

IN THE NAME OF THE GOD WITHIN.

Jacob C. Peterson.

In the name of the God within ye,
By all ye hold sacred and dear,
Release the soul from its bondage,
Cast off the shackles of Fear;
With all the strength of your being,
The fervent efforts of youth,
Go into the mighty Silence,
And seek ye the Living Truth.

Bow not down beneath Superstition,
Discard ye the worn-out creed;
Tear aside the Veil of the Future,
And grasp the thing that ye heed.
All knowledge is yours for the seeking,
All earthly pleasure and sin;
The glory of life and its power,
By right of the God within.

In the name of the God within ye,
Command that Oppression shall cease;
To Toil give the fruits of its labor,
To the world the blessings of Peace.
In the name of the God within ye,
Fulfill ye man's duty to Man;
By the light of Truth comprehending
The scope of the Master's plan.

Judge not the weak and the erring,
Oh ye, who are scarlet in sin;
Laud not to the skies your virtues,
But list to the Voice within.
Go free your brother from bondage,
The poor and humble word wage;
Let Justice be tempered with Mercy,
Your duty the weaker to guard.

Lay aside your hate and contention,
The evil passions that flay;
Your thoughts of war and of conquest,
And your raging desire to slay.
Tear off the cloak of Corruption,
Cast out the wrongs that ye breed;
Forswear the service of Mammon,
And purge yourselves of your greed.

Regain the soul that ye bartered,
Give back the wealth that ye wrung
From the toil of the poor and the helpless,
And heal the hearts that ye stung.
For the wrongs ye mete out to others,
Along with the good that ye do,
Alike shall ye reap in the harvest,
And to ye the measure be true.

In the name of the God within ye,
Seek ye not Life's labor to shun;
Your reward shall be in the doing,
In the sense of stern Duty done.
So fail ye not in the doing,
In fear of the Judgment to come;
In the name of the God within ye,
For the sake of the people to follow;
For the good of the nations to come.

The Life Radiant.

Lillian Whiting.

"The more clearly a man believes in the life to come, and thinks of it as under the same great moral forces that pervade this life, the more impressive to him grow its spiritual necessities."—Phillips Brooks.

"She felt it die a little every day.
Flutter less wildly, and more feebly pray.
Still it grew; at times she felt it pull,
Implored thinning something beautiful,
And in the night was painfully awake
And struggled in the darkness till day-break.

For not at once, not without any strife,
It died; at times it started back to life,
Now at some angel evening after rain
Built like early Paradise again.
Now at some flower, or human face, or sky,
With silent tremble of infinity;
Or at some wait of fields in midnight sweet,
Or soul of summer dawn in the dark street."

Stephen Phillips.

Never was there a more impressive and arresting spiritual lesson taught than in the poem called "The Dead Soul," written by Stephen Phillips. The poet conceives of the soul as the real man whose life is that of spiritual activities and which, deprived of its fitting sustenance, "dies a little every day." Its waning life is indicated by the growing feebleness of its prayers, which thus register its decadence; for prayer is the one direct channel of communion between the soul and God. Now it is very possible for one to degenerate into this spiritual starvation. Man is a two-fold being, living the double life of the ethereal and the physical worlds. His real life is that of the former realm, but he must constantly relate the real to the incidental life—pour the current into the outer framework, that he may bring effective and formative energy to bear on human progress. This real life has its source in the spiritual realm and must be fed with the food of the spirit. Its sustaining companionship must be with those who are

living in the ethereal realm a life that is then described:

"We live a full, active life without an earthly or material body, as you understand that term.

"We are endowed in our natures with immortal life, and we shall never cease to be.

"We are subject to general laws, universal of application to all in this earth spirit sphere.

"Disobedience or inattention to these laws dwells the powers of the soul, and relegates it to a lower sphere, where it must seek through the law which it violated in thought or purpose its restoration and advancement, or sink still deeper into the darkness which comes of its own neglect or misdeeds.

"There is no known limit to acquirement, either of knowledge or personal grace. We, ourselves, cannot understand the meaning of infinity in its fullness. It is because we, like yourselves in the mortal, are finite.

"The highway between our sphere and your earth is open, and we who desire your good or happiness are permitted to travel it when we will.

"We can impress you, and will yet make more palpable disclosures of ourselves to you when you obey the laws of your spiritual being, and place yourself en rapport with us, bidding us welcome."

Now disobedience or inattention to spiritual laws dwells the powers of the soul here just as unfailingly as it does in the next higher stage of life. Every day, every hour is of the utmost importance in the advancement, or the retrogression, of the life of the spirit. One has it in his own power to develop daily into the larger, finer life with its increasing command of power, or to degenerate; and to find slipping gradually away from him, the power he once possessed. Bishop Brooks never gave more valuable counsel than that expressed in the quotation at the opening of this paper that "The more clearly a man believes in the life to come and thinks of it under the same great moral forces that pervade this life, the more impressive to him grow its spiritual necessities."

Now there can be no doubt that conscious communication with those in the unseen world is one great source of spiritual renewal and refreshment. Telepathic intercourse between spirit and spirit may become so habitual as to be enjoyed at any time. Without doubt it is far more habitual than is recognized. The idea that "comes into the mind," as we term it, is often telepathic and is really the suggestion of a friend in the Unseen. It is not always easy, perhaps not even always possible—to discriminate between a thought thus suggested or one which is originated in the mind. Nor is it, perhaps, of any particular consequence as to whether one so discriminates. It may often be much as it is between friends on earth. Two persons are together and one may say, "Let us go to the theatre this evening," and the other accepts the suggestion and they both go. The result is not different from what it might be if either, or both, alone and independently, conceived the idea of going. In fact this entire subject of suggestion is something far beyond any separate defining. It is a mental network; a magnetic thought-atmosphere, embracing those in the body and out of the body and in which each and all share. The sensitiveness to suggestion may be a great help in life or it may tend toward demoralization, and the result depends upon keeping the soul alive and aflame with pure and intense aspiration. The quality of the telepathic suggestion attracted will correspond with the quality of the soul that attracts it. Now how shall one continually elevate this quality and strengthen it to a more intense power?

A great deal has been said of concentration and meditation and too much stress can hardly be laid on their usefulness if interpreted in the right way. But study and reading also exalt and fill the mind and reinforce the soul. The advantage of reading each day from the great poets and thinkers as well as from the more vital portions of the Bible; the advantage of familiarizing the mind with Browning, Tennyson, Mrs. Browning, Walt Whitman, Stephen Phillips; with great essayists like Emerson, Matthew Arnold, Ruskin, Morley, and others, is one that cannot be too largely embraced.

Balsac's "Seraphita" is another of the wonderful works that impart renewed vitality to the soul. In it one finds such passages as the following:—

"The universe belongs to him who wills, who knows, who prays; but he must will, he must know, he must pray; in a word, he must possess force, wisdom and faith. Prayer has occult activity. It is the final worship. When you possess the faculty of praying without weariness, with love, with force, with certainty, with intelligence, your spiritualized nature will presently be invested with power. Prayer is all action, but it is spiritualized action, and reduced to an invisible pure force."

Men are asking for the religion of the living God, and a well-known clergyman said in a recent sermon: "It seems to me that the times demand of the clergy just what we often hear it said, that the times have outgrown,—a revival of theological study. A great many people, and among them a great many preachers, think that live preaching has not much to do with theology and had better let it alone."

Instead of "a revival of theological study," is not the demand, rather, for living truth of a kind applicable to daily life? The living truth is found in the religion of Spiritualism; in so developing the conviction of the absolute oneness of life (unbroken by the change we call death), into a philosophic spirituality, and a spiritual philosophy, that it shall be the living coal on the altar and the bread that came down from heaven. This religion is that of hope, for it recognizes man as in a state of orderly, evolutionary progression. It is that of faith, for it has great convictions of deepening realities. It is the religion of knowledge, for it can demonstrate immortality and the life that is to come. The manifestation of that life is in the world today; it is a part of the daily experiences.

Psychic research has contributed many things of value to Spiritualism although to the main issue—that of communication with those in the unseen—it brings less than Spiritualism has long since secured for itself. But the kindred realm of the truth of the subliminal self and much phenomena for which it accounts; the great discovery of telepathy as a faculty of the soul,—these and many other conditions discussed and tabulated by science and by psychic research have added valuable data. As to just what psychical research has achieved in establishing the actual communion between the seen and the unseen it is, as we all recognize, less than that which has been demonstrated by Spiritualism, so to speak, alone. If it has discovered frauds, that is a service for which to be grateful. No Spiritualist desires to be deluded with frauds. But the methods of psychic research are so painfully cautious; the corroborations are extended to such almost unheard-of lengths, that the question in hand becomes attenuated before they are through with it. Yet all this is good and is one element of strength. Scientific proof is always valuable. But faith is by no means credulity, and faith is the essential element in any true vision. It is the vital element in religion, and Spiritualism in its higher development, is the religion of faith. It is the religion which vitalizes the soul and places it in its true relation to God and to the spiritual universe. To accept it aright the soul must not be allowed to "die a little every day," but must be nurtured on the noblest thought, the loftiest aspiration, the most exalted communion with the Divine Spirit.

The Brunswick, Boston, Mass.

The Moments We Lose.

Mary K. Price.

This is called the age of hurry, when men and women are living at high tension, going through the affairs of life at lightning speed. The dawn of electricity seemed to usher in a time when everything should be done in the most rapid manner. The new discovery appeared to enter into and dominate the very life of man, and to a certain extent govern all his actions. From then till now, the pace has ever been growing swifter.

Many and varied are the devices which have been invented for the saving of labor, and if labor,—then time. Our sanitariums are filled with men and women suffering from one or another form of nervous trouble, brought on by over-work, and yet, in the face of all this, one who observes can but reach the conclusion that the one

thing of which the majority of us are lavishly prodigal is time.

That sounds rather a sweeping assertion, does it not? Yet look around, pause and think; is it not true?

Think of the time given by the fashionable world to the preparation of its pleasures.

The hundreds of people employed in the giving of a single entertainment. Each individual of the hundreds is working rapidly, with all the energy of which he is capable in order to bring the function about at the allotted time.

This is the swiftness of it. But one hundred men working one day to bring about some entertainment to last for five hours that night, represent one hundred days of time used for the giving of pleasure to a few people, for only five hours. When the five hours are over, doubtless if they told the truth, most of them would say that they would have enjoyed themselves quite as well at home. Then has not this all been a foolish waste of time? This is but one example as regards fashionable society, but we all know it could be multiplied a thousandfold.

The thorough business man is an exception. He devotes most of his waking hours to the question in hand. Namely, how to make the most money. There is, to be sure, the query, whether this is not to a certain extent a misuse of time, but this being his object in life, he is at least consistent in pursuing it, so we will call him an exception.

Getting down to the personal part of the subject, "We, Us and Company," how many of us waste at least an hour, lying awake every morning, in bed, dreading to get up.

Many a man, though he may scan the morning paper hurriedly, while eating his breakfast, will spend the whole evening reading the one published late in the afternoon. Does the one contain more news than the other? We all know that half an hour is generally ample in which to grasp all the news the daily paper contains; but this is his one literary occupation. He would not dream of spending an evening over a volume of poems, or a new novel; so he reads the divorce-court proceedings for romance, and the history of daily crime for sensation. Is not this a waste of time?

Think of the time spent by women, housekeepers who need their minutes, talking about the failings of Bridget or Mary (or whoever the kitchen genius may happen to be). Some women actually squander hours, in this, or an equally frivolous manner, every day. Intercourse with friends and neighbors is one of the blessings of life, and conversation a treat. But call this twaddle "conversation"? It would be insulting our intelligence.

The time spent, and misery endured in "breaking in" too tight shoes and other misfit clothing might, if applied to a useful object, go far toward reforming the world; to say nothing of the time lost through our lack of punctuality.

Think of the hours, aye, months and years given to useless worry over the inevitable. Could we but feel the truth of the words,

"Regret can ne'er avail thee,
Longing will only be waste."

doubtless we would learn to submit to what cannot be remedied, and bear it with such grace as we may.

How much time is thrown away in vacillation, trying to decide what work is best worth doing, or which task should be done first. To have an object in life, and work with a singleness of purpose for the accomplishment of that object is a splendid thing, but while trying to decide what that object shall be, it is well to do the work that lies nearest at hand. Possibly in the end we may find that was the thing meant for us to do, and where our special talent lay.

Too many young people, both men and women, just starting out in life, openly acknowledge, not only openly, but boasting, that their work, where they are employed is "dead easy," and that they have "loads of time to loaf." "Time to loaf!" Think of it, a young person with a life work before him. If each individual on the threshold of life could be made to see that one of the most valuable assets which a man can have is a habit of industry, how many failures would be avoided. One need

not be a machine nor forego pleasure. To simply follow the old rule given in our primers when we were children,

"Work while you work,
And play while you play,"

is as good as any.

The way to do a thing is to do it. In the vernacular of the day, "Get busy."

As we look out upon the broad vista of future years, so fast unrolling before us, we see rising in the far distance, lofty and magnificent, a mountain peak tipped with the golden splendor of a receding sun. Clustered round its summit, like jewels, reflecting with prismatic beauty the fading light, are those alluring beacons: Glory, Honor, Renewal. Good deeds accomplished. Work well done.

Ambition beckons and we would climb; but scarcely have we essayed the first step till we find ourselves struggling to break down an impenetrable wall, which almost surrounds us.

The wall is built of our wasted hours, dead and useless things, which through our thoughtlessness we have killed, and thus built between us and our high aspirations an unsurmountable barrier which threatens to make void the whole purpose of our creation. Despair engulfs us, and with folded hands we would lie down to meet our doom; but that Hope softly whispers: "Past days will not avail. What is done is done. We may not scale the wall built of our errors, but we may walk round it."

The way is much longer and harder by far than if the wall had never been built, but grief for the past will not help us toward progress in the future.

We can only avoid the thing which we have wrought and through much striving and an unflinching faith we may yet, perchance, if not permitted to wear the jewels—at least die while treading the path which leads to them.

Saturday Noon Services, Second Church.

Rev. Thomas Van Ness, Pastor.

We had occasion to mark the midweek services held by Dr. Eells in these columns. Dr. Van Ness of the Second Church has opened a series of noon services for Saturdays. The entire service is covered in half an hour. Judging by the one we attended last Saturday these will make a good substitute for Dr. Eells' program. Speaking on the theme, "We Would See Jesus," the following thoughts were expressed by the speaker and we gladly pass them on to our great reading family:

"Yes, we would see Jesus; we would paint his picture and go miles to see the 'Last Judgment,' where he is represented as judge. We would carve his lineaments in marble; would worship him, enthrone him, discuss his nature, human or divine; do anything, everything, except follow him!

"There is always some reason why we do not wish to follow him. We are rich, as was the young ruler," and "We are not prepared to sacrifice our property. We are in power, as was Nicodemus, and are not willing to have our constituency know that we are following in the path of one who sets other ideals than merely popular ones. We are at the head of the navy department and cannot follow out his precepts in regard to universal peace. We are at the head of a labor union, and because California labor so dictates, we cannot act the part of the Good Samaritan toward the Chinese or show good will to employers.

"Perhaps we are in society and cannot imperil our social position by consorting with publicans, sinners and the people of the North End. It is so much easier to set up the cross in the Church and bow down to it, than to carry it. It is so much easier to say, 'Lord, Lord!' than to follow out the precepts.

"The command to follow is as imperative today as 1900 years ago. Are we prepared to follow in his footsteps? What society needs today is a new emphasis on the characteristics which Jesus displayed. What the pulpit needs to preach is 'simply following him.'"

"Every hand is wanted in this world that can do a little genuine, sincere work."

A FRIEND.

William Brewster.

I had a friend, a dear, good friend—
On whom I could with pride depend;
I knew his heart was in right place,
I knew his greeting full of grace.
I knew him earnest, true and kind,
One suited to my heart and mind;
And I was glad in joy he gave,
Responding to his spirit brave.
I met him here and there with smile,
And words of cheer would e'er beguile,
And send me on my forward way—
With love's alluring roundelay.
I often saw his features fair,
And oft companionship would share,
In moments when I was alone,
And I to him might be unknown,
His spirit kept so near my side,
To counsel, comfort and to guide!

