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A REBELLIOUS FLAKE.

A crystal fiske-born in the sky Looked upon earth with longing eye. O mother snow, I prithee go, With the sun's bright rays and live below.

Nay, gentle flake! I'll tell Thee why.

We first must live before we die. On high is life, on earth is death, For us the world's an alluring myth.

Our beauteous sky of heavenly blue. Our loves—the sun, the moon, the star, Free from the shade of sin—to mar.

Oh mother snow, tall the trees grow, Richly full the flowers bloon The little birds so sweetly mate

Within one tiny straw-wreathed room The mountains rise-in grandeur bold, The woodland streams flash by, The tossing ocean flings white foam

On golien sands for aye. The loves of earth so hotly breathe O/ j>ys that melt to sighs. That I long to taste their madding sweets; Thus knowing, be full wise.

. Once more I prithee, gentle flake, Eavy not life's beauteous dross; Contented be with a pure white life, Shadow not thy lustrous cross.

The gentle fiake rebellious grew; Around she looked for flakes she knew; A myriad circle 'bout the moon Dincing to a wind-keyed tune.

. . . .

"Lut's storm the earth," she gaily cried, "And make it pure and while betide; We'll build a soft, deep spolless tomb, Benrath we'll hide grass, trees and bloom."

"Then, my sisters,—you and I Control all space twixt earth and sky; Buch power we'll have, we need but cry, Yon song-bird bright, you may not fly.

. . . . Alas, the gentle crystal sheath Forget the power of mire beneath; 'orget earth's dress, though gleaming bright, That gilds the world with damning might.

ALL CONTRACTOR These crystal fiskes of frosty light Prepared to leave their heavenly height. They lingered long upon their way, Bilently calling the God of Day.

At dawn, with eye of russet red He roused from out the horizon's bed, When lo-the earth lay covered o'er With mantle whiter than e'er before.

Angry he grew, lest his wane of power Lay hidden beneath yon crystal shower; Wide he ope'd his gold fire eye Scorching each fiske as he watched it die.

"Ob, mother snow," the dying one cried, "There's no one like you in all the world wide. Earth mire I have touched, we are blended in one.

My purity shadowed, my rebellious course run."

Victor Hugo, Writer, Author, Poet and Spiritualist.

J. M. Peebles, M. D.

Among the illustrious characters that left a very marked impression upon my mint during my extensive travels in far-away lands, was Victor Hugo, the novelist, poet with laurels, passed to the higher life in

What an exciting, strenuous, and enthusinstic life this great man-ever in the vanguard of progress-lived! And yet, it is just this class of men that live to glitter upon and glorify the historic page. It is the frictionized steel that shines, the stormy, wave-rolling ocean that makes a skilful mariner.

When in London some thirty years ago, heard several times that Victor Hugo sympathized with, or was an outspoken Spiritualist. Accordingly, on my second missionary journey around the world about twenty-five years ago, I resolved to spend a few weeks in Paris, after visiting Naples and Rome. This I did, meeting a number of prominent Spiritualists, the most of whom have sinc been translated into that higher state of ex-

Invited while in Paris to seances, I was exceedingly happy to meet and be introduced in one of them to Victor Hugo. The medium was Mrs. Hollis-Billings, with several other well known mediums in the city.

Sinful as human pride may be, I was proud to be introduced to the illustrious Victor Hugo. I shall never forget that handshake, nor the expression of his eye. While some men's handshakes are as slippery and cold as dead mackerels, Hugo's was warm and magnetic, with the enthusiasm of fraternity.

The seance finished, there followed both a review and an interview in French and English, the most of those present speaking both languages. In this seance, still so vividly lingering in my mind, there was both trance speaking and automatic writing. A communication in French to Victor Hugo from one of his family in the better land deeply affected him.

His eyes filling with tears, he exclaimed, 'How wonderful, how beautiful and blessed! Oh, what a comfort!"

He inquired of me particularly about the political, social and religious aspects of America, the "great Republic," as he styled it, and of which he expressed the profoundest admiration.

Possibly a description of his personnel would interest the readers of the Banner. He was not a tall man, yet well-proportioned. He was almost rugged looking for a poet; yet his manner was easy, graceful and winning. There was none of this official "swell" dignity about him. His nervous power of masculine expression was natural, attracting rather than repelling. His was a strong, clear, well-balanced mind, giving direct utterance to his thoughts in terse, choice and vell-fitting words.

He was one of the most remarkable men that I ever met. The King of Siam pleased me; the King of Johore in Southern Asia disgusted me; Carlyle repelled me; Emerson attracted me, but Victor Hugo, so affable and soul-hearty, charmed me.

Conversing with him, the presentiment stole upon me that he was ripening and morally mellowing to soon pass "to where beyond these jarring voices" progressive souls, the great and the good, find peace.

but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

"It is marvelous, yet simple. It is a fairy tale, and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My day will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn." Battle Creek, Michigan.

The Revelation of the Divine.

An Address by the Guides of Mr. J. J. Morse, of Lon don, England, Sunday, October 11, 1903, before the First Association of Spiritualists, Washington, D. C.

- (Stenographic report.)

The immortal poet has stated that, "There's a divinity that shapes our ends, rough hew them how we may," but there is also a deeper side to that divinity and that deeper side we shall endeavor to discover.

We hold it true that in man, in nature, and in the universe, that divinity exists as an immanent reality. You may quarrel over terms and definitions; some may object to the use of the word God; some may consider it perfectly proper to describe that mystery as the Principle of Universal Intelligence, others may call it the Divine Force immanent in the constitution of being. You may argue for and against the personality of that force, but, after all is said and done, the great phenomena of existence in-dubitably testify that there is something greater than existence, greater than human onsciousness, that controls and directs-is the mainspring, shall we say, or the inspiring energy of all that has been, is, or that ever will be? And while we admit the fact of that 'something," it is perhaps beyond human ability to comprehend or define its nature, therefore it is useless to quarrel over the form in which that fact shall be presented. The fact of its existence, and not its personal characteristics, is the question before us.

Law prevails throughout nature; physicists, chemists and mathematicians will testify to that fact. The constitution of the human organism, the orders of nature, and the methods of cosmic operation, all show that The men of law and principle prevail. science have made this abundantly plain as a result of their researches and experiments. and the order of nature, as far as they know it, clearly indicates the supremacy of law in every domain of nature's operations. Now, granting this, what follows from it?

Law is either the intelligent expression of a power behind it, or it is but a fortuitous manifestation of something called force, and thing else in the matter, we may assume just for the moment, at least-that there is an intelligent direction expressed by law. Now, behind law are principles-the principles that regulate the association and operation of all the atoms and forces and possibilities of the universe, both natural and human. Behind the principle rests something even greater than itself.

Principle and law, then, regulate the evolutions, developments and operations of cosmos, and of the universe, and the are found expressed in the human creature itself. Here we look in another direction, and shall come face to face with the necessity of understanding some of the other related phenomena in the case. That is to say, if it is law and the principle that regulate conditions and the developments of nature, on what ground are we to account for the appearance of man, for the existence of the material world, and for the production of physical forms? Are principle and law associated all through these operations? We certainly say, yes! And when you remember that you can reduce the human organization to its component elements and find that they are the elements of physical nature: and when you remember that you can reduce the constitution of the material world not only to its liquid-fluid-and gaseous conditions, and can virtually reduce the solid realities of materiality into nothingness, you find that just as the human organism disappears by the process of analysis so does the physical world, and so it may be with the solar universe to which you belong-the solar center from which it has been derived: you may trace it all back by this process of destructive analysis to the real cosmic, nebulous, general primal state.

If we follow this process until all is resolved into the primal condition of nebulosity, and then reverse our process we may proceed synthetically to build up our universe from nebulae to world, and world formation-the solar center-the solar system-and individual planetary life-and in the operations of that planet itself to the existence and appearance of the human creature, finding it all to be an unbroken series, and the name by which that process is described is the familiar one to you of evolution.

Now the evolution of principles into order organization, system and form implies a latent capacity within the material universeimplies that there is something in it-some possibility in the constitution of nature which outworks itself, manifests itself, and makes its results known in the phenomenal conditions of nature. What is that something?

We have seen how the formation of order and the constitution and organization of matter are accomplished in obedience to taw. but now we can see there is something behind such results-something which preceded them -something which exceeded them-immanent in the constitution of the cosmos before it became organized in the particular departments or degrees of its operation-something that was anterior to the evolution you are familiar with today, and not only anterior but immanent, inherent in the very constitution of things. Hence, then, evolution implies involution, shall we say-implies that there is somthing in nature to accomplish the evolv--and may we call it rational sequence or ing process and produce its influence in the results. This is the natural order of the development of the universe. This accounts for the appearance of the human race. Man may be said to be the summit of the apex-the fulfilment of the purpose-the realization of the object for which the cosmos was created and by which universes have been developed and unfolded. Man stands, in our judgment, upon the pinnacle of nature's building as the greatest thing the universe has produced; is the fulfilment of the divine purpose-whatever that may beimmanent in the order of existence.

curtains at the windows. Yow know that there are just the ordinary contents of a furnished room, but the shutters are up and the blinds down to there is no light. The child is afraid to open the door and go into the room in the dark, especially if it happens to be the first time the child has been in the house, or if it has never been in the particular apartment before. It trembles, is terrified, is afraid. But you say to it the next morning, "Don't be afraid, there is nothing in the room to frighten you, see I will go in." You lift the blinds, open the shutters, the sunlight streams in, and behold the child enters fearlessly and finds the apartment is just an ordinary well-furnished place. So in regard to your knowledge of the universe. Ignorance is the darkness in which the minds of men were primarily enshrouded; superstitions are the results which that ignorance created. Knowledge is the sunshine that banishes the darkness, drives all the hobgoblins out of sight and out of mind and discloses nature's fair chamber as illumined by the sunlight of God's truth, decked in all the glory and beauty of his handiwork.

Now material science, as it is generally called, is sometimes looked at askance by certain spiritual students who are inclined to decry it, and say that it degrades the souls of men! For, they add, its inferences reduce man to the level of the material expressions of existence only, as though there were nothing else in the world. Equally the physical scientist decries spiritual research. He declares that it is fantastical, its devotees are dwellers in the clouds, dealers in superstition and the unreal, going back into the ages of superstition. Now, neither party is exactly just towards the other. Each school contains much that is true, and it is not in the accentuation of the differences between the methods pursued by spiritual science or material science, but in the discovery of the harmony between them-to their points of contact-that the truth of the constitution of nature will ultimately be realized. The spiritual scientist searches for spiritual causes. The material scientist is content to deal with material, or secondary causes. The consequence is there is an apparent opposition between the two forms of thought.

The material scientist has today reached a very singular position-he is virtually abandoning the notions of the last fifty or a hundred years. He is virtually giving up matterabsolutely asserting that matter is only a fleeting, transitory condition, not an actual reality; that force is the only reality in the constitution of the universe, and that force expresses itself in vortices, vorticular rings of force which assume the condition known as matter, thus creating the sensuous, atomic, molecular things which you sensuously perceive. He does not understand what that force is himself, and makes no pretense to define it, or put it into a statement, but he is surely on the right road to the discovery of the spiritual and living universe. There is no deadness **include for** We find the most dense of all material forms are sensitive, sensible, alive, but he accounts for this force as part and parcel of the phenomena of material existence-he is not prepared to go further the presen taken is certainly a very considerable advance. The spiritual philosopker on the other hand says this "force" is the divine element, and is the basis of all things, that it is God, the eternal, everlasting spirit. The universe is the outward manifestation of the divine spirit -the universe is the body of God, and the consciousness of the divinity is expressed in the principles, in the laws, in the evolutions, in the ultimate of the phenomena of the universe. You ask the spiritual philosopher to define God-this eternal spirit-and he says, "I can not do so. It is beyond my comprehension; it is greater than I am. I am less than it. and the lesser can not define-let alone comprehend-the greater." The lesser can realize the existence of the greater, trace its operations in the phenomena that its consciou is able to understand or perceive, but it can not reduce the operations of the infinite to the limitations of human understandingfinite consciousness. Now, why should these two quarrel? Here is the material scientist talking about the unknown and unknowable, yet asking you to believe all he says in regard to the constitution of the world and the operation of her laws and conditions. Here is the sniritual scientist claiming to believe in God as the divine, the eternal spirit, as the basis of the nature of existence, claiming that the whole universe is the manifestation and ultimate of the operations of the divine existence but disclaiming any desire or ability even to reduce that divine existence to terms and sentences.

and philosopher.

It is natural to ask, what were the ante cedents of great men? What were their early childhood environments? Were they in their soul depths progressive or conservative in their later years? What was the nature of their personality? What did they do to emblazon their names on the scroll of fame immortal?

Victor Hugo was born in Besancon, France 1802, and in his youth he sympathized deeply with the sentiments of his mother, who wa a Vendean Royalist. His early book of "Odes and Ballads" quickly raised him to the first rank among poets. In after years his-prose itself was in style poetry. His dramas were beautiful compositions. He had the rare gift of condensation. There were at this French period, when Hugo was in his prime, two noted schools of the literati, ranging under the two styles of the classic and the romantic. This eminent author measurably combined the two in his masterly productions. Among his most successful and popular works, were the "Les Miserables," "The Toilers of the Sea," and "The Leaves of Autumn." He was elected to membership in the French Academy in 1841, and raised to the rank of a peer in 1845. He promptly connected himself with the French Republic in 1848, and was elected to the Constitutional Assembly; and as late as 1871, he was elected to the National Assembly. Opposing Cavaignac in 1849, he | joined the advance-guard Democrats, becoming a leader and a distinguished orator in their ranks. December, 1851, he was banished from France, but when the Empire fel he returned to Paris. One of his works written while in banishment was entitled, "Napoleon, the Little." He sympathized with the communists, corresponding largely to our Socialists. No honest, intelligent man even confounds Socialism with anarchy. foundation stone of Socialism, is the golden rule, as taught by the Great Nazarenean re-

To once meet and converse with such a is so, but no reason can be assigned why it man as Victor Hugo is to remember him for should be so. If law indicates order, harmony a life-time.

I cannot well close this brief essay touchresult-the fair inference would be that law ing one whom I so honor, without quoting a is the manifestation of intelligent direction. few paragraphs from his diamond-pointed For instance, if you take any combination of material atoms or molecules as they are found pen, bearing upon Spiritualism. In his work on Shakespeare he says: in any particuler form-substance, vapor or

"The mission of science is to study and gas-you will find that such atoms and moleprobe everything. To elude a phenomenon, cules in relation to a particular substance o refuse to pay it the attention due to it; to are always arranged in precisely the same bow it out: to close the door on it, to turn way; that when they are arranged in that our backs on it, laughing, is to make bankprecise way the result is always the particruptcy of the truth; it is to omit to put to it ular form of matter, or manifestation. You the signature of science. . . . To abandon will find this true in every department of these spirit phenomena to credulity is to nature. Are we to argue from this that there commit a treason against human reason.' is an intelligent purpose precedent to the In his "Toilers of the Sea." he writes phenomenal result, or that the phenomenal result merely happens because that is the There are times when the unknown reveals itself to the spirit of man in visions. Such order of nature? If we take the latter convisions have occasionally the power to effect clusion, we merely accept the fact, but are a transfiguration, converting a poor camelno further on the road towards its explandriver into Mahomet; a peasant girl tending ation, interpretation or understanding.

her goats into a Joan of Arc. . . . Those that To say that a thing "is so" begs the whole depart still remain near us; they are in a question. To say that it is beyond the power world of light, but they as tender witnesse of human reason to discover why it is so is to hover about our world of darkness. Though predicate a limitation concerning the developinvisible to some, they are not absent. Sweet is their presence, holy is their converse with ment of the human reason, which no student, or enlightened philosopher, would indorse for a moment. To say that man can not com-

"Man is an infinitely small copy of God. prehend-is not able to comprehend-is, vir-That is glory enough for me. I am a man, tually, to say that he never will be able to an invisible atom, a drop in the ocean, a comprehend; but when we remember that he grain of sand on the shore. But, little as I has comprehended so many things that were am, I feel that God is in me, because I can considered to be incomprehensible one, two bring forth out of my chaos. I make books, three thousand years ago, upon which are creations. I feel in myself the fufoundation it may be reasonably inferred that. ture life. I am like a forest which has been as he has solved so many so-called mysteries more than once cut down; the new shoots are in the past, many of the so-called mysteries stronger than ever. I know I am rising of the present will be ultimately solved. So, toward the sky. The sunshine is on my head. then, we take it that law may not be properly The earth gives me its generous sap, but described as merely the fortuitous operation Heaven lights me with the reflection of unof the forces of nature, any more than matter known worlds. You say the soul is only the is now described as a fortuitous concourse result of your bodily powers. Why, then, is of atoms. Such statements merely reflect the ignorance of those who use them my soul more luminous when my bodily former, Jesus Christ. Victor Hugo, crowned | powers begin to fail? Winter is on my head, | Granting, then, that there must be some-

Here, then, we realize the fact that there is not only law but principle as well, and that the principle may be the intermediate or latent manifestation of the purpose, and the law is the agent by which those purposes are outworked.

You have been taught to believe that there is miracle in connection with the evolution of the universe and the appearance of man Much of mysticism has been taught regarding these matters also, but the tendency of scientific training and investigation and results of careful spiritualistic study alike tend to dissipate the miraculous from your conceptions of nature, and tend to eliminate the mysteries of the supernatural from the philosophy of being. So long as miracle is ignorance may be expected. So long allowed as mysticism prevails superstition is sure to be close at hand. You do not want ignorance and superstition. You need knowledge and fact-truth. And when the truth comes, and the knowledge is obtained, superstition and mystery inevitably disappear. Let us put it to you in another form.

A child dreads the darkened room. Now you, who have the knowledge of what that room contains, are perfectly satisfied. You know there are carpets on the floor, furniture in the anartment, pictures on the wall, lighting apparatus depending from the ceiling, the Path. (To be continued.)

From everlasting to everlasting there are always blessed words that come down to man in their evolution from plane to plane and form to form. "Be still, and know that I am God," will always soothe and strengthen a heal man, no matter where he is on

WE ARE NEVER ALONE.

Belle Bush

A youth was out, one summer day, Amid the flowers at play. And he dreamed he was alone, As he gamboled on his way. Now amid the roses He passed with merry glee, And the honeysuckle blossoms Wove a garland for the free; The music of the singing streams, The chanting of a bird, "And the beating of his own heart," Were all the sounds he heard, The glorious golden sunlight Which softly round him fell, The wo'er his joyous spirit The light of beauty's spell; But he heeded not its many forms Which came on angel wings, And waked to sweetest harmonies His harp of viewless strings. That was beautiful to view, And a light was in her eye, That was beautiful to view, The traces of her footsteps Were strewn with blushing flowers, And her smile was like the sunlight In oriental bowers; Like the lustre of a jeweled crown, The flashing of a gem, Were the rays upon her brow, From a glittering diadem.

She smiled upon the youth, And he feit its thrilling power, For visions of delight Were the gentle spirit's dower. There was Hope, whose dreams of gladness Awoke his soul to mirth, And her smiles, like words of kindness, To brighter thoughts gave birth. Unseen, she looked with pleasure Upon the merry child. Upon the merry child. And the zeplyrs seemed repeating Her anthems strange and wild; Her voice, like gentle music, Or the witchery of song, Sends forth the sweetest echoes Of all the spirit throng. She lights the shades of darkness, The mists of coming years, And whispers nought of sadness Or the plaintiveness of fears; She To deck the brow of youth, And clothes her promised pleasures With the drapery of truth.

Thus Hope and Joy wait ever On childhood's happy hours, Companions of the spirit, Of life and light the dower.

