. Weaver, for any other information that you may desire, and when you have become thoroughly convinced of the value and worthiness of the institute, lend a helping hand in bringing it up to the highest standard of excellence and usefulness.

From Whitewater Mrs. Sprague went to Detroit, Mich., while I went to Versailles, Ind., stopping on the way at Lafayette, Ind., to hold a parlor meeting.

At Versailles I held two meetings in the courthouse, resurrected and reinstated that society, adding several members thereto, and arranged to have the society transferred from the N. S. A. to the Indiana State Spiritualist Association. The N. S. A. gladly allows its local societies to do this.

What is now needed in Versailles is the assistance of the State Association through missionary work.

From Versailles I hurried on to Detroit, where Mrs. Sprague was holding meetings. We were entertained here in the home of our old friends, Mr. and Mrs. C. E. Schanbacher, formerly of North Collins, N. Y. They are both mediums. Mr. Schanbacher is an excellent healer and is now practicing his gift in Detroit.

On Sunday, Dec. 26th, we held an all day meeting (three sessions) with the society over which Mr. Thicker presides. Mr. and Mrs. Elmer Carpenter are members of this society and are loyal workers for the N. S. A. and the cause of organization. They gave us their valuable assistance both in arranging for the meetings and in carrying them on.

The evening meeting was presided over by Mr. Thicker, the president of the society, who is one of the active Spiritualists of Detroit. We were assisted in the services by Mrs. Marion Carpenter, whose good work is well known throughout the country, also by Mrs. M. E. Jenkins, the speaker and medium for the society at Windsor, Canada, and by Miss Liza Schanbacher. The latter is a promising young speaker who is rapidly coming to the front.

This society is loyal to our organization and is anxious to advance its interests.

Our next place of service was with the First Church of Spiritualism of Pittsburgh, Pa., which we served the Sundays and Thursday evenings of December.

The three Spiritualist churches and the fine college building belonging to the Spiritualists in which we held meetings as mentioned in this report are in evidence of progress, and inspire a still greater desire in us to see more Spiritualist societies owning their places of meeting.

While serving the Pittsburgh society we visited Smithton, Pa., and held two meetings in the Universalist church. We were called there by our old friend, Mr. Samuel Smith, and were entertained as heretofore, in the comfortable home of Mr. and Mrs. T. T. Francis. There is much interest manifested in this little mining town and we hope to see a fine society organized there soon. During the month we also organized and chartered the society presided over by Rev. L. M. Oles, in Allegheny City and visited the Pittsburgh South Side Society, presided over by Mrs. J. Werner. We held two meetings with the old society that we organized and chartered with the N. S. A. in Allegheny, Pa., in 1893. This society has been continually active these twelve fruitful years. Who can tell how much good it has done? Perhaps some one who opposes organization or some one who complains because once in a while a society dies can figure out just how much more and better work could have been accomplished in Allegheny if this society had never been organized.

It is true that it has met with difficulties in its long years of good work. It had become negligent of life in paying its dues, but we were successful in reinstating it and it is still a part of the national organization and working under its banner.

We closed our work of the year 1905 in Pittsburgh, Pa., with the First Church of Spiritualists, by holding a "watch meeting." A large audience remained to welcome the new year. This church is equipped with

everything needed to carry on its work. It has a beautiful church building, supplied with all modern improvements. A fine organization chartered with the N. S. A. and is presided over by our good friend, C. L. Stevens. A splendid Ladies' Aid Society with Mrs. B. A. Pressing as its president, and a lovely Children's Lyceum with Mrs. H. Farther as its conductor.

They also have a number of excellent local mediums who use their good gifts freely to help the church. All this, together with Prof. Thomas S. Evans in charge of the music completes this educational institution of Spiritualism.