And now I am alone, they say?
My friend has gone the silent way;
I see no more his form pass by
With happy word and glance of eye;
Nor may I look to meet him here;
They tell me this in language drear:
Ah! well, I hear them not, I know
He is with me where'er I go!

Flimsy Science.

During our Civil War much sport was made by the party opposed to one of our commanding generals because he executed "a change of base" in the face of the enemy. This is exactly what my friend, Henry Frank, has done. His indignation at being charged in these columns with having said certain things about Spiritualism in an address in California, was quite apparent, although suppressed. Now he "admits the soft impeachment," and says, rather defiantly, "Well what of it? I was right in saying what I did."

The general in the Civil War changed his base because he was driven to do so by the enemy.

The important topics upon which Mr. Frank now admits he spoke are:

- First: Fraudulent mediums.
 - Second: Mediumship's effect upon the brain and nerves.
 - Third: Alcohol and opiates and their effect upon mediums.
 - Fourth: Atavism, as an explanation of spirit communication.
 - Fifth: Thoughts in the ocean of life.
- The exact statement which Mr. Frank makes himself sponsor for is not at hand; but his article in the issue of January 13 states it thus: "No one is able to compute the actual number of fraudulent mediums in the country. No one can estimate the exact percentage." Note this: "No one" (that is pretty comprehensive) "can estimate" (estimate means to guess upon the basis of certain facts; it is far from meaning certainty.) Now see what Mr. Frank does. After saying "no one can estimate the percentage of fraudulent mediums he says in the very next sentence, "But that they constitute fully 90, if not 99 per cent. is established," etc.

Mark you, in one sentence he says no one can estimate their percentage, and in the next he not only estimates, but gives you the percentage. These statements are entirely contradictory. If one is true the other is false. Which horn of the dilemma will Mr. Frank take? If he says the first statement is true, then he has by his own admission made a false estimate and owes an apology to the body of mediums the country through. If the second statement be the true one, he makes it in the very line after a false statement. If he is false in one, why should he be believed in the other—unless, indeed, he is corroborated? So he attempts to corroborate himself by referring to the "investigations which have been made."

What are "the investigations?" To accuse of deliberate fraud is to accuse of a serious offence; especially if it be a fraud which affects one's sweetest and closest ties of affection. To prove such an accusation should require evidence of great weight and of a certainty, "beyond any reasonable doubt." Every man, be he medium or not, is supposed to be honest until the contrary is shown.

What is the evidence upon which our New Thought friend bases his sweeping assertion of guilt? Just one single fact! Only one! And that, in its last analysis, is that Dr. Funk's brother found in Chicago a dealer in instruments for use in fake materializations. The further statement is that this dealer had "on his books" fully 2,000 names of mediums of Chicago who were purchasing these instruments and employing them in their seances.

If Dr. Funk's brother had seen these books and examined them to see how many of these names there were, would he have said "fully 2,000?" No, for the sake of being convincing, he would have given exact numbers. Then did Dr. Funk's brother know (and unless he did the statement is valueless) that these 2,000 were using them in their seances? If he did know it, did he investigate the whole 2,000? If not, how did he know it; and, unless he did know it, what right has he or Mr. Frank to use it to establish a fact?

This is all Mr. Frank bases his charge of fraud upon. Is this the reasoning of a truly scientific thinker? Mr. Frank constantly invokes the holy name of "Science" with a big S, as a justification of himself.

Then he continues: "There is every reason to believe that the same proportion of fraud exists in all the Spiritualistic centres of the Union." Will Mr. Frank kindly give us one reason to believe that any fraud exists anywhere, until some evidence of it is given? Is it "scientific" to say, "I have suspected that John Smith commits fraud? Therefore there is every reason to believe that John Brown also commits fraud?"

This is Mr. Frank's line of reasoning. Is it true science?

But, further, has Mr. Frank one single ray or spark of evidence to show that any one of the wicked 2,000 of Chicago is a medium, a real Spiritualist? If he has, why hasn't he said so? There is no evidence at all. Because a fake sets up a show and claims to be a materializing medium, what has that to do with genuine mediumship or Spiritualism? Mr. Frank's own postulate is

that 99 per cent. of mediums are frauds, and that this is a stigma on Spiritualism. Grant that he has shown fraud (which he has not) he has not yet fastened it upon one single genuine medium, nor has he shown that Spiritualism or Spiritualists is or are in the slightest way connected with these fraudulent people.

Until he can do this, he should shout less loudly about fraud.

The trouble with Mr. Frank and every other fraud shouter is this: Because somebody is fraudulently imitating materializations, they shout, "Spiritualism is all fraud." Why doesn't Mr. Frank, if he is really criticizing Spiritualism in a "friendly" way, look at the genuine medium and proclaim the truth, rather than bear down so much on the untruth? Why not look for the good and proclaim it rather than the bad? What is it to Spiritualists that somebody flatters their truths by emulating them? They are not of us. They are not Spiritualists. Must we purge the whole world of fraud because somebody calls a few perpetrators of it by our name? If we go outside true Spiritualism and announce to the world who is a fraud and who is not, we should indeed have our hands full. How often will Mr. Frank have us announce that "John Smith, who pretends to be a Spiritualist, is not," or in what way? In the papers. Then in what papers? And why, pray, is it not as much Mr. Frank's business to devote himself to this work of purification as anyone's else? These frauds are not Spiritualists, why should we trouble about it? Yes; but they pretend to be, Mr. Frank would say. Suppose they do. Can we stop it? Is this the first time that one has stolen the garments of the saints to serve the devil in? Does it argue against the truth of Spiritualism that rascals emulate its forms for their unholy purposes? If so, then must all doctrines die and the race cease to exist, for none live whose virtues have not been imitated by vice.

This is the theoretical side. Now for the practical.

Mr. Frank accuses Spiritualism that it "harbors and protects" these fraudulent ones. Will he kindly specify? Spiritualism as a belief has no Pope, nor organized body which can speak for it in such matters. If any such exists it is the N. S. A. and the charter of that body gives it no such power. In what way has it harbored and protected frauds? And in what way can it "expose" them? It cannot drive them from our ranks, as Mr. Frank says, because we are not organized into an army, we recognize no drill-master and we have no "ranks."

Perhaps Mr. Frank would have the Spiritualistic press expose these "mediums." There are, he says, 2,000 in Chicago alone. Should this paper publish the names of this 2,000, proclaiming them frauds? Will Mr. Frank kindly go to the dealer and get the list of the bad 2,000? He would undoubtedly give it to him. And how often, will Mr. Frank tell us, shall we insert the 2,000 names from Chicago? Once, or three, or four times? And shall we take up each city in the Union at once, or serially? Shall we publish addresses as well as names? And will Mr. Frank kindly tell us what else we can put into our paper if these names and addresses appear all at once.

There seem to be practical difficulties in the way of this exposing scheme. Now, as a partial solution of the problem, let me suggest that as Mr. Frank, like many of our friends (?) who enjoy criticising us better than honestly trying us, seems far more troubled over the effect which these fake mediums have on us than we do ourselves, why does he not himself undertake this so desirable reformation. Let him each Sunday read from his platform the list of names and addresses of the fakes in New York alone. If there are 2,000 in Chicago (and he has, you know, "every reason to believe" the same thing is true everywhere), there must be at least 3,000 in New York. Let him read their names every Sunday. He wants them exposed. Why ask us to expose them? Do it yourself, Brother Frank, and, when you do, let me know. I will send you the name and business address of a lawyer in New York who will be glad to be retained to defend you in 3,000 libel suits.

Mr. Frank knows that the genuine mediums who are professionals, are but a small proportion of those who are genuine mediums. His figures are at best but a guess and the foundation upon which he bases his guess is entirely unworthy of the consideration of a scientist. And Mr. Frank knows this. He will acknowledge it some day, when the smoke of battle has blown out of his brain.

His next charge is 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. And in this he insists he is sustained by history and science.

What history and what science does he offer?

His own scientifically inaccurate and incorrect statement of the causes of nervous derangements is his first science. Next, Thompson J. Hudson is cited, who never was recognized by the greater minds of science and with whose theories, I will show you later, even Mr. Frank himself does not agree.

For History, he produces the "Great Psychological Crime," a book published anonymously and "edited" by a woman, who, like Mr. Frank, speaks of percentages of mediums—seventy-three per cent. develops this, sixty-eight fall a prey to that or the other bad symptom, etc., etc.—without giving the source of information, or information of any sort which is capable of verification. He quotes the following sentence, a simple reading of which will show its utter unreliability as a piece of scientific evidence: "In one of the largest western institutions for the insane in the United States, six hundred diagnoses have been made showing with absolute certainty that, in fifty-eight per cent. of the cases thus examined, the sole immediate cause of insanity was mediumistic subjection."

This is a quotation from the "Great Psychological Crime," to establish a scientific fact by a man who boasts of his scientific methods. No name of the institution mentioned is given, no reference to its locality, no time covered by these diagnoses. These omissions not only justify but they compel

the rejection of the statement as evidence of any scientific value and lead to the conclusion that no such institution exists.

You see, to be consistent, Mr. Frank must confine his figures to the one per cent. of mediums; for the other ninety-nine per cent. are frauds, not real mediums at all. If fifty-eight per cent. are insane, this insanity must have been caused by fake mediumship, no part of it could have been laid at the door of the one per cent. of real mediumship. There is a margin of forty-one per cent. of fake mediumship still to "go crazy" before the one per cent. of the real thing is reached.

At this point it looks as if Brother Frank had rather over proved his case!

If Mr. Frank thinks mediums such an unhealthy lot, he ought to go to a few Spiritualistic camp-meetings and look at some of the "nervous wrecks" there. Then let him call on Dr. Davis and ask him how much longer it is going to take him to become a nervous wreck.

Suppose Mr. Frank had some statistics showing that sixty-two and one-half per cent. of the mediums had the measles during their mediumship. He would probably declare that this showed "with absolute certainty" the "sole and immediate cause of measles was mediumship." And this is just as good scientific reasoning as is the insanity argument of Mr. Frank.

Mr. Frank's next charge is "alcoholic stimulants and opiates are conducive to the mediumistic state."

Well, what of it? Daniel Webster spoke with vastly greater power and eloquence when under the influence of a heavy dose of brandy. Did that make his statements less true, his arguments less strong, or his eloquence less entrancing? Isn't Mr. Frank trying to throw mud at mediumship by appealing to the sentiment which attributes all wickedness to liquor?

Let us paraphrase his argument on this head. If Mr. Webster spoke better under the influence of brandy, therefore it is the brandy and not Webster that spoke; and therefore his speeches were all false and were neither able nor eloquent.

One is beginning to become disgusted at the bad logic of Brother Frank. Can't he do better than this? If he can, why doesn't he?

The question of importance is not what produces the trance state, or whether mediums do better work under the influence of alcohol, but whether the work they do is true or not.

For every medium drunk I will bring him a dozen who do better work sober. And the strongest, sweetest, most convincing messages that the writer ever heard, work that far exceeds that of the noted Mrs. Piper, came through the mediumship of a woman who is a total abstainer.

One case like this takes all the force out of the argument of Mr. Frank.

He says, with all seriousness: "Nature never adopts two methods for accomplishing the same thing hence the force of my contention."

Yes, Mr. Frank, it is necessary to your contention to show that nature never adopts two methods. This is not the force but the weakness of your contention. To state your argument in a logical form, it would read this:

Nature cannot produce the phenomena of trance in two ways.

She does produce the phenomena by alcoholic liquors and opium.

Therefore she cannot produce the phenomena without alcoholic liquors and opium.

From which it follows that no one can be a genuine medium unless he is drunk.

This reduces Mr. Frank's argument to an absurdity. But how about the truth of the statement that nature never adopts two methods for accomplishing the same thing? If this statement is scientifically inaccurate, then this argument of Mr. Frank fails.

Suggestion will produce every symptom, mark or stigma of intoxication in equal degree with alcohol and its effects may continue as long. Here, then, are two ways of producing the same thing.

Again: many an epileptic has every indication, mark and characteristic of alcoholic intoxication.

Would Mr. Frank go so far as to say that when Nature wishes to render people insane, she has but one way of doing it?

Nature is notoriously inventive as every pathologist knows. When a wound renders nerves or blood vessels useless, Mother Nature adopts at once one of a thousand ways of performing the functions which the wound has made the old instruments powerless to perform.

Now for the charge that mediumship is Atavism.

Atavism, as used in Biology, means the return of any peculiarity of an ancestor in a subsequent generation after an intermission of a generation or two. It is derived from the Latin "atavus," an ancestor. John Fiske calls it "a reversion to an ancestral type of character."

This is Mr. Frank's scientific explanation of the frequent occurrence of Indian controls of mediums. It is in his view no control at all; but he thinks the medium reverts to his ancestral knowledge and resumes under the influence of the trance state, his ancestral traits.

How about the white men and women who had no Indian ancestors? Can a European, for example, none of whose ancestors ever knew of Indians except from books, revert by any atavistic process, to an ancestor he never had? This seems absurd on the face of it and needs no refutation. Mr. Frank, knowing that our predecessors on this continent were red men, is compelled in order to explain control by Indian spirits and leave out the Spirit part of it, to stretch the idea and definition of atavism. Otherwise there seems to be no "scientific" explanation of it. Atavism never had such an application before as a scientific term.

But here, Mr. Frank seems, rather by implication than by direct statement, to feel the need of a still wider extension of the atavistic idea. He seizes Haeckel's idea that each soul is "the epitome of the historical development of the species," or in other words a composite of all the knowledge of all the world previous to the calling into existence of such a soul. The world is full of people and each person's knowledge is

only a part of that great ocean of ideas which is the common property of the race. Each baby, when its soul is born, is not any baby or yours, made up of the inherited traits of the various bloods of its ancestors, but in some vague, general way inherits the influence which worked upon all the world up to the time of its birth. This is true in a poetical way, but not in a scientific way, except to Haeckel, to whose theories it was necessary, however wild and unscientific it may have been, and to Mr. Frank, whose imagination is apt to run riot with his wisdom. He is a poet, as witness "The Shrine of Silence," and not a scientific man, as witness this article. No man whose rhetorical brilliancy often obscures the plain prose of fact as is Mr. Frank's habit when he lets himself go, can be trusted to reason scientifically. His poetry, his imagination, runs away with his science. This demonstration of his theory about Indian guides is too shadowy, too gauzy, or, as Mr. Grumbine would say, too "etheric" to stand the test of cold logic.

The deadly defect in this theory of Mr. Frank is that he does not account for the universality of Indian guides to the exclusion of other "low orders of humanity." Why, according to his theory, should that particular form of hallucinatory atavism which produces Indians, be prominently exclusive of all other low forms? This is entirely unaccounted for by Mr. Frank's argument and is, like much of the rest of his logic, defective in one element, lacking in one link of the chain and thus is fatal.

Finally appears our old friend, "Thoughts are things." The whole planet, nay, the whole universe of space, is filled with these "things," the thoughts of millions of ages, ejected from the thinking of untold and unimaginable trillions of our human brothers now passed on. This immensity of thought "things" he calls "the ocean of life." It is out of this ocean that the medium through his subconsciousness selects those hallucinatory "communications" which so startle us as to convince most of us that the spirits of those who are gone are talking. Thoughts, being things, must occupy space and the thoughts of the past must require for their existence (they can never die) an immensity so great as to stagger the imagination, robust though it be, of Mr. Frank himself. The subconscious mind of the medium, without his knowledge or desire, has, according to Mr. Frank, the power of selecting out of this vast ocean, at once, like a flash, just the one thought which the sinner wishes and, raising it into the consciousness of the medium, he imparts it to the sinner who, fool that he is, seizes it with avidity as the voice of the lost friend.

Thus does science explain all the phenomena of Spiritualism without the violence done to our reason, which the Spiritualistic hypothesis involves! How simple; how grand! It is going a long way round, but "it gets there just the same," according to the theory of Mr. Frank. Well, if this satisfies Mr. Frank's mind better than the Spiritualistic idea, who can blame him for adopting it. But—what a peculiar mind he must have!

Now let us look at the science of the thing and see if Mr. Frank is more true to his mistress "Science" here than in the other postulates of his paper.