Reincarnation or Successive Embodiments. III.

Dr. Helen Densmore.

Dr. Peebles, in his reply in the "Banner of Light" of Oct. 17, announces that he intends to embody in a pamphlet my articles together with his replies and with his essay appearing in the "Manchester Quarterly Review." In view of this publication, I will give less space to Dr. Peebles" queries and more to the con-sideration of the subject itself. Dr. Peebles avers that L am "the attacking parts" and sideration of the subject itself. Dr. Peebles avers that I am "the attacking party" and that he will close the controversy. The "at-tack," so it seems to me, was made by Dr. Peebles on the possibility of reincarnation, and mine was a reply; but I am quite will-ing that Dr. Peebles shall have the last word. I am also pleased to know that Dr. Peebles was "afforded a few moments pastime" by my article in the "Banner" of Oct. 3. There was at least pleasure, if not profit, and that is something to the good. Dr. Peebles demands to know some definite fact or demonstration of the correctness of my

Dr. Peebles demands to know some definite fact or demonstration of the correctness of my belief that embodiment takes place at the moment of conception. Dr. Peebles an-nounces his belief in the eternal existence of the self-conscious ego, and that this self-con-sciousness has existed from eternity. He is not able to bring any fact to demonstrate a philosophical proposition like this, and wisely makes no attempt. I will hereafter point out some philosophical reasons for belief in suc-cessive embodiments, and with space could give similar reasons for my belief with re-gard to the commencement of consciousness in human life. Dr. Peebles thinks that his eternal past ex-

Dr. Peebles thinks that his eternal past ex-Dr. Péebles thinks that his eternal past ex-istence was one of self-consciousness; and, while it was not necessary for him to embody himself in matter. "it was the better to cog-nize material enables by once passing through the stormy pilgringe of mortal life;" and he says he is quite satisfied with one embodi-ment in this "selfish, wrangling, competitive, warring world." It seems to me very re-markable that one who believes in self-con-scious pre-existence from eternity to eternity, and who desired one embodiment in matter to experience the activities of human life, he activities of

cepts the philosophy of successive embodi-ments, these difficulties vanish. According to the doctrine taught through Mrs. Richmond, there is a necessity for all ombodiments to begin low down in the scale of life. It matters not how low or how prim-litive, the law of embodiment is such that each embodied spirit is benefited by the earthly pilgrimage; and, when the time comes for the succeeding embodiment, the gains made by the preceding enable the spirit to rise higher in life's scale and to take on a correspond-ingly advanced embodiment. After scores of ruch embodiments and progressive develop-ments, the undeveloped, or what Dr. Peebles calls the degraded outcasts of India, are up-lifted and improved until they are able to achiere advanced development, and in due time to equal, and eventually to excel, such embodiments as that of Benjamin Franklin. There is, as anyone must see, a wide guif be-tween a brilliant embodiment like that of Benjamin Franklin and a feeble one as seen in a barbarous or primitive life; but the same There is, as anyone must see, a wide gulf be-tween a brilliant embodiment like that of Benjamia Franklin and a feeble one as seen in a barbarous or primitive life; but the same law that benefited Benjamin Franklin so much, applied to the East Indian or the Patagonian, so improves the spirit that at the commencement of a second embodiment a higher type of life is possible and inevitable. And this is why successive embodiments are necessary and desirable. We would all of us wish to be Benjamin Franklins or better; and the only possible way for an infantile spirit to reach such heights is through experiences in embodied life. But many of my readers will not agree with

in embodied life.⁻ But many of my readers will not agree with Dr. Peebles in believing in the eternal nature of the conscious ego and in believing in even

one embodiment. Dr. Peebles asks: "When, by whom, was

this philosophical system of successive em-bodiments, of which you speak, published and floated?"

Dr. Freenes asks: "When, by Whom, Was this philosophical system of successive em-bodiments, of which you speak, published and floated?" This system was first given through Mrs. Richmond, then Mrs. Tappan, in Washington more than thirty years ago. It was given to the public in twelve lectures, delivered' in England about 1873 and published in the "Me-dium and Daybreak." Dr. Peebles, or read-ers of the "Banner" can obtain "The Soul in Human Embodiments" by sending one dollar to William Richmond, Rogers Park, Chicago. If Dr. Peebles will read this book carefully, he will understand that I did not mean spirit where I used the word soul, and why. In this system of philosophy, the eternal conscious ego, uncreate, existing from eter-nity to eternity, is called the soul. The breathing into matter by and from the soul, an impulse or offshoot, is called the spirit, in contradistinction from the body, which the spirit molds. It is of these that Paul speaks when he says that "there is a natural and there is a spiritual body"—the "natural body" means the body, and the "spiritual body" means the spirit. It is also the same that was taught by Mr. Myers, ac-cording to the testimony of Sir Oliver Lodge in his address when accepting the presidency of the Psychical Research Society last Jan-uary, and quoted in my article which ap-peared in the "Banner" of Oct. 3. Sir Oliver says: "The doctrine which Mr. Myers arrived at after years of study is that each individual, as we perceive him, is but a small fraction of a larger whole." "The Pebles contends that Mr. Myers did not mean what these words say. He argues against this simile as if it were given as a fact and not as a simile. Of course Mr. Myers did not mean that it was an actual tree with roots in another order of existence. It was a simile to give expression to a con-ception of a larger whole." Immediately fol-lowing, Sir Oliver explains that on this "larger whole," which is ungeen and perma-nent, now one and now another system of leaves bud, grow, display themselves

leaves bud, grow, display themselves, wither and decay." Bear in mind that Sir Oliver explains to us that "each individual," as we perceive him, is but a small fraction of this "larger whole," and anyone ought to be able to see that each individual is not a literal bud or branch, but is only figuratively the offshoot of this larger whole. We know what happens to each indi-vidual or human being. He is born, develops, displays himself, withers and decays, while "the great trunk and roots (which are defined to be the larger whole of each individual) per-sists through many such temporary appear-ances." This is plainly a series of "each indi-vidual as we perceive him," and plainly refers to a series of human embodiments. We are furthermore assured that this "larger whole," "not independently of the sensible manifestations (that is, the series of human embodiments), nor unassisted by them, but supporting them, dominating them," re-producing them, assimilating the source and experience, and thereby growing continually into a more profound and larger whole." It is by this method, and this method only, that "the degraded outcasts" of India become Ben-jamin Franklins. When I asked Dr. Peebles to give some

jamin Franklins.

Dr. Pe

BANNER OF LIGHT.

A EROP LICK.
of one human being who suffers a series of calamities through life and dies an outcast, while there is created another human being happiness and content, providing these two it was end the matter.
The question is asked at once and always, why this difference? and there is no other system of philosophy that reconciles this inequality and injustice. The system of successive embodiments explains perfectly that, while one individual has the most fortunate conditions and circumstances in one life, in mother he has had or will have as great misrorithes as any; and, moreover, those that are seen in this life to be suffering from untermodule in the system of successive embodiment to achieve blessing equal to the greatest. Absolute justice requires absolute democracy. There must be equality of conditions and discusses we modiments.
May pride themselves on the fact that they are not as other murderers and that they are not criminal, and, like the Pharisee, are quite satisfied that they are not as other men. The thighest development, he or she rebeads and for successive embodiments.
May pride themselves on the fact that they are not criminal, and, like the Pharisee, are quite satisfied the though of living in happiness and confort while others are suffering the pange.
May pride themselves on the fact that they are not as other men. The the highest development, he or she rebeads at the highest development, he or she rebedies at the highest development, he or she rebedies that they are not successive embodiments until he learned that his daughter, like or hourders are suffering the pange.
May prove the human being, had gone through, or successive embodiments could have been a prostilute, and he such as duchter were made or successive embodiments or the dought of birting in happiness.
May prove the numan being, had gone through, or successive embodiments could have been a prostilute, and he such a successive embodiments could have been a prostilute, and he su

of different material from others.

gave up the prosecution of the study in dis-gust—as if he and his daughter were made of different material from others. Dr. Peebles confounds, or attempts to con-found, the philosophy of successive embodi-ments with theosophy, or with the reincar-nation doctrine of the so-called sages of India. I have no defence to offer for the system of philosophy taught by Madame Blavatsky, Mr. Sinnet or Mrs. Besant. At the Braue time. I hope readers of the "Banner" will carefully read "The Theory of Re-birth" by Mr. Colville, which is published on the same page with Dr. Peebles' second reply; and I hope Dr. Peebles will find room for Mr. Col-ville's brief article in the pamphlet he pro-poses to publish. If only Mr. Colville were appointed an authoritative exponent of the osophy, and if the teachings of this article fairly represented the Blavatsky system, I would have very little quarrel with it. Mr. Colville skilfully avoids the quicksands of Karma, and makes no reference to many of the characteristic and vital teachings of Madame Blavatsky and Mr. Sinnet. The doctrine of reincarnation, as taught by Alan Kardee, theosophists, etc., is a very different philosophy from that which is taught through Mrs. Richmond. In the latter sys-tem, briefly stated, there are a given number of souls in the universe, to which none are ever added and from which none are ever lost. These souls are uncreate, divine in their nature and eternal. They are alternately in the soul state, or the beatitudes, and In the embodied state, the change to the latter being made for activity and satisfaction and not for expiation. This philosophy teaches that in order to know all the experiences in every form of material existence, each soul Is suc-cessfully embodied on different planets. Eternal progression is a favorite doctrine among Spiritualists. On this hypothesis we have a condition which science recognizes as impossible. It is a favorite postulate of both science and philosophy that whatever has a beginning must have an ending. It is a hw

have a condition which science recognizes as impossible. It is a favorite postulate of both science and philosophy that whatever has a beginning must have an ending. It is a law of the universe. As before said, all things go in cycles. It is the teaching of eternal pro-gression that largely accounts for the scepti-cism of science. The philosophy of successive embodiments teaches that the soul never had a beginning and never will have an ending, and it is in this analogous to the known laws of the material universe. On the other hand, those whom we designate as human beings are but the impulse from or the offshoot of this eternal conscious ego—that is, the larger whole. These human beings, whom Mar. Myers designates as "individuals," have a beginning, have a cycle of development, and are in due time withdrawh into the conscious-ness of the eternal ego, the soul. The philosophy of successive embodiments teaches that the soul alternates between ex-cursions into matter and a life in the beati-tudes, and this obviates all difficulties of the doctrine of eternal progression of the Spiri-

doctrine of eternal progression of the Spiri-tualists, and explains the Nirvanah of the

tualists, and explains the Nirvanah of the theosophists. This system is very unlike that taught by Alan Kardec. He taught that a spirit, im-mediately after closing one earthly life, may be reincarnated again at once. Many the-osophists also believe that Madame Blavatsky has already embodied again in the person of a child in India. The system of successive embodiments, as taught through Mrs. Rich-mond, teaches that a spirit when embodied in human form must live out and develop in human form must live out and develop either in this life or in spirit life all the buds and possibilities of its nature. Those traits of character, or buds, which do not come to flower in this life have time to come to full fruition in spirit life, and this requires hundreds, and perhaps thousands of years. This gives ample time and opportunity for the full fruition of the most beautiful rela-tions between human beings—if not in this, life, then in spirit life. life, then in spirit life. life, then in spirit life. How shocking the thought, to the highest sensibilities of our nature, that Madame Blavatsky has no time to devote to father, mother, brother, sister, husband, child or friend, but is hurried off and immured in here nature have had time to bloom, and before her nature have had time to bloom, and before her friendships and sweet relations have had time to come to full fruition. This is well illustrated in life around and about us. When death warmer for the second to a work the second latest the second s illustrated in life around and about us. When death removes from us in youth or middle life a life filled with vigor, love and help-fulness, we have an involuntary protest at the removal. But when a man or woman who has lived an active, vigorons and useful life, and at eighty, and especially at ninety or one hundred, passes on, after we have seen the physical powers gradually decay and the spiritual faculties ripen—at such a death there is more rejoicing than grief. It is no doubt the same in spirit life. When the spirit, after hundreds of years, has had a full development of all the possibilities of his preceding embodiment, has ministered to all those loved ones with whom he has relations, and been ministered to by them, there is the same fitness in another change, and in the commencement of another cycle—another The spin of science is the diversion of the spin of

IF I COULD ONLY FORGET YOU.

If I could only forget you, And my spirit grow peaceful and calm; And lose from my heart the strange longing, That comes to me oft and on,

Then my spirit could break from its moorings, Which fetter and chain it down; And the heart go free from all anguish, And the soul be prepared for its crown.

But so long as my heart still keeps longing, For the one who has vanished and gone; And fond recollections come o'er me, Of bright hopes that I cherished so long,

My soul cannot rise in its glory, Or engage in its infinite song: For my heart is too heavy and weary, When I think of bright hopes that are gone.

But my spirit in time will grow easy And from my heart all the pain will be Then my soul can arise in its splendor, And engage in its infinite song.

Frank M. Chapman

Banker and Printer.

J. Andy Werlz.

CHAPTER X.

I supposed we were in an office of some kind, probably the mayor's court room. "Search 'em, search 'em." No sooner were these words uttered than our grips were opened and their contents tossed upon a table. I remember that a quantity of crackers, a couple of innocent looking dried herring and a link of bologna sausage occupied a place on the table, while the gaping crowd gazed upon the layout with bated breath. The officers didn't find what they were look-

the gaping crowd gazed upon the layout with bated breath. The officers didn't find what they were look-ing for. Now they were searching our pockets. A big, burly fellow forced a big, bony hand into one pocket and then another. I remember that his breath was laden with whiskey. My pockets yielded nothing, at least nothing that the officers wanted. Then it came Cy's turn. I thought of that old pocket book, which he had picked up an hoar before and staggered to a seat. Cy was deathly pale. He had evidently thought of that pocketbook too. The searci went on. Out came the pocketbook sure enough. Nothing it in, not a cent. And then the officer scanned it closely. He opened it and discovered something. What? A name? The name of the owner was concealed inside. We had overlooked it.

the officer scanned it closely. He opened it and discovered something. What? A name? The name of the owner was concealed inside. We had overlooked it. "Wm. Archdale," exclaimed the officer. And then there were exclamations on every hand. The crowd surged and swayed and struggled. The chief of police commanded order in vain. Then the word was passed along the line. "They've got the murderers," I heard some one say. "And they found Archdale's pocket-book and his gold watch on one of the mur-derers," said another spectator to a reporter who had been a few minutes late in his ar-rival at this impromptu meeting. The next instant I was between two pollce-men, each holding on to an arm like "grim death," as Cy afterwards described it, and going down a flight of stairs. A howling mob followed close at our heels. The street was filled with people, excited people they were, for there were loud threats on every hand. That vast concourse of individuals were now moving in one direction-toward the jail. Cy, myself and our escorts were likewise going jailwards. "See that man with the long black whis-kers? Bet he planned the job," said oncher, "I'll bet that other fellow planned it. Looks like a regular cut throat, don't he?" I had never been accused of anything like that before and under more favorable circum-stances would have resented the insult. As it was I had other things to think about. I was very much employed with my thoughts. We were in an unpleasant predicament, to say the least of it. I knew that the air would soon be full of false humors, and that we might lose our lives before we could be able to establish our innocence. That mob was dangerous, and growing more so every mo-ment. When the jail loomed up before my eyes, I felt a sense of relief, and a ray of hope came into my boson. The roar of the mob filled my ears. If we could only reach the inside of that jail I felt that our lives might be saved. For one time in my_life I was anxious and impatient to see the inside of prison walls. might be saved. For one time in my life I was anxious and

For one time in my life I was anxious and impatient to see the inside of prison walls. I glanced at my old friend. He caught my eye and gave me a look which I fully under-stood. He regarded our chances as desperate in the extreme. At last we passed into the building and through the doorway that led to cell rooms. The great iron doors were closed with a clang and we were safe from mob violence for the time being. Some prisoners—dirty, red-faced men, with blear eyes—gathered about us and began to

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convincing the sheriff that we were innocent. We preferred to wait until the following day to secure legal counsel. We hoped that in the meantime the guility party or parties as the case might be would be apprehended. By not the mob had subsided and the streets had resumed their normal appearance. But by three o'clock hundreds of farmers had count to the city and again the sidewalks awarmed. With people: "Was a veteran newspaper man. He neew that the papers would teem with lurid accounts of the murder and that the excite-would be fanned into fever heat." "His predictions were correct. The papers appeared with blood curdling headlines, giv-prisoners had been interviewed and "gave the brain of some excited line, were printed as facts. The papers made us say the brain of some excited line, were printed as facts. The papers made us say they were the murderers. That was a foregone conclusion all around. The most moubstantial rumors, rumors that emanated from the brain of some excited line, were printed as facts. The papers made us say they were the murderers. That was a foregone conclusion all around. The most usubstantial rumors, rumors that emanated from the brain of some excited line, were printed. Everybody that could get a paper printed one. The presses were kep, running for and exceeded the supper. "The storm had spent its fury. People went to their suppers and the farmers re-umed to their bores."

calm. The storm had spent its fury. People went to their suppers and the farmers re-turned to their homes. The city seemed as quiet as if nothing had happened. I began to talk to Cy in a cheer-ful strain. He looked gloomily through the barred w ndows and shook his head. "Markey," he more frequently called me Mark, "the worst is to come. If we are not taken out of this and lynched before morning I shall be greatly surprised. Something tells me to prepare for the worst." He then extended his hand and continued. "I know something of the temperament of this town. I know that its people are impulsive and upon an occasion like this a leader could induce them to go to any extreme. This calm you speak of means something. Its the calm before the storm, Mark. You are a young man yet and I should come to pass. So far as I am concerned I have not much to lose. I am not afraid to die. I have tried to do the square thing by my fellow men. I have given away more than half of my earnings to people who needed them more than I did. I feel that this will be our last evening to-gether. You have been my friend. I am yours.

reel that this will be our hast evening to-gether. You have been my friend. I am yours. His manner was grave and his voice husky. I looked into his kindly face, a face as noble as the character of its possessor, a face which had often given me hope and con-fidence when the sky was clouded with finan-cial difficulties at times when cares and sor-rows made the future appear as a dark ap-lonthsome cavern through which I must grope my way until relieved by the change called death. But that mysterious something which was ever present in his countenance was now wanting. I was at once horror stricken. The truth flashed through my brain with the rapidity of lightning. I knew that Cy's state-ment was true. On more than one occasion he had foretold the coming of events. I don't know how he knew. He did not know him-self. CHAPTER XI.

CHAPTER XI.

It was about 9-o'clock. Something was about to happen. The sheriff and a half fozen deputies passed through the corridor, evidently in much haste. The clanging of doors and the ominous sounds of footfalls in the hallways confirmed us in our apprehen-tion that the worst was near at hand. We looked out at the window, A multitude of men were in the street below. Not a howling mob, but a silent assemblage of citizens. Every man's face was turned toward the fail. If there was any conversation it was carried on In an undertone or in whispers. Suddenly every man in that vast crowd turned his face every man in that vast crowd turned his face the inil.

from the jail. "They are coming," we heard one say. And they were. Instantly a column of men, marching two abreast, filed around a street corner. A natural gas fiambeau near by revealed a company of not less than two hundred men marching in the direction of the jail. Each man wore a mask and carried a stone in either hand. These rocks were being struck together in regular time as the men marched along.