Perfect harmony prevails in every department and we felt rather reluctant in leaving it. But missionary work is needed elsewhere. We added twelve new members to the Pittsburgh society. We are filling a month's engagement in Washington, D. C., and vicinity during the month of January, 1906. Mail for that month will reach us at No. 702 H St., N. W., Washington, D. C.

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I am somewhat familiar with the tendency in modern thought to give primary place to feeling—what James calls "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can subscribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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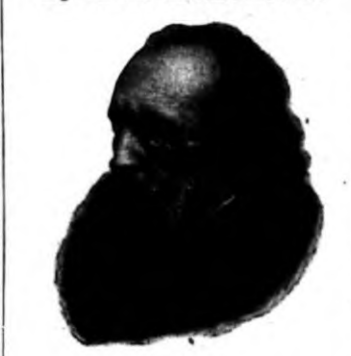
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## Banner of Light.

BOSTON, SATURDAY, JANUARY 13, 1906.

## Society News.

Correspondence for this department should be addressed to the Editor, and must reach this office 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.

The First Spiritualist Ladies' Aid Society held its regular meeting in Appleton Hall Friday, Jan. 5. Mrs. Carrie Hatch, vice-president, presiding. At the business meeting the following officers were elected: President, Mrs. Allie; vice-pres., Mrs. Carrie Hatch; sec., Mrs. Haynes; treas., Mrs. Pierce; directors, Mrs. Butterfield, Mrs. Waterhouse, Mrs. Foster, Mrs. Barnes, Mrs. Wiggins. Musical director, Mrs. Lovering.

After a social time Mrs. Waterhouse opened the meeting with remarks followed by Mrs. Whall, Mrs. Stiles, Mrs. Cunningham, Mrs. Shackley. Closed by all singing America.

Mrs. Kate Stiles will give a benefit for this society Friday, Jan. 26, consisting of short address followed by answering questions and psychometric readings.

The Brighton Psychic Society, 14 Kendrick St. (off 147 Foster St.), Brighton, Mr. D. H. Hall, pres., held a very pleasant and profitable meeting Wednesday evening, Jan. 3. Scripture reading by the president; invocation by Mrs. I. M. Pye; solo by Mrs. H. E. Hall; communications, Mr. C. Dearborn and "Pat" and Mrs. Ida M. Pye of Wakefield. A goodly number present. Wednesday evening, Jan. 17, Mrs. I. M. Pye will speak and give readings. Public meetings held every Wednesday evening.

The Children's Progressive Lyceum, No. 1, of Boston, held its regular session in Red Men's Hall, 514 Tremont St., at 11.30 a. m., Sunday, Jan. 7, 1906. After the lesson and the march the following took part in the entertainment: Wilhelmina Hope, Pauline Wagnu, Ida Johnson, Bernice Tupper, Caroline Cousins, Ethel Cooley, Caroline Neiss and Mrs. Niles. Remarks were made by Mrs. M. J. Butler and Dr. Huot. Then the circle was formed and good messages were voiced by several young mediums. Sunday, Dec. 31, in the evening, a Christmas entertainment and tree for the Lyceum was held, after which the older members, with a delegation from Malden, held a watch meeting. The speakers were Mr. Cross, Mrs. Waterhouse, Mrs. Butler, Mrs. Whall, Mrs. Weston.

First Spiritual Church of Boston, Inc., Rev. Clara S. Strong—"Our Weapons," was the subject of the president, Walter I. Mason, in the morning. He was ably assisted by Messrs. Newhall, Winslow-Drury and Chase, Mrs. Chapman and Mrs. Morgan. At 2.30 Mr. Mason gave the opening address, followed by W. H. H. Simmons of Haverhill, the pastor, Mr. Chase of Lynn, Mrs. Lewis, Mrs. Charles Johnson and Mr. Graham. Classes were then formed. At 7.30 Mr. Mason spoke, followed by Mrs. Peake-Johnson, Mr. Baker, Mrs. Morgan, Mrs. Maggie Butler, Mrs. Campe.