That thoughts are things in the sense of being material emanations cast off from a material brain has never been and never can be demonstrated. That having once been created, they continue to exist as living material entities is an impossible idea, resulting from a distorted reason and can, in no wise be differentiated from insanity. The force of the whole argument lies in the hypothesis of a doubleness of consciousness, a subconscious and conscious mind, two in one. Even his friend Hudson tells Mr. Frank (see "The Law of Psychic Phenomena") that the subconscious mind, the subliminal-consciousness, is not known to exist. It is only a working hypothesis, a something which we imagine to exist in order to explain something which we cannot otherwise explain. It has been used in psychology as a term to describe all sorts of mental conditions, otherwise impossible or inconvenient of explanation. Among scientists who use the term, there is no agreement as to what it is or what its powers or uses are. Every writer who uses it does so with a different meaning. Mr. Frank's use of it implies the necessity of a selective will as one of the attributes of the subliminal, but his saint, Thompson J. Hudson, in order to make his theories work, has to declare that it possesses no power of initiative and can act only upon the suggestion of the conscious mind. Mr. Frank, in one of his books, seems to regard the subconsciousness as the real human soul which is located in the Bioplasm, a theory peculiar to Mr. Frank alone. But these are both different subconsciousnesses from the one which Dr. Morton Prince uses in his "The Dissociation of a Personality."

In psychologic literature it is often used to indicate forgotten facts which we once knew. So it seems to be nothing definite, nothing which anyone regards as more stable than a mere hypothesis, and cannot be at all a foundation for an ultimate, scientific, psychologic postulate.

Thus vanish from the scientific landscape all the beautiful pictures which Mr. Frank has drawn. Not one of his five postulates is scientific, either in its logical proof or the evidence offered to sustain it.

Science must hide her diminished head in this field unless she can offer us something better than the repast which Mr. Frank has set before us.

The pretended friendly spirit of Mr. Frank is a sham. He is not a friend of Spiritualism. He is a materialist, pure and simple. He is not even a monist. His friendly attitude is assumed merely for the purpose of getting closer in order to strike a more deadly blow. In his whole address there is no single word of friendship. It is all attack and attack with the intent of showing that Spiritualism is a snare and a delusion. Had he been a friend would he not have had at least one little word of commendation? Would he not have mentioned some of the good that the lonely little one per cent. of genuine mediums has done? Is there the smile of a friend in any sentence or word of his long article? No,

nowhere one. Out upon such friendship. It wounds to kill, not to heal; and is all the more vicious in that it is not sincere. Mine Inness.

A Letter from the P. Igrim.

J. M. Pugh, M.D.

Just into the city of San Diego from a tiresome trip up into the California mountains over two Sundays and more, I discovered upon returning and reading over my mail matters, that I was some two or three weeks behind in literary affairs, and among them yours, in regard to the question "What would you like to do in the new year, 1906?"

Well, this is not only a personal, but really a momentous question, because what I might want to do in one month I might not want to do in the following. January and June are a good ways apart. Paradoxical as it may seem, change is about the only thing that is permanent.

It is reported that Socrates, seeing a young man sitting by the wayside in Athens and weeping because he could not move the world, said to this tearful youth "Let him who would move the world first move himself." Be this a Socratic text for 1906.

This root-thought in regard to what I would do points backward to a long past, which, combining and converging, makes the present, the Now—the "Now," which word, by the way, has become the slogan of a new sect. "The Now" is their creed—why, the lazy ox lying under one of June's shade trees, chewing his cud silently and satisfactorily, sings and shouts in praises of the "Now," the sunny "Now," the entrancing "Now," the lovely "Now," the "Eternal Now": while the squirrel, apparently wiser and more industrious, lays up in choicest nuts his winter supply, and the ingenious beaver builds most skillfully against high waters and springtime floods. Ox or beaver, which? The "Now" is all well, but the "Now" without design, enterprise, and well directed energy with an eye to the future, is a word of prophecy, looking, without applied purpose and will, to the poor house or the jail.

But, "what would you (I) like to do in the year, 1906?" Heavens! there are so many things that I earnestly want to do, or help others to do, that I do not know where to begin. Permit me to commence with the I, the Ego, the Hindoo Atman, the highest self. Casting aside all selfish, useless rubbish, I want to so master my lower, worldly self, as to live in perfect harmony with all physical, mental, moral and spiritual laws, thus fitting me to better help others who are struggling along the checkered journey of mortal life.

II. In consequence with a superior, higher education, I would like to see—to help usher in, during the current year, the glad era of bodily, mental and religious freedom, thus freeing humanity from the blight of bigotry and superstition, the coadjutors of a morally poisonous priest-craft.

III. I want to help promote the grand principle of equal opportunities, and equal rights for all human intelligences, which rights imply the sanctity of motherhood, woman's suffrage and women sitting in the halls of Congress.

IV. I want to help on the abolition of capital punishment, of compulsory vaccination, vivisection and cruelty, thoughtless, if not heartless, to the animal creation.

V. Considering the monstrous fact that during the last one hundred years there perished in war 14,000,000 of the young and those in middle life, the most of whom were of the Aryan race, the very race of progress, I desire to do all that I possibly can to abolish war and promote the humane principles of arbitration and peace, so that the white banner of brotherhood may float in the majesty of fraternity, the wide world over.

VI. Defining temperance to be a moderate use of things beneficial, and total abstinence from all things that are injurious to health or progress, I would like to see—would like to aid, in the reform of all inebriates and help all back street dives and saloon slums, to be officially closed, and so deodorized as to become fitting places for children's schools, and receptacles for museums and magnificent libraries.

VII. I would like to see Spiritualism, the ground work of which is spirit, become sufficiently potent in practical life to induce Unitarians, Universalists, Swedenborgians, free religionists, New Thoughtists (who should have called themselves Idealists), spiritists and Spiritualists, all unite on the broad platform of universal brotherhood, minimizing all non-essentials, mingling socially, and co-mingling religiously and spiritually, in all the blessed reforms that grace and glorify, or may glorify 1906.

VIII. Knowing that there are sorrowing souls looking at silent tenements, or walking sadly through cypress-shaded cemeteries, I would like to tell—I would like to convince these mourners that the tomb is not a chrysalis, that the shell is not the bird which emerged therefrom—that the stone no longer lies at the door of the sepulchre—and that the so-called dead live, live, love and communicate, under certain conditions, from the higher realms and patiently await our coming.

Never Mind.

When I uster stub my toe
In the rocky road,
Mother, she could soothe my woe;
She's the one that knowed
How to banish my dismay
With a word so kind.
It stopped hurtin' when she'd say:
"Sonny, never mind."

Arnieky, ag' list an' things
Couldn't stop the pain,
But her gentle voice that rings
Often an' again,
In my dreamin', had a charm
Strong, though undefined.
Jee' them words 'ud help the harm—
"Sonny, never mind."

If she only could be near
When I stumble now,
Maybe I could persevere
With a placid brow—
If she jes' could pat my head,
As when she would und
Every harsh hurt, an' said:
"Sonny, never mind." Selected.

Report of Anti-Poverty Society of New York Centre.

January 22nd.—This was a great night for our meeting. Everything is coming our way. We have taken the town by storm, and we are having applications for membership beyond anything ever seen in this region before. Ladies are giving up bridge whist and the gambling of cutting numbers in a book on the page, and the little social vices are being left—and people are becoming useful and sensible. We are almost afraid of our popularity. We hardly know what to make of it. And we hear the croaker's prophecy it will not last long—but such always were, and such voices should stimulate us to see that their word does not prove true.

The churches are feeling the swish of the tidal wave. It breaks with a dash right at the church door and sends its white spray into the vestibules. They are beginning to see something has got to be done about it, and that is what we are hoping will happen. We want religious folks to win a present heaven in the decent and good living of the days and the years. By working now and making this world right, we believe they will take care of all worlds awaiting them.

We started our classes on Sunday afternoon, and while the scholars belong to the various Sunday schools of the different churches, that does not interfere with our success. This is new and interesting, and they like it, and the young folks feel they have to do something for the world's betterment.

And the effort at reform should begin and be continued with the young, for they will grow up with the wise thoughts and in manhood they will be a power to rely upon and reckon with. Such teaching moulds the minds that are to govern.

The president carried forward the business with dispatch in her usual wise way, the quickness not at all inimical to the thoroughness of what is done.

She said they had with them tonight a friend of new thought and progress, one interested in the better condition of humanity, and one who was willing and desirous of doing good. This was Mr. Henry Wood, widely and very favorably known by his publications. He had written a number of books which were messengers of light and gladness to men—and the word he had to speak was "The Spiritual Law of Higher Civilization."

Mr. Wood greeted the audience cheerfully and congratulated them on what they had done and proposed to do. He thought their work was in the line of advance which this generation was making. He trusted that what he said might help in their noble undertaking.

He continued "Man as the child of the eternal, must carry out the mind of the eternal; man as spirit must live according to the law of the spirit and demonstrate the power of the spirit in every department of living. The soul of man is reaching out toward all that is good. It is like a plant when it is started in its growing, it craves the sunlight and reaches out for it. This is the effective prayer that brings good results. It is the doing that is ever the receiving."

There is in the old world—in the congested cities, and also in our large centres—a vast army of the poor. We trace their existence in Europe to many causes—all operating to crush those who are injured in the race. The heavy taxation that robs of food and shelter and makes many burdens for the poor—is something that needs immediate attention. Capitalists—when they see how insecure are loans to the oppressed countries—as Russia, for instance—will be shy of putting their eggs into a basket that has holes in it. Russia will have to take the poor debtor's oath—and other countries may follow. It is a shame that with the Christ sentiment for a standard, the nations of the earth have the rule of barbarism for their actions.

Here you see the law of spirituality is that we must be spiritual—not pretend to be—to have the benefits of it. And if men were wise to follow the leading of enlightened understanding—you can see that the armies and navies of the world would silently be disbanded and their costly maintenance be distributed to supply the needs of the poor and to bring them to the equality of our highest civilization.

The statistics of poverty in America are very startling. It is said there are ten millions among us who must be classed as belonging to the poor. Four millions are public paupers. Two millions are without any employment half the year or more. Five million women are at work in mills who ought not to be, and nearly two million children who ought to be in school. Such is the report from careful students of our present economic conditions. And we feel something must be done to stay such degeneration of the community. If one part suffers, the rest must feel the pain. The remedy may partly be met by wise legislation, so that what is called the law of supply and demand shall not be carried out to the starvation of masses of men. A protective tariff over human lives must be enforced as a necessity of the hour.

Then there must be the play of spiritual light and love. We have advanced to the border land of the skies where what is true must be lived. Profession has had its day, reality comes like spring to winter, and will make the world anew in beauty and blessedness.

The noble and true are coming like ships proudly into port; while the effete and outworn and false are drifting out with the tide and will be lost and carried out of sight. We are to have faith in the spiritual promise of our nature to achieve its divine destiny.

To listen to Mr. Wood is a great delight—as his audience testified. They felt the wisdom and depth of the man and were satisfied in their souls that he had opened out a way in the wilderness that leads to the promised land. Many thanks were given him for his helpful words.

It was suggested and will probably be carried out, that a ladies' quartet be formed and a chorus of young people out of the Sunday classes. It was felt music would be an addition to the profit and pleasure of the meetings. At 9.30 the meeting closed in peace and harmony.

William Brunton, Secretary.

Reply to Henry Frank.

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

The Hon. R. A. Dague reported a lecture by Henry Frank, on which I based a criticism and reply. Mr. Frank then squarely denied that Mr. Dague's report was correct. My response was that I had no apologies to make until Mr. Dague was proven to have been in error. Mr. Dague was called in evidence and not only affirmed what he had previously said, but showed that as a witness he could not be impeached.

Mr. Frank changes front, and I confess he has in his own words: "Taken the wind out of Mr. Tuttle's sails, and relieved the anticipations of Mr. Dague by saying that to avoid controversy, I shall admit that substantially Mr. Dague reported me correctly."

What did Mr. Frank say in that lecture? He admits that he said: "999 mediums in 1,000 were fraudulent in their practices."

"Mediumship disorders the nervous system and shatters the brain, causing the asylums for the insane to become largely populated by degenerate practitioners of mediumship."

"That whisky and opiates often develop mediumistic powers," and "sometimes the drunker the medium the better his ability."

"Mediumship, instead of being evidence of a possible future sense of the human race, indicating its spiritual progress, may be merely atavism," that is a return to ancestral savagism. Can language be stronger than this? And yet Mr. Frank does not wish to harm Spiritualism! He in closing his long article takes the place of father confessor and adviser. He contrasts the liberality of the Banner of Light with the bigoted narrowness and denominationalism of many who advocate the cause of Spiritualism. . . . If Spiritualists disclose their impatience and irritability at every apparent attack that is made on them they belittle their Cause and make the groundlings roar at their discomfiture."

So, then the way, Mr. Frank advises, is for Spiritualists to be meek as a patient Jesus, and should a lecturer stand before a representative audience, and pour out a deluge of slanderous charges, not to show "narrow mindedness" and "irritability." If they do, then the "groundlings" will "roar." Well for me the Spiritualist who will in silence allow such infamous charges against his belief to pass, is an imbecile, unworthy his name.

He mistakes if he thinks my criticism is because of "impatience" or "irritability." One may resent an insult from other motives than personal "impatience." No one would accuse the wayfarer of "irritability" because he struck down the murderous blade of a footpad. I assure Mr. Frank I was never in a calmer mood, one more dominated by presenting the exact truth, than when I wrote the "epithets" of which he complains. They are not epithets, but adjectives and have just the meaning I intended.

Mr. Frank speaks of "scientific facts" and "scientific knowledge," and would overwhelm opposition by this word rubbish. What is science but knowledge, and can a fact be anything but "scientific"? It sounds large and erudite, this constant reiteration of "science" and "scientific," but you never find this verbiage in the genuine. It is the stock of the "popular" lecturer.

In my first article I called on Mr. Frank for evidence. Give us a list of the false mediums. Where shall the mediums who are inspired by whisky and opiates to be found? Who are the mediums, with deranged brains, and degenerates? Does he meet the issue? Really he does not present a single fact. Instead he quotes from Dr. Hudson's book, which by no means is taken as infallible, and from the "Great Psychological Crime," a book to which its author was ashamed to put his name.

Lastly he quotes Dr. Crothers, who said—somewhere, at some time,—authority not given—"A spirit-drinker, after a prolonged attack is about to die; the friends are gathered about his bedside; he talks of the spirit world and the friends over there, repeating their advice to the living. His communications are accepted as conclusive evidence of spiritism . . ." etc., etc.

By quoting, Mr. Frank endorses this statement. He is giving "scientific facts," and yet there is not a Spiritualist in the world who will not at once declare it a mistake if a stronger word is not used.

I said he gave not one fact in evidence. He does not from his own experience. This he acknowledges when he says: "I suspect by this time Hudson Tuttle must recognize the fact that while I am not giving him the specific names of mediums who have fallen under my observation, whose mental degeneracy has followed from their practice, I am at least pouring upon him sufficient authoritative corroboration. . . ."

Is Mr. Frank playing a farce, and does he expect his readers will accept this pettifoggery of the question, and be blinded to the real issue? If he were conducting a case in court and the opposition called on him for his witnesses, would he address the judge: "It is, your honor, inconvenient if not impossible for me to bring them. I have, however, come with more than a dozen scientific books, by men who write Prof. before their names and M. D. after, and I am going to satisfy the jury by 'pouring' authoritative corroboration into their benighted minds." The judge would probably reply: "Mr. Frank, you can't pour. You must bring your witnesses into court."

From this "corroborative authority" he produces a fact, a "scientific fact," "authoritative" because no one acquainted with it would dream of quoting from it. A book without an author's name is not usually treated as authoritative.

The "Great Psychological Crime" says: "Seventy-three per cent. of the professional mediums referred to sooner or later develop abnormally increased and uncontrollable sexual passions, while as high as thirty-two per cent. show a marked increase of the sexual appetite or disease. A fraction of sixty per cent. develop hysterical or ungovernable temper, while as high as eighty-five per cent. show marked increase of nervous irritability." This is "scientific," for the smallest fraction is stated, yet when and by

whom was this census made? On what authority? It was simply written to corroborate the theory of the writer, and has no more foundation than a yarn told of a serpent. Not a Spiritualist or medium, but would call it too silly a lie to require contradiction.