"Crack, crack, crack," and nearer came the "Crack, crack, crack," and nearer came the masked company. One man carried a lantern, several were armed with crowbars and sledge hammers. A powerful built man with iron gray whiskers protruding from the lower part of his mask, carried a coil of rope across his shoulders. The maskers passed from our view and were now at the front entrance of the prison.

view and were now at the front entrance of the prison. There was a painful pause. The sheriff and the lynchers were engaged in a parley. I heard him say the prisoners were innocent. He threatened to have them all arrested if they did not disperse. Then he begged that the prisoners might have a trial. But it was useless. That mob had grown bloodthirsty and mething short of human blood would are and nothing short of human blood would ap-

to experience the activities of human life, should have a notion that only one human embodiment is desirable "to cognize ma-terial entities by passing through the stormy pilgrimage of mortal life." Most Christians and Spiritualists do not agree with Dr. Peebles that consciousness is eternal and never had a beginning; and one would think that it would be much more diffi-cult for the ordinary Christian or Spiritualist to understand and accept the philosophy of successive embodiments than it would be for Dr. Peebles, since he alrendy believes in the Dr. Peebles, since he already believes in the eternity of conscionsness and believes in one embodiment. Furthermore, in answer to the question of the justice of God in allowing dif-ferent conditions of human life, he says:

ferent conditions of human life, he says: "It is these untoward environments and 'unfortunate situations' that inspire energy and arouse the half-dormant cranial cells to wake up and move on. It is the stormy sea that makes the skilful mariner. Benjamin Franklin, toiling at the printer's case by the light of a tallow candle, and often half fed (inequality with the sons of the rich), his mentality was kindled and urged him along the royal road to eminence and immortality on earth. Though seemingly 'unfortunate,' better be born a pauper than a prince. Blesed, then, be these diverse 'situations' and inequalities of life. They are,-and God knows best."

Knows best." It follows from this that the consciousness known in human embodiment as Benjamin Franklin from an eternity of existence, was embodied in matter and was greatly bene-Franklin from an eternity of existence, was embodied in matter and was greatly bene-fited. He passed through a stormy sea and came out a skilful mariner. If the conscious-ness that was known on earth as Benjamin Franklin was profoundly benefited by one embodiment, why not with more? Did Ben-jamin Franklin get all the valuable experi-ences that embodied life offers? It would seem to me not difficult for anyone to per-ceive that the infinite varieties of human existence are of such a nature that it is im-possible for the conscious eternal ego, of which Benjamin Franklin was an impulse, to get all the advantages of this infinite variety in one embodiment. And if successive em-bodiments are such a trightful busbear to Dr. Probles, how can he reconcile himself to the Benjamin Franklin ego making the first pinnge? Can Dr. Peebles explain why it is that one eternity, should be able to choose rech an embodiment as that of Benjamin Franklin, and that thomsands and millions choose the infantile and undeveloped trees such as are seen in the millions of India and other immature peoples? As soon as one ac-

reason in science or philosophy for the affirm-ntions he made and which I formerly quoted, he responded by giving me the opinions of men engaged in scientific work. Professor Haeckel, the great German scientist, is the

Hackel, the great German work. I rolessof Hackel, the great German scientist, is the most brilliant and venerable, and, with the exception perhaps of Lord Kelvin, carries greater authority in his announcements than any other living scientist. If we are to accept the statements of scientists rather than the teachings of science itself, Spiritualism is at once swept off the board. Every well-read Spiritualist is aware of the deserved eminence of Alfred Russell Wallace, both in science, as a co-discoverer with Dar-win, and in psychic philosophy, and familiarity with the laws of Spiritualism as well. Pro-fessor Hackel, writing some ten years ago, said of Professor Wallace, mentioning him by name, that he was formerly a valuable co-ad-jutor in scientific work, but that he was now in his dotage, and that he busied himself con-sorting in London with those asses and loons sorting in London with those asses and loons called Spiritualists. Professor Haeckel is, as before said, of far more authority than the relatively obcure names which Dr. Peebles quotes. If Dr. Peebles accepts the dictum of

-gather d began talk. They wanted to know what caused the commotion outside. Then they wanted to commotion outside. Then they wanted to-bacco. But we gave them no attention, not even so much as to answer their questions. There was a sickening odor present, an odor peculiar to all prisons, I have since been in-formed ormed.

formed. In the meantime the sheriff conducted us to a cell and locked us up. We expected to be placed in separate cells, but fortunately we were locked up together. It was now about 6 o'clock. Breakfast was brought' but neither of us ate a morsel. At 8 o'clock an attorney came, in company with a reporter. They were admitted. As the lawyer came un-solicited I marked him down as a man of small calibre. He soon found that when his services were required he would be notified. The reporter was a breezy sort of a chap and highly clated over the prospects of secur-ing data from which to write up a five-headed article for his paper. With note book in hand he proceeded to interview us. I gave a ficti-tious name. We were innocent and we knew it and fully believed that we could establish that fact beyond a doubt. I thought of Elsie and other friends, but Elsie in particular. My name would appear in all the papers. I would be described as a murderer and receive the scathing denuncintions of an outraged public. No, I would sparem y friends the an-guish which would be theirs in the event that I should reveal my identity. But there was something important which I had forgotten. I could not give a satisfactory account of my past career. Cy was beset with the same difficulty. The reporters wanted full details. Beyond the fact that we were printers on the road and came from Chicago was all that they learned. Our reti-cence, together with the fact that we could not remember the name of the last papers upon which we had worked, more than ever the murderers of old Billy Archdale, as he In the meantime the sheriff conducted us to

upon which we had worked, more than ever convinced the newspaper men that we were the murderers of old Billy Archdale, as he was popularly known. The murdered man was a good citizen. He was an eccentric individual and had no faith in banks. He was wealthy and it was gener-ally known that he kept in his home a large sum of money. He had lived alone for many years, but had never been molested. When his body was found early that morning, muti-lated in a horrible manner, the indignation of the people knew no bounds. It was the most shocking crime ever committed in the county and we were locked behind bars charged with committing it. We explained how we came into possession of that fatal pocketbook and succeeded in

and nothing short of human blood would ap-pcase its wrath. The pleadings of the officer were indistinctly heard by us, but we knew that it was useless. He might as well plead to a pack of starving, bloodthirsty wolves. "Bang-bang-and a deafening roar filled the corridors. They were now inside the jail and with great sledge hammers had begun an assault upon the iron doors leading to the cell rooms. Blow upon blow rang out in the night. Cy stood by my side. Our hands were joined and we calmly waited our doorf. But instantly a new hope came to me. We were joined and we calmly waited our door. But instantly a new hope came to me. We might escape after all. The citizens, or at least a sufficient number might come to the assistance of the sheriff. It had been a long time since the lynchers began their assault on that iron door. At least I thought so. It seemed an age. But that hope died within my heart when with a terrible crash the door gave way and fell to the floor. A dozen rushed into the cell room. "They are in this one," and a deputy sher-iff pointed to the cell occupied by Cy and myself. The door was pried off its hinges almost instantly and the bloodthirsty out-laws filled the room. A rope was hastily thrown over my head and fastened about

almost instantly and the bloodthirsty out-laws filled the room. A rope was hastly thrown over my head and fastened about my neck. Another rope was fastened about Cy's neck. Two or three men with smaller ropes fastened my arms to my body. Not a word was uttered. The lynchers seemed excited. One man struck me a blow in the faber. In an instant my hands were loosened and I struck the man a blow. My combative nature was thoroughly aroused. Fear had vanished. I fought with what it since seemed superhuman strength. My man-

combative nature was thoroughly aroused. Fear had vanished. I fought with what it since seemed superhuman strength. My man-hood asserted itself, and I gave my captors some terrible blows before they were able to overpower me. Again my arms were pla-idraging us after them. "To the bridge-to the bridge," commanded trope. I remember that we had each pro-ceeded but a short distance when I was jerked off my feet and fell heavily upon my side. I was dragged along for a few paces and by almost superhuman effort I gained my feet. We were now on the bridge, an iron structure with iron beams or rods over-head. By this time all hope of rescue had vanished and I became reconciled to the fate which awalted me. I was suprised to find myself in such a tranquil state of mind. I was told that I had but five minutes to live and was asked to make a confession. I re-piled that we were innocent. "De He," replied the man who had made

The next moment we were standing on tore boxes and some one was on a ladder verhead adjusting the ropes to the iron

overhead adjusting the ropes to the iron beams. I looked upon a sea of upturned faces. The moon was visible just over the reof of a build-ing near by. That silent throng of human be-ings were there to see two of their fellow be-ings sent into eternify. "All ready—one—" The leader's sentence was interrupted. A clear voice, a voice that arrested the at-tention of all, rang out. "In God's name, in the name of justice and humanity, I raise my voice against this awful crime which you, my fellow beings, are about to commit." "My God," exclaimed Cy, in a feeble voice, "that's Hamlet."

"that's Hamlet." The speaker launched forth into an appeal for justice and mercy. He became grandly eloquent and inspired by the occasion. He spoke as I had never heard a man speak be-fore or since. "Stop that, stop that," yelled the leader. "Keep your mouth shut or we will attend to your case. We are here for business. One-two, three."

(To be continued.)

A Constipation Cure that Actually Cures

Cures is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of low long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic harative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day re-moves all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headaches, catarrh of the stom-ach, and all other disenses and conditions growing out of a clogged condition of the sys-tem. Try it free. A sample bottle for the asking. Vernal Remedy Co., 120 Seneca Bidg., Buffalo, N. Y. Boid by all leading druggists.

Notes from British Columbia.

Monday and Tuesday evenings, Oct. 26, 27, W. J. Colville lectured under auspices of the Psychical Research Society of Victoria in Caledonia Hall, Blanchard St., to large and enthusiastic audiences. "What is the New Thought?" was the topic on the first occasion and at the close of a powerful lec-ture numerous questions, many of them bear-ing directly on Spiritualism were asked and answered. The proceedings ended with an impromptu poem which evoked rounds of applause as the latter portion of it dealt with the extraordinary subject of "Old Nick's Conversion" which was suggested by a stai-wart Scotchman after "Mother, Home and Heaven" had been proposed by other mem-bers of the audience. Literature sold freely after both lectures, and good collections more than met expenses. There is a noble band of faithful Spiritualists in Victoria who are steadily maintaining meetings every Sunday and Thursday evening with good results. of faithful spiritualists in Victoria who are steadily maintaining meetings every Sunday and Thursday evening with good results. The hall in which the exercises are held is pleasant and centrally situated and public sentiment is being leavened.

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will de-vote all my future time to the business and expect to clear \$4,000.00 this year.' Any in-telligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo. Mrs. W. B.

The World We Live In.

"The World We Live In" (Banner of Light Publishing Company, Boston), by E. A. Brackett, contains a view of life, past, present and future, seen through the medium of 84 years. In this book the author con-vers with great felicity his theory of the adaptation of modern science to genuine spir-ituality. Psychic deflections, he thinks, are due to physical disturbances. "Take care of your body and your spirit will take care of itself." "The evolution of matter is al-ways in the direction of the invisible, toward that condition which enables the spirit to more freely express itself." He thinks the American branch of the Society for Psychical Research is making a blundering excursion after evidences of another life. "Disrobed of all outward appearances," he says, "you are no better and no worse than your neighbor." His final word is: "Spiritualism walks hand in hand with the beauty and simplicity of the

Nov. 1 and Nov. 8 Effe I. Webster of Lynn. Mass., drew the largest andlences so far this year. I think most of our readers know Sanbeam, and how hard she will try to reach so many different ones. We all trust that Mrs. Webster and all the rest of the speakers may have a long life to work here. We know the field is a large one, and we need the workers. Our meetings have not all proved a success financially, but we are successful in keeping the society alive and are spreading the truth of Spiritualism.— Albina L. Warren, sec.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothler), says if any sufferer from Kid-ney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell.

W. J. Colville's Farewell to Seattle

W. J. COIVILLE'S FAREWELL to Statute. On Sunday, Oct. 25, two very large audi-ences gathered in Pythian Hall, 1st Ave., to listen to farewell lectures by a speaker who for the past three weeks had succeeded in arousing great local interest in all things psychical. By request of a prominent Spiri-ualist who has worked faithfully in Seattle' for many years W. J., Colville spoke in the afternoon on "Incubators for the Coming Humanity" founding a discourse on some striking statements recently published by Ella Wheeler Wilcox, and on the query, raised by a gentleman present, "What would you do with one million dollars if that amount were entrusted to you to dispose of at dis-cretion for the general welfare of hu-manity?" The two subjects were easily combined and a beautiful institution for expectant mothers was proposed as one of the most needed at, the present time. But, said the lecturer, though a splendid building were erected surrounded by charming grounds in which the beauties of nature and art com-bined should lend their benign influence to suggest to unborn children all that is best and purest, external provisions alone can never accomplish the greatly needed work; mental influences are immeasurably more potent in forming character than all exter-mal. things combined, therefore while accept-ing the excellent proposals of Mrs. Wilcox

mental influences are immeasurably more potent in forming character than all exter-ing the excellent proposals of Mrs. Wilcox and other high-minded philanthropists we must lay supremest stress upon those spirit-ual influences which cannot be confined to art galleries and need not be excluded from the humblest cottages if love and peace abide within them. In the evening, the lecturer discoursed on "I and my Father are one," deducing from that much controverted text many imnortant spiritual lessons far removed from the com-mon arena of controversial theology. Mrs. Lole Prior followed the evening lecture with exhibitions of satisfactory clairvoyance be-fore the concluding poem which was on "Farewell, a word of blessed import." After W. J. Colville's flying trip to British Columbia he passed through Seattle en route for San Francisco and found time to hold a reception on Wednesday evening. October 25, at the residence of prominent workers in the First Spiritualists' Association who deeply regretted to be informed that this active worker has announced "positively farewell appearances in America" this present season.

kerAn excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

The Gentleman from Everywhere.

In a letter just received from the author and publisher of this uniquely interesting book, we are informed that the fifth edition of the book will soon be issued. We heartily recommend this "Gentleman from Everywhere" as an agreeable and profitable companion for old 'and young—a "Gentleman" one need not hesitate to intro-duce into the household as a guest. Mr. Foes is not only a versatile writer of

auce into the household as a guest. Mr. Foss is not only a versatile writer of events and personal experiences, but he is a philosopher, and an avowed Spiritualist. We are assured that he is ready to use both tongue and pen in the interests of the Cause he has isopaped

torgue and pen in the interests of the he has espoused. Having been privileged to enjoy many con-versations with this carnest, yet modest gen-tleman, we bespeak for him the generous endorsement and support of all truth-loving societies. Mr. Foss has something to say, and he knows how to say it. The interest of progressive Spiritualism will be subserved by placing him upon its platform. Kate R. Stiles.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diar-rhoea. Twenty-five cents a bottle.

Our duty is to grapple with the conditions as we find them today, and to improve and de-velop the wonderful possibilities for good to the whole world that lies in our beautiful-religion. J. H. Lewis.

Piso's Cure has cured coughs for many years. It is still on the market, 25c.

A Spiritual Wedding.

One of the prettiest weddings at which it has ever been my good fortune and pleasant duty to officiate took place in Providence, R. I., Sunday afternoon, Nov. 1, under the auspices of the Providence Association of Spiritualists. The contracting parties were Louis A. Belleveau and Miss Abbie L. Lamson, both of Fall River, but attendants and supporters of the Providence Association. The platform was beautifully decorated with flowers and the president and officers and a large num-ber of the members were present to witness the ceremony.

the president and officers and a large num-ber of the members were present to witness the ceremony. Although qualified to solemnize marriage in Massachusetts, my authority does not ex-tend to Rhode Island, but one of the most liberal and broad minded of Providence clergymen, Rev. Sellick of the Universalist Church, had kindly agreed to assist me, so accompanied by Dr. Sellick I took my sta-tion by the platform and the wedding party consisting of Mr. Belleveau and brother, and Miss Lamson and her mother, marched in to the strains of Mendelsohn's Wedding March. After the ceremony a reception was held in the anteroom, and later the happy couple left for a ten days' wedding trip. It seems particularly appropriate that our young Spiritualists should be married under the auspices of the society which they attend, and we trust the cxample set by our pro-gressive Providence friends will be followed by others. 61 Dartmouth St., Boston.

Greatest of all Tonics. Horsford's Acid Phosphate

Nourishes, strengthens and imparts new life and vigor. Cures indigestion too.

Temple Heights, Northport.

As the drooping limb sheds its leaves in the fall, we have been planning and work-ing for another year, when we hope to be together in the temple of spiritual harmony. Although the frosty nights have nipped the flowers and grass, there are-yet several fam-ilies at the "Heights," and the work which has been going on there has done much to-ward improving the grounds and cottages and things generally. We have been working on the anditorium in accordance with the vote taken at the an-ual meeting, when several hundred dollars

We have been working on the auditorium in accordance with the vote taken at the an-nual meeting, when several hundred dollars were contributed and it was decided to make many improvements. They are not all fin-ished yet and contributions are still desired, be they great or small, as we do not propose to get into debt. During the past few weeks some of the "faithful" ones met and shin-gled one side of the auditorium, clapboarded two sides, put in new floor timbers, laid one floor and nearly a second. The clapboarding will be finished, the shingling completed and the foundation improved before another month has gone by. The floor has been relaid level instead of on an incline as was the case before, and new seats will be added so the building, with a fresh coat of paint, will be in real "apple pie order" when we meet again. Friends have been very generous, and thanks are due that whole-souled man, Ezra Whitney of Rockland, for the generous contribution of one hundred dollars to assist us in the work, and many others who have contributed both mioney and work. We have banded together this year with a firm resolve to stand at the front, and the good Will-show by all the friends is such that we are sure to win, and we shall have another year one of the most inviting little "wigwams" in the State of Maine. The grounds will be improved, the wharf repaired, and with good steamboat service and the buildings in the best of order, Temple Heights

"wigwams" in the State of Maine. The grounds will be improved, the wharf repaired, and with good steamboat service and the buildings in the best of order, Temple Heights will offer added attractions. We are preparing a pleasing program for next year and intend to have campmeeting one of the busiest and best ever known. We shall have good speakers, test mediums, and music, both instrumental and vocal. We have ehgaged Mrs. Carrie E. S. Twing of Westfield, New York, who will occupy the rostrum sev-eral times and also give two evening enter-tninments; Edgar W. Emerson of Manches-ter, N. H., who follows each lecture with ex-cellent psychic readings. He will also assist in the entertainments. We expect to have Effie I. Webster of Lynn, who is an able lec-turer and test medium, and who has gained many friends in Maine. During the summer a willing worker, one of the pioncers at the Heights, who worked hard and earnestly for the growth of the place-James H. Gould of Stillwater, Maine-passed away during the month of August, after suffering years from paralysis. The deceased was always a Spir-

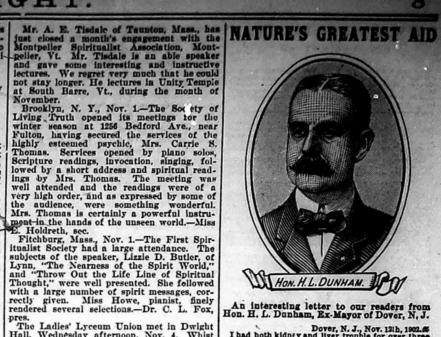
month of August, after suffering years from

pres. The Ladies' Lyceum Union met in Dwight Hall, Wednesday afternoon, Nov. 4. Whist The Ladies' Lyceum Union met in Dwight Hall, Wednesday afternoon, Nov. 4. Whist party from 2.30 to 5; business meeting at 5; supper served at 6.30 p. m. Evening service was opened by the president, Mrs. M. J. Butler at 8. Remarks by Mrs. Alice S. Waterhonse. Among those who followed were Mr. de Bos. Prof. Matook, Mrs. George, Mrs. M. A. Bonney and Mrs. Butler. Next meeting Wednesday, Oct. 11. Whist party as usual. Annual fair of the L. L. U, takes place Nov. 18 and 19 in Red Men's Hall; supper served.—Laura F. Sloan, cor. Sec.