First Spiritual Science Church, M. A. Wilkinson, pastor—Morning Spiritual Circle, afternoon and evening; readings, messages. Mediums of the day, Mesdames Robertson, Reed, Conant-Henderson, Millan, Blanchard, Kemp, Friedricks, Fox, Thomas, Peake-Johnson, Messrs. Privoe, Hicks, Evans, Clark-Smith, Simmons. Prof. Henry, Mr. Newhall, Dr. Blackden. Assisted on the platform by C. W. Emery, Mrs. Kenna and Mr. Brewer. At the organ, Prof. Peake. Indian Healing Circle every Tuesday afternoon. Psychometry, Thursday afternoon. Peace Council Jan. 23.

Dwight Hall, 514 Tremont St., Jan. 4.—The L. S. I. S., Mrs. Belcher, pres., had a good attendance at the business meeting. The supper tables were well filled. Mrs. Mason gave musical selections. Mrs. Scott opened the exercises with an invocation, followed by Mrs. Dix with a poem, and a solo by Mrs. Annie Morgan. Mrs. Scott then held a flower seance with wonderful results. The president closed with a benediction. Mrs. Belcher, assisted by Mrs. W. S. Butler, will occupy the platform on the 11th.

The Malden Progressive Spiritual Society—Thursday Evening Circle, Jan. 4. Mrs. Whall presided. Mrs. Morton, Mrs. Mosier, Mrs. Crooker and Mrs. Whall gave messages. Sunday, 2 p. m., Children's Lyceum. Each group selected its own subject, which was found to be very interesting. 3.30 p. m. At the afternoon circle Mrs. Whall presided. Mrs. Andrews at the piano. Mr. Milton gave the invocation. Prof. Matook gave delineations and messages. Mrs. Carter and Mrs. Whall gave readings. 7.30 p. m. The meeting opened with song service. Mr. James S. Scarlett, of Cambridge, who was speaker for the evening and took the subject, "Does Spiritualism Meet the Wants of the Hour?" It was an able address and was followed by beautiful messages. Mrs. Whall will occupy the platform next Sunday.

American Psychical Research Society (Inc.), Harvey Redding, pres.—Meeting opened with song service. Mrs. Frank Vickery at the piano. An invocation by the president, followed by an address on "Secrets of the Heart." Musical selections by Mrs. E. F. Coote and Mrs. Frank Vickery were followed by Mrs. Abbie Burnham in an interesting talk, after which Mr. Redding gave messages. Meeting closed with hymn and benediction. Thursday evening meeting opened with a piano selection by Mrs. Emma Wells. An invocation by the president was followed by a half hour for healing. Mrs. Knight, Mrs. Hanly and Mr. Greene gave tests. Mrs. Lizzie Rollins read some beautiful thoughts from the spirit

world and Mrs. Emma Wells read an interesting poem. Mrs. M. E. Dean answered mental questions and Mr. Redding gave remarkable messages.

The Ladies' Lyceum Union, Dwight Hall.—Report received too late for publication in full, but the secretary reports the largest attendance of the session at the meeting of Jan. 3 where a roll-call of members had been announced. Arrangements were made for anniversary meetings in March. A reception was given, under the leadership of Mrs. Stillings, to Mrs. Butler on Dec. 20, marking her birthday. The occasion speaks of hearty congratulations and remembrances from the Lyceum boys, Mrs. Soule, Mrs. White and others: The Lyceum children took prominent part in the evening's entertainment. Mrs. Dix, Mr. Robinson, Mr. Bonner, Miss Lottie Weston furnishing the balance of the program. Howe's Orchestra furnished music during the evening and for the dance following. We add our congratulations and thoughts of good cheer.