The other "fact" from the same source is as follows: "In one of the largest western institutions for the insane in the United States, six hundred diagnoses have been made showing with absolute certainty that in fifty-eight per cent. of the cases thus examined, the sole and immediate cause of insanity was mediumistic subjection."

To be "scientific," the name of this great institution should be given and the name of the man who made the "diagnosis." Such institutions located "out west," and "down east" might be handily made to prove any theory which the itch for notoriety engendered.

What are the facts? Dr. Eugene Crowell, author of "Primitive Christianity and Spiritualism," and president of the Edison Light Company of New York, aroused by the reiteration of this assertion that Spiritualism produced insanity, collected the reports of 58 institutions for the insane in the United States. Of 23,328 inmates 59 were reported from excitement caused by Spiritualism.

The superintendent of the Iowa Hospital in a personal letter said of 1,000 patients there was not one Spiritualist. The Worcester (Mass.) Hospital reported 829 patients, not one a Spiritualist. The Harrisburg (Pa.) Asylum reported 3,688, but "for a long term of years no cases caused by Spiritualism," wrote the superintendent. The Utica (N. Y.) Asylum in 32 years with 11,831 patients, had had 32 patients, said to have become insane from Spiritualism. All these had been admitted from 1849 to 1853. Since that time not a single patient had been received. (See "Spiritualism and Insanity," B. Eugene Crowell, M. D. Banner of Light Pub.)

Recently, to ascertain if this exemption yet maintained, I collected the reports of 23 institutions for the insane, and found that there had been no increase but rather a diminution in the number of cases since the investigation of Dr. Crowell.

In conclusion, as I said, I had nothing to say more until Mr. Dague was answered. I repeat I have nothing more to say until facts are brought instead of "authoritative corroboration." I cannot hope for such a victory as Mr. Dague achieved. I do not know which most to admire, the manner with which he swept the whole field, outposts, barricades and fortifications, or the mastery retreat of Mr. Frank, who yields everything and yet gathers up new forces, and begs that he "does not at all attack the claims of Spiritualism!" Those "groundlings" I know not who or what they are, but pray Mr. Frank may hold them in leash so they may not "roar" at our "discomfiture."

I yet maintain "that the time has gone by when Spiritualists are to remain silent under abuse, or apologize for their belief."

Some men spend so much time saving tobacco tags that they have no time to consider plans for saving money.

A laugh is just like sunshine.
It freshens all the day,
It tips the peaks of life with light
And drives the clouds away.
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!

A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ill of life depart:
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet.

Plymouth Weekly.

JIM Or the Touch of an Angel Mother.

BY CARRIE E. S. TWING.

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—OR—
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—BY—
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BOSTON, SATURDAY, JANUARY 27, 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.

Don't growl.

Don't make others growl by your cold politeness or your ready rudeness.

Be cheerful.

Help others to be cheerful by the sunshine you freely shed abroad.

Some call this Sunday-school talk, but the wise men of the world talk in this strain and illustrate it by their lives. They steadily have enforced the conviction on the millions of all lands that they belong to the aristocracy of heaven.

Aristocracy means the best. We are changing our interpretation of best from things to states of mind and the attitude of the soul at its best.

There is an aristocracy that belongs to heaven—but only uprightness wins it, here, there, or in any world. We say Jesus belongs to it—he said that those who shared his purpose of noble doing were as near to him as if they were brother, sister, or mother. Such is the friendship of true souls for true souls.

Read the appeal of that noble layman, H. W. Richardson, President of the New York State Association of Spiritualists.

We have seen few such messages for us all.

Such an interpretation of Spiritualism if taken into our hearts and made the motive force of our lives, would increase the dynamic force of Spiritualism more than all the tracts and speeches that have ever been offered in Her sacred name.

A Sample of Modern Journalism.

"Dr. Funk says Dr. Hodgson's spirit talked and he met him face to face." 8 p. m. "Final Edition," Jan. 22.

"Has no word from Dr. Hodgson. Dr. Funk denies receiving spirit communication from him." "Last Edition," Jan. 22.

In the meantime spirit communion is a fact and its blessings are yours if you desire them.

Spiritualism is True.

We speak what we do know, we testify to what we have seen, and our evidence is true and no lie at all. Trusting our senses and what we are, with every wish to safeguard ourselves from deceit, we have in the privacy of our own homes, and under conditions as clear as the daylight, seen a table respond to questions after our code of communication. It has spelt out a name as that of one very near, it would

reply intelligently and truly to questions as of its age now and when it passed on—these things to be verified afterwards. We spoke to it as "table," when it showed resentment by carrying the table across the room to overturn a stand filled with plants—and only stopped on entreaty and using its name. To talk of any other conclusion than that it really was our friend is a piece of ridiculousness not worth heeding.

The proof of Spiritualism is in the homes where willingness to seek is. It is with the individual who will watch his own nature and see that impressions are given and guidance received which could only come from very near ones in the higher life. This is immediate knowledge, it is the open communication that the individual will not dispute—and the comfort of it, and the strength it gives, is the religion of life.

Thomas Paine, the Patriot and the Heretic.

Thomas Paine, whose birthday is the 20th of January, deserves praise on that day at least, but really on every day for the noble work he did for the freedom of the colonies and also for the yet more daring work—for the freedom of the human mind from slavish superstition.

His claims to our admiration are as clear as twice two are four. It was conceded in the struggle of the fathers in '76 that Thomas Paine was an efficient cause by his writings of the enthusiasm the people felt in their war for liberty. He was the friend of Washington, Franklin, and other eminent workers for the great Cause. He was one of them, on whom they could rely in the crisis, one they were sure would bring common sense to bear on the situation. He was a man to be depended upon in the great emergencies. This is allowed by those who are willing to look into the matter. It is the compulsion of fact that stares the bigot in the face—but he being a bigot is also blind and refuses to see. Here is the marvel of credulity—and such folks wonder why the Pharisees caused Jesus to be crucified. If history repeats itself down to the present day—that wonder should vanish. There is nothing so cruel and bat-like and mole-like, and stupid and wicked as the churchman when he is offended by heresy. The heretic must be cast into prison and never come out again—or he must have his name branded with shame to the end of time.

This is how Thomas Paine comes under ban in spite of his noble services to our country. The heroism, the wisdom, the ready pen, he brought as a gift in those dark days—these signs of manhood are passed over and attempted to be denied because he was a heretic. He dared to think on religious questions as a free man; he dared to take the Bible and examine it as he would any other book—and the result was against the conclusions of the churches—who claimed the Bible as the religion of Protestants. He showed its history was unreliable, that it was rich with contradictions, and that we must treat it as coming from fallible men. It was no more than like literature of other people in the East—and that we must be free to think for ourselves on all these questions of duty and worship and service.

This seems very mild heresy at the present day. There is nothing to it. It is commonplace, and how could a man be ostracized for such plain statements of fact, which eminent clergymen take as true—this seems strange to us. Well, it is the mark of the progress of more than a century since Paine's brave protest and explanation. The priestly caste has followed him up to this day with cursing and for a long time kept his bust by Morse out of Liberty Hall, Philadelphia—where it now is in justice to him and honor to us. As we grow in fairness, we shall wipe the smut of time from the faces of good men and true. We shall be just to them and give proper thanks for the work they faithfully and fearlessly did.

Let us praise Thomas Paine for breaking the way to modern criticism of the Bible. It was not done with silk gloves on—oh, no, but it was done, and bishop Colenso could not do it more effectually than Thomas Paine. He made us see the truth that the books of the Bible reflect the immorality and ignorance of the times in which they were written. We must not blindly worship them but reason about them—and by the exercise of reason, know what is the proper thing for us to do.

We thank him for the title of his iconoclastic book—the Age of Reason. It has been a watchword in itself. It is a dream yet that we are to live for reason and not alone for gold. The poets have done well to dream of the Golden Age, the business man at present changes that to the age for gold, and he grabs all in sight and asks for more—but the thinker, the love of man like Thomas Paine, plans an Age of Reason, when men shall live according to the bright light of intelligence—and do things because they are in accord with nature and what man is. When this time comes Thomas Paine will be a bright star that has come out from the mists and fogs of prejudice and bigotry—and with other stars of beauty, will shine in clearness upon the admiring eyes of men. Let us do tardy justice

to his memory by giving him a happy thought when the day of his birth next week smiles upon us.

Silent Advance.

When an enemy steals upon a stronghold under cover of the darkness, and has surrounded—and perhaps stormed it before its defenders are aware, it is pretty sure to be taken. Our orthodox friends are doing this very thing—and are now in possession of some of the strong forts of liberalism.

We have got to look out and do some fresh thinking to keep abreast, or to lead the procession—there are ships that pass in the night when we thought them stationary. Churches are getting ashamed of being back numbers—or is it that free-thinking families go to them and the creeds are modulated and toned down to keep them in a half bondage? That is to say, it is not put down in black and white, and therefore seems to be free, but has yet the understanding that it is perfectly orthodox.

These suggestions were brought to us by seeing that a Congregational church of Pawtucket, R. I., had recently brought its constitution somewhat up to date so as to make it easy for Unitarian or Universalist and some Spiritualists to sign it without a tremor. The press took it so naturally—paid little attention to it. We wish our brethren success in this art of making a new orthodoxy and forgetting they ever preached hell and damnation. But look out, at present the bull-dog is only chained and taught to keep in the kennel.

Catholicism in France.

The separation of church and state in France is a step forward in religious liberty. It is one of the uplifts to the world because it gives to the age-long rulership its "thus far and no farther." It releases the Republic from the thralldom of the priest and the papacy. The church must fend for itself in the future and by its service to the people win their confidence and goodwill.

It is likely to do this now that the state props are taken away from it. It has to be alive to the new order of things in the world. It has to adjust itself to the freedom that the people enjoy. It must move with the procession or be turned out on the sidewalk.

Now we have always believed in a reformed Catholicism. Such a vast body must be true to itself as an organization. It cannot forego all its training and traditions—but it can absorb and reflect the knowledge of our day and hold it as its heritage. It is not so stagnant an order as some think. The clergy are alive to discoveries in science and to progress in criticism and to spiritual enlightenment. They can teach whatever the Protestant can—and the heresies of the Protestant church, like miracles of healing—are commonplace matters with them.

France has been religiously degenerate. The unbelief of churchmen has been notorious—and that they are brought in line with the rest of the churches will be stimulus to them and may awaken a new life that may make them leaders in a powerful liberalism of faith. At least we will pray for a consummation so greatly to be desired.

Reception to W. J. Colville.

The Banner of Light Building was opened on Monday evening for a reception to that richly equipped teacher, W. J. Colville, on his return to Boston for a brief engagement (notice elsewhere) previous to his departure for the work in Australia.

We have never seen a more cultured gathering in the name of Spiritualism than this one drawn by the hospitality of the Young People's Psychic Inquiry Club of the Gospel of Spirit-Return Society.

Among the letters of regret we take the liberty of giving our readers the following from Mr. Wiggan, pastor of Unity Church, for its just appreciation of the guest and his work:

27 Brook Street,
Brookline, Mass., Jan. 18, 1906.

Chairman of Reception Committee:
My Dear Sir: I received, this morning, your kind invitation to be present at your meeting and to join with the friends and members of "The Young People's Psychic Inquiry Club" in extending to Brother W. J. Colville a cordial welcome to Boston and a God-speed to him upon his journey to, as well as his sojourn in, the Antipodes.

It is, I assure you, cause for most sincere regret that I cannot be present upon this occasion. My explanation for my absence is, that Unity Church holds its semi-annual business meeting upon the same evening and at the same hour.

Your society certainly honors itself in its cordial expression of welcome of Brother Colville to Boston, who is without a question, at once, the most indefatigable, cosmopolitan, altruistic and competent exponent among the many who are making righteous, peaceful invasions into the dark and benighted mental and spiritual realms of human life, or who are firing hot shots of liberating truth against the bulwarks of ignorance, superstition and infidelity to mankind's highest good. Brother Colville's record of service to humanity's moral and spiritual welfare has absolutely no parallel in modern times. Not only does the enormous amount of his labor deserve unequalled commendation from all, but his manner

of working is of such a character as to render it worthy of universal emulation. His labor has been, and is now, the fire of energy, void of all soot or smoke. May the angels guard and protect him and may his most useful life and service be spared to us of earth-life.

Unity Church joins with me, its pastor, in congratulating the people of Boston upon Bro. Colville's return to us; the people of Australia for his anticipated visit to them, and especially our brother Colville for the lofty and eminently successful results which have crowned his many years of consecrated service to humanity. I am, sir, with deepest regret at my inability to be present at this function.

Yours cordially and sincerely,
F. A. Wiggan.

The Indian Once Again.

The Indian is so called because Columbus came Westward Ho!—to find a short cut to India and its vast wealth. The aborigines consequently were dubbed Indians and they were considered the natural prey of the Spaniards and have been, except in the grand case of William Penn and the Quakers—of all white men who have had opportunity of picking and stealing from them and the government.

The story of their wrongs has been told again and again by pens of fire, by hearts that throbbed with indignation that such nefarious meanness could openly be done. It has cost us the reprisals of blood that the outraged native has made upon our soldier boys—witness Custer and his men—and also upon the enterprising settler.

Now it seems as if the Indian would have a fair chance of being a man and a citizen in a free country. On the 4th of the coming March, tribal governments for the Indians will cease—they will in the territories be left to their own resources for education until new plans on their behalf are made. It means practically that they come out of the bondage to bear their own burden, and without the Indian Agent as a go-between, some to work out their own manhood.

We believe they have a right to all that we can do for them—but we believe that if we let them do something for themselves and feel their own responsibility—they will appear to better advantage. They will find what they can properly or best do, as hunters, as farmers—and they will be helpful citizens in the great community. We rejoice that at last they have a fair chance.

The Forward Movement of Religion.

In the opening of 1906 it is possible without a spy glass to note progress in many of the churches. They cannot afford to be bigoted and let the people know it. They are held to a high standard of decency of behavior. They are not orthodox any of them to lord it too imperiously. They are held in restraint by fear of public opinion and the search-light of the press.

And then they are moved by the heresies all about them. They cannot help themselves because it comes as rain if it does not fall as sunshine, and there they are as right under it or in the midst of it, and there is no sparing of them, miserable sinners as they confess themselves to be. Every heresy finds some lodgment in the churches, and they are pushed forward if they don't elect to do it.

There is the idea of unity in the air. There is a real endeavor in different places to bring denominations in fellowship which have only a chalk line of creedal difference. That is good—it is putting out of sight non-essentials. This is a process that easily might go on for its financial gain as killing out opposition and maintaining two or three churches where one is enough. In this way improvement would be made in many a town and village.

That of course is not a very wide opening of the door of fellowship, but it is better than keeping it closed, and as no danger will attend the enlarging of liberty, they may be encouraged to go further. In fact to come up to their own standards they have got to take shame to themselves for all narrowness, exclusion, and unbrotherliness of soul. Shame on them in presence of Paul, and before the large-heartedness of Jesus. There is a movement that must eventuate in freedom of truth in all churches, when dogma and creed shall be as much out of place as profanity and vulgarity in speech. Religion is life—sweet and simple and honest, and the churches have got to come to this universal basis. There is no escape from the logical conclusion of events.

And this process of eliminating outworn creed is steadily going on, as we note in the daily press. We see revisions of church statement that make them as easy to swallow as homeopathic medicine. You drink it and you don't know it, and it does you more good than the old heroic doses ever could. But the best way is the return to nature which wants no compulsion of belief, but only light and the presentation of fact, and the sympathy which enables a man to live according to his knowledge. The world is working toward this, and the churches are feeling and responding to the force of the argument pressed upon it by the forward movement of our age.

Spiritualism has done good work here in giving the latest news, from the unseen; science has done much in making truth

paramount; and the unfolding of man crowns it all and bespeaks a religion that is the appeal to all men everywhere!

Federal Uniformity of Marriage and Divorce Laws.

J. G. Hale of Chicago has introduced to the Judiciary Committee of the House of Representatives at Washington the draft of a 16th amendment to the Constitution of the United States to regulate the laws of marriage and divorce.

He would have Congress enact uniform laws and provide a system of regulation under the census bureau. He has carefully considered and outlined this amendment.

One provision of the bill might hit some of the Senators. He wants marriage prohibited where difference in their ages shall exceed 25 years. Other prohibitions are in the interests of health and sanity and good blood—which seem very desirable. On all hands it is conceded something should be done to prevent the clashing of state laws one with another on this which is so near to the protection of the home and the true life of the people.