New Bedford.-The Spiritual Harmony New Bedford.—The Spiritual Harmony Society commenced meetings for the season Sunday, Nov. 1, in Cornell's Hall, 132 Pleas-ant St. President, Mr. Thomas Thompson, was the speaker. He always calls out a large audience of interested people. The ladles of the Helping Hand will hold their first supper and entertainment Nov. 12 in the same hall. More interest is shown than usual and we hove to increase our membership and same hafl. More interest is shown than usual and we hope to increase our membership and have a successful winter. Mr. Thomas Cross was with us Sunday, Nor. 8. Ida P. A. Whitlock will lecture Nov. 15.-R. C. R., sec. The Waltham Spiritual Progressive Union Church engaged Mr. Edgar W. Emerson Sunday, Nov. 1. The subject of his lecture was "Spiritualism." His lecture and tests were good. He drew such a large audience that we were obliged to hire more chairs. We hope some day to have a honse of wor-ship of our own. We have started a Build-ing Fund and have nearly four hundred dolwere good. He drew such a large audience that we were obliged to hire more chairs. We hope some day to have a house of wor-ship of our own. We have started a Build-lars in the bank, and have had the bromise of a few hundred more from two or three of our members. We would be very thankful to receive a donation from any friend who may be interested. Mr. Emerson will be with us again January 31. The Waltham Lyceum opened for the season's work the first Sun-day in October with Mrs. Boothby as con-ductor. We know she has a hard position to ill, as the former conductor, Mr. Abner S. Wheeler was so well liked by everybody, es-pecially the children. Last Sunday he made the Lyceum an unexpected visit. The Ly-ceum had commenced when he arrived, but when the children saw him they made a rush for him, and all tried to get their arms around his neck at once, which showed their love for their friend and conductor. May joring angels guard and protect him and his good wife as they go to Florida this month for the winter, and may they come back im-proved in health is the wish of the Waltham Spiritualist Society.-Mrs. Carrie F. Lor-ing of Braintree, Mass, was speaker. She gave two fine addresses afternoon and even-ing on "The Practicality and Utility of Spiritualism," followed by readings to many honest investigators who were present. The large attendance in the evening demonstrated an ince sing interest in Spiritualism, not only as a philosophy, but as a religion. That and mankind may receive the "peace that passeth understanding" through its teach-ings, is the earnest prayer of the writer.--Fred B. Niles. Malden, Mass.-Sunday evening, Nov. 2, meeting opened with service of song. Mr. Putnan, pianist. Remarks by the president.

Malden, Mass.—Sunday evening, Nov. 2, meeting opened with service of song. Mr. Putnam, pianist. Remarks by the president. The Putnam Trio rendered a beautiful selec-tion; the service was interspersed with music by these people. Mr. Harvey Redding, invo-cation; song, D. F. Putnam. Mrs. Pye was speaker for the evening; her talk was chiefly her experiences. Song, "Nearer, My God, to Thee." The speaker gave many messages from spirit life. The 3 o'clock meeting is be-coming intensely interesting. Bro. Harvey Redding dispences healing magnetism and helps in development.—R. Morton, sec. Hartford, Conn.—Friendship Club, a branch of the Society here, held a Social and Entertainment in the G. A. R. Hall, Main St., Oct. 29, and a very pleasant evening was spent. Miss Frieda Roloff was pianist. The following program was given: Plano solo, Miss F. Roloff: song. "Lov's Golden

spint. Miss Frieda Robol viss primits. The following program was given: Plano solo, Miss F. Roloff; song, "Love's Golden Dream," Robert B. Ratcliffe; recitation, Mr. Jas. E. Baisden; song, J. E. Decker; comic song, "My Wedding Day," Robert B. Rat-cliffe; song, "Daddy," Miss Gertrude C. Laidlaw; remarks, Mrs. M. E. Clark; song, "Jenny," Gertrude C. Laidlaw; recitation, "The Engineer's Mother-in-Law," Mr. Jas. E. Baisden; remarks, Dr. M. A. Haven; song, "You'd Better Ask Me," Miss Gertrude C. Laidlaw. Miss Laidlaw's solos were well rendered. After the concert ice cream and cake were served, and then the foor was cleared for dancing until eleven o'clock. Sunday, Nov. 1, Mr. C. E. Brainerd' spoke on the subject, "There Is No Death." He gave a very able discourse. We intend to hold services every Sunday evening at which all investigators are welcome; presi-dent and conductor, Dr. M. A. Haven; chap-lain, C. E. Brainerd; secretary, Robert B. Ratcliffe. The Children's Progressive Lyceum, No. 1, of Boston, met in Red Men's Hall, 514 Tre-mont St., Sunday, Nov. 1, at 11.30 a. m. The subject of the lesson was "Love." After the answers and memory gems by the scholars, Dr. Hale gave a short lecture. Elsworth Embin, Effie Humphrey, Mrs. S. E., Jones, readings; Rebecca Goolitz, piano solo; Mrs. Stillings, Dr. Hale, duets; Mr. Danforth, poem, Mrs. Reberts spoke brieffy and Mrs. Butter closed the session.—Mrs. M. E. Still-ings, sec. Armory Hall, 67 Warren St., Roxbury, following program was given: Miss F. Roloff: song. "La Butler closed the session.—Mrs. M. E. Still-ings, sec. Armory Hall, 67 Warren St., Roxbury, Clara E. Strong, president. Nov. 1, 1903, in-teresting meetings were held during the day. The platform was prettily decorated with roses and at the close of the øvening services the spirit control, Sunshine, gáve to each one present one of these American Beauties to bear in mind the Spiritual Beauties that had been given during the day. Mrs. Hewitt spoke interestingly in the afternoon. At the evening services excellent communications were given by Mrs. Reed. Mr. Turner, Mrs. Morgan, Mr. Mason, Miss Strong. Mrs. Strong spoke at each meeting, striving to lead all to the higher life. Meetings held every Sunday. assing away. arting hymn. assing the yell.



Hon. H. L. Dunham, Ex-Mayor of Dover, N. J. Dover, N. J., Nov. 12th, 1902.55 I had both kidnsy and liver trouble for over three years. I tried the best physicians in Washington D. C., Pittaburgh, Cheinnati and Chieago, and regret to say that I received very little benefit until I com-menced taking the great indney, liver and biadder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I con-tinued on until I bad taken four bottles, by this time I noticed such a marked imprivement in my health, in every way, that I felt satisfied I was cured. But, to be positive bevond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory. No. 103 State St., and had them make a thorough and complete microscopical exami-nation which showed my kidneys and liver to be per-fectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country. Very truly yours.

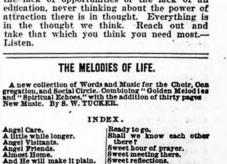
A.L.Dunham_ Ex-Mayor of Dover, N. J

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

Cadet Hall.

Mr. and Mrs. George W. Kates, formerly missionaries for the N. S. A., were the speakers for the Lynn Spiritualists' Associa-tion on Sunday, Nov. I. and did most excel-lent work for the Cause. Mr. Kates' lec-tures were scholarly and eloquent and will undoubtedly be productive of much good. Mrs. Kates fairly captured the audience by her charming personality, sympathetic man-ner and the absolute accuracy of her com-munications. President Caird was, as usuar in charge of the exercises. Miss Josie Arnold favored with piano and vocal solos. Circles were held between the services and supper served in the banquet hall. Song ser-vice from 6 to 6.30, followed by an hour's concert by Chase's Orchestra. The audiences were unusually large, the hall being well filled at both services. Mr. and Mrs. Kates will be present every Sunday this month and will also assist at the Wednesday evening meetings held under the auspices of the Ladies' Social Union. Sec.

When we realize that everything that is good is upon the highway, we will reach out and gather to ourselves just what we desire, but many go all through life complaining of the lack of opportunities or the lack of an editation, never thinking about the power of attraction there is in thought. Everything is in the thought we think. Reach out and take that which you think you need most.— Listen.



BANNER OF LIGHT.

in hand with the beauty and simplicity of the true Christ."-The Boston Globe.

GANCER INCREASING.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every state in the union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fis-tula, and all skin and womb diseases. Write for Illustrated Book. Address Dr. W. O. for Illustrated Book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

Manchester, N. H.

The Society of Progressive Splritualists opened meetings Sept. 6, Knights of Honor Hall, Hanover St. Mrs. C. Fannie Allyn of Stoneham, Mass., was the first speaker; she is always interesting. Bept. 13 Edgar W. Emerson gave a fine discourse and Sunbeam brought many mes-sages to these earnest seekers from their loved ones. Sept. 20. Nellie Burbeck should have

loved ones. Sept. 20, Nellie Burbeck should have spoken but owing to sickness had to cancel her engagement. Mr. Emerson was hired in her place. Again we listened to a fine lec-ture; again Sunbeam brought many messages in a very clear manner, all of which were recognized.

In a very clear manner, an of which were recognized. Sept. 37 and Oct. 4, Sadie L. Hand of Bos-ion lectured and gave messages. Both ad-dress and messages were satisfactory. Oct. 11, Sarah A. Byrnes lectured. All who have heard her know that she brings her own recommendation. Everyone gained in knowledge and wisdom by listening to her, Oct. 18, Nellie F. Burbeck of Plymouth, Mass, conducted an interesting meeting. White Fawn gave some fine messages, all of which proved to be correct. Oct. 25, Sadie L. Hand again ably minis-tered unto us.

tered unto us. 1

Waverley Home.

Although the regular season of holding meetings at the Home is over, many friends who have received words of comfort from loved ones in spirit life during the summer who have received words of comfort from loved ones in spirit life during the summer continue to drop in on pleasant Sundays. They love to recount the incident of all in-cidents, of how pleased a father, mother, child or relative was to communicate with them through the organism of a medium. Could a greater compliment be given a spir-itual teacher than to have his brethren com-ment in loving words upon the good things he has said and done while ministering to his people? What hallowed memories cluster around the personality of a righteous-living, spiritual teacher! With what care and so-licitude his people provide for his comfort; and how graciously he is received in the family circle! I am pleased to know that this is the rule and custom of my Orthodox friends toward their spiritual teachers; and because of this beautiful attitude toward their pastor, it brought to my mind, in pain-ful contrast, the utter indifference of hun-dreds of Spiritualists as to the home com-forts of speakers and mediums. On the pity of it all! That a pittance of ten cents should be considered by a host of Spiritualists an equivalent for a precious message from a loved one in the higher life. What a wealth of comfort is dispensed by sorrowing hearts, when a loved one has been taken away from their midst. It stands in strange contrast to the pittance we dole out to them in exchange for the blessings we re-ceive. Let us change our attitude in this respect;

paralysis. The deceased was always a Spir-itualist in the true sense of the word, and loved the work and his fellow men. A loving wife and family watched tenderly over the loved one and every want was ministered to, but trouble and pain were at hast relieved, and he passed away. The last service was a spiritual one in every way. By request of the departed, the service was conducted by one who had been as a loved child to him. Orrin J. Dickey.

Briefs.

Could a greater compliment be given a spir ment in forma to have his brethren complement the order while ministering to his people? What hallowed memories cluster spiritual teacher: With what care and teachers; and how menously he is received in the could be conference. Sunday morning. Nov, the ministerious of the people provide for his comfort in the new menously he is received in the could be considered to what here the new menously here is received in the new menously here is received in the could be considered by a host of protects. The new mediums and teachers to sticken and to confort is, dispense when a weat from the pit midst. It stands to the measure of this begutiful attitude in this respective. The spectrum spiritual teachers is done we dole out teachers with a wall of our teachers in the bessing we have a trade on the bessing we have a trade on the bessing we have a trade the house that the spiritual teachers is the new and to another the bessing we have a trade the the spiritual teachers is a specific to the spe

I earn that I may eat; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good, and content with my own.—Shakespeare.

Shall we know each other there? Sweet hour of prayer. Sweet neuting there. Sweet reflections. Sow in the morn thy seed. Sain of truth. Since has crossed the river. Summer days are coming. They il welcome us home. They il welcome us home. They il welcome us home. They is a land of fadels beauty. They ir calling us over the sea. Tenting nearer home. Trust in God. The land of rest. The Sababath morn. The short dig. The if you the same. The inter the same. The hange is are coming. The hange time to coms. The hange of light. The string of light. The string of light. Fragment. day's march nearer home. scended. cautiful angels are waiting. Beautiful Land. Beautiful Land. Besuithin Lauid. Biliss. Beyond the mortal. By love we arise. Come gentle spirits. Consolation. Consolation. Consolation. Day by day. Day b Goldier anore. Gathered home beyond the sea. Home or rest. Home one. Here and there. I mailed to the better land. I mailed to the better land. I ong to be there. Looking over. Looking beyond the state. Looking the one another. Looking beyond the river. My home beyond the river. My tomb come another. No tret. No verying here. No ver there. Outside. Over the river I'm going. Oh, bear me away. Dashing away. Passing away. ing us on ine hearing us on he has, v spirit-land. be by a, 4 hys. he Eden above. he ange ferry. olees from the better land. we shall meet on the bright We shall meet on the pright with the shadows. Whith a shall we neet spainf We whech are them bere. We ill neet them by and dyna. We is an and the point of the shall waiting to the shore. Where we of ill wear, neet where y or ill wear neet where the of ill wear. Where we ill wear neet more. Whipe we all splittlifte lisper us of spirit-life CHANTS.

Come to me. How long f I have reared a ca

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BANNER OF LIGHT.

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BOSTON, SATURDAY, NOVEMBER 14, 1903.

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Another Word from the Manager.

Dear Banner Friends:-May I take this

avenue of expression to answer your anxious

inquiries about the future of our dear old

Banner? Frankly, the business problem is

not clear, nor will it be until the accountant,

who is now engaged in the work of examina-

tion, makes a fuller report. But personally

I am prepared to make the effort of a life-

such a firm foundation as a spiritualistic

sheet that the future can never remove it

from this position except by discontinuance.

Frankly, from my standpoint, the prestige of

e, with what strength is given me, place the Banner of Light on

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and 41 Chambers Street, New York.

Banner of Bight.

is used by spirits of a certain order of de-velopment to do a work that is peculiarly theirs. He has inspired his followers with perfect confidence in himself, and has proved his ability as a business man in the conduct of affairs in Zion,

Not less than three millions of dollars have already been spent in building and improving this unique city. Ten thousand persons call it their home. A superior kind of lace is made in Zion, and other industries are in full blast, affording remunerative employment to thousands. Each workman is required to give one tenth of his income to the support of his religion. Dowle has a most

remarkable personality, and impresses his people with the conviction that he can do things, then they go to work to help him make his prophecies good. He and his people are doing good in their way, and are obedient to the law of spirit guidance as they understand it. Will power, suggestion, magnetism and psychic force are Dowie's elements of strength, and he uses them for his own advantage, as well as for the good of his church.

The Convention Again.

The recent Convention did many things well, and acted wisely in respect to various important issues that were placed before it. One of the excellent things it did was to continue the office of Editor-at-Large, and authorize the re-election of that noble veteran, Hudson Tuttle, to the position he has so signally honored the past year. His task is no sinecure, and the thoroughness with which he has done his work calls for special recognition on the part of every true Spiritunlist. Now our Cause can no longer be attacked with impunity; Mr. Tuttle is like the watchman on the tower-forever on the alert, and fearless in repelling any and all attacks upon his brethren. For his re-election, the

late Convention deserves a special vote of thanks. TERMS OF SUBSCRIPTION IN ADVANCE We most heartily commend the re-election of National Superintendent Ring, and rejoice that he was given new strength to carry on his work. He made a good record the past twelve months, and will do better during the coming year. We predict a restoration of the ancient glory and prestige of the Lyceum in Marrison D. Barrett.President. Irving F. SymondsTreas. and Bus. Man. Marrison D. Barrett.Editor.in-Ohlef. Marguerite C. Barrett.Assistant Editor. America under his splendid leadership. The Spiritualists of the future must be largely recruited from spiritualistic Sunday schools.

ente the more we have of them in active working order, the better it will be for our Cause. The aid given the history is perhaps all that is needed at this time. This is too important a matter to be neglected much longer, as our

pioneers are nearly all in the ranks of the invisibles," and not available to give testimony as to the early years of our movement. All religious and secular bodies provide means to bring their history down to date, and take pride in maintaining an authentic record of their work. Spiritualists are beginning to see their duty in respect to rendering support to their Cause, so there is hope that they will yet push the work on the history of Spir-

itualism. Many things could be done to make the Annual Convention a greater power for good than it now is. It is admitted by all delegates that there is too much work crowded

into four short days. The Convention should cover at least a week or ten days. The mornings might be free from all meetings so that the Committees could attend to their work properly, and the delegates be able at the afternoon sessions to devote their entire attention to Convention work. Now, many of the delegates devote themselves to sight-seeing and make the Convention a third or fourth consideration. We have heard dele-

gates say, "Oh, it's only business today, and has spent a number of years in travel and it's just too tiresome for anything. I shan't study in Armenia. In writing the Post upor go in until time for election!" There is more than the election of officers at the subject of the so-called Armenian massacres, Gen. Williams tells the people of the stake at our Conventions, for, upon the thoroughness of the Convention work, depends United States some very unpalatable truths, the success of the officers chosen. This defect and makes serious charges against our consular service in Turkey. can be remedied by electing only one-third of Gen. Williams says the stories about the the officers each year, thus doing away with "unspeakable Turk" have been grossly ex-aggerated, and that the Christian missionpolitics, and forcing business interests upon the attention of the delegates. We are not captious in these remarks, and only suggest aries are directly responsible for these falsethese reforms in the spirit of kindness and of his declarations) that the missionaries go good will. What is wanted is more devoted work for Spiritualism, and less attention United States non-essentials. government has no dealings or trade rela-If the mornings are given over to committions, then proceed to stir the Armenians to revolt against the Turkish government. tee work (which would give the great ma-As jority of the delegates abundant time for soon as the ferment begins, the missionaries sight-seeing) the evenings could be devoted apply for the appointment of Consuls to look after the interests of the United States in to business. Papers for discussion should be places where there are absolutely no interprepared by representative Spiritualists upon ests that require attention. some topic bearing upon the phenomena, When once in office and on the ground the science, philosophy and religion of Spiritual-Consuls form combinations with the missionsm. Mission work, Sunday schools, charitable work, the reclamation of the erring, and aries, always to the discredit of the Turkish government. They aid and abet the malconall legitimate reforms should be discussed and tents, and even sustain the missionaries in our attitude as Spiritualists toward them their endeavors to hold the Turk before the made known to the world.

to do something for the N. S. A. during the coming year, in the way of filling its treasury. The problem is this—how can every Spirit-unlist be made to realize his own responsibility in respect to Spiritualism, and led to support it as he ought each succeeding year? Spiritualists of America, you are the ones to

solve this problem, and answer the question in an open handed, loyal hearted, generous manner. Will you do it?

Tribute to Mr. F. G. Tuttle.

Dear Mr. Barrett and Readers of the Banner:

I have been prevented by absence from home (temporarily) from conveying to you and to the readers of the Banner our deepest sympathy in the sudden demise of your es-timable partner, Mr. F. G. Tuttle, Treasurer and Business Manager of the Banner of Light Publishing Co. Ever since he was a lad (seemingly) in the

business office of the Banner, we have known him, and it was our privilege always to see him when we visited Boston.

He was constantly at his post of duty; he was ever affable, courteous, kind, attentive. We ever found him appreciative and earnest in all that pertained to the work of the Ban-

ner of Light, and the general cause of Spir itualism.