Massachusetts State Association.—Annual meeting of the Massachusetts State Association of Spiritualists was held in Berkeley Hall, Jan. 2, 1906. Meeting was called at 10.30 a. m., president George A. Fuller in the chair. The reading of the report of the last annual meeting was approved. The president read his very able report which is printed in full. Secretary read the annual report stating that there were one hundred members in good standing, that she had paid over to the treasurer of the N. S. A. the sum of \$404.66 from membership dues, collections and donations, also gave a graphic report of mass meeting held, which showed that this has been the banner year for practical work of this association. The secretary also took the opportunity to express publicly the thanks of the directors to all mediums, speakers, musicians and to the press. Banner of Light, Progressive Thinker and Light of Truth for all courtesies received. The report was unanimously adopted as a whole. The treasurer read her report for the year: Total receipts with money on hand Jan. 1, 1905, \$621.68, expended \$310.76. Balance on hand \$310.92. This report was referred to the auditing committee with the financial report of the secretary. After a recess the auditing committee reported they had found the books, vouchers and bills of treasurer and secretary correct. The report was accepted. Communications were read of greeting from the N. S. A. and Mrs. C. Fannie Allen, also from the president of the N. S. A. in regard to federation of religious bodies. This latter was left to the incoming board for reply. The committee on president's report recommended the adoption of articles 1, 2, 4 and 5 as a whole; and in regard to securing legal rights that the committee be carefully selected and be instructed to report not later than the next annual meeting. The report was accepted and the committee on by-laws appointed was President Fuller; secretary, Mrs. Hatch, and Mrs. A. K. Hinman. A resolution was adopted, presented by Mr. Irving F. Symonds, that the incoming board present before the legislature a bill in the interests of human rights in regard to the medical question. The following officers were then duly elected for 1906: Pres., Geo. A. Fuller, Onset, Mass.; 1st vice-pres., J. B. Hatch, Dorchester, Mass.; 2d vice-pres., Hebron Libbey, Dorchester, Mass.; 3d vice-pres., J. Q. A. Whitmore, Newton, Mass.; sec., Carrie L. Hatch, Dorchester, Mass.; treas., Carrie F. Loring, East Braintree, Mass.; directors, Simeon Butterfield, Chelsea, Mass.; Miss Susie C. Clark, Cambridge, Mass.; Mrs. Annie Knowlton Hinman, Worcester, Mass. This concluded the business of the day and the meeting adjourned. The Massachusetts State Association will celebrate the anniversary of modern Spiritualism in Berkeley Hall all day and evening on Tuesday, March 27, 1906.—Carrie L. Hatch, sec.

## New England States.

At the annual meeting of the First Spiritualist Society of Fitchburg, Mass., the following officers were elected for 1906: Pres., Dr. C. L. Fox; vice-pres., Mrs. Lucy A. Hall; cor. and rec. sec., Henry Smith; financial clerk, W. B. Hill; treas., J. R. Haskell. Additional directors, Mrs. A. L. Jones, Francis Briggs, Thomas B. Cowan, Mary E. Burr. The society commences the New Year in a most prosperous condition and a largely increased membership.

The Progressive Spiritualist Society of Augusta, Me., held two meetings on each Sunday of Dec. 24 and 31, which were well attended, many new faces showing an increased interest in the work. Dr. Edgar W. Emerson of Manchester, N. H., was the speaker and test medium.

The Spiritual Harmony Society of New Bedford, Mass., is progressing in a satisfactory way. The platform workers who have served this society are as follows: Mrs. M. A. Benis, Dec. 3; Mamie A. Helyett, the 10th; Maud F. Litch, the 17th; Annie M. Foley, the 24th; Emma B. Smith, the 31st. All were interesting and instructive. The meetings are well attended. New members are coming to join in the work of sowing the seed in the spiritual field. Dec. 14th "The Spiritual Harmony" and "Ladies' Helping Hand" gave a reception and banquet to the past president, Mr. and Mrs. Thomas Thompson and son. There was a large attendance. Mr. Thomas Thompson is mayor of New Bedford and all will stand by him in his battle for right and justice.