The Living Present.

Mrs. Mary A. Livermore once said that Longfellow's Psalm of Life had exercised more influence over her than any other piece of literature. It was poetry to her which turned to life and made her strong for daily duty and daily care. To feed and strengthen like this is worth something, and this is what we must try to win all the time and give beauty to the now. We must learn to act in the living present.

Most of us can recall reading the fable of the dog crossing the footbridge, the convenient plank that spanned the brook, and with his piece of meat in his mouth he saw the reflection in the water, and, making a grab for it—lost his own—exchanged the substance for the shadow.

That could hardly be called an exchange, however, as he got nothing but disappointment. The fable carries a moral with it, as all those of Aesop do—and the moral is worth heeding when it says, take care of what you have, let no moment slip by without leaving you some good. That is plain philosophy—if it comes near being preaching.

What we are saying has no reflection on understanding what memory and hope have to give. Memory instructs by experience. She shows wisdom even from folly and failure. While hope makes beautiful the future as the means of finishing what we have in the living present. We are interested in it, as Spiritualists we are intensely interested in it, all the same our joy and usefulness must be in this passing hour. It is a grand thing to do right and honor the place where we find ourselves to be.

Our religion calls for service fine as any that the world thus far has seen. Life is real and earnest to us. "Dust thou art, to dust returnest—was not spoken of the soul!"—we veritably know that—and it behooves us to live according to its wisdom and love.

That we can converse with the unseen is a great joy. It takes away the terror of death to have the rap on the table, when it proves itself to be from friends who are our own.

And when by impression they speak and give guidance, or when by vision or sound they manifest, they fill our present with a profound joy—they give a deep spiritual significance to life now and forever. We are not taking chances when we live up to an ideal in the light of this truth. We have the impact and inspiration of nature and the heavenly world.

It matters much to be sure of the future in relation to the present—it matters much every way you can think of it, because being a certainty to us, we have no excuse for disloyalty, none whatever.

We know we shall reap what we sow, and our sowing is wasted seed unless it is of the very best. The acceptance of Spiritualism seems the most impressive influence that can come into the life to make it pure and just and square dealing. A Spiritualist knows he is open to inspection like a glass house, like the shop windows. The green law holds for him—and no evil can be done on the premises of time without passersby being aware of it. To tamper with this sacred feeling is the sin against the holy.

And how comforting it is to have, at this hour, the presences we missed at the gate of death. It used to be the dream of heaven; it is now the reality of earth—and makes our heaven ere earth be past. It is the most precious bestowment of time—balm to our wounds and strength to our purpose.

With such truth known to us, how can we hide it? We must be missionaries of its worth. We must proclaim it. It is our religion to uphold it to a doubting world.

Many still fear the priest, many are held back by old theology, and it is still the cry of churches, "Forego the present—and heaven will be the happier!" Out upon such folly. Why should we try to live on air when we have the bread of truth—that our beloved are near to us and love us with the same tenderness and interest as of old. Our religion does well for the future and by that fact it strikes roses in our way in the living present.

A New Year's Greeting.

It is my privilege as well as my good pleasure as president of the New York State Association to extend a New Year's greeting and to express words of encouragement to the workers up and down the state. It is unquestionably true that Spiritualism is receiving larger consideration now than at any previous time since the birth of the movement.

The clergy and lay members of orthodox churches are inquiring; scientists and thinking people of all classes are investigating; hence the time seems opportune for a larger and more extended presentation of our Cause.

Our local societies, generally, appreciate this fact, and are improving the auspicious moment in dispensing this gospel and in presenting the proofs of continuity of life through the manifestations of mediumship.

If there is a society which, for any reason, is apathetic or derelict in any way, we urge upon its members the importance of improving this golden opportunity. Sweep away all obstacles, overcome all difficulties and push the work with a firm determination to make this year 1906 the banner year for your local societies. Pull together in harmony and in love for our Cause and you will surely succeed.

But outside of all local societies there are many Spiritualists to whom I appeal and urge a loving co-operation with the officers of the New York State Association.

To such, if not already members of our State Association, I would extend a cordial invitation to unite with us. To such as are members, I express the hope that you will continue with us and help us.

Spiritualism has done and is yet doing a great work for humanity.

It has furnished and continues to furnish the only tangible proof of continuity of life. It is fast liberalizing the civilized world from the thralldom of superstition and credulity.

It has led and continues to lead men and women out into higher lines of thought, giving them larger conceptions of life and its purposes, presenting to them higher ideals, and has awakened in them a keener sense of justice and a desire to uplift their fellows.

And yet, in the face of all that has been done, we unhesitatingly assert that the mission of Spiritualism is yet a long way short of having been fulfilled.

The real mission of Spiritualism is to uplift and spiritualize the human race, to lead men and women out into a higher intellectual and spiritual enlightenment, and establish a closer co-operation between mankind on this earth and the angels in the spiritual world, to the end that war shall cease; that inhumanity, inhumanity and injustice shall disappear from the earth, and that we may learn to deal with material things in a way that will not do violence to spiritual laws.

Ont important need of work, for us who desire to assist in establishing these conditions, is the cultivation of our own powers, mental and spiritual. That thought vibrations will henceforth play an important part in the affairs of men can no longer be doubted.

The potency of thought forces is unquestionably great, and when we better understand the laws governing this force and learn to strengthen and guide our own thoughts and bring our mental powers into harmonious co-operation with the thought vibrations of higher intelligences, our power for reforming and uplifting the race will be greatly enhanced.

That thoughts are things is now a recognized scientific fact. And when we learn to send them forth in love and righteousness we will create a thought atmosphere that will eventually uplift and spiritualize all mankind: Who, more than the Spiritualist (the foundation of whose religion is based on spiritual manifestations, so largely dependent upon thought vibrations projected by the spirit operator) should teach, cultivate and utilize these forces?

That a great reformation on this earth is sorely needed is apparent to all thinking, high-minded people.

That Spiritualism is the greatest reformatory force in the world is equally apparent to those who understand it.

What spiritually-minded man or woman would not gladly assist in redeeming the world from the extremes of commercialism, selfishness, greed and injustice, which now seem to be running riot over this fair land?

I assume that all our people are reformers at heart, hence I earnestly urge that all Spiritualists unite in one grand effort and make the year of 1906, upon which we are now entering, a year of great spiritual growth.

We must each do our part and do it faithfully if the largest results are to be attained.

Let us do all we can with voice and pen; do all we can through the spiritual press by patronizing and supporting our periodicals; do all we can through co-operation with other men and women, through the organized movement of our local societies, state and national associations.

Do all we can with the subtle, silent thought forces, which we can send out in loving co-operation with the angel world and with our fellow workers.

A little sacrifice on the part of each Spiritualist will accomplish much. If you are a member of a Spiritualist society, support it well and faithfully, not only with purse, but with your presence at its meetings. Form classes for the study of thought forces. Demonstrate these powers from time to time and discuss the results.

Spiritualists out of reach of local societies can make their influence felt in their own immediate neighborhood by living in harmony with our teachings, by the judicious use of literature, by joining the State Association as individual members. Your dollar a year dues will help us to carry this gospel to hungry hearts who need it. And please bear in mind the fact that individual membership entitles you to a seat on the floor of the annual convention, where we need your advice and co-operation in formulating plans and moulding the work of the State Association.

We want to carry the message of Spiritualism into every town and hamlet in this great Empire State and carry it in love and kindness; and to this end we are now maintaining one state mission for this purpose and for the purpose of assisting the weaker local societies.

Help us to create a demand for missionary work and the Spiritualists of the state will answer that demand by placing more missionaries in the field. But bear in mind the fact that our state missionaries will answer calls and visit localities wherever there are a few Spiritualists who desire a meeting and who will assist in making arrangements therefor. In cases where a public hall is not available at moderate cost we sometimes hold parlor meetings in order to arouse an interest and get the work under way.

Our state missionary work is under the auspices of the State Association and invitations may be sent direct to Mrs. Tillie U. Reynolds, at her home, 137 Congress street, Troy, N. Y., or to H. W. Richardson, East Aurora, N. Y., to the state secretary or to any member of the board of trustees.

We invite all Spiritualists to assist us to reach the outlying localities by writing and informing us of the conditions near their homes. Most sincerely yours,
H. W. Richardson, President.
New York State Association.
East Aurora, N. Y.

Important Bills Before Massachusetts Legislators.

An act relative to punishment for the crime of murder.

Section 1. Whoever is convicted of murder in the first degree upon circumstantial evidence alone, shall be punished by imprisonment in the state prison for life.

Sec. 2. If there is any question as to the character of the evidence in any given case whether circumstantial or direct, the defendant shall be entitled to the benefit of the doubt.

Sec. 3. All acts and parts of acts inconsistent herewith are hereby repealed.

An act relative to the punishment for murder in the first degree.

Section 1. Hereafter the punishment for murder in the first degree shall be imprisonment for life.

Sec. 2. This act shall be submitted to the voters of the state at the next state election, and shall take effect upon its acceptance by a majority of the voters voting thereon.

Geo. W. Allen, secretary of the "Society for the Prevention of Premature Encoffment, Burial or Cremation," introduced a bill for protection against the disasters named, representing in the petition the prevailing conditions as follows:

That at present there is no provision made by law or in practice in this Commonwealth whereby any person having his active life suspended by electric shock, drowning, etc., or by any of the various internal derangements to which every person is liable, can be properly cared for and dealt with. In consequence of which there is reason to believe that many persons lose their lives who might otherwise be restored.

That as a further consequence many persons are known to be buried alive, while others are embalmed before proof of death making it probable that murder has been committed.

For these reasons your petitioner asks that appropriate laws shall be enacted and offers the accompanying bill.

Section 1. That no person shall place the body of any human being in a coffin, casket or other receptacle by which air or light is excluded, or by which free movement is prevented, or embalm, bury or cremate such body except after a certificate of death as hereinafter provided.

Sec. 2. Whenever any person in any city or town apparently deceases, the board of health of said city or town or the selectmen of such town, if no board of health exists, shall within six hours of such event be known to be informed of such apparent death by any person or persons having the body in charge.

Sec. 3. As soon as is possible after such information the board of health, or said selectmen of such city or town in which such apparent death occurred, shall cause an examination of such body to be made to determine whether death is real or only apparent, and certification of the fact of death shall not be made until the following facts are established by actual tests, wherever possible, viz:

One, heart sounds entirely absent, the test being by the stethoscope.

Two, respiratory sounds entirely absent.

Three, temperature of the mouth same as that of surrounding air.

Four, a bright needle plunged into the body of the biceps muscle, left there, shows no sign of oxidation.

Five, intermittent shocks of electricity at different tensions passed by needles into various muscles and groups of muscles give no indication whatever of irritability.

Six, fillet test applied to veins of the arm causes no filling of veins on distal side of fillet.

Seven, opening of vein shows the blood to have undergone coagulation.

Eight, subcutaneous injection of ammonia causes a dirty stain indicative of dissolution.

Nine, careful movements of the lower jaw and of lower extremities and of occipital-frontalis indicates the presence of rigor mortis.

Ten, scarlet line (diaphanous test) is absent.

Eleven, decomposition has set in.

And provided, further, that, if there is a absence of any of the signs of death except decomposition, all known means of resuscitation shall be tried while such signs are absent.

Sec. 4. The tests provided for in section three shall be made by not less than two doctors of medicine in person, who shall have lawfully received the degree of M. D., one of whom shall be appointed by the board of health, and said doctors shall certify to the several tests made, with the result of each test.

Sec. 5. No provision of this act shall be construed to prevent any means being used by any person to restore life to the supposed dead body.

Sec. 6. Every city and town shall provide suitable rooms for the carrying out of the provisions of this act, wherein tests may be made. Said rooms shall contain conven-

iences for resuscitation of bodies and for funeral services; provided, however, that the provisions of this act shall preferably be carried out in the domicile of the supposed deceased, his relatives and friends; but in no case shall any provision of this act be omitted. The expense of said rooms shall be included in the annual expenses of the city or town and provided for in the annual appropriation of money for city and town purposes.

Sec. 7. The fee for the services provided for in section three shall be fair and reasonable and shall be fixed by the board of health and be at the expense of the city or town.

Sec. 8. Any violation of this act on the part of any person responsible therefor shall be deemed a crime and shall be punished by a fine of one thousand dollars or by imprisonment for one year or by both such fine and imprisonment.

Sec. 9. All laws or parts of laws inconsistent with this act are hereby repealed in so far as they apply to this act, but no further.

Sec. 10. Copies of this act shall be conspicuously posted in all cities and towns of this Commonwealth by their respective boards of health.

Sec. 11. This act shall take effect upon its passage.

At the first meeting of this society, the following officers were elected: Prof. Alex. Wilder, M. D., Newark, N. J., president; John Dixwell, M. D., Boston, Mass., vice-president; Geo. W. Allen, East Bridgewater, Mass., secretary and treasurer.

Freeman W. Smith Sends Greetings from the Land of Flowers.

For several years I have had a desire to spend one winter at least in southern California, and the time at last arrived when I could leave my home in Rockland, Me., and travel across this great country to the land of flowers. My companion accompanied me. We arrived here the last of October, in time to attend the great W. C. T. U. convention, where so many of America's talented women were assembled in the great work of elevating humanity. We have visited several of the thriving towns in the vicinity of this great and growing city. On every hand enterprise and growth are seen; thousands are locating in this land of fruits and delightful climate. There are seven or eight Spiritual societies here, some of which we have attended, among them one over which Mrs. R. S. Lillie presides. We knew her in Boston. She is the same speaker that has ever characterized her efforts. She resides in Santa Barbara, but comes into this city every Sunday and is engaged in three services. We heard John Slater several times; his ability in giving tests is marvelous. I took occasion to call on that well known veteran, Prof. J. S. Loveland, a man of 80 years or more, but still vigorous and still at work preparing lectures. He tells me that one of his latest is "Victories of the Spirit." He says the sectarian churches are digging their own graves. In Egypt and other eastern countries the uncovering of ancient ruins by means of the spade is developing a scientific knowledge that will undermine and overthrow sectarianism.

That great Biblical scholar, Moses Hull, spoke here one evening to a large audience.

Mr. and Mrs. Hull were on their way to San Diego to spend a month.

We have attended several of Benjamin Fay Mill's lectures. He has a large following, thousands go to hear him speak and among them a great many Spiritualists.

Mr. Mills and wife are doing a grand work.

We have made the acquaintance of Mrs. Esther Dye, widow of the late lamented Stephen Dye. Mr. and Mrs. Dye were well known all over the western part of this country. She is a powerful magnetic healer and has performed many wonderful cures. She is very popular and still continues the healing work, but the passing of her devoted husband was a most severe shock, from which she has not yet rallied. Mediums, fortune tellers and fakirs are all classed together here. An unjust state law compels all to pay \$15 a month as a license fee. Fakirs can pay this amount and then put flaming advertisements in the papers and on billboards and thus draw in hundreds to help swell their own pocketbooks. This is a grievous wrong to honest healers and mediums and calls upon all good Spiritualists to help overthrow this unrighteous statute and give justice to whom it belongs.

Los Angeles, Cal.

Resolutions on the Death of Mrs. Mary Goodrich.

To the Officers and Members of the Providence Spiritualist Association:

That whereas, the angel of death has again called upon us to part with the mortal form of our beloved sister and earnest worker and medium, Mrs. Mary Goodrich. Therefore, be it resolved, that we deeply mourn the loss of one of our most earnest members, one always ready to give a word for the spirit world that humanity might be uplifted; that we shall miss her cheerful face and loving heart in all of our efforts for the cause of Spiritualism, but we know her loving spirit will ever be near to assist in the work to be done, and while we mourn her loss in the mortal, we rejoice that her life is more bright and free from pain in that land of eternal love and wisdom.

Resolved, that we extend our heartfelt sympathy and love to the bereaved husband and may the angels of light and love ever be near to give comfort and consolation in the dark hours of sorrow and may he feel that his loss is her eternal gain and that the spirit of wife and mother will ever draw near to guide and sustain him in his lonely hour of sorrow.

Resolved, that a copy of these resolutions be forwarded to the husband and to the Banner of Light.