His bright, young face and welcoming smile made the business office and book store of the Banner a pleasant place to visit. Later when added cares and duties were his he was none the less attentive to all, and when, in the passing on of the venerable Mr. Colby and the subsequent withdrawal of Mr. Rich from the Banner of Light Co., the new partnership was formed, there could have been no one so well qualified to occupy the place of treasurer and manager as was Mr. Tuttle. Next to his own household you, dear friend, will most miss him. We feel the deepes sympathy for his family and for you.

We sincerely trust that they will find consolation in the beautiful knowledge of the higher life, and of his loving care and guardianship from that realm where the "mists have rolled away" from both bodily and mental illness and the sunshine of perfect love abides unclouded.

Yours sincerely and fraternally, Cora L. V. Richmond.

Alaska.

This portion of our national domain is beginning to receive attention at the hands of agriculturists. It is said that 100,000 square miles of Alaskan lands are adapted to farm-This means that 64,000,000 acres can be ing. tilled to advantage, and that 400,000 farms of 160 acres each can be opened in Alaska. Each farm ought to support eight persons in comfort, besides providing the residents of mining districts and manufacturing centres with abundance of food supplies. Wouldn't it be a fine thing for the 30,000,000 Spiritualists in America to colonize Alaska? They could then realize their ideals, and show the world what could be done under the influence of a spiritual civilization, even if it were located within the Arctic circle. New

Zealand might be duplicated on a large scale and-and-oh, well-everything else realized! ! Selah!

Foreign Missions.

The conservative and usually accurate Washington Post has been telling the American people some plain truths of late with regard to the subject of this article, Gen. Geo. B. Williams, whom the Post declares to be well and favorably known to four-fifths of the leading officials in government circles,

hoods. He further states (and offers proof

outgrown thousands of years ago. If mis-sionaries persist in going to foreign lands, let them be given to understand that they do so at their own risk. It is not the business of our government to afford them protection in their evils on other shore, Their meddle-someness has given rise to numerous insur-rections and cost much blood and treasure. The Boxer uprising in China, Miss Stone's escapade in Bulgaria, and now the Armenian terretions are all due to minimum provide troubles are all due to missionary rapacity. The Chinese Yankee missionaries even went so far as to defend "looting" in magazine articles and in the pulpits of American churches. Foreign missions do far more evil than good, hence are a menace to the peace and prosperity of the world. The people of America should see to it that they are deprived of governmental support and protection. There is enough to do to help humanity on this side of the ocean.

Individualism.

Individualism versus co-operation continues to occupy the minds of many Spiritualists. Some claim to be "so broad and tolerant in their thought that they cannot conscientiously unite with any Spiritualist organization!" If a man is a Roman Catholic or Methodist, or a Unitarian, or a Buddhist let him be manly enough to frankly say so. The world has more respect for an outspoken advocate of an error than it has for the man who tries to be on both sides of a question at the same time. No honest man has ever failed to respect the honest convictions of an outspoken Spiritualist. No honest, manly Spiritualist was ever injured materially, morally, or socially by modestly, yet firmly, owning his convictions. Those Spiritualists only suffer who are trimmers, and seek to gain favor with other denominations by concealing their

nowledge of the truth. Almost every individualist is an ardent advocate of the doctrine of "Self-development elf-culture."

"Self-culture!" "Self-development!" Yes and may every man, woman and child do his or her best to secure the greatest possible amount of culture, and the highest degree of development. But true culture consists in overcoming selfishness, in removing prejudice, and in casting out of the mind everything that might bias the judgment, and cause one to forget the needs of his fellowmen.

Culture means education, Soul knowledge, Development means growth along all lines of one's being. He is most truly cultured and developed who finds his greatest happiness in doing for others. He has so cultivated the garden of his mind that the rarest flowers of love and goodness grow therein in profusion. These he gives freely to others that they may be happy and thereby give happiness unto him.

He is the developed' man who has complete control of all his faculties, and is generous enough to use them for the good of others. The one who sees no need of doing for others, or seeing the need, refuses to lend assistance has yet to grow a long, long time ere he attains even a moderate degree of culture, or realizes the meaning of development. Co-operation means an unselfish endeavor to aid one's fellowmen to take care of themselves. It seeks opportunity for all mankind to become self-respecting and selfsupporting. Such a doctrine is supported by every Spiritualist who really knows what Spiritualism is.

Seen and Heard.

Those men who refused to go to the aid of woman who was being murdered by her maniac-husband in one of the large cities of the land a day or two ago were said to be ful paths; while we are impressed with the "guilty of gross neglect of duty" by the certainty that the Golden Age is in the future; coroner who sat on the case. The maniac, who was out of the insane asylum on parole, locked his wife into a room with himself. then proceeded to beat her most unmercifully. She screamed for help and a widow- shown to us, and the nectar of the hour is her nearest neighbor-tried to save her. She for our feasting;-while all this is, we are could do nothing alone, and appealed to some caught up into the seventh heaven of thought men who were passing to rescue the unfortu- and love. It is a great experience for us, nate woman. They refused; she tried others, and they refused; even the police did not act has so generously scattered roses in our path. until they heard the report of a pistol. One cannot glance into it without being held When they reached the house, and tried the captive with its charms. It is all we could

they find a few good Spanish spirits for guides who can talk for them when they ar-rive at their destination? If a spirit from Ancient Egypt can return to earth, and talk in the language of his day, why cannot the spirit of a modern Spaniard control a medium and speak his language with fluency?

That noble veteran of thirty-four years in the service of Spiritualism, J. J. Morse, is speaking in Brooklyn during the present month. It should not be forgotten that he has open dates for several of the winter months and would be pleased to correspond with societies with regard to engagements. The same is true of his talented daughter, Miss Florence Morse, who is a speaker of rare power, and one of the most reliable platform mediums before the public today. Write them at once and secure their services. They give value received, and deserve well at the hands of all Spiritualists.

The Spiritualists of Pittsburg dedicated their new church on Sunday, Nov. 1. Rev. B. F. Austin, Mrs. C. L. Stevens, F. Cordon White, Laura G. Fixen and H. D. Barrett took part in the exercises to which reference is made in another column. It was a redietter day for Pittsburg Spiritualists, and they did themselves proud on this occasion. Under Pres. Barrett's appeals cash and pledges amounting to over \$1,500 were received. 1 was a notable event in the history of Spiritualism, and is an example for all other societies in the land. Mrs. Fixen's address was a masterpiece and she was obliged to respond to an encore.

A WELCOME TO "THE LIFE RADIANT" BY LILIAN WHITING.

Thy words are blest as if of spnshine made. Or wrought of flowers, the lily chief of all; Upon our ears they like sweet music fall, And ope to soul full many a sunny glade; Yea, in their spell the beautiful is laid, We hear the angels softly to us call, And roses clamber down from heaven's wall. To breathe their peace to hearts on earth siraid! We learn that life is from the Life divine, Is in the atmosphere of summer sweet, Around us glits of grace and goodness shine, There's loveliness e'en in the common stree on street; We may amid our care and toil and strife.

Enjoy the bliss of manhood's radiant life. William Brunton

The Life Radiant; by Lilian Whiting.

It is a great gladness to have the opportunity of greeting a new book by our friend and helper in the spiritual life, Miss Lilian Whiting. She has laid us under many obligations of thankfulness for her inspiring words, her books beautiful and dear, and now she has crowned her former favors with this new gift. It is just lovely in its form, in its printing, and best of all in its happy contents. For one hungering and thirsting for righteousness-this is a companion of the heart. It is written to meet a living need of thoughtful men and women who wish to know how to glorify their days and send sunbeams of joy to those around them. It stands for all that is highest and noblest in our nature, as we should feel sure it would. It takes up the living truths of the hour, the facts of science, the suggestions and proofs of the spirit, the poetical and practical helpings of the universe. All comes to us in her glowing pages with clear conviction of truth and fine fascination of utterance. She has such a wonderful way of choosing the lovely. Why didn't we see this before? It was all in us and near to us-but we needed her guiding to

get at it bearing such sweet blessing to us. While we are engaged in following The Gleam as she sees it leading into all beautiwhile the future becomes recognizable by us in the unfolding of our spirit powers; while we are introduced into the ethereal realm. and while the power of the exalted moment is and all the time we are blessing the one who of the good we are born to inherit and enjoy. One would like to tell the story of the five divisions and their several chapters, but we are sure that it is enough to suggest the getting of the book and having all this pleasure as a discovery of ourselves. This is the kind of book we can make a daily friend of, as its influence is radiant and beatific. Welcome, a thousand welcomes we give to the pleasant helpfulness of this dear book. Boston; Little, Brown and Company.

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the Banner, so closely interwoven with the history of modern Spiritualism, should never be allowed to become mixed with any other undertakings-for Spiritualism or an honorable death! Your kind expressions assure me this is your wish. Write me and name what you can and will do toward accomplishing this end. How we will work it out we can determine when the time comes to act, but let us declare our practical resources now. All, understand, with the purpose of making this a strong exponent of pure Spiritualism and not transferable to any personal advantage. The statements sent to you who are in arrears, I trust you will understand, are urged on your attention because we need every dollar due us for the prosecution of our immediate tasks.

Believe me, ever sincerely yours, Irving F. Symonds.

Zion City.

The growth of Dowleism in America is attracting the attention of all Sociologists, especially so now that it is known that "Ziou City" has become such a signal success as a religious community. How Dowie obtains and maintains his influence over the minds of his followers is a mystery to thousands of Many of them atwell-informed people. tribute it to "Hypnotism," and dismiss the question as one that requires no further thought. They do not analyze the mental processes by which this hypnotic power is gained, nor seek to determine the "first nor seek to determine the "first that leads to such remarkable results.

Undoubtedly Dowie possesses a goodly amount of personal magnetism, which, directed by his indomitable will, cannot fail to impress those who are psychic to his in-fluence or vibrations. It does not seem probable that he is Ellijah the prophet, reincar-

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If lectures and seances are presented at world as an object of execration. Were it not for the missionaries, Gen. Williams af any session, we suggest that they be given without a door fee. A great national body firms, there would be no Armenian question, and no Armenian atrocities. He says the cannot afford to lose in prestige for the sake State Department at Washington is a party of a few dollars taken in at the door as ento this nefarious business through the extrance fees. Collections could be taken with tension of our consular service into districts free admission, and the returns would be far where it is not required. beyond what has hitherto been the average at

The statements of Gen. Williams simply the door under paid admissions. We believe the Spiritualists everywhere would favor the confirm the Banner's utterances on this very subject at different times during the past abolition of the evening addresses in the insummer. We affirmed then, as we do now terest of business, but that if held, they should be held with free admission at the that the missionaries would be found in fault when the Turkish question was honestly in-

door. The Convention of this year was the vestigated. Gen. Williams, fresh from the argest and most representative body that has scenes of turbulence, confirms our declaration, but goes farther by declaring that our assembled under the banner of organization since 1893. It, however, was not prolific or Government at Washington is in partnership representative in respect to finances. Less with the missionaries to make trouble for the Turks by influencing the Armenians to than two thousand dollars were given or pledged for the work of the coming year, derevolt. The deeds of violence referred to spite the fact that nearly two thousand dolthe secular press, according to Gen. Williams, are grossly exaggerated, and such as lars will be required to carry on the work of the N. S. A. Finance is a matter of do take place are often committed by fanatiimportance for which every Convention cal Christians, who try to fasten their should make provision. The election of ofcrimes upon the Turks.

Our nation should have no coalition with ficers and the fact of having a few dollars in the treasury blinded the delegates to their "plain duty" in this case. Every one of the nated, but without doubt he is a psychic, and one hundred and fifty delegates present, ought

door, three shots rang out, quickly followed by two more. They broke open the door, exalts the soul, it thrills it with the greatness but the maniac had killed his wife, and then himself. Was this only "neglect of duty?"

That policeman who risked his life by catching the bridles of a runaway span of horses last week, and was badly cut and bruised for his pains, was voted a hero by the young Jewess and her coachman whose lives he saved. This is probably his sole reward for his noble deed, for, as the young woman thanked him, as he lay moaning with pain at her feet, he merely said, "Oh, it's all right, miss; it's what I am paid for!" The young lady declares she will not rest until he is rewarded for his valor, either with a life pension, or a medal of honor. Well pensions are good things, and medals may be the same in their place, but they won't sup-port a wife and family for this hero. She ould settle a comfortable annuity upon him for life, as she is one of the millionaires of the nation, and thus prove her gratitude in a practical way.

. .

What is this we hear about an insurrection on the, Isthmus of Panama? What about the new republic of Panama? Is there a revolt against the government at Bogota and is Uncle Sam aiding and abetting the rebels? Is this the only way to build an isthmian canal-to ferment an insurrection. then protect the malcontents, then recognize their independence, then "purchase (?)" the right to complete the Panama Canal of the new Republic? Well, thus it seems from the despatches in the Associated Press. Queer business this for Uncle Sam!

Where are the mediums and lecturers who missionaries of any denomination. A com-bination of that character is a step toward Theocracy, and a theocratic government was

William Brunton.

Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion, once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me and I kept the letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness, I leaned to reticence, and eventually it was destroyed. Time works wonders, Wait till you speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes, It is strength in very grandeur .- Dr. Burton.

A good conscience is more to be desired than all the riches of the East. How sweet are the slumbers of him who can lie down on his pillow and review the transactions of every

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Miss Susie C. Clark.

The series of lessons begun by Susie C. Clark in Pierce Building, November 3, omens well for the seekers after Truth. Her intro-ductory lesson was poetic, prophetic and powerful: powerful because impulsed by that wonder-dynamo, Truth. Could any teacher be more direct, more clear, more truth-loving! The class was large for a first one, and a ten occlock one, too. For one, I hope that earnest students in our city will avail them-selves of this fine opportunity of hearing mony perplexing problems solved and cleared from mental arejudices, and they themselves be beined to the Light, by this true healer and teacher. A Seeker.

A Correction.

In the interesting Annual Missionaries' Report of those tircless workers, Mr. and Mrs. E. W. Sprague, under the heading, "Lincoln a Spiritualist," in place of General Bhields, please substitute the name of Major General Daniel E. Sickles of New York City, who is still a living witness to the fact of seances having been held at the White House for Mr. and Mrs. Lincoln. E. A. Doty. E. A. Doty.

Spontaneous Testimony.

Mrs. A. B. Severance, the veteran worker, ever true and faithful in the front rank of mediumistic service, will long be held in grateful remembrance, not only on account of her ever helpful psychometric readings, but also her Good Health Tablets, which are ac-knowledged to be one of the greatest achieve-ments of spirit power. Mrs. D., of Green-wich Park, Boston, says: "Your Good Health Tablets are the best lazative I ever tried. They are wonderfall I shall recommend them whenever I have an opportunity." See Mrs. Severance's "ad" on our 7th page.

Card from Dr. Peebles.

Sunday (Nov. 8) I lectured in Chicago, and go directly from there to Southern California for the winter. Accordingly, all newspapers, magazines, and letters designed for me upon the subjects of books, lectures, literature, travels, and the deleterious influences of ig-norant and evil-disposed spirits, in brief, ob-sessions, should be directed to J. M. Peebles, M. D., San Diego, California.

Brooklyn, N. Y.

The church of The Fraternity of Soul Communion, meeting in Aurora Grata Cathedral, Bedford Avenue, is being minis-tered to this month by Mr. J. J. Morse, who is proving a welcome successor to our former pastor, Mr. Courlis. Mr. Morse came to us with a fine reputation and he has quite ful-filled our expectations. Miss Florence Morse is assisting with messages and her services are alike helpful and valuable. Both our friends are holding class meetings, and are meeting with gratifying support.

Mr. and Miss Morse in Washington.

During the month of October Mr. J. J. Morse, of England, spoke for the First As-sociation of Spiritualists at Washington, D. O. His inspirers delivered eight addresses on the Sundays of the month, and for depth of subjects, and ability and eloquence of treat-ment, nothing was left to be desired. The audiences steadily increased in numbers during the month, and universal regret was expressed that it was impossible to retain more stread pricing for a longer term. expressed that it was impossible to retain our esteemed visitor for a longer term. Mr. Morse also held a class of six lessons, deal-ing with the "Psycho-Physiological aspects of Personal Culture and Psychic Develop-ment," at which the attendances were large, and deeply appreciative of the many excel-lent things which the class leader presented. On the last two Sunday evenings of the month Miss Florence Morse gave "mes-sages" at the close of her lectures; her clear cut descriptions of personality, localities, and other elements of identification, were most notable and satisfactory. Her pleasing man-ners and simple directness at once won her the sympathy of her auditors.

Clara E. Strong, president Sunshine Club, Clara E. Strong, president Sunshine Club, holds public services on Sundays at 67 War-ren St., Roxbury, Armory Hall. Morning circle, 11 a. m.; Sunday school, 12.30; services, 3 and 7.30 p. m. Mediums invited. Mrs. Cutter, M. M. Reed, Mrs. Morgan and others expected next Sunday. C. Chapman, planist. Home circles at 30 Huntington Aye., Room 420, on Tuesday and Friday evenings. Ban-ners on sale at all three meetings.—A. M. S., sec.

12.5, on Tackady and Friday evenings. Ban-ners on sale at all three meetings.—A. M. S., sec.
The Children's Progressive Lyceum No. 1 of Boston meet in Red Men's Hall, 514 Tre-mont St., Sundays at 11.30. A cordial wel-come to all. The subject for the lesson is "Jesus." Mrs. M. J. Butler, pres., Mrs. M. E. Stillings, sec.
The Cambridge Industrial Society of Spir-itualists, Mrs. Mabel Merritt, president, will hold its next meeting Friday, Nov. 13, at Cambridge Lower Hall, 631 Mass. Ave. Business meeting, 5 p. m.; supper, 6.30—15 cents; in the evening, 7.45, Mr. Geo. A. Por-ter, psychic and healer, will be the speaker. Meetings are held every Sunday at the Tuxedo, Madison Ave. and 55th St., New York, at 3 and 8 o'clock.—Marie J. Fitz-Maurice, sec.
The Boston Spiritual Lyceum meets every Sunday in Friendship Hall, Odd Fellows' Building, corner Tremont and Berkeley Sts., at 1.45 p. m. Subject for Nov. 15, "What are Some of the Laws Governing Medium-ship?" Mrs. Lizzle D. Butler of Lynn will serve

are Some of the Laws Governing Medium-ship?" Mrs. Lizzie D. Butler of Lynn will serve the First Spiritualist Society of Lowell, Mass., Sunday, Nov. 15. Miss Blanche Brainard of Lowell, Mass., will lecture and give messages for Worcester Association Sunday, Nov. 15. A new society has been formed in Brighton, Mass., to be known as The Brighton Psychic Society for the purpose of spreading the truth of spirit return. These meetings are held on the first and third Friday evenings of each month at 14 (New) Kendrick St., Brighton, and are conducted by D. H. Hall. Friday evening, Nov. 20, A. F. Hill will speak, sub-ject, "Is There a God?" Communications, Miss I. B. Sears. All are invited.—D. H. Hall.

Miss I. L. Hall. Mrs. Annie L. Jones of Lowell, test me-dium, will serve The First Spiritualist Society, Fitchburg, Mass., Sunday, Nov. 15.

Testimonials.

Wilkes-Barre, Pa., Sept. 30, 1903. Having in use one of Mr. Perry's Gas Ex-tracting Syringes, I can cheerfully recom-mend it. An article calculated to benefit the general public, and think a more general use of such an article would be a great promoter and pressures of health. and preserver of health. DR. W. H. ROTHERMEL, No. 30 West Market St.