The First Spiritualist Society of Lowell had for lecturer Sunday, Jan. 7, Prof. C. H. Webber of Boston. In the afternoon he took subjects from the audience for the address and illustrated by readings from birth dates. In the evening "Character readings" was the prominent feature. Next Sunday Annie M. Foley of Haverhill will be the speaker.

The First Spiritualist Society of Fitchburg, Mass., was favored with a large attendance at the morning service, Jan. 7. Mrs. A. Isherwood of New Bedford was the speaker. Mrs. Isherwood gave the time to convincing spirit messages. The mediums' circle and song service were very helpful. Every seat was taken at the evening ser-

vice; a large number of tests and spirit messages were given and fully recognized. Miss Howe, pianist. Mrs. S. C. Cunningham of Cambridgeport, test medium, will address the society next Sunday.

The First Spiritual Society of Portland, Me., had a social Sunday, Jan. 7, and the meetings were largely attended both afternoon and evening. There were several good mediums present. The afternoon service was opened by Mr. William E. Bradish with a short talk, followed by an address and messages from Mrs. Bryant of Worcester, Mass. Mr. G. H. Batchelder of Saco, Me., and Mr. Dobson also gave their views of spirit return. At the evening service Mr. John M. Todd held the audience by a well-delivered lecture and was followed by Mr. Dobson and Mr. Bradish. Last Tuesday evening the society, through the "Board of Directors," presented their president, Mrs. Sadwig Heinson, a slight token of their esteem and appreciation of her services. Ice cream and cake were served. Next Sunday Mrs. Vaughan of Portland will serve the society.

Salem, Mass.—The Spiritual Research Society had its speaker and medium, Sunday, Jan. 7, Mrs. Mamie A. Helyett of Boston. She gave good satisfaction at both meetings; her messages were all recognized. Next Sunday, Jan. 14, Mrs. Annie L. Jones of Lowell will serve this society.

Brockton, Mass.—At the annual meeting of the People's Progressive Spiritual Association, held Monday evening, Jan. 1, 1906, the following officers were elected for the ensuing year: President, Mrs. Annie B. Bosworth; vice president, Charles E. Allen; recording secretary, Charles H. Shean; corresponding secretary, Geo. W. Nutting; treasurer, Mrs. Josie Harding; trustee for 3 years, J. B. Hastings. The association will hold a fair in aid of the Building Fund April 5, 6 and 7 in Massasoit Hall. Anniversary exercises will be held in Massasoit Hall, Wednesday, March 28, 1906, afternoon and evening.

## The Field at Large.

On Sunday evening, Jan. 7, an extremely interesting meeting was held in Berkeley Lyceum, 19 W. 44th Street. A fine musical program was rendered: Mrs. Ida Cortada, pianist; Miss Cora De Angerra, soprano; Albert Turrell, violinist; George Ryder, organist, delighted all who listened to the sweet, inspiring strains which filled the spacious theatre, every seat in which was occupied. W. J. Colville spoke on "Spiritualism in All Ages and Among All Peoples," giving a birdseye sketch of the faith of many ancient nations and comparing the views of those who lived in ages long gone by with similar ideas now being industriously promulgated by spiritual philosophers who realize that truth is the same throughout all ages, but needs a somewhat differing mode of presentation to meet the diverse needs of different communities. The spirit messages given through the instrumentality of Mrs. Cora Moore after the lecture were exceptionally interesting and accurate. The entire proceedings reflected great credit upon the First Church of Progressive Spiritualists which intends continuing services in Berkeley Lyceum every Sunday at 8 p. m. Dr. John C. Wyman was announced as speaker for Jan. 14. Rev. B. F. Austin will lecture Sundays, March 4, 11, 18, 25 at 8 p. m., and hold meetings on other days at 120 W. 13th Street.