Benjamin F. Prouty,
Richard Wilkinson,
Mrs. Mary Goff,
Committee.

Important Notice from the N. S. A.

It has been repeatedly announced by the N. S. A. at convention, from headquarters and to societies, as well as through the spiritual press, that the National Association does not confer ordination on anyone—yet the mistake is constantly being made by speakers and others that the National Association can and does ordain workers in the field. So far it has not ordained anyone; the certificate issued by the N. S. A. to workers who have been regularly ordained by state or local societies is one of indorsement of such ordinations, and is not of itself a paper of ordination. Some speakers and mediums who have received such certificate are stating they are ordained by the N. S. A. Please take notice that the N. S. A. has ordained NO ONE, AT ANY TIME.

MR. AND MRS. SPRAGUE.

Mr. and Mrs. Sprague, missionaries of the N. S. A., are serving the Cause in Washington, D. C., during the month of January—speaking and giving tests before the First Association of that city. Mr. and Mrs. Sprague are doing a grand work for the Cause, and are arousing the Spiritualists in Washington. The lectures of Mr. Sprague are full of thought, eloquently delivered and creative of great interest and enthusiasm; the lectures, tests and messages of Mrs. Sprague are comforting, helpful and convincing. These missionaries are the right people for the work in the field at large.

Mary T. Longley, Secretary.
Washington, D. C.

The Baltimore Spiritual Church.

Closing the work of December with the First Spiritualist Association of Philadelphia in an atmosphere of harmony and good will, and carrying with me the pleasant knowledge that the association wished for my return at the earliest possible date, I began on January 4 my two months' engagement with the First Spiritual Church of Baltimore.

It is a pleasure and an inspiration to speak in the handsome, well furnished, well lighted and well warmed church, with its fine pipe organ and its large lecture room on the ground floor, owned by this society. The society is fortunate in having as its president and treasurer ex-Congressman Charles R. Schirm, a man of business experience and ability, with high ideals for the advancement of Spiritualism, and held in high esteem by the community, and for its efficient and faithful secretary, Mr. Henry Scharfetter.

The music is in thoroughly competent hands in the person of Mr. Walter, whose voluntaries are an important factor in the success of the meetings. And last, but not least, the painstaking, kind and patient janitor, Mr. Bakman, is invaluable.

The policy of the church is against the door fee, and mediumistic, or other, demonstrations of spirit power, in the way of tests or psychometric readings, in connection with the Sunday services. One evening each week is devoted to demonstrations and the Sunday services are marked by a quiet dignity, attractive to the thoughtful and spiritually minded. The monthly social at which no fee is charged, nor collection taken, is made a strong feature, and many strangers are, through it, drawn into closer association with Spiritualists, and into deeper interest in Spiritualism.

Altogether, I think the Baltimore First Spiritual Church is working on lines that will be productive of true growth and wide reaching power for good.

Helen Stuart-Richings.

A Medical Trade Union.

T. A. Bland, M. D.

The primary purpose of the organization (in 1847) of the American Medical Association was to secure a monopoly of the practice of medicine for the physicians known as Allopathic. The plan was through the state medical societies, affiliated with that organization, to secure the passage of laws by the legislatures of the various states, ostensibly to protect the people from quacks. In the lexicon of the A. M. A. a quack is an irregular physician; Homeopaths, Botanics, Eclectics, Hydropaths, etc., are classed as quacks, while Allopaths are termed by them regular scientific doctors of medicine. That medical organization followed the plan of the labor organizations, known as trade unions, to the limit, and then went one better. The labor unions call all workmen who do not belong to them "scabs" and refuse to work with them, but they do not ask for laws making it a crime for a scab to earn a living by labor if he can get anyone to employ him. The medical trade union has persistently urged the passage of laws to fine and imprison physicians who cannot show a working card (license) from the "walking delegate" of that organization, the state board of medical examiners. Strange to say, such laws have been passed in nearly or quite every state in this so-called Republic of America. It is true that the efforts of the Allopaths to secure the passage of such laws were unsuccessful until they formed a medical trust, by taking the Homeopaths and Eclectics into the conspiracy against doctors of all other classes. But in this unholy alliance the Allopaths constitute the ruling element. The boards are usually composed of seven members—four Allopaths, two Homeopaths and one Eclectic. In a few states a physio-medical doctor is put on the board, but in such cases the representation of the Homeopaths or Eclectics is cut down, still leaving the Allopaths in control. These boards are political medical bodies, the members being appointed by the governors from a number of names submitted by the medical societies. They are among the most powerful, despotic and corrupt political rings in this country. A large majority of physicians of all classes are opposed to this system of American trade unionism, but for want of effective organization their opposition has not been successful in overthrowing this trust.

In 1899 a number of leading physicians of the different schools—Allopaths, Homeopaths, Eclectics, etc.—formed, in Chicago, an organization for the express purpose of securing the repeal or amendment of the medical laws and the abolition of the board of examiners. This organization took the name "American Medical Union." It being a non-sectarian organization, the name is appropriate.

Obedient.

Dr. Woodrow Wilson tells of a doctor of philanthropic bent, who lived in a Pennsylvania town, the inhabitants of which are for the most part coal miners. The doctor was much distressed by the unsanitary condition of their cottages. Presenting a new thermometer to each household, he carefully explained to the inmates the necessity for maintaining in one's living apartments a wholesome atmosphere. The thermometer would indicate the proper degree of temperature. Making his rounds one day, he saw in a cottage his thermometer proudly dangling at the end of a string, and he asked the woman of the house if she remembered his instructions.

"Indeed, sir, I do," was the reply. "I take great pains about the temperature. I hang the thing up there and I watch it careful."

"Good!" exclaimed the gratified doctor. "And what do you do when the temperature rises above sixty-eight degrees?"

"Why, sir," was the answer, "I take it down and put it outside awhile, till it cools off."—Good Health.

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Our Home Circle.

EDITED BY

MINNIE RESERVE SOULE.

IF JESUS CAME.

William Brunton.

If Jesus were on earth again,
And trod the ways of city street;
A man of humble birth and plain,
Like thousands that we daily meet;
If he should teach as once he taught—
The truths that stay corruptions strife;
If by his hands the deeds were wrought
That make for health and peace of life—
Think you that we would bless his name?
And give him praise—if Jesus came?

If Jesus saw heaven open clear,
And angels bright again descend;
If they should comfort him so dear,
And be in presence as a friend;
If healing were by touch and word,
As 'twas so good in olden days,
Would we to reverence then be stirred,
With voice of gladness and of praise?
Would we at once that news proclaim,
And give him love—if Jesus came?

If Jesus shamed the pride of wealth,
And pride of pride in churches old;
If his simplicity were health,
And manhood seen as more than gold;
If war were shown as ancient sin,
And selfishness as root of wrong,
While love alone goodwill can win—
And turn our discords into song—
Would we arise from all our blame,
And love and serve—if Jesus came?

A LINK IN OUR GOLDEN CHAIN.

DEATH DOES NOT STIFLE LOVE'S YEARNINGS.

The rain came down in torrents. The clouds hung low and the black sky gave no promise of sunshine. The atmosphere was heavy and oppressive and all the radiant, dancing ripples on the river had fled. Only the splash, splash, splash of water in pool and swift running stream of the street was heard above the rush and roar of travel.

At such a moment what child could have faith that the sunshine and flowers, bird song and sparkling brooks would ever bring happiness to life again?
One of the severest tests of patience comes to the young mother, who stills her baby's repinnings at the raindrops which spoil his play, as she whispers to him her prophecy, that the sun will shine tomorrow.
She knows the clouds will cease their weeping; she knows the sun will come glancing over the hilltops; she knows the birds will pipe merrily on another day, but how can she make the sturdy little fellow at her side understand just how she knows, or make him a sharer in her faith?

The years have not brought him wisdom. He has not seen the wonder workings of nature and the marvel of sunshine and cloud intertwined in the wreath that crowns the old world's lofty head.

He only knows his heart's desire and all the wonders of the universe will not bring compensation for the loss of his romp in the fields, or a ride on his tiny bicycle up and down the street.

With tenderness and patience, with wisdom and cheeriness, the mother holds fast to the hand of her darling and over and over again talks to him of the necessity of showers and clouds and assures him of the joy of the coming day.

As the years roll on, that little child grows into an understanding of nature-life and its demands and necessities, and no more measures his small affairs with the mightiness of growing trees and rushing rivers.

He knows that flower and bird, ripening grain and feeding flocks must rest in shadow and be bathed in sweet rains ere the fullness of their stature can be reached.

How much like little children are we, and how we fret and fuss and fume when our little pastimes are delayed and our sunshine is hidden by cloud.

How wonderfully sweet and assuring is the prophecy of the spirit-friends in such an hour.
They may not even desire to change the circumstance that brings fear and dismay to our hearts, but like wise guardians and loving parents, they take us by the hand and whisper to our hearts the word of promise and peace.

Sometimes, when the burden seems unbearable, we have a faint notion that the spirits are so far removed from our plane that they pass lightly over serious difficulties and lack an understanding of the pain which tugs away at our heartstrings and keeps our lashes wet.

But the years reveal the wisdom of their words and the real and enduring affection, which made them brave to smile and be of good cheer, even while our lips were dumb with anguish.

What mother has not blithely said, "Never mind, dear, the pain will soon be gone," as she kissed the bruised forehead of her weeping baby?

She did not love the baby less because she did not join in his screams and cries as she told him that he was the most abused boy in the world.

Her tone and manner brought assurance and confidence to him and helped him to adjust himself to the little inconvenience of the moment and grow away from it through interest in other things.

Our mothers and fathers and dear ones in the spirit life do not always weep when we weep, even though they are perfectly conscious of all our tears. They have an extended and enlarged vision and see beyond the valley where we dwell.

That much worn statement made by the superficial observer of spirit-communication, that, "I wouldn't want to bring my friends back to see me suffer. They have had their day of trial and ought to have a chance to rest," sounds foolish and insincere to the student of the spiritual interblending of a mother and child through all the varying conditions of life.

Just where and how a spirit mother could rest while her child needed her love and

wisdom has never been revealed by these wise (?) students, but the daily and hourly evidence that is given of the joy in the hearts of spirits, when they are able to help a soul through its growing pains and misunderstandings, by proximity or prophecy or loving sympathy and tender ministrations must be our inspiration for the continuance of mediumship which makes these things tangible and real.

The very thought of a heaven with locked doors, even though the houses were of pearl and gold, is fearful to a loving-hearted mother who would look with glad eyes through the lowliest cottage window to watch her child at play.

Let the spirit mothers speak for themselves and when they make complaint and are overburdened with our childish woes, then we will devise ways and means to let them rest forever, under sunny skies on flower-decked couches, while we move on serene or troubled as life may open up for us and kill with death that sweetest relationship that comes to the children of earth.

M. M. S.

Communion.

Lord Tennison.

How pure at heart, how sound in head,
With what divine affection bold,
Should be the man whose thoughts would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou, too, canst say,
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations, calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within.

Her First Railroad Ride.

An old lady from Beaver county took her first railroad trip last week. She noticed the bell cord overhead, and, turning to a boy, she said: "Sonny, what's that for?" "That, marm," he said, with a mischievous twinkle in his eye, "is to ring the bell when you want something to eat." Shortly afterward the old lady reached her umbrella up to the cord and gave it a vigorous pull. The whistle sounded, the brakes were pulled on, the train began to slacken its speed, the windows were thrown up, questions asked, and confusion reigned among the passengers. The old lady sat calmly through it all, little dreaming that she was the cause of the excitement. Presently the conductor came running through the train and asked: "Who pulled the bell?" "I did," replied the old lady, meekly. "What do you want?" asked the conductor, impatiently. "Well," said the old lady, meditatively, "you may bring me some ham sandwiches and a cup of coffee, if you will."—Kansas City Journal.

The Swimming Needle.

If you tell your friends that you can make a needle swim, they will probably laugh at you. But the trick is not at all difficult, and there is no "catch" about it, either. Fill an ordinary goblet with water to the brim and place it on a firm base so that it will not tremble. Then select a fine sewing needle and cut a piece of letter paper into a small oblong so that it shall be a little longer than the needle. Set this piece of paper gently on the water. Put a tiny drop of oil on your finger and rub the needle with it. They lay it carefully on the paper.

Of course the paper will support the needle, and everybody will say, "Ruhl! That's nothing." But just tell them to wait.

Within a few moments the paper, becoming soaked with water, will sink slowly to the bottom of the glass. But the needle will not go down with it. If the surface of the water is perfectly still, the needle will remain afloat.

The explanation is simple. The cohesion of the molecules of water is such that the liquid resists the entrance of other bodies as long as the molecules are not disturbed. If it is placed on the water with sufficient skill, it is even possible to make a flat ring of metal swim. But the needle trick is easier.—American Boy.

The admiration which Bob felt for his Aunt Margaret included all her attributes, and even possessions which the aunt herself was not wont to consider desirable. "I don't care much for plain teeth like mine, Aunt Margaret," said Bob, one day, after a long silence, during which he had watched her in laughing conversation with his mother. "I wish I had some copper-toed ones, like yours."—Zion's Herald.

All I Can.

If one shall run a crooked race
And lead a life of sin,
I will not say there is no place,
Where pity can begin.

I'm not my brother's censor stern,
I know not his deep need,
Nor know the thoughts, that in him burn;
That lead to evil deed.

So I will leave it all with One,
More just to judge than I;
Assured that justice will be done,
When he shall come to die.

I'll try and make my own path straight,
Nor blame my fellow-man;
But cherish pity more than hate,
And help him all I can.

Starr.

One day, Sir John Robinson says, in "Fifty Years in Fleet Street," a lady-in-waiting said to Queen Victoria, "O madam, how delightful it will be in heaven to see the prophets and saints of the past, to see Aaron, Moses, Elijah, and David!" "No, no," said the queen, emphatically, "nobody will ever persuade me to know David!"—Ex.

Mental Tonic.

The rhinoceros grumbled one morn,
"It's a wonder folks know I am born;
But I haven't a chance;
You can see at a glance
That I never can blow my own horn."
New York Sun.

A nervous passenger on the first day of the outward voyage importuned the captain to know what would be the result if the steamer should strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied, courteously, "just as if nothing had happened." And the old lady was greatly relieved.—Youth's Companion.

When Mike Tackled the Telephone.

Mike was but two weeks from Ireland when he secured a position in the household of a Pittsburgh millionaire. His brother, long in the employ of this master, coached the greenhorn and carefully tended to his progress. One day the telephone bell rang and Mike, who had often heard the person at the receiver say, "Hold the line," was ordered by his brother to answer the call. The following is the conversation:

Voice—Who is that?
Mike—It's me, Moike.
Voice—I don't know you. Is Mrs. C. at home?
Mike—Yis, she's right here, mum; just hold the rope a minute, mum, please.—Selected.

The Rebuke with a Chinese Sting.

At a Chinese port is a foreigners' burial ground adjoining a native cemetery. One day an English bluejacket was making his way to the grave of a former comrade to place a floral tribute thereon, when he overtook a Chinaman carrying a pail of rice.

The two trudged along side by side for some time, when Jack, to start a conversation, asked John what he was going to do with his rice.

John replied that he was going to place it upon the grave of his friend.
"And when do you expect your friend to come up and eat it?" laughingly asked Jack.

John was silent for a moment only, and then gave answer: "Same time your friend come to smell your flowers."—Selected.

The lives which seem so poor so low,
The hearts which are so cramed, so dull,
The baffled hopes, the impulse slow,
Thou' takest, touchest all; and lo!
They blossom to the beautiful.

Susan Coolidge.

Giving is not always charity.
Charity is not always giving.
One good thing about doing right is that you so seldom have to undo it.

The man who does his own work well seldom has time to criticize the work done by others.

The man who doubts that the world is growing better is too blind to notice that the light is growing brighter.—The Commoner.

The Man and His Brother.

William Brunton.

The man knew his brother was unjust, for through him he had suffered shame and loss in a very serious way, and therefore he was filled with fiery indignation, and felt justified for the moment in his resentment. He burned with wrath like a volcano—and he could not contain himself.

He was surprised to find this spirit in himself. It was like a thunder storm coming up suddenly on a summer day. Everything had been so beautiful before—and then this arises and disturbs the whole atmosphere of life. He did not like the discovery of latent evil, for to him in a little while, a very little while, it seemed folly on his part that was uncalled for. It showed weakness and a near approach to savagery, that inwardly was foreign to him in his happier hours.