No. 30 West Market St. Wilkes-Barre, Pa., Oct. 17, 1903. This is to Certify, That my daughter was taken xery sick last May with what the doc-tor called appendicits. He said that an op-eration would be necessary, and that if the case did not improve by the next day, he would call in a surgeon. We then heard of Mr. Perry's Gas Extracting Syringe, and were advised to get one, which we did, and operated it according to directions, which brought immediate relief. When the doctor called next day, not knowing what had been done, said it was typhoid fever, as all the bad symptoms had disappeared. In a few days she was fully recovered from the fever and soon got well. A short time afterwards my sister-in-law was very sick after confinement, and the doc-tors, not being successful in relieving her, I advised the use of my Gas-Extracting ma-chine, which was used with good results. I can speak from my own experience and rec-ommend it to the public as a valuable instru-ment, and that it will do all that is claimed for it. MRS. H. J. PHILLIPS,

for it.

BANNER OF LIGHT.

tion, nor satisfy popular ideas of God-wor-hip. It should set up its own standards and present day revealed consistent with the present day revealed concepts of life and unuations. To have any forms of mum-neery to create adoration, resulting from idealiang in the quickening of sublimity and point of modes in organized effort that will limit or develop the application of spiritualism as a science, philosophy and re-ligion, or the it to idealities as unreasonable sof blind worship. I shall plead for an ever your we have outgrown from the centuries of blind worship. I shall plead for an ever shall serve the highest needs of reason, and the distribution of the highest uitides of humanity, for the unfoldment of of the conservation of the highest uitides of humanity, for the unfoldment of the centerion. Moreon and demonstration. Thornton, Pa.

Thornton, Pa.

First Church of Spiritualists, Pittsburg.

The following speakers will be with us: November, 1903, Rev. B. F. Austin, speaker; December, Mrs. Dr. Nellie Mosier, speaker and test medium; January, 1904 / Prof. W. M. Lockwood, 'lecturer; February, Mr. and Mrs. Geo. Kates, speakers and mediums; March, April, Miss Lizzie Harlow, trance speaker; May, Mrs. Gladys Cooley, speaker and me-dium. dium. Let us each express our individual interest

by our liberal donations for the support of our grand philosophy. C. L. Stevens, president. William Fetzer, secretary.

Whatever our motive, if we act unwisely, we shall learn a greater wisdom through un-pleasant experience. If we offer to those who cannot receive, a feeling of resentment is cul-tivated in them, and we find that the one we would have benefited will turn against us. It is easier by far to give than it is to re-ceive graciously. And it is usually those to whom we give the most who are likely to regard us as selfish.—Eugene Del Mar.

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WANTED. — Miss Mabel Frances Kuight, who spent last year in Germany and France, would like some pupils io German and French. Terms moderate. Apply to 18 Masel Park, Everett, Mass.

WANTED.-EXPERIENCED STENOGRAPHER, At present employed, seeks position with well established medium. Address Miss M. B. TYLER, 78 Richdale Ave. No. Cambridge, Mass. B-312

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DO YOU NEED SPECTACLES UU YUU, MELU OFLUIAULEO and better Eye Bight. I can help you. I will fityour eyes by Clairvoyance and Bpirit assistance, at yourown home, with my improved MELTED PEBBLE LENSE, to see near and at a distance. Write for illustated circular showing styles and prices, also my spirit method of treat-ing that restores lost vision and impaired eyes left. I guarantee to fit your offes, and safe delivery by mail. B. F. POOLE: Dear Bir-Your Magnetized Melted Pebble Bpectacles received. I am delighted, they are perfection in erry way. E. A. PTERBON, Gebo, Mont.

COULSON TURNBULL.

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GEORGE A. PORTER, BUSINESS AND TEST MEDIUM AND

Sittings daily for test, business, and medical diagnosis si.o., Tnesday, Thurs av, Saturday, 11 Edgewoot St., Boxpury- Phone 1075 Box, Mondaya, Wednesdays and Fridays from 10 A. M. to 4 P. M., BANNER OF LIGHT BLDH, 701 Dartmouth B., Phone IIII Back Bay. Sun-day eve, meetings, BANNER OF LIGHT BLDU., 745 P.M. To meet the increasing demand of out of town people who cannot reach reliable mediums personally, littings by mail for messages and advice by spirit friends will be given. Jull sitting, 52.00. Five personal questions an swered, 3400.

Swored, 8400. GEORGE A. PORTER. Connected with the healing work. after Sept. Ist, to a limited number Mr. Porter will give mental treatments for \$4.09 a month. Each patient will be treated person-ally by my guide, connection being established by con contration and correspondence. For further particelar send stamped envelope to GEO. A. PORTER, 204 Dart mouth St., Boston, Mass. Mr. Porter refers by permis-sion to the publishers of the Banner of Light. Alt



Memorial Service.

The Church of the Fraternity of Soul Com-municon, of Brooklyn, N. Y., held a memorial service in remembrance of its late pastor, Rev. Ira Moore Courlis, on. Bunday evening, Nov. I. In Aurora Grata Cathedra. Appropriate addresses were made by Rev. J. Morse of London Hon. Abram J. Dailey and Roy S. Thompson, and Dr. Wyman read a message, which he had received a few days previoualy, from Spirit Ira Moore Courlis, through the mediumship of A. G. Macdonald. Miss Florence Morse and Miss Emma Resch rave spirit-tests and messages. Miss Whit-ney was the soloist of the evening, accom-panied by violin and organ. The andlence was large and deeply interested in the ser-vices throughout, while the floral tributes from the friends of our late pastor were abundant and beautiful. Mer. J. J. Morse will lecture for the Fra-ternity of Soul Communion during the month of November, and it is hoped his ser-vices can be secured for a longer period, if his other engagements will permit. His trance addresses are masterly, eloquent and instructive as to the principles and philosophy of Spiritualism, and recommend themselves foreibly to the most cultured and spiritual-minded people. He has an internation-frequention for the excellent quality of his lectures, and to attend a course of the same is country should keep him very busy in the lecture field. Dr. John C. Wyman.

ALL IS WELL.

O my Song, That sings the air of hells athrough; The blossomed fragrance of thy voice Is tenderly entwined around, The light and shadow, night and dayed Adown the realm of all thy spell, Doth mimic but thy wondrous tune That plays all hearts that All is well. Augusta Adams.

TheDiscovery A LOST TRAIL. BY MR. CHARLES B. NEWCOMB.

Mr. Newcomb's great ability as a writer upon subjects o spiritual trath is too well known to require further refer-ence at this time. It is undicient to say that be is a teacher of teachers - a man of bigh idea's, endowed with the happy faculty of being able to impart them to others. It is a rare book, and its merit should command for its large easle.

Actury of being more to impact the first of the large sale. A book, and its morit should command for it a large sale. A "lifer says: "With the World," which continues in the front rank of the metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise itsacher whose words of help are doing so much to make the world beiter by makir, grean and women better able to understand and enjoy it. "Discovery of a Lest Trail' is a simple study of that strange and beautint thing that we call life, but grand in its scholarly simplicity. In the words of the author, Thin suggestions of confidence, patience, gladness and through the uncertainty of our own power and freedom." Itmo, cloth, 370 pages. Price 31.50.

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2)

MRS. H. J. PHILLIPS, No. 21 South Sherman St. Dr. J. M. Peebles of Battle Creek, Michi-Dr. J. M. Peebles of Battle Creek, Michi-gan, an old and successful healer, says of the Perry Extracting Syringe as follows: Battle Creek, Mich., June 12, 1903. Mr. J. R. Perry, Wilkes-Barre, Pa. My Dear Sir:-Your letter with enclosed circulars at hand. This apparatus which you have seems to me to be a most useful and valuable addition to the surgical and other instruments which we now have. It ought to prove invaluable in a great many difficul-ties.



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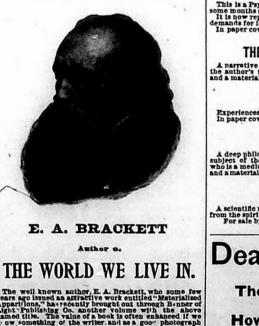
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DeathDefeated; The Psychic Secret How to Keep Young.

EY J. M. PEEBLES, M. D.

In this spiendid work Dr. J. M. Peobles, the venerable you'd's' Spiritual Pi run, desis with this interesting subject. It is rich in historical reference, and gives as and trainable information, the regard to all questions pertaining to the weifare of the meet in all agest since me has been may among through the revealation of a parch been man. The vene able suffered to all question been man. The vene able suffered in all ages these man solution to be allocations of the suffered suffered and the suffered suffered suffered and suffered suffered water from the wary fir through the simple legits and incing arguments. We predict for it greater pre-side from the server of the suffered suffered suffered the suffered suffered suffered suffered suffered to the suffered suffered suffered suffered suffered suffered to the suffered suffered suffered suffered suffered suffered to the suffered suffered suffered suffered suffered suffered and the suffered suffered suffered suffered suffered suffered to the suffered suffered suffered suffered suffered suffered to the suffered suffered suffered suffered suffered suffered and the suffered s n ble

Itterary sky, and has placed a helpful, hopeful, sou book before the work. Frice SI. S. Por mig DI MANYER OF LIGHT FUELISHING CO. WITCHES C. J. c.

O happy days of Autumn time. The smile of earth in death's decree, The sense of something held sublime— In spite of change to flower and tree!

Behind the falling of the leaf, Behind the fading of the grass, Behind the things that bring us grief, The beautiful doth come to pass!

We learn the lesson of the years, The poets love in joy to sing,-That after frost and trembling fears-God sends to us another spring!

He sends the beauty true and sweet, Surprise of bliss on us to beam; And so in change His love we meet, And hold in heart this holy dream! William Brunton.

Tribute to the Rev. Ira Moore Courlis.

Extracts from the sermon delivered through the mediumship of Roy S. Thompson at the Aurora Grata Cathedral, Brooklyn, November 2, 1903, at the memorial service tendered to the late pastor.

Owing to the fact that I have had the Owing to the fact that I have had the pleasure of speaking unto you and working with your arisen pastor when he was with you in the flesh. I would like you to consider with me the 35th verse of the 5th chapter of the Gospel according to St. John, wherein we read: "He was a burning and a shining light, and ye were willing for a senson to rejoice in his light." Nature is kind to us. She quickly heals our wounds; softly she soothes our troubled spirits. For the dreams that are blasted she gives us new hopes; for the friends whom we

spirits. For the dreams that are blasted she gives us new hopes; for the friends whom we lose she gives us in exchange other com-panions. One generation goeth, but another springeth up to assume the toils and sorrows, the victories and joys of life. One by one men pass to their eternal home and the mourners go about the streets—yes, for to-day, and possibly tomorrow, but the day after they have laid hold of their work, and time and labor push them on inexorably into forgetfulness. forgetfulness.

Consider the lessons suggested to us by one of the very old houses founded on <u>some of</u> the streets of our city. Think of the genera-tions that have dwelt therein! Think of the births, the marriages, the deaths! How al-most wholly have the memories of the old people, long since departed, passed out of the lives of the descendants who inhabit the house today. Old faces, old forms, old cus-toms and even old friendships are soon for-gotten. And this, not because we are un-worthy of the past, and faithless to its tra-ditions, but because it is the way of life. How else would the work of the world be done? We may give some sflent hour of the night to memories, but cannot forget that with the morning light there will come the pressent. Consider the lessons suggested to us by one

While, therefore, it is true that the great

pressing oblications of the actual and living present. We have a provided the actual and living the present. We have a provided the actual and living the present of the pr

wrecks into a spiendor that draws the imag-ination out into the invisible realms of God. Thus in one last burst of ineffable glory dies the long summer day. It is gone and dark-ness reigns over the earth. Oh friends, would it not be well for us to consider in this hour that for every sunset there is a sunfase? The light continues to shine though it fails not on our waiting eyes. The earthly life of man closes like the dying day. Shall we then say of him that his light has gone out? Nay, but let us rather say that it is caught up and absorbed in that holy and resplendent light that shineth forth from the eternal throne of God!

Explanatory.

Publishers of The Banner of Light:

Publishers of The Banner of Light: The following lines, as you will see, are of a personal character, and yet they contain some thoughts which apply to all persons. The inspiration came to me a year ago while I was at Laken Helen. During my stay there I occupied the cottage of Mrs. O. P. Pratt. Upon my arrival at the cottage I was met by "Scotch Mary," known to all visitors at the camp at Lake Helen-a woman who, though uneducated in books, is a student of rature, and quite psychical. She was much pleased that I was to occupy Mrs. Pratt's cottage, which was located near the house she was occupring. As I entered the cottage I remarked to Mary: "I feel that I shall be able to write a great deal here." She immediately replied: "Yes; and you will write me a poem from Bobbie Burns." I checked her rather boisterous enthusiasm by saying: "Do not be so sure, I doubt it." "Oh, but you will," she rejoined, "I know you will."

you will." I thought no more about the prophecy un-I thought no more about the prophecy un-til after the lapse of two or three weeks, when one morning I arose and began sing-ing "Bonnie Doon," and after a time the request was made that I would act as scribe for the spirit, who was, as he said, "desirous of giving his Scottish friend a few thomebre " "desirous thoughts."

Kate R. Stiles.

SCOTCH MARY.

From Robert Burns in Spirit Life, to Mary Stuart known as "Scotch Mary."-Kate R. Stiles scribe.

thank ye, Mary, for the thought. Which frae the ether air I've caught, That I the Scottish bard of old, Who once in rhymes his stories told, Would on this mortal brain impress, Some thought to cheer your loneliness.

Most gladly I respond, sude friend, And gladly does this sister lend Her hand and brain for me to use, A privilege I'll na' abuse-Altho' I fear me na' quite weel Can I in my ain language tell, The mony things I'd like to say, In this my auld-time rhyming way.

Nae wisdom great hae I to gie-My Scottish sister, unto ye, Nor need ye ask o' Bobbie Burns Truths which your ain bright mind discerns

I find ye, Mary, fu' o' thought, Bright scintillations that ye've caught Frae Nature's pages—that fair book, In which ye much delight to look.

"Tis na' in teachings o' the schools, "Tis na' in mony books an' rules, The truest wisdom can be found. Knowledge must in the Soul abound, An' if it truly bideth there, For books an' schools men need na' care.

'Tis true I would na' come to say, Put schools an' books frae men awa', These hae their purpose, and aft gie, Much profit to humanity.

But mony, like yoursel', gude friend, Hac little time wi' books to spend, An' compensation lies in this— Nae needful lesson will they miss If they frae Nature's pages read, An' her most truthful teachings heed.

Nature to thee has been most kind. Albelt thou'rt sometimes inclined To murmur at thine humble lot, Cast in this fair secluded spot.

But, my ginde friend, had this na' been, This freedom frae life's outward din, Ye ne'er had heard the inward voice, Which aft doth make thee to rejoice.

Sae Mary, frae this thought take cheer, An' ye shall find frae year to year, As ye shall take a broader ken. That all things work for good to men. Thy sainted mither comes to say, That in the future thou wilt stray To ither scenes, where, for awhile, Thou wilt thy weariness beguile.

But aft while absent wilt thou yearn For this fair spot—an' thou'lt return With gladness to thy Southern nest,

Mary, 'iis true, is na less fair, Than when we roamed the banks o' Ayr, But (ther smiles are just as sweet An' I'm in lo'e wi' a' I meet.

Mayhap ye'll think me fickle grown, But to this charge I wi' na own. An' lest my words should gie ye pain, Their mystic meaning I'll explain.

Mary is but one single part O' the Great Universal Heart. As such I love her an' shall be Her lover through eternity.

But love, true love, ne'er binds the soul, Ne'er seeks its object to control. Sae Robble Burns an' Mary fair Are free as is the ether air.

'Twas a lang time before I saw An' understood Love's higher law, An' sae I wandered in unrest, Na knowing that wad I be blest Wi' heavenly pence, I could na find While I one single soul would bind

An' now my rhyming I-will end Wi' mony thanks to ye, kind friend For sending to me your request, In answering which, I, too, am blest, For I have found a mortal brain, To which, ere long, I'll come again.

Accept these lines frae Bobbie Burns, Whose spirit still wi'in him yearns Life's mystic meanings to express, In ways which may some lone heart bless.

Written at Lake Helen, Fla., Feb., 1902.

The Problem of Heredity.

W. J Colville.

W. J Coletile. In the Banner of Light dated Oct. 3, I find in some "Pen Flashes" by Dr. Peebles as set forth in one of my books, "Law of Corre-spondences Applied to Healing," one title of which is "Seven Practical Lessons on Heal-ing." Now without any desire to provoko unpleasant controversy I request all inter-set in this great question to read exactly what the book referred to contains. The Peebles has quoted a portion of a sen-frontext by such disrupting quotation, converse a somewhat different idea to the general reader than that intended by the author. The facts of heredity are powhere denied or dis-context by such disrupting of Ella Wheeler Wi-to in her poem "Heredity." "There is untertaing we cannot overcome." The page 80 the words are to be found, "Herditry leanings show forth in the most trifling as well as in the more important frontist be theory that ante-natal condi-tions are of no importance, but though we may well agree with Dr. Peebles in seeking on the statemes multic mind the immense it is surely not to be "deeply regretted" by any lover of humanity that a school of phil-prophers is now rapidly rising into effective prophers is now rapidly rising into effective proving the public mind the immense, it is surely not to be "deeply regretted" by any lover of humanity that a school of phil-promotence (through the practice of wise, healthy "suggestion," which encourages and sits victums of adverse heredity to con-gue the painful limitations to which they would be utterly useless were we obliged to accept the fatalistic and pessimistic views of heredity put forward by those teachers and others, from distressing conditions accept the fatalistic and pessimistic views of heredity put forward by those teachers and others, from distressing conditions accept the fatalistic and pessimistic views of heredity put forward by those teachers and the experiences of were were boliged to accept the fatalistic and pessimistic views and the experiences of every

the testimonies of the erudite, with the study of foetal development, prenatal environment, and the experiences of every intelligent phy-sician in the land," I challenge him point by point to prove that formidable chain of un-supported allegations. When at Onset in August last I conversed with two very intelligent physicians who as-sured me that I believed altogether too much in prenatal influence and I confess that I can-not yet go to the extent they have gone in repudiating it. Dr. Peebles is unquestionably a thoroughly well meaning man aid one for whom I per-sonally, in common with multitudes, enter-tnin very high respect, but he is certainly ex-tremely perplexing when he distinctly says one week that the age of authority is past and no one's assertions are to be taken for granted, and then the next week indulges in a whole chain of assertions not one of which he even undertakes to prove. Certain facts concerning varieties in fam-ilies are so universally admitted because self-evident, that practically no one questions them and certain other facts illustrative of the power of "suggestion" are also becoming so ensity demonstrable that there is no valid

so easily demonstrable that there is no valid reason for disputing them. Surely the fol-lowing is a fair statement of both sides of the case: First, we do well to sympathize with all rist, we do wen to sympachize with an such theories of the importance of antenatal influence as are calculated to inspire fathers and mothers and all looking forward to pro-spective fatherhood and motherhood to sur-round the unborn with the most favorable conditions possible, psychical as well as physical physical.

simply exonerate from unjust censure one of my literary products: my hope is that this discussion in your widely circulating columns will lead to some valuable contributions on the fertile topic of heredity from pens far abler than mine. Andrew Jackson Davis has taught exactly what I am always seeking to enforce in this connection and the brilliant sentence from the Poughkeepsie Seer, "The mind may, by the exercise of its great love and will powers, eliminate both the causes and the consequences of its inherited faults. cvils and errors," suffices to prove that the author of "Nature's Divine Revelations" was inspired to teach no such depressing view of fate and human feebleness as erroneous belief in heredity invariably inculcates.

"The Munnites."

GOOD WORK IN CONNECTICUT.

Alexander Wilder.