## Announcements.

The Cambridge Industrial Society of Spiritualists will hold its regular meeting Wednesday evening, Jan. 10, in Cambridge Lower Hall, 631 Mass. Avenue. Mrs. Katie Ham, the popular message bearer, will speak. Supper, under the direction of Mrs. Keith, will be at 6.30. Evening meeting, 7.45.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds services every Sunday evening at 7.45 in the Banner of Light Building, 204 Dartmouth Street, Boston.

The Banner of Light Circle for Spirit Healing will be held in Banner of Light Lecture Room every Monday from 4 to 6 p. m. Doors close at 4. Mr. Nicholas Williams is the medium for this work.

Lynn Spiritualists' Association, Cadet Hall.—Sunday, Jan. 14th, Mrs. Kate M. Ham, the well known and popular test medium of Haverhill will speak. Regular services 2.30 and 7.30; circles at 4; song service and concert with first-class talent at 6.30.

The Ladies' Social Union meets every Wednesday; circles are held from 3 to 5; hot supper served at 6.15, and a test seance at 7.45. All mediums and friends are cordially invited to attend these meetings.

First Spiritual Temple, Exeter Street.—Lecture at 10.45 a. m. and 2.30 p. m., through the mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening conference at 8. All are welcome.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington Street, up two flights. Conference, 11 a. m.; service at 2.30, followed by classes under the care of Mrs. Hughes, Mrs. Morgan and others.

Public Spiritual Circle every Friday afternoon, 446 Tremont Street, Nellie Carleton Grover, conductor.

American Psychical Research Society, Inc., Harvey Redding, president. Meetings every Sunday evening at 7.30 in Odd Fellows Hall, Malden Square. Mrs. Abbie Burnham, speaker. Special music by Mrs. Frank Vickery. Seats free.

Circle Thursday evening at 202 Main Street, Everett, Mass.

The "Bluebell" Spiritualist Society of Manchester, N. H., was organized last fall and chartered with the N. S. A. It is also incorporated under the laws of the State of New Hampshire and is, now in a position to hold Sunday evening services, open to the public, and wishes to correspond with mediums having open dates. Please give terms. Address Andrew Kay, secretary, R. F. D. Route 2, Manchester, N. H.

The Spiritualists of Meadville, Pa., have organized a society and would like to correspond with speakers and mediums who may pass that way during the winter. Mr. A. B. Gaston is secretary for the society.

## Movements of Platform Workers.

G. W. Kates and wife concluded two months of earnest labor in Washington, D. C., on Sunday, Dec. 31. Mrs. Kates gave an appropriate and elegant address at the morning session, also giving messages in her forcible and accurate manner. Mr. Kates spoke in the evening upon "The Popularity of Capt." He sounded a call to destroy many erroneous conditions existing in state, society and religion, and the same was a fitting exhortation for sensible and earnest effort in the new year. Mr. and Mrs. Kates will serve in Philadelphia during January and February. Address them at Thornton, Pa.

J. Madison Allen has been doing excellent work in Florida for several months past, chiefly with the Psychical Research Society at Tampa, is now at Palmetto, and will visit other points on the peninsula as desired. Would like to hear at once from all wishing to secure his services anywhere in the South. Address Palmetto, Fla.

Edgar W. Emerson was in Greenfield, Mass., Jan. 7; will be in Hillsboro Bridge, Jan. 11; Methuen, Mass., Jan. 14; Providence, R. I., Jan. 21; Manchester, N. H., Jan. 28.

W. J. Colville will lecture in Hartford, Conn., Sundays, Jan. 21 and 28, in Alliance Hall, Chapel St., at 3 and 7.30 p. m. During the intervening week he speaks in Boston (see special announcement). Letters, etc., may be addressed care Banner of Light, Boston.