It set him to thinking deeply about self control as the most important thing of all—until he forgot the wrong committed by his brother. It was wrong, but it was not to be amended by another wrong—rather was it to be made right by doing right. And to do right in the presence of wrong was the real victory of character and conviction. This and this grew upon him like the coming of light to the darkness—the dawning of brotherhood was in his mind.

He thought how costly resentment was. It gathered the armies and navies of many lands, for while defence was their chief argument for existence, it was not always so. It was self-assertion and crowding of the neighbor in many a case. The same was in the life of the individual as it came to him—and he saw that to win love and hold love—there must be love and forgiveness always in his heart. It did not pay to harbor any other feeling. It could not pay save in the false coin of selfishness, and that ever turns to ashes.

He began to think of his brother as a man with feelings of right in his soul. He must have them as a human being. And they must win respect from him and the wish that he could follow them. O, yes, this must be the influence they had over him—and he was to be pitied for his failure to do what is the only comfortable and pleasant thing to do. He was fast forgiving him and growing wise with the knowledge that saints have had to be saints—and this is that brotherhood is prime law of mankind never to be lost sight of or forgotten. Of more value is it than money, and the loss of that were the great bereavement.

And the brother was under conviction all the while—and had his hour of regret and repentance—and he came to the law of restitution, which is manhood blossoming out with the white blossom that promises the fruit of heaven. So two souls were brought into the circle and friendship of the divine.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM-

SHIP 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.

Once again, O Spirit of Infinite Love, we lift our hearts to Thee, feeling the all-powerful influence round about us, the all-understanding Spirit near to our hearts. With the simplicity of little children who question and study and learn the secrets of life, trusting those who have learned the lesson before them to give them truth's answer, we come to these who have learned and studied, who have fought the battles of life and who give us only truth's answer. Mysteries of life are no longer mysterious when the light of truth shines upon them; the pain of life is no longer pain when the understanding is opened and the lesson is learned through its potent and mighty influence; the separation of life is no longer separation when the unity of all spiritual life is once revealed through spiritual communion; and death, that awful, fearful condition that has so long haunted us and driven us to despair is no longer a monster of distress, but a wide gate through which our dearest may walk with silent feet into the very presence of the holiest and sweetest conditions of life and yet find ready response to our every call, our every desire, our every need. So with an understanding that all the things that have brought us doubt and fear and unhappiness in the past are only stepping-stones to a larger life we may go forward full of faith and confidence and love; knowing full well that the Father who has wisely planned, who has led us all the way through devious paths and dark sometimes, will always lead us on through a future vast and wonderful. May every heart that sits in sadness feel the impulse of our faith and our confidence and be made strong to look out into life and see the beauty through the mists and the clouds. Amen.

MESSAGES.

Joseph Simmons, Plymouth, Mass.

The first spirit that comes to me this afternoon is a man who says his name is Joseph Simmons. He is a man, pretty nearly six feet tall. He has a gray beard that is not very long and blue eyes and quite heavy brown hair with only a little gray mixed in it. He is very genial, but seems to be absolutely unused to any of this sort of thing and says, "Well it is the last thing I would ever have dreamed of doing—when I was in the body and I don't know now just why I have made such an effort to come here today unless it is to convince myself that such a thing is possible. I have been over here about forty years and at first I took it all as a matter of course that I had to leave the old home and friends and there was no such thing as getting back again. Now and then I got glimpses of my friends and could hear their voice, but it never occurred to me that I might talk with them and get anything like an answer. I lived in Plymouth and if you know anything about the place you know it is pretty rigid and there isn't much of a chance for a free, liberal discussion to go on. I have been watching to see if there might not be some chance to do some sort of missionary work and help the people to a better understanding of what all this business is about. But I suppose they will be just like I was, so much interested in the material life and the things pertaining to it, that they will not want to bother with things that come after, they would like to trust to God or the minister to take care of them after they die. I would like to send a message to my friends—telling them, that I am just as fearless and probably just as obstinate when I think I am in the right as I was when they knew me, but I am trying to make a more thorough investigation into all sides of the question than I used to when I was living in the physical body. I don't want to grow one-sided and I would like to know all the truth and so I keep studying and working. I was most glad to know that there were horses in the spirit land. It never entered my head that such a thing could be. I suppose I thought that man was a superior being and that he was the only creature created by God that was permitted to enter the Kingdom of Heaven. I have many times laughed at the conceit of the Indians and their customs of killing the pets of the dead chief that they might share his Heaven. Today it is with something like humiliation that I confess my dependence on the dumb creatures and tell you how unhappy I would be if there were no animals in this after life. You never know just how much a part of your life they are until you try to get along without them. In this mechanical electric age more are getting over the habit of making horses

only servants and are using them for the pleasure it is to have them near. An automobile may be a fine carriage to kill space with, but it isn't very companionable and for my part, I would rather be a little longer getting somewhere and have a horse to cluck to now and then and we have got them and that is what I want to tell my friends, that I am glad of it and it is a joy to me. That is all I have got to say today."

Belinda Harris, Peterborough, N. H.

There is a spirit of a woman I should think between fifty and sixty years old; her hair is quite gray and her face is rather long and her eyes are deep blue and she has a very happy though matter-of-fact manner. She comes to me with such an unassuming and pleasant way that I am attracted to her right away. She says her name is Belinda Harris, they always called her "Linda" and she says, "Why I lived in Peterborough, N. H. This isn't my first attempt at communicating, but it is the first through this channel and I can tell you it gives me great pleasure not only to come for the personal expression, but to give my testimony as to the reality of spirit life. I have often thought of this Message Department in the light of a testimonial column where we who had passed through the change which the world knows as death gave testimony of our identity and our interest in your life and its proceedings. It seems to me that every spirit that returns and gives such testimony makes the evidence stronger and will help men and women to come into the joy of spirit communication. I think I must have known intuitively something of this life for I never doubted the existence and presence of the friends who had left me and they were as real and tangible to me as the people who talked with me every day. My husband, John, passed away before I did, some years, and I never felt that he had gone far from me and I often told my mother and the boys that I could feel him near me. There was no great shock that came to me when I died, everything was ready; in fact, I had always kept everything ready for such an emergency. I rather felt that it would be sudden and so I was prepared. I wish I might tell you all the beautiful things that I see. They wouldn't seem so beautiful to you because you have to be here to understand about them and then you have so much that is lovely anyway that I feel more like calling your attention to those things and let your spiritual life open up to you day by day in its beauty after you get here. I would like to send this message to my friend, Emma; she is very sensitive and frequently feels my presence, and I think if she would try to get automatic writing that I might be able to come and with her father might give her the communication she needs. I send this message as a suggestion to her that she unfold herself to get messages by herself and in her own home. Thank you very much."

Grace Roynton, Allston, Mass.

The next spirit that comes to me is a girl about sixteen; she has light brown hair which she braids in a heavy, long braid, and has two bows on it, one at the top and one at the bottom. Her eyes are blue, and she has a very fair, pretty skin. She is just as bright as a flower and she comes over to me with an air of confidence and looks up into my face and says, "Will you send a message for me to my father and mother? My name is Grace Roynton, and I lived in Allston, Mass. My father has no belief in any religion, and it is very hard for him to get along without me. My mother tries to be brave, but she hasn't anyone to tell her where I am. In the house where they live I am able sometimes to make sounds that attract their attention, but they don't seem to follow them up to see what they mean. My cousin, Willie, is showing me a good many things that I can do and bye and bye I hope that I will be able to show myself to papa so that he will have no doubt of my being there. He smokes and smokes and smokes when he gets nervous, and I try to rustle his paper and touch his hair, and the harder I try, the more nervous he gets. So I have left off for a little while, but bye and bye I shall begin again. I didn't want to leave them, I would a good deal rather have stayed, but now that I am here it isn't much use to fuss about it, so I will try to make the best of it, and get as near to them as I can, but I want them to know that I love them and that I am thankful to them for all that they have done for me since I came away. Thank you."

In a private letter one of the interested workers in our Cause puts his aspirations into words which we are glad to pass along as an inspiration for our readers:

"I often wish for a closer walk with God and a better understanding of each other that the gospel of Eternal Peace and Love may be spread abroad among us until the darkened places in life are lighted with divine light and love for all humanity."

"Then would our societies be a power in the community and win the respect and confidence of the world around them."

"O, ye dear ones in our ranks, who have never risen above the phenomena, go sit in the silence and drink in the inspiration waited to you from the unseen realms of life; then shall your soul be lifted above the trials and disappointments of life and a realization of what this life means as well as that which is to come will be yours."

A. T. M.

Shall We or Shall We Not?

Mary Evelyn Baylies.

Shall we hearken to the voices
That oftentimes unto us call,
Murmuring sweet truths, important,
To the minds of one and all?
Shall we heed the silent warnings
Echoed back from realms above,
Helping, guiding us in earth-life,
Messengers of Peace and Love?
Shall we or shall we not?

A predominantly scientific education has one besetting sin—the besetting sin of narrowness.—Mr. Gerald Balfour, M. P., at Leeds School of Medicine.

Banner of Light.

BOSTON, SATURDAY, JANUARY 27, 1906

Societary 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.

Dwight Hall, Jan. 17, the Ladies' Lyceum Union held its business meeting in the afternoon, supper being served at 6.30. Sale was held for the benefit of the Lyceum Union, with an entertainment in the evening by the children. Mrs. Butler presided. Caroline Neis gave a reading; Winifred Gillrain a dance; Lillian White, drum solo; Barbara Mayer, accompanist; Pauline Wagner, Ida Johnson, Bernice Tupper and Ruth Shannon, songs. Ruth White, song; Lina Brown, Eva Cousins and Harry White, dances; Inez Lowther, reading and song. Catherine Dailey and Willemena Hope a song. The floor was then cleared for dancing.

Dwight Hall, 514 Tremont St., the L. S. I. S. Mrs. Belcher, president, had a large attendance at its meeting Jan. 18. The attraction was Mrs. Cunningham, who gave the society a benefit. Dr. Huot opened the exercises with an invocation, following with a short address and communications, after which Mrs. Cunningham gave a talk which was very interesting and continued with communications, which were truly wonderful. Next Thursday, the 25th, will be the regular dance, and as many as can be invited to avail themselves of the opportunity.

The Malden Progressive Spiritual Society, Thursday evening, circle opened at 8 p. m. Jan. 18, Alice M. Whall presiding. Mrs. Morton, Mr. Smith, Mrs. Crocker and Mrs. Whall gave beautiful messages. Sunday, Jan. 21, at 2 p. m., Children's Lyceum, E. J. Patch conductor. Lyceum opened with song and invocation. The different subjects were discussed by those present with interest and profit. Afternoon circle at 3.30 p. m., Mrs. Alice M. Whall presiding, opened with a praise service and invocation. Mrs. Cutler of Somerville spoke and gave fine messages. Mrs. Carter, Mr. Smith, Mrs. Morton and Mrs. Crocker gave messages. Evening meeting opened at 7.30 p. m., Mrs. Whall presiding. Mrs. Andrews, pianist. Meeting opened with song service, scripture reading and invocation. After a solo by Mr. Taylor of Boston, Mrs. Nettie Hold-Harding of Somerville was introduced. Her subject was: "The Unfolding of Man in the Twentieth Century." She held the audience with intense interest. After another solo by Mr. Taylor, Mrs. Harding gave many beautiful messages.

First Spiritual Science Church, M. A. Wilkinson, pastor, Commercial Hall, 604 Washington St. Morning circle, many beautiful thoughts were expressed and loving messages given by Messrs. Provoe, Hicks, Baxter, Blackden, Madam Carbee, Mrs. Blanchard and Mrs. Reed. Mrs. Wilkinson gave many readings. Afternoon, Mrs. J. Conant-Henderson, Mrs. Belle Robertson, Mrs. A. McKenna, Mrs. May Lewis, Mr. Hardy, Mr. Brewer. Solo, Mrs. Hutchinson. Evening song service, led by Prof. Peake. Mr. Emery assisting on the platform. Opening remarks, Prof. Clark-Smith, messages by Mrs. Belle Robertson, Mrs. Nellie Thomas, Mrs. Fox, Mrs. Peake-Johnson and Mrs. Blanchard. Poem, Mr. Hicks, Mr. Starkey.

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. After the discussion of the lesson and the march, the following took part in the entertainment: Pauline Pfeiffer, Evangeline Cousins, George Lang and George Fogg gave readings, Pauline Wagner, Wilhemina Hope sang; Mrs. Conant-Henderson made remarks. Then a circle was formed. Mrs. Alice Whall opened with messages; afterwards the young mediums gave interesting demonstrations of spirit power.

Sunday evening, Jan. 25, 1906, the Lyceum will give a sacred concert in Red Men's Hall, 514 Tremont St., at 7.30 p. m. A cordial invitation and welcome to all.

Harmony Hall, 724 Washington St., N. P. Smith, speaker. Services Sunday, Jan. 21, were unusually interesting. Mr. Charles Foster of Michigan gave an able address to young people of his phenomenal experiences, showing them how they could profit by a knowledge of Spiritualism. Next Sunday, the 28th, at 7.30, Mr. Foster will speak on "Indian Influences."

First Spiritualist Ladies' Aid Society met at Appleton Hall. Mrs. Carrie Hatch, vice-president, presiding. Meeting was opened by a vocal selection from Mr. Sawyer, followed by messages and remarks from Mrs. Waterhouse, Mrs. Chapman, Mrs. Moore, Mrs. Mason, Mrs. Belcher. Mrs. Kate Stiles rendered one of her original poems.

The Brighton Psychic Society, 14 Kendrick St. (off 147 Foster St.), Wednesday evening, Jan. 10, Mr. J. Brown of Brighton gave an interesting talk on "Reincarnation," which was much appreciated. Wednesday evening, Jan. 17, Mrs. Ida M. Pye and Mr. C. Dearborn of Wakefield held one of the most interesting meetings of this season. A good-sized audience was present to hear them. Meetings are increasing in interest each week. Wednesday evening, Jan. 31, will be mediums' night, a number will take part. Mrs. H. C. Hall will sing.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. Lessons from Isaiah was the theme of the guide through the mediumship of the president, Walter I. Mason, Mr. Newhall, Mr. Chase, Mrs. Chapman spoke on the subject. Messages were given by the Cowboy medium.

Mr. Cochrane, followed by Mr. Baker, Mrs. Morgan, Mr. Brewer and Mr. Hicks and Mrs. Carrie Chapman assisted. In the afternoon, Walter I. Mason spoke, followed by Mr. Chase, Mrs. Lewis, Mr. Litchman, Mrs. Randlett and Mrs. Henderson. In the evening, Walter I. Mason opened the service. The pastor spoke of the power of kind words. Mrs. Lewis gave words of power, followed by messages and singing. Mrs. Morgan gave messages. Mrs. Moore spoke.

The American Psychical Research Society, Inc., Thursday evening meeting, 202 Main St., Everett, Harvey Redding, president. Remarks and invocation by Mr. Redding. Piano selections by Mrs. Emma Wells. A half hour was devoted to healing; Mrs. Abbie Burnham interested her listeners with some good messages. Mrs. Emma Wells read an inspirational poem and Mrs. Hobson recited one. Mrs. Knight, Mrs. Armstrong and Mr. Green gave messages. Mr. D. H. Hall, president of the Brighton Psychic Society, gave evidence and Mr. Redding gave delineations. It was the largest meeting of the season and for harmony and spirituality surpassed all others.

The Sunday meeting opened with song service. Mrs. Frank Vickery, pianist. Invocation by the president, Harvey Redding. Piano selections, Mrs. Vickery, after which Mr. Redding gave an address inspired by "Cyrus, the Persian." Mr. and Mrs. Osgood E. Stiles were interesting in their message work. Mr. Redding gave evidence of spirit return, Mr. Charles Dearborn of Wakefield also gave proof of continuity of life. Meeting closed with hymn and benediction.

New England States.