Alexander Wilder. The "Munites," as they are styled by their chief adversary, have succeeded in making sure of several advantages in Connecticut. The small-pox scares of 1901-02 had been made the occasion of severe enforcing of the vaccination Statute, and parents were roused for the safety of their children forceed to be made sufferers from disease. Local societies were formed in various places, and a State organization effected last November. A bill to, abolish compulsion was presented in the legislature and smothered by a parliamen-tary doge. It is contemplated to be better prepared when the next General Assembly is elected and in session. Manuelle the chast been a quite vigorous propaganda, and it was found out at the Charter Elections in September last. Several of the cities made choice of Boards of Edu-cation opposed to the enforcing of rules for vaccination of school children. The of these was Waterbury. This is the rive and eloquent in his opposition to vacci-nation and partisan medical legislation gener-ality. Next door to his house on Leaven-worth Street, are the Friendly League So-citey rooms. The managers a year ago re-fused to let it for a negro dancing party. The thy dover dephysicians realized hand-some emoluments from vaccinating. There made several favored physicians realized hand-some semoluments from vaccinating. There was deving and the Charter Elec-tion was flowing and the Charter Elec-tion in September revealed its force. The elected officers are men of a far different charter, from whom better things are as sourd. The two political parties named candidates for members of the Board of Education. Half sured.

The two political parties named candidates for members of the Board of Education. Half of them on one side were known to be op-posed to compulsory vaccinating of school children. One other candidate, Mr. Wooster, was a well-known member of the anti-vac-cination organization, and plans were made for defeating him. He was elected instead, and so the new Board will have an anti-vaccination majority. The old Board, however, thought to "draw the fire" by an apparent acquiescence. A

The old Board, however, thought to "draw the fire" by an apparent acquiescence. A meeting was held October 14, and Dr. Goodenough, the foremost champion of compulsion took the lead. Explaining that it had become a political question, he offered a resolution suspending the compulsory rule till the coming of a new small-pox visitation. It was adopted. Mr. L. W. Anderson, the Secretary of the anti-vaccination society was present and after adjournment had a lively debate with the doctor. It is the prevalent method to explain the fatal cases which result from vaccination, by the germ-hypothesis. An instance which Mr. Anderson at child did recently in Waterville, a suburb of Waterbury, from lockjaw, the result of its vaccination. The doctors attempted to apply the same old "gag," that the mother had been neglectful, and germs had got into the wound. This the another child, a girl, with open sores on the hip. This child had been neglected for the time, yet received none of the hypothetic tetanus-germs. Mr. Anderson predicts that the new Board next January will do away entirely with the obnoxious rule. "This is to be a fight to the finish," he declares.

hext January will do away entirely with the obnoxious rule. "This is to be a fight to the finish," he declares. At New Britain the arbitrary rule was put in operation last year. Dr. Thomas Mulligan set an agitation to going, and a town meet-ing was held, which voted to establish a school for the unvaccinated children. The Board of Education, rather than incur the additional expense, compromised by rescind-ing the rule. Dr. Munn has been asked to visit different parts of the State to speak on the subject, and I think will be kept in harness all winter. He has the will for it, and his style of oratory is rather on the sledge-hammer kind. The hearer generally understands his meaning. The Secretary of the State Board of Health certainly does. I acknowledge little respect for medical

NOVEMBER 14, 1908.

A PETITION.

"Give me thy love!" this is my cry, "Thy gracious word and glance of eye." These for my hope high glories wors; These for my faith bright banners bot And e'er with joy my soul supply!

Love is our life, 'tis from the sky; It in the heaven of heaven doth lig-Where we all good of bliss adore: Give me thy love!

For this all else I would deny: Worlds might as dust before me fly: With thee what could I ask for more? "Twould bring God's joy to earth's dark shore: "Twould tell me how to live and why,--Give me thy love! William Brunten

William Brunton.

The Sunny Side of Life.

8. THE BEAUTY OF FAITH.

Faith is the truth side of us looking for its satisfaction. It is the instinct and eagerness to know what is right, what is actually so. It serves the purpose of eyes for the soul, and it is the soul in its quest for knowledge. It makes a man to come up to the man standard of being a rational, progressive spirit. It shows he was born in the atmos-phere of God to love truth and now demands

Is not all life somehow stirred by this faith? I see the caterpillar crawl over a bare space of ground-that must be like crossing a wilderness to it, yet it goes ahead to find thay plant or the tree-and secures it. It is not all a blind motion of the nature, it is an in-dex of the divinity within us-so we must needs aspire to have the glow and the glad-ness of faith.

dex of the divinity within us—so we must needs aspire to have the glow and the glad-ness of faith. All these qualities have been misused, and sometimes we grow sick of a name in conse-quence. That is a pity, but we ought not to lose our heads in our revolt against even an abuse. Let us be just to ourselves and save all that is noble within us. I want faith in its full, free and perfect expression. I must hold on to my manhood in this noble aspect. The new man is going to keep all that the world has gained for himself. He is not dis-missing from his mind what all the past has been seeking. He is going to use it for the rounding and perfecting of his life. Faith is tested by the churches in its readi-ness to believe their creeds and dogmas. They cannot see the faith of doubt. No, to them it looks like blankness of mind, a great Egyptian depth of night, because what it had seems the all there is to find. It is mistaken as faith proves when it ad-vances as Columbus over the ocean and dis-covers a new continent. It is the larger ex-trcise of faith that is broadening the views of men and carrying the world onward. I find in looking over my experience that I have suffered as Tought not, because it was taken for granted that I was to keep in the lines of the old order. I could not do this. My faith instinctively revolted against the doctrine of hell. The crueity of it, the decla-ration it made of an unfeeling God, was some-thing so abominable that my soul towered in righteous indigrantion against it. Faith re-pudiates it as utterly impossible. I heard one bolster it up as a thinkable thing because the sinner brings on his own punishment—and God is not to blame. The mother allows her children to play in a room where dynamite is on the table, the children pull it over—and they are gone—but she is not to blame. Oh, no, she is entirely free from blame.

mother allows her children to play in a room where dynamite is on the table, the children pull it over-and they are gone-but she is not to blame. Oh, no, she is entirely free from blame. Now faith smiles at all this trickery of un-faith, and insists on being true to the truth. How the walls of creeds would topple down if we would dare to do what is right in this matter of adjusting our lives to faith! And here is my puzzle why a church is of so much more importance than the man-but this fossilized faith has always done, and we have to see to it that we follow where faith leads us on. On a day Jesus was in one of the lower heavens, when he heard a group of angels say that in a certain town a church was to be dedicated in his name, and they were com-missioned to be present. Jesus said I will go down and see this wondrous sight, and ob-serve how my people love me and show forth their faith. Surely it is a great gift to me that they provide for the housing of the children of faith, and call them together in the dear name of truth. So as the angels descended with swift wings to the earth, Jesus was with them and came to the place where the new building was. And indeed it was fine-all that money could do, all that art could accomplish, was in the wonderful work. It pleased him much to see how gracefully it rose, and how per-fect it was in its equipment. The service had begun with organ and voice and the singing of many people. Priests with their vestments were in state about the altar-but they had lofty looks and haughty, and their faces were as night compared to day in the presence of the Master. The angels aswit and were sad. They looked into the hearts of the multitude and instend of piety being there, they found pride; and instend of the sweetness of faith, there was the harshness of the dogmatic mind. The service was forgotten, the Jesus seemed to melt away. Jesus and the angels was the harshness of the dogmatic The service was forgotten, the Jesus mind. mind. The service was lorgotten, the Jesus seemed to melt away. Jesus and the angels, went into the dark places of the town, and touched the repining hearts, and breathed love on despairing spirits, and cast a blessing on the children, and stirred the mind of a thinker who believed that a religion as white and bright as the dawn was to come to men. and bright as the dawn was to come to men.

limitations, marked characteristics, and these I will now attempt to point out.
First, let me observe that his life was singularly consistent from beginning to end. He seemed always to understand his powers and to have them well in hand. From the first he was a student; from the first he regarded his life as an offering to the transcendent interests of religion; he was a teacher. To him the moral and religious interests were supreme. He took life not too seriously, but ever and always earnestly. He conceived of himself as an instructor of rightcourses.
When, therefore, we come to consider Ira Moore Courlis as the Christian preacher, we find his life suggestive of many things which we need to emphasize in this modern day. This Church which he once served can never forget the Christian power and spirit of his ministry here. He has passed out of mortal sight, but his influence remains to bless our lives; his presence is with us as a benediction to our Church. He was "a burning and a shining light" and we shall continue to rejoice in that light.
Light radiates from a common centre in all directions. How noiseless is the accomplishent of its mission! How soft and resplendent, as it strikes through the darkness and falls upon the waiting earth! In the silence of the morning it comes to us unheralded, bearing in its genial glow the choicest blessings. Oh! Thou infinite light, that transforms every common thing into a dream of divine beauty.

From all I have said, you will see how beautifully appropriate are the words of the Scripture to liken the life of a good man to the light. And have I ventured too far in saying of this man that he was "a burning and a shining light?" Had not the love of Christ been enkindled in his heart? And as the fiame of a lamp shines through some exquisitely chased globe, touching its cold surface into warmth and beauty, did not the kindling of the Christ love radiate from the inner sanctuary of his heart, transforming the mere man, scholar and preacher into a

inner sanctuary of his heart, transforming the mere man, scholar and preacher into a magnetic personality? Was it not a life of illuminating power? We say of him today in our careless speech that he is dead; that his light has gone out. Thus we say of the day, that it dies. You have watched the sunset and been conscious of the deepening shadows. It has been a long day—one full of labor and of love. And now it is dying. The sun throws back its last rays, kindling and transforming the storm

Bringing fresh courage an' new zest.

An' now, mayhap ye'd like a thought, Concerning my ain life inwrought Into my humble homely rhyme, An' sae, I' trespass on the time O' this gude friend a moment mair, Some tho't o' spirit life to share.

There is na' language, my gude friend, Which could a mortal mind acquaint, Wi's scenes nae artist hand could paint.

But I this truth would gie to earth. Beauty must in the soul hae birth, Ere on-the ether atmosphere, O' spirit life it can appear.

Thro' mony years I thus hae been Seeking to paint fair scenes wi'in, An' far mair beautiful appears, Life's outward scenes, as glide the years.

Ne'er did such inspirations glow Wi'in my soul on earth below, As I now feel in spirit spheres. Here life's true poetry appears. Here poems such as tongue and pen Have never given unto men, Sing in the soul-and everywhere, Sweet, rhythmic cadence fills the air.

Here music, twin to poesy, Expresses its true melody. Na' organ tones are needed here, Pervaded is the atmosphere With the quintessence of sweet sounds-Thus music everywhere abounds.

As I in spirit grow mair free, I sing not of my ain contree An' its green mossy glens an' bracs, O' which I sang in ither days.

For ither scenes are now as fair As Bonnie Doon an' banks o' Ayr. All places are to me the same, An' wheresoe'er I go, is hame.

"But what o' Highland Mary, pray? Methinks, gude friend, I hear ye say. An' I will answer that her smile Na langer holds me wi' its wile. Second, in our attitude toward children and Adults now handicapped by much that cer-tainly appears to be inherited predisposition to abnormality, let us work to arouse in each one of such hampered or afflicted persons confidence in the power of the indwelling spirit to overcome all that is undesirable. I deny that my book from which Dr. Peebles has quoted contains anything at variance with reasonable views on the im-portance of prenatal culture. I also repeat with emphasis what I have often said and written that though I do not accept all the

with emphasis what I have often said and written that though I do not accept all the theories concerning Karma and Reincarnation which I have heard expressed by professing Theosophists, I do declare that none of them are so utterly depressing as those exagger-ated views of heredity which I glory to de-

ated views of heredity which I glory to de-nounce. If Dr. Peebles will read carefully the whole chapter entitled "Enigmas Confronted in Healing," from which he has quoted imper-fect excerpts, he will find it very difficult to prove his assertions concerning what is to be "deeply regretted" in my atterances. - Lapp-amused to observe that the very consplctous advertisement of "The Christ Question Set-tied," published in same issue of the Banner, contains a quotation from my review of that highly interesting book. Now as one good turn deserves another, I ask Dr. Peebles to treat my books as fairly as I have treated his, which does not mean that I ask him or anybody else to eulogize anything I have ever written, but do not quote fractions of sen-tences and by wrenching text violently away from context proceed to erect a man of straw and then batter down in unsupported asser-tions a theory not taught in the book re-vised. tions a theory not taught in the book re-viled. I would never have made these comments

on any mere allusion to any work of mine had I not a deeper object before me than to

I acknowledge little respect for medica laws. Many of them in the different States were worked through the Legislatures by "graft," and the facilities for graft and blackmail are superior. Where is the Board of Health in any State, whose existence has been characterized by a reduced rate of mor-tality?

been characterized by a reduced rate of mor-tality? A clipping sent me from Chicago tells of the death of a child from lockjaw produced by vaccination. The father proposes to prose-cute the city for damages. I sincerely desire that they shall be exemplary, but I distrust the courts. I am more disposed to favor the method adopted by the father in Buffalo-to place the name of the deceased on the head-stone, with the date of vaccination plainly inscribed on it as well as that of the death. It would not be a bad thing also to name the vaccinator.

accinator. Mr. Jacob Riis attempted some weeks ago to praise the administration of Mr. Low in New York. One point was the reduced death-rate which he ascribed to the Health death-rate which he ascribed to the Health Department in cleaning up houses and en-forcing vaccination. He claimed too much; there chances to be reduced health rates generally, and there would have been such a falling off even if Tammany Hall had been in power. When Mr. Low became Mayor in 1902, his subordinates were required to sub-mit to vaccination. It is no recommendation. Wisely, nobody has repeated the tale about the vaccinating.

HER LAST REQUEST.

"Give me a kiss, that going home My footsteps fall on air; Give me the red-tipped mountain rose That nestles in your hair." Her check upturned took the flower's hue At the touch of her lover's lips; The rose unbound, as it swept her face, Caught the blush on its petals' tips.

"Give me a kiss, I am going home; The links in my life's chain break. A kiss and a flower, my love, from you Will the pain from my parting take." Her lover bent low, as an angel light Came into her closing eyes. A kiss-the rose at her cheek he placed, But its petals, alas, were white.

And Jesus and the angels tarried all night with him and gave him comfort and strength-to sustain his noble faith. The church was dedicated and filled its place of pride. The life of loving faith went about doing good in its own sweet way, and so reproduced in the better thoughts and feel-ings of his follows, the headdiction of the ings of his fellows, the benediction of the Christ faith that is for the truth of God and the abiding cheer of man! Brother Sunlight.

Transitions.

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NOVEMBER 14, 1908.

PRESENTATION.

A fair and spotless Book I bring my youthful friend to thee;
And many a varied lesson on its leaves I hope to see.
Thy friends will trace kind wishes here for all thy coming life.
But never mar it by a fear with dark forebodings rife.
And Love may breathe its magic strains in quaint, half-numbered rhymes—
Oh, may it leave no weary pain to crush that heart of thine!
Thy life is now as fair and bright as these unsulide leaves.
And my it never know a blight, or grieve as sorrow grieves.

and may it never whow a bught, or givere as sorrow giveres.
Bright hopes are 'round thee!—busy hands are writing on thy mind
As many strange mementoes as may be in this enshrined.
Try, then, to live so truly, to act so well thy

Try, then, to live so truly, to act so well thy part.
That no unholy purpose can be found within thy heart.
And when the night of Rest draws nigh to make the day complete.
When thy wandering thoughts have ceased to roam, thy happy heart to beat.
Then shall a blessing rest upon thy life and in its relief
Thou shalt give up thine earthly trust with joy and not with grief.
And when thy work is done on Earth, thine enemies forgiven.
Thou shalt prise God forever more in peace and love in Heaven.

shalt praise God Loss and love in Heaven. Alonzo Danforth.

Boston Spiritual Temple.

Last Sunday, the Rev. F. A. Wiggin spoke before the Boston Spiritual Temple Society upon the following subject: "The Phenom-ena of Spiritualism," and said: The most markedly distinctive feature of the religion of Spiritualism is its phenomena, and whatever may be said of it, this phase carries with it the only demonstration of the claims concerning a continuity of individual conscious existence, as advanced by all re-ligions.

conscious existence, as advanced by all re-ligions. The spiritualistic religion has had many well defined features of belief, which it has fully demonstrated as true, which were new to modern Christianity, but quite familiar to Christianity as primitively taught; but these, step by step, have been adopted by teachers of every sect of the Protestant fath, so that now its phenomena are about all that gives to the religion of Spiritualism any distin-guishing characteristic. Modern Spiritualism made some radical departures from the religious tenets held at the time of its inception. This departure formed a wide and seemingly impassable gulf between the old and the new religious ideas. That this gulf has been practically abolished, or crossed, is in no way due to Spiritualists receding from the position assumed in the middle of the Nineteenth Century, but be-cause of the power of its truth to enlarge and broaden. If anyone doubts our assertion, or is led to consider if too extravagant, let them first of all familiarize themselves with the religious

The source of the power of its truth to enlarge indebroace. If anyone doubts our assertion, or is led to consider if too extravagant, let them first of anyone doubts concerning a future life as supperts, as they obtained in 1848, also with the new thoughts concerning a future life as well as the importance of the present, as advanced by Spiritualists, and then, at ran-dom, attend say twenty funerals where the services are conducted by clergymen of vari-ous Protestant sects and we feel that they will conclude that our statement proceeds from a calm judgment rather than from any undue enthusiasm indulged. I make bold to affirm, that here, where to so many, all seems dark as they are blinded by their tears, that no word can be spoken by an officiating min-ister which can have the effect of comforting the sorrowing and drying the tear, so that the billtop of hope can again be clearly seen, unless that word is borrowed directly from the vocabulary of modern Spiritualism. When the advance in religion during the shart fifty years is carefully considered, and when it is demonstrated that no little part of this change is directly due to the teachings of Spiritualism, it is pertinent to inquire about the agency which gave such an impetus to man's religious change and development." If Spiritualism is to be justly credited with then again Spiritualism is directly indebted its phenomena for the power by which it has accomplished this mighty work. Al-though the average church Christian fails to hough the average church Christian fulls to hough the average theore for the sentence and a certainty. That the phenomena of Spiritualism inter-

honor his obligation to these phenomena, he is, nevertheless, indebted to them for that light which reveals his future existence as a certainty. That the phenomena of Spiritualism inter-est many and exercise a power over the mind of both rich and poor, is clearly demon-strated in many ways. From necessity, or rather, to my-mind, from lack of a proper spirit of desire to propagandize, a price, in the form of a 'door-fee, has always been placed upon them; but, even in view of this harentable condition. I am sure that our church is as well attended, and perhaps bet-ties than the average church in Boston. Let these phenomena be as free to the public as is their preaching in our sister churches and let them be surrounded by such conditions as obtain there, and I am contrinced that a gen-eral interest would soon be evinced which would surprise the most sanguine Spiritualist. Because these phenomena are what they chaim to be; because they are heaven-sent and cannot blight, but must and always will bess, it stands us in hand to consider the importance of the trust which is committed to ur care and keeping. Those who present the genuine phenomena of Spiritualism, outside of a certain duty to perform, have nothing in commou with those selves through their trade in junk-shop com-modities of falsehoods and platitudes. Cer-ting them; in order that the public be led and not misled reform is necessary. They are coming, but they will only be realized when istituted and perfected by Spiritualist, them-selves. Flaming advertisements of clairfoy-ants and others who seek to use Spiritual-ing them; in order that the public be led and not misled reform is necessary. They are coming, but they will only be realized when istituted and perfected by Spiritualist, and the master of suppressing them should be taken up by Spiritualists, awaking such a public induty, appear daily in the secular press, when as disgust the true Spiritualist, and the my by Spiritualists, awaking such a public induty, appear daily in the secular press, a door tax? There is no way of permanently eradicating from a community these cesspools of iniquity except by educating the people. I can see no course to destroy these dime-museum-spirit-mailistic shows so directly, as to institute meetings presided over by a cultured, edu-cated, honest and genuine mediumship, where the public is cordially and freely invited to attend and also to contribute as blessed with means and an awakening to its necessity. Let a society one have money shough to thoroughly test my theory and I promise you such a revival of true Spiritualism as you have never yet seen, and at the same time a

wholesale closing of the doors of these pseudo-spiritualistic meetings, and in conse-quence, the purity of Spiritualism would be revealed to thousands who have never known of it. The superstructure of Spiritualism rests upon the foundation of its phenomens. If this foundation is kept secure-there need be no fear! If insecure, Spiritualism as an or-ganized feature of religion is destined to a speedy dissolution.