The First Association of Spiritualists of Philadelphia carried unanimously by a rising vote a motion made by Capt. F. J. Kaffer that Mrs. Helen Stuart-Richings be thanked for her explanation of why she left the spiritualistic platform and that she be fully endorsed in her work now. It was also voted at the same meeting that these facts be communicated to the spiritual press by the secretary, F. H. Morrill.

## PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length; beyond that a charge of fifteen cents per line will be made. About seven words make a line.]

THOMAS HOPE.

Thomas Hope passed to spirit life from the home of his son, John, Cadmus, Kansas, after an illness of six weeks, at the age of eighty-five years. He was true in his devotion to the cause of Spiritualism and a faithful reader of "The Banner of Light" for many years. His companion passed to spirit life nine months before.

John Hope, Cadmus, Kan.

Via Fontana R. R. No. 2.

## N. S. A. Missionaries Going South.

E. W. Sprague and wife are serving the Spiritualists of Washington, D. C., the Sundays and Mondays of January, 1906. They will answer calls to hold meetings in other places the remaining weekday evenings of the month. They contemplate making a trip through the South, leaving Washington the last of January. Individuals or societies wishing their services will please address them as follows: 600 Penn. Ave., S. E., Washington, D. C.

## Southern Cassadaga Camp.

New Year's Day was a gem, with blue sky and soft breeze. In the afternoon all were invited to a reception and dedication of Mrs. Pratt's cottage. It is beautiful. Every room is a front room, or seems to be, because of the view. President Hilligoss made an address of welcome. George Colby's guide, Seneca, gave the spiritual side of the home and said it was thought of on the other side long ago and that it was the forerunner of many "wigwams" along the lake and on the hillside. After partaking of dainty refreshments the company watched their way over the pine needle path watching the beautiful picture in the West as the sun sank out of sight.

In the evening in the pavilion a great game of progressive euchre and a dance was enjoyed. New Year's Eve, President Hilligoss and wife invited a few friends to their cottage. The old year died with earnest wishes for the happiness of all. The coming of the New Year here is celebrated in much the way we of the North welcome the Fourth of July, and the woods echoed with the ringing of bells and the discharge of guns. For the amusement of the young people, more numerous each year, the management has procured the best music obtainable for the Friday evening dances.

Mrs. Elizabeth Thompson was chairman on the Committee on Decorations for the Pavilion, and she and her helpers made the spacious hall more beautiful by the spiritual colors crowned by the National colors.

Mrs. E. A. Parker of Flint, Mich., well known as an officer of the Island Lake Camp, accompanied by Mrs. L. M. Hulett of Sharon, Pa., have rooms in the apartment house. Hon. P. W. Birkhouser and wife of Omaha, Neb., are at Hotel Cassadaga. Mr. Birkhouser has twice been chosen Senator in the Legislature of Nebraska. He is a pronounced Spiritualist, as is also his good wife. Mrs. E. H. Swift of Utica, N. Y., has come for the winter. She will soon be joined by her husband.

The meeting held at the pavilion on Sunday afternoon was deeply interesting. Mrs. Ella A. Wheeler of Waltham, Mass., was the speaker. She made an earnest appeal for unity in the earthly life and for no more closed doors in the spiritual natures. Mrs. Wheeler's life is a sermon in itself. We were also favored with a call from George A. Letford who gave us a peep into the life of a traveling mah who is a Spiritualist.

He added much to the interest of the meeting.

Mrs. Eva Carrique of Pawtucket, R. I., instead of coming to her cottage in the form came only in spirit, as she passed away the evening of the twenty-third. A proof of spiritual power came through one of her friends who is not a professional medium. Mrs. M. Elizabeth Clark while at dinner on the twenty-fourth said to some friends, "I had a strange dream or vision last night. I thought I was upon an island and between me and the mainland was a fast flowing river and I saw Mrs. Carrique looking well and dressed beautiful. She called to me and said, 'Come over here,' and I answered, 'You are over there, but I have got to die to get to you,' and she said, 'You will come soon.' Soon news came that Mrs. Carrique had passed away that night. She was freed from the limitations of the body and her spirit turned this way.