A new society has been formed to aid the Providence Spiritual Association, to be known as the Providence Spiritual Association Helping Hand Society. The society starts with fifteen members, and expects to have at least fifty members before the month is out. The object of this society is to work for the interest of the Providence Spiritual Association and its work of Sunday meetings. The officers are: Mrs. Mary Jones, president; Mrs. Greason, vice president; Miss Mamie Jones, financial secretary; Miss McKenzie, recording secretary; W. F. Briggs, treasurer. Great interest is manifested in the work and the society will no doubt flourish and all spiritual interests be advanced thereby.

Norwich Spiritual Union, Norwich, Conn. A large number were in attendance at the Spiritual Academy last Thursday evening at the fortnightly supper of the Helping Hands, followed with an entertainment. The affair was a success. Supper was served from 6 to 8, under the supervision of Mrs. C. M. Edgerton, Mrs. Eli Whitney and Mrs. A. Gould. The entertainment arranged by Mrs. Albert P. Blinn consisted of readings by Mrs. Charles E. Burdick, little Ruth Bogue, Master Harlow Bogue (Buster Brown), Miss Leola Edgerton and A. P. Blinn, and organ selections by Mrs. C. S. Twist.

On Sunday last, Mr. Blinn gave two deeply instructive discourses upon the subjects, "Myths" and "The Hell of Today." On Sunday, Feb. 4, the well-known medium, Mrs. Carrie S. Thomas, will follow Mr. Blinn's addresses with tests. A lawn party will be held Thursday evening, Feb. 1, in addition to the supper.

The Spiritual Research Society of Salem, Mass., had as its speaker and medium on Sunday, Jan. 21, Mrs. Katie M. Ham of Haverhill. Mrs. Ham is what one might truthfully call a spiritual Spiritualist, and the two large audiences went away fully satisfied that it was good to have been there. Next Sunday, Jan. 28, Mrs. Annie L. Jones of Lowell will occupy the rostrum.

The First Spiritualist Society of Fitchburg had a large attendance at both services. The subjects of the speaker, Emma B. Smith of Lawrence, were "Spiritual Unfolding" and "The Day is Passed, but What of the Morrow." They were supplemented by many convincing spirit messages. The mediums' circle and song service was largely attended, Miss Howe, pianist, pleasingly rendered several selections. Lizzie D. Butler of Lynn, test medium, will address the society next Sunday.

The First Spiritual Society of Portland, Me., had one of the largest audiences of the season to greet Mr. M. A. Graham of Boston, Jan. 21. He delivered two fine lectures, the subjects being, "Let Something Good Be Said" and "The Sun Is Always Shining." He gave good messages, everyone being recognized. He will speak next Sunday. The society will hold an old-fashioned baked bean supper, after which will be held several circles.

Announcements.

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 St., Boston.

The Banner of Light Circle for Spirit Healing will be held in Banner of Light lecture room every Monday from 4 to 5 p. m. The doors close at 4. Mr. Nicholas Williams is the medium for this work.

First Spiritual Church of Boston, Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Conference, 11 a. m. Services at 2.30 and 7.30 p. m. The first supper and fair will be held at 724 Washington St., Wednesday, Jan. 31, 1906. All cordially invited.

American Psychical Research Society, Harvey Redding, president, holds services at Odd Fellows Hall, Malden square, Sunday evening at 7.30. Mrs. Abbie Burnham and other good talent. Seats free. Thursday evening meeting, 202 Main St. (opposite Forest Ave.) Everett. Church social will be held at the house of the president, Friday, Jan. 26.

Lynn Spiritualists' Association, Cadet Hall, Sunday, Jan. 28, at 2.30 and 7.30. Mrs.

A. J. Pottingill. Circles at 4 song service and concert 6.30. Good soloists and readers.

Mrs. Kate R. Stiles will give a benefit for the First Spiritualist Ladies' Aid Society on Friday evening, Jan. 26, at 7.45. The meeting will consist of short address, answers to questions, and psychic readings. They hope to have a large audience.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 604 Washington St. Services 11 a. m., 2.30 and 7.30 p. m. Tuesday, 3.00 p. m., Indian Healing Circle. Thursday, 3.00 p. m., Psychometry.

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

First Spiritual Temple, Exeter St., 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.

Odd Ladies' Hall, 446 Tremont St., Mrs. Gutierrez, president. Spiritual meetings every Sunday. Circle, 11 a. m. Evidence, 2.30 and 7 p. m. Jan. 30 at 7.30 p. m. will be the ninth anniversary of these meetings. There will be a musical and literary entertainment, admission 20 cents. All Spiritual societies are invited to join at that time.

The Cambridge Industrial Society will hold its regular meetings Wednesday, Jan. 24, in Cambridge lower hall, 631 Massachusetts Ave. Mrs. Katie Ham will be the speaker.

Missionaries' Notice.

E. W. Sprague and wife, the N. S. A. missionaries, have postponed their proposed trip through the South and will work for a time in the middle West.

Societies and individuals in Ohio, Indiana, Michigan, Illinois and Iowa wishing their services will please address them as follows:

702 H St., N. W., Washington, D. C., until Jan. 30. After that date, address 618 Newland Ave., Jamestown, N. Y.

Movements of Platform Workers.

On Tuesday evening, Jan. 16, W. J. Colville lectured on "Mental Science and Universal Religion" to a splendid audience in the Universalist Church, Barre, Vt. Very great interest was manifested in all that was uttered. The local Spiritualists worked earnestly for the success of the occasion and turned out in full force to swell the attendance. After the lecture an impromptu poem was given on subjects suggested by the audience. Enthusiastic applause greeted the speaker and many hopes were expressed that he might soon return.

W. J. Colville lectured in Newark, N. J., to excellent audiences, Wednesday and Friday, Jan. 17 and 19. On Sunday, Jan. 21, he spoke in Hartford, Conn., to two large assemblies and is announced to lecture again Sunday next, Jan. 28, in Alliance Hall, Chapel St., at 3 and 7.45 p. m. Address all letters, etc., care Banner of Light.

Helen Stuart-Richings served the First Spiritual Association of Philadelphia during December and was re-engaged for March and April. She is with the First Spiritual Church of Baltimore for January and February. For camp dates in June or July (August filled) and for season 1906-7, address 636 N. Carrollton Ave., Baltimore, Md.

The Gospel of Spirit Return Society.

Warren G. Richards, America's clever character delineator and story teller, will give, under the auspices of The Gospel of Spirit-Return Society, an evening of pleasant humor at the Banner of Light Hall, Copley Square (204 Dartmouth Street) on Tuesday evening, January 30th. Eight o'clock is the hour, and the admittance 25 cents.

James Whitcomb Riley congratulated Mr. Richards on his entertainment as a success. Ella Wheeler Wilcox wrote him: "I want to thank you for your delightful recitals." Tickets now on sale at Banner of Light Book Store.

Meeting of Public Sympathy.

Mr. J. K. Hicks invites all friends of Spiritualism and humanity to meet with him on the eve of Jan. 31, 7.30 p. m., at Phoenix Hall, No. 724 Washington street, for a benefit for Mrs. Woodbury, the aged worker now in distress.

Leading Spiritualists of the city societies, including Mrs. Soule, Mrs. Butler, Mrs. S. E. Hall, Mrs. Cobb, Mrs. Wilkinson, Mrs. Gutierrez and others, will be present. The purpose is to create a fund for fruit and flowers for our unfortunate sister.

Mrs. Woodbury was recently found in a condition of suffering and need and taken to the Davis street home, where she received kindly treatment and nursing from the matron and our co-worker, Miss Jennie Rhind will act as missionary, visiting her on the days of admission, at the Long Island Hospital, where she has been taken.

At the meeting, which will include music and entertainment, a collection will be taken. That there may be a generous response there will be no charge for admission except a few reserved seats, to assist in defraying the expenses, which, through the kindness of Mr. Hamilton, will be very small.

What Makes Life Beautiful?

(Gem of Thought.)

Pray what fills this life with beauty? Please tell me little one: Does it lie in simple duty. In each task gladly done?

What is it makes life perfect plan, The one great brotherhood? Is it not found in serving man, With love and all things good?

J. W. R.

WONDER WHEEL SCIENCE.

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Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

The Ruling People during the term of this Table, are those born under the No. 11. In general, they will not accumulate money nor

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
Jan. 23-31	G	M	E	K	B							
24-30-31	F	G	M	E	K	B						
27-30	F	G	M	E	K	B						
28-30-31	B	F	G	M	E	K						
Feb. 1-2	B	F	G	M	E	K						
3-4-5	K	B	F	G	M	E						
6-7	K	B	F	G	M	E						
8-9	E	K	B	F	G	M						
10-11	E	K	B	F	G	M						
12-13	M	E	K	B	F	G						
14-15	M	E	K	B	F	G						
16-17-18	G	M	E	K	B	F						
19-20	G	M	E	K	B	F						
21-22	F	G	M	E	K	B						

glory, being careless in these matters. They will operate disadvantageously with

Chats with the Professor—No. 36.

A FEW HINTS.

"Do you hear from your chats, as published in the 'Banner'?" asked one of the professor's visitors.

"Oh, yes," replied the professor, "even from some of the most remote parts of the world. That gives an idea of how far reaching the 'Banner's' influence is. For myself I never attempt to achieve honor from personal environments. Pay your bills and attend strictly to your own business is all that is needed to keep at peace with neighbors. If that is not sufficient, then shake the dust from your feet and permit your planetary lord to lead you into green pastures and beside the still waters. Better live at the house-top on shoe pegs than in the midst of wolfish growlings and insane brawlings. Wolves are born to be wolves, but not born to associate with lambs. The farther lambs and other animals get away from wolves the sooner the wolves will eat themselves up or starve to death. It is much easier to get away from wolves than to drive them out and keep them out, because the shrewdest and most ravenous wolves are ever ready to sneak in under some kind of a disguise.

"My private correspondence is of course strictly private, yet I do sometimes make the doctor, or some of my visitors, say the things that some of my correspondents say. The line of arguments in my 'Chats' is also often in answer to questions propounded by private correspondence. It would take an encyclopedia to follow them all up. Here is the gist of one just at hand: 'I subscribed for the Banner at the beginning of your Wonder Wheel writings, in order to see where you would lead me to in what came next. My experience with so-called astrologers in the past had been of such a contradictory nature that my faith in astrology as a science was small. I deemed it but a vague hypothesis. I am satisfied that you are on a different track than others, and shall continue to read your articles with interest. I have reached a point in my life where I feel a radical change is at hand. Am not able to make it clear as to how or when it is coming. Can you give a reading that would be any satisfaction to me in my condition, with hour of birth unknown? I am so much pleased with what you have written that I desire to apply the law if possible to my own benefit. Without hour of birth can you tell if a change is coming in my life as to location of living and material conditions. Sincerely yours, etc.'"

"(I do not give name and address. If I did the writer would be flooded with circulars, telling him to eat onions and it would make his upper lip stick out and show that he was possessed of a good disposition.)"

"Such private matters are of course answered in a manner best suited to the individual case. For benefit to the general reader I will endeavor to state the true astrology of the case, making explanations or comments to be thoroughly understood.

"The letter is well written, evidently by one who is studious. No date of birth being sent, I can form no radical judgment of the writer's case only by impressions drawn from the letter or by recourse to the planetary hours. Impressions are not reliable, as concerning others, independent of myself, because all impressions must be governed by the forces operating in the one impressed. I have my own troubles and one's impressions and troubles generally go together. My impressions are for my benefit, not for the benefit of another. To fulfill my duty to another I must learn ceives from the planets which are his source the impressions which that other person resembles to the source of mine.

"A code of general impressions pervades the entire world at nearly the same clock time, yet clock time differs by longitude to some extent. The influences under clock time (not clock hour) is systematized to planetary hours. I apply to them. I received the letter in the ecliptical Sun hour. That signifies that the writer means business, but at this time of the year the true sun hour is interblended with the Mars hour during its first third part (see Tabular Magus). Under this blending the letter was received, hence denotes a slight choleric condition.

"Having no further guidance I apply to the envelope. I see it was stamped at the postoffice in the Moon hour. Straws show which way the wind blows in celestial detective work as well as in Sherlock Holmes' mundane revelations.

"I do not know what time the letter was written, but I have learned that every operation in connection with any affair has some time-record of general or detailed influences germane to the affair. Sure enough the moon hour denotes 'change' (see Tab-

people born under Nos. 2, 5, 8 and 11, and to the advantage of those born under Nos. 1, 3, 7, 9, and to some of No. 11, who may happen to be exceptions to the general rule.

People born about the 17th or 18th of January, March, May, July or September will be favored financially, or its equivalent. People born in 1823, 1827, 1835, 1839, 1843, 1847, 1850, 1855, 1858, 1862, 1867, 1870, 1874, 1879, 1882, 1886, 1891, 1894, 1898, 1903, also Nos. 1, 3, 5, 7, 9 and 11 will be favored this year, yet, bear this one important fact in mind, that there are exceptions in all general laws.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism, or Astrologic readings, given by correspondence. Open for lectures on various subjects. All of Prof. Henry's published works are for sale at Banner office.

ula Magus). The contents of the letter denote change also. The laws of each operation have something to do with the affair, and that is why letters are often carried in the pocket, delayed or miscarried.

"It is on the strength of these laws that have come down to us corrupted, besmirched and misunderstood, that certain wise sayings were propounded, such as, 'Man proposes but God disposes,' 'There is a time for all things under the sun,' 'Whatever is, is right,' 'All is for the best,' or, as Jesus said, 'Mine hour is not yet come,' or as Daniel said to Nebuchadnezzar, 'Give me (the) time, oh king,' when called upon to interpret his dream, or as implied by Joseph, when he said to his brethren, 'Wot yet not that a man such as I can divine.'"

"While every planetary law is independent, yet various laws are in operation at the same time. Each will tell its own story in some way connected with every case.

"The hour of birth is of no vital consequence, except as regards the Moon, which cannot possibly be more than 6 degrees out of the way at the Noon hour. The Moon gives the physical or sense relationships.

"The minute of birth is of no great vital importance, as it relates only to the formal or ceremonious relationships of life.

"At the time of Galileo the church had become wedded to an almost exclusive horoscopic astrology, and worshipped form and ceremony. Copernicus and Galileo rediscovered that the Sun was of the most central importance, from which the church had departed. Not understanding the more anciently known laws of the Sun, astrology fell into disrepute, but the church still pursued its adherence to the worship of form and ceremony, against which opponents protested and became Protestants, with astrology still lost sight of, and objected to because the solar laws were not known or understood.

"As the people began to become enlightened outside of the church, the church began to lose its hold, but the true Divine laws which are of the heavens can never for any great length of time be wiped out from the minds of men.

"When the mental or spiritual environment is all right, there is little trouble in the material, no matter what it may be. But, what is material? It is as a noun the substance. As a verb it is the substance as opposed to the form. Everything is material that has any essential value, hence spiritual things are material to the worshippers of the spirit. Size, bulk, quantity, form, flesh, bones, etc., are material environments. Some of these belong to the horoscope, some to the lunascope, but the most essential things of life belong to the soloscope.

"The exact minute of birth will give us a data for all of these. The hour of birth gives data for only two of these. The day of birth gives data for only one, but that one is to us the most essential requirement. With that one we get a close approximation to the next condition of importance. Without the minute of birth the superficial things of life cannot be foretold. Only the superficial mind requires superficial things.

"The hour of birth means the planetary hour and not the clock hour, in horoscope. Changes are not denoted by the horoscope, only about once in thirty years, once a month, and again once in every two and one-half days. These latter are the changes that are going on, about us in our daily lives whether alone in the woods or in a metropolis. Changes have nothing whatever to do with money, business, home comforts or love. They only appear to have when other laws work in harmony or in discord with the law of change. Each condition of life is governed by its own laws. A change might be beneficial even though business, money or love were detrimented. Few people are permitted to long enjoy the benefits of all the laws at the same time. He who places his hopes and ambitions upon one heaven (money, for instance) turns all of his other heavens into little hells on earth."

A Pleasant Occasion.

On the afternoon of January 25 the Ladies' Aid of the First Spiritual Association of Newburyport passed a delightful afternoon with Mrs. S. A. Lowell at her home at Amesbury, the occasion being a birthday surprise. Among the remembrances was a bunch of beautiful pinks. After a social hour, which included vocal and instrumental music, one of the members gave loving messages to each one from friends from "that strange country beyond," who came with affectionate birthday greetings. Light refreshments were served and the guests departed wishing many happy returns of the day.—Newburyport News.