His Last Writing.

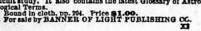
His Last Writing. It is notable that what was probably the last published writing of the late John E. Russell was a review, in the Atlantic Monthly of last July, of the monumental study of "Human Personality and Its Sur-vival of Bodily Death," by Frederic W. H. Meyers. It was a most appreciative and sympathetic review, marked by a fine capac-ity for philosophic thought. It was natural that a consciousness of the nearness of his own earthly end should lately have turned Mr. Russell's attention toward such studies. He declared the work, a new argument for immortality and said that Myers has opened new fields to psychological science, making impossible the old limitations of that science, forcing upon psychologists of the future the vrote: "It is necessary to base our hope of immortality upon surer grounds than those reasons with which we have been compelled to content ourselves. So strong has become the denternt of scientific thought, so dominant its temper in all circles of culture, that we can no longer let our immortality remain an unverlified hypothesis, or content ourselves with the 'larger hope'; nor can any cri-dence hope for acceptance if it is not some-how continuous with that kind of evidence-on which our other beliefs repose." Mr. Rus-self's work here showed that the witty, merry, genial and companionable man, richly cultivajed by intercourse with the best as-pects of the world, had a nature as earnest and soulful as it was lovable.—Boston Her-ald, Oct. 30.

All denominations are needed-they fit a

All denominations are needed-they fit a certain type or temperament. Down in Penn-sylvania they break up the coal and send it tumbling through various sieves, and each size finds its place in a separate bin. If sects did not serve mankind, they would never have been evolved-each sect catches a cer-tain sized man. A reasonable amount of su-perstition is a good thing for certain folks-it is a requirement of the human mind: it is an aid to the imagination-the fairy tale is not had for children. And most men are merely children grown large. The child will throw it away or put a new interpretation upon it at the proper time. A superstition is a crutch-no man will keep it any longer than he needs it-don't take it away from him, leave him alone and let him throw it away for himself. How men have fought for their superstitions-fought and won, and then flung away the thing for which they have fought, having found its worthlessness! The wars of the world have mostly been caused by zealots who were trying to make men exchange one set of superstitions for an-other. All are good-all are bad-it depends upon your point of view.-Elbert Hubbard.

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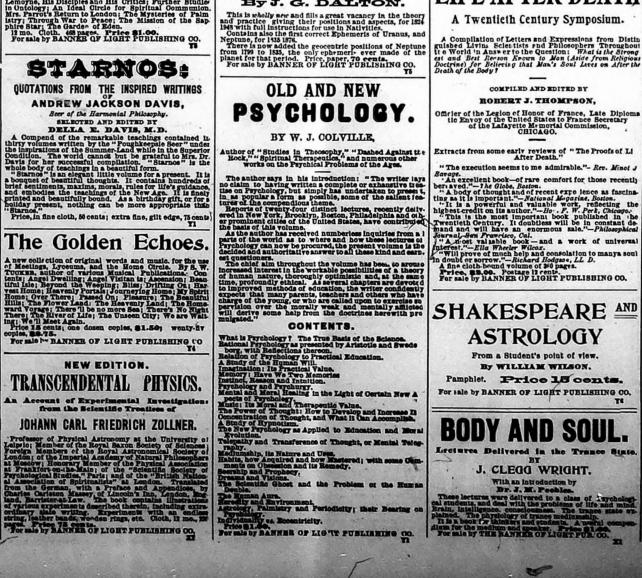
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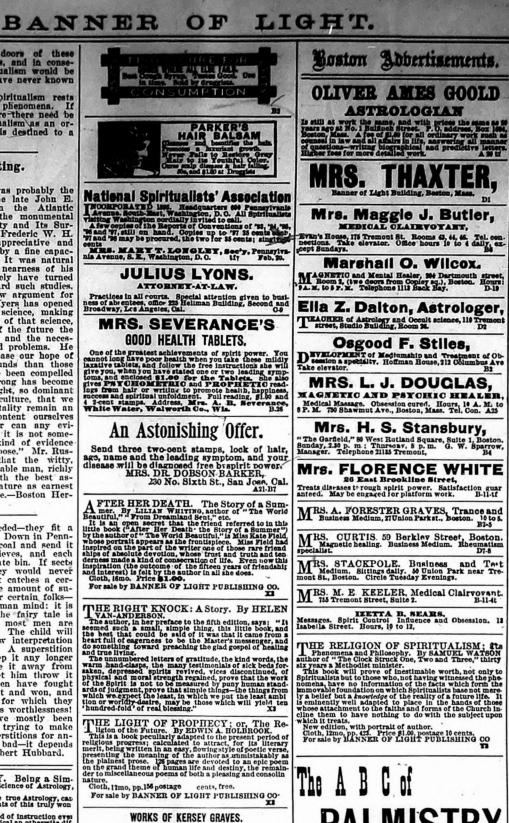


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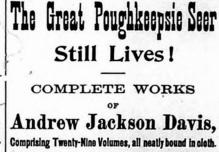
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crossed a bad piece of stones and water and so on home, like a lamb. They all cheered, but the mother did some thinking. One of the party stayed with her child at the tent, while party stayed with her child at the tent, while she drove the burro back along the dark, lonesome road to the burro-stand. No one was there, and she tied it to the fence, gave it some gentle pats, and painfully made her way back, thinking: "Everything seems responsive to love; why are not our first thoughts always to try it?"— Ex.

The Cost of Delay.

The Cost of Delay. Painting costs more than necessary when repainting is too long delayed. The moral of this is that repainting should be done too soon rather than too late. If a building is prop-erly painted with good paint in the beginning and a fresh coat is applied before the old cont is "done for," there is scarcely any limit to the durability of the protective coating. Paint is held in place by linseed oil. Lin-seed oil, in drying, oxidizes and becomes tough and elastic; but as time goes on the oxidation continues, the toughness changes to hardness. the elasticity to brittleness. Then the paint begins to break away and to flake off. The only way to prevent this letting go of the undercoat is to keep it protected from the oxygen of the air by applying fresh oil paint. That is all there is to the cracking and peel-ing of paint—keep the oil alive. A good com-bination zinc paint applied to a dry surface has been known to hold well for twenty years. But whether five years or fifty years, the time comes when the oil is dead and the paint treaks its hold on the wood. It should be repainted before this time ar-rives to save the life of the oil beneath and enable it to maintain its hold. Loss of lustre is the sure sign of decay in the oil, and when the lustre disappears, or in painters' parlance, when the paint "goes dead," the time for re-painting is at hand. If allowed to proceed too far, repainting will only hasten the calam-ity. The fresh paint will pull off the dead paint. This is economical to use a paint like those In these days of constant travel, when va-cations are the rule and not the exception, and the picturesque West has been seen and enjoyed by so many Eastern children, there are probably but few who know nothing about a burro. At least you have seen its picture: but in that case you have not heard its bray. The bray of a burro is simply indescribable. To appreciate it one should try to sleep near a pasture where dozens of the little beasts make the welkin ring. They open and twist their mouths into terrifying shapes, pulling in sound, so that to a child seated upon the back of one during such a performance it is an unlovely experience.

sound, so that to a child seated upon the back of one during such a performance it is an unlovely experience. They are noted for stubbornness and there is a wisdom behind it. If they were not stub-born they would be worked to death. In their wild state I wonder if there were any stubborn traits! They are used by tourists to ride up the mountains where horses cannot go; also, because they are much cheaper to keep. I believe the diet of a burro is similar to that of a goat. A burro saves a person many a wearisome walk over dangerons trails if only it can be made to go. Often it takes more strength to get the burro along than it would have taken to walk. Miners and ex-plorers use them to carry their packs. There's an old white burro at Colorado Springs, resting in its old age. All the work it has to do is to have its picture taken, and the pictures are labeled. "I helped build Pike's Peak Railroad." This celebrated cog road was built with the help of burros. Every-thing was packed up its steep sides on their backs. It is economical to use a paint like thos the seconomical to use a philt like those based on zinc, which carry much oil, because they go far and hold their lustre for a long time; but it is the height of folly to allow deterioration to proceed to the breaking point; because that means the expense of removing the old paint. The wise property owner will save on something other than paint. Stanton Dudley.

Stanton Dudley.

Mrs. Susan Merry.

Passed to spirit life from Pawtucket, R. L., Nov. 5, 1903, Susan Gibbs Tower Merry. She was born in Hartford, Maine, Dec. 16, 1819; removed from there with her parents at an early age to Belmont, Maine, and from there early age to Belmont, Maine, and from there to Boston about 1844, where she married Nathaniel G. Warren. They had five chil-dren, two of which are now living. Mr. Warren died in 1981; she married Mr. C. W. Merry of Pawtucket, R. I., July 27, 1895, re-siding there until the present time, except one winter in California. Her summers were spent with her Spiritualist friends at Lake Pleasant, Mass. Mrs. Merry was one of the first to embrace-Spiritualism. She was a reader of the "Banner of Light" from its first publication to the present time, was a member of the

to reveal the greater glory of the life be-yond. How perfectly in keeping with the beauti-ful Autumn scene was the life just closed to earth: the harvests gathered, the fruitage of her beautiful life all garnered. As we drew near the little wood-colored house that had withstood the storms of nearly a century, it seemed to me that a great light surrounded the dwelling, and when we entered the light was stronger and was centered around the still white form that seemed like a lily rest-ing there,—a lily of her pure and peaceful life that shed its radiance on all who were there. The lily seemed to grow and take the shape of the message of comfort and love for those assembled, touching with its sweet influence the dear ones of her heart. It was uplifting, strengthening. While the Guides ministered I saw with open spirit vision the throngs of loved arisen ones—a vast concourse of the spiritual household— saw Cousin Thankful, so lately arisen, al-ready there to welcome dear aunt.— Saw each familiar face known in childhood: and

saw Cousin Innakin, so intery argser, in-ready there to welcome 'dear aunt. Saw each familiar face known in childhood; and the whiteness grew and grew until the great Lily of Immortal Life and Love received and encompassed dear Aunt Louisa. Cora L. V. Richmond.

How to Advance the Cause of Spiritualism.

We meet Spiritualists who are anxious to do something to advance the cause of Spirit-ualism, but seem to think the only way to help the Cause along is to develop medlum-ship and go before the public. While that is a very good way, it is not the only way. There is need of other workers than me-diums, and there are other ways to work be-sides preaching and giving tests. A most ex-cellent way to help would be: First, Make a thorough canvass of the community, taking the names and addresses of all Spiritualists and sending them to the secretary of your state association, if you have one, otherwise send them to the secre-tary of the National Association, or to the missionaries.

missionaries. Second, After getting these addresses, if you have no society in your place, and there are seven good Spiritualists or more, send for the missionaries to come and hold meet-ings to awaken interest and organize a society. Third. If there are not enough Spiritualists

form a society, call the missionaries and them help you to make more Spiritual ists. Fourth, If conditions will not permit you

Fourth, If conditions will not permit you to call the missionaries, get some good books on the subject, subscribe for the Spiritualist papers and start a reading class for the study of Spiritualism in its different phases, inviting your Orthodox; Agnostic and Spirit-ualist neighbors to join the class. Fifth, Start a Lyceum. Yes, start a Ly-ceum if you only have one child to begin with. You will soon get more. Write John W. Ring, Galveston, Texas, National Lyceum superintendent, and he will advise you how to manage the work.

W. Ring, Galveston, Texas, National Lyceum superintendent, and he will advise you how to manage the work. Sixth, If you can do none of the things recommended above, do press work, write for the secular newspapers and other periodicals. You can also distribute leaflets furnished by the N. S. A. In this way you can preach to a large audience and not be overcome by stage fright. There are many ways to work and it seems clear that no one need remain idle if willing to work for our Cause. We are at present doing missionary work in Indiana. We want the hearty co-opera-tion of every Spiritualist in the state. In-diana has a population of more than two and a half millions, and thousands of them are Spiritualists. We wish to visit every society and every locality in the state where the ser-vices of missionaries are needed. We hope to cal societies in a fine state association. The N. S. A. has sent us into the state to do this work. We solicit correspondence from every part of the state. Address Ro-chester, Ind. E. W. Sprague and wife, N. S. A. missionaries.

Dr. Austin of Toronto, which was an eloquent continuation of the dedicatory address of the morning. Then followed a quartet by the organist, Mr. Evans, and his musical friends. Mrs. Laura G. Fixen of Chicago was intro-duced, and gave a most inspiring address; after more music President Barrett made another appeal for funds, which was re-sponded to with liberality, over \$1,500 in cash and, subscriptions being given during the day. Mr. F. Cordon White gave convincing mes-sages from the spirit world. The meetings were enjoyable, inspiring and spiritual, mani-festing a unity of purpose and good will on the part of all concerned.

Savitri Sarasvati

Self-Help the Only Teacher.

We often find that boys who have educated themselves in the country, almost without schooling or teachers, make the most vigorous thinkers. They may not be quite as polished or cultivated, in some ways, but they have something better than polish, and that is men-tal vigor, originality of method, and inde-pendence. They do not lean upon their school-ing, or depend upon their diplomas; necessity has been their teacher, and they have been forced to act for themselves and be practical; they know little of theories, but they know what will work. They have gained power by solving their own problems. Such self-edu-cated, self-made men carry weight in their communities because they are men of power and think vigorously and strongly; they have learned to concentrate the mind. Self-help is the only help that will make strong vigorous lives. Self-reliance is a great educator and early poverty a good teacher. Necessity has ever been the priceless spur which has called man out of himself and spured him on to his goal. Grit is more than a match for almost any handicap. It overcomes obstacles and abol-ishes difficulties. It is the man who makes an opportunity and does not wait for it—the man who helps himself and does not wait to be helped-that makes the strong thinker and vigorous operator. It is he, who dares to be himself and to We often find that boys who have educated

vigorous operator. It is he who dares to be himself and to work by his own program, without imitating others, who wins.—Orison Swett Marden, in Success.

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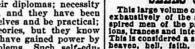
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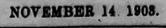
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GRANDMAMA'S GARDEN.

Four o'clock and prince's feather, Lady-slippers, wilding thyme. Pinks and purple phlox together, Ribbon grass to bind my rhyme, And the lilies in the middle, And the roses at the rim, Color, scent, and tangled beauty, Fulled that grades to the brim Filled that garden to the brin

-Margaret E. Sangster, in Every Where, for

A Burro's Soft Spot.

Children have burros for pets, although too

often it looks as if they simply had them as objects upon which to vent their wrath. Do you know the usual way to persuade a burro to travel? It is by kicking, beating, pushing and pulling. It seems as if their hides must be without any feeling, for they stand so long under outrageoux treatment

stand so long under outrageous treatment. One burro seldom can be got to go alone; it wants the society of its kind. Woe to the per-son who hires a burro from a crowd of its fellows and attempts to go any distance with

September.

wants the society of its kind. Woe to the per-son who hires a burro from a crowd of its fellows and attempts to go any distance with it. Here is an experience: It was in the mountains of Colorado. A party of ladies made up a picnic to Fern Glen. They were to cook their supper out-of doors, and gather ferns. One of the ladies ind a little girl scarcely six years old, and thought it too far for her to walk. She de-cided to hire a burro and she could also use it to carry some of the parcels. So she got a burro and started for her to walk. She de-burro and started for her to walk. She de-tide to hire a burro and she could also use it to carry some of the parcels. So she got a burro and started for her tent. But the little animal refused to go forward: instead, it turned and walked back to its fellows every time the owner led it out. Thelaly, after some sharp switching, the owner urged it along the switch, told her to beat it if it stopped. By alternately pulling it by the reins and using the whip the lady got it to her tent. She mounted the child upon its back, tied the scatch, almost upsetting the child, who screamed with fright, declaring she would not ride. A to this juncture some one came to their as sistance and they managed to reach the time to fried. A young lady volunteered to assist in driving the burro, saying it would be "joliy fun," and she could ride some of the time trated and ran down the hill, leaving the mother far bebind and giving the young lady some good running to keep up with the crying the some good running to keep up with the crying child. After many trials they reached a pasture where some burros and cattle were feeding child.

After many trials they reached a pasture where some burros and cattle were feeding. This burro, named Nelly, pricked up its ears and trotted along in fine style through the pasture; but when it came to leaving the field there was another tug-of-war. When the picnic ground-was finally reached, the mother was to exhausted to enjoy any

<text>

Dear Aunt Louisa; how sweet and lovely she was! In my childhood I remember her as a young married woman, crowned with the love of husband and friends; and when, a few years later (a girl of twelve) I came back to my native home from the West bearing the message of the spirit world, Aunt Louisa and Uncle Lewis Vreeland were

bearing the message of the spirit world, Aunt Louisa and Uncle Lewis Vreeland were among the very first to recognize and accept this great truth of spirit ministration. This knowledge had been her life, strength and comfort from that time. It was a great joy to her that her family shared this beauti-ful belief, and that her three children ever turned to her for advice and gentle teachings of what she knew of immortality; and now those children, grown to manbood and womanhood, hold her religion as a priceless inheritance. While the writer was at Meadville, Pa., the first week in October, where I had gune to participate in the loving tributes that were paid to Mrs. Thankful Gaston (wife of the Hon. A. Gaston) the news was flashed over the wires to me that Aunt Louisa had also passed on. These two noble women were first cousins, and had been much together for many years. Each summer Mr. and Mrs. Gaston had en-tertained Aunt Louisa at their cottage at Cassadaga Camp, and the writer always looked forward to meeting and gazing upon the dear faces of both these now arisen ones, among the group of relatives and friends that ever met me there. This year they were both too ill to leave their homes, and passed away nearly together, only three days intervening. I hastened to answer the call of the dear ones—to speak at the service in my aunt's memory, and was accompanied by Mr. Gas-

E. W. Sprague and wife N. S. A. missionaries.

Dedicatory Services.

The First Church of Spiritualists of Pitts-burg, Pa., having recently purchased a beau-tiful two story brick church on Boquet St., held its dedicatory services Sunday, Nov. 1, beginning at 10.45 a. m. Opening hymn by the congregation. "Nearer, My God, to Thee." Invocation by Mrs. O. L. Stevens, one of the oldest members of the Society. She gave the opening address when the society first organ-ized in this city in 1836, two years before our charter for church was granted by the court of Pennsylvania. Our president then followed with an address of welcome, congratulating the church on having attained the success made manifest by the large assembly present. His remarks included a brief history of the church, and the good works achieved since its organization. Next in order was a beauti-ful solo rendered by Mr. Harry F. Conner, a music teacher, accompanied by Mr. John Clouse, organist. The First Church of Spiritualists of Pitts-

The write was a thead wills produced by Mr. Harry F. Conce, and the second works a cuber of the second will be appreciated by Mr. Harry F. Conce, and the second will be appreciated by Mr. Harry F. Conce, and the second will be appreciated by Mr. Harry F. Conce, and the second will be appreciated by Mr. Harry F. Conce, and the second will be appreciated by Mr. And the second will be appreciate

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