The president of the Ladies' Auxiliary has appointed a most helpful committee called "The Helping Hand" or "Sunshine Club." The young ladies who compose this committee are Miss Gertrude Kalteneach, chairman; Fredricka Baker, Kate Davis, Annie Floyd, Abbie Sherman, May B. Hedricks; Josie Hedricks, lately arrived, is very helpful also, as she plays the piano after the card parties for the dance, so she is one of "The Helping Hands" too.

Carrie E. S. Twing, cor.

## W. J. Colville in Boston This Month

We are pleased to announce that W. J. Colville will lecture in the Banner of Light Lecture Hall, 204 Dartmouth Street, on the following dates and topics.

Wednesday, Jan. 24: Afternoon, Law of Suggestion; evening, Science of Telepathy.

Thursday, Jan. 25: Afternoon, Miracles in Light of Law; evening, Clairvoyance, Clairaudience and Kindred Psychic Endowments.

Friday, Jan. 26: Afternoon, Intuition, Reason and Illumination; evening, True Relations of Spiritual, Mental and Physical Existence.

Tuesday, Jan. 30: Afternoon, Practical Value of Psychological Studies; evening, The Ideal Life—Strenuous and Simple.

Wednesday, Jan. 31: Afternoon, Sub-Consciousness and Super-Consciousness; evening, Life More Abundant.

Thursday, Feb. 1: Afternoon, Psychic Phenomena: What Does it Explain? evening, How We May be Educated During Sleep.

Friday, Feb. 2: Afternoon, The Bible Spiritually and Rationally Considered; evening, Ideals Actualized—The Soul Triumphant.

These themes are intensely interesting and practical. The hours of the lecture are 3 o'clock in the afternoon and 8 o'clock in the evenings. Tickets for the whole course \$2.00. Tickets for an afternoon or evening course \$1.00. Single admittance 15 cents.

## A Little in Advance.

A young lady, desiring to communicate with a certain society beau, was told to call him up by telephone at his club at a certain hour, says Harper's Weekly. She rang up the exchange, gave the number and waited. Presently a voice said:

"Hello!"  
"Hello," she called. "Is Mr. S. there?"  
"Mr. who?"  
"Mr. S."  
"Mr. S.?"  
"Mr. S.?"  
"Are you sure?"  
"Yes, sure. We have no record of any one of that name being here."  
"Please look and see if he isn't somewhere about."  
"There's no use looking, ma'am. We have 'em all down in the book."  
"Well, it is strange. I was told that he would be there at this hour?"  
"Say, look here, what number do you want?"  
"Why, 208."  
"Oh, that's the — City Club. This is the morgue."

Love is the divine fire of life. It eats up all selfishness and leaves the soul in angel purity and intensity of doing good. Faith and hope stand by as willing servants—and as one they bless the hearts and lives of men.

## A Hospital for Consumptives.

A tuberculosis congress has just been held in Boston which deserves our attention for several things that it very happily did. First it pointed out the prevalence of this disease—and we can have some idea of the evil when we think there are some three thousand sufferers in the city of Boston as a steady average—with large loss from them each year. That emphasizes the need of more light on this subject and the call there is for the city to do something on their behalf.

The politicians propose to build a hospital which shall cost some \$150,000. Not a large sum when we consider some of the expenses that have no particular benefit in view saving to the politicians. Dr. Ernest showed that inexpensive accommodation would be the best, and that \$10,000 would suffice for the building and its furnishing, and for this surely there need be no long waiting.

The great thing that is first and last from the workers in this field is the importance of Fresh Air. Too much cannot be said on this. It should be written in large letters—Breathe the Fresh Air, all of it that heaven gives! It is the great remedy to be breathed night and day without any fear of the supply running out.

"Heaven is large, and affords space for all modes of love and fortitude."