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NO. 10

## Practical Spiritualism.

A COURSE OF LECTURES

J. J. MORSE, Editor of "The Banner of Light," To a Class of Spiritual Students in

San Francisco, Cal. With a Preface by William Emmette Coleman.

(Copyrighted 1887.)

SIXTH LECTURE.

The Soul World: Its Hells, Heavens, and Evolutions.

(Continued from last week.)

What is the cause of the obliquity of vision which so changes all these transcendent glories we described a moment since? The difference is this: You looked through eyes unclouded; you looked through your better thought and nature; while he sees but through his own disordered and demoralized thought and feeling. The fairest flowers do not attract his gaze, the verdant hills and luxuriant valleys are bare and barren, the trees are stark and naked, the musical and crystal streams are but turbid waters. When the mind is unattuned to the beauty and glory of nature and the harmonies of God, then all of being is bare and bleak and dreadful, and your fellow creatures seem like foes and vile. People in this condition are mentally and spiritually demoralized for the time being, out of order with nature, and out of relationship with God; or, as you would say, psychologically insane, and see existence not as it is, but in the light of their own perverted states. Reflection, however, at last penetrates through the obscuring mists of their disordered Why are they here? If the spiritual life is a natural life, if the Soul World is for every one and all, why do they come here? they ask themselves. The answer is that they are brought there unknowing to themselves by a power superior to their own, and being there are literally held there. How so? Some things in the spiritworld are done much better than they are done among yourselves, and this is one of them. Sometimes the absurd idea of the liberty of the individual is carried to too great a length among yourselves, and results most disastrously; for it is not right that the untrained and the ignorant and the vicious should have the same absolute liberty and freedom in the community in which they move as the virtuous and the good. This is a problem we suggest to you for your own consideration. You have to protect yourselves against them; and that protection carried one step further might restrain within welldefined limits, and make you realize the fact that those out of relationship with the best conditions, and the best form of human society, should be legitimately restrained by those wiser and better than themselves.

In this very Hell we are speaking of this law holds good. The wise and philanthropic spirits, the great and the good, through all their tributary and subordinate agencies, exercise control. They bring in, from time to time, men and women, youths and maidens, within whom they see the possible development, this sprouting to life, so to speak, of their several natures,-they are brought within the magic circle, shall we say, within the spiritual sphere belonging to this locality,-and the general influence of the protecting minds makes a wall around this place that these feebler wills are utterly incapable of passing through. They meet a barrier; what it is they cannot tell, but they are conscious of a superior force, the

character of which they cannot define.

There they are kept until this sphere of influence gradually penetrates their thoughts and infuses itself into their minds, stimulates their moral character and quality, and develops their latent possibilities into action. the mind becomes orderly, as the soul comes into right relationship with the spiritual surroundings that belong to it, in the place where they are, behold, they begin to see the sunshine: blades of green grass begin to take the place of barren soil they have seen so long; the very trees begin to put forth their leaves again, and the turbid waters seem to move with a quicker motion. Little by little the beauty of the scene begins to unfold itself. You may take it from us, that the more of beauty you can see in your external surroundings, the more of beauty is there developed within yourself. So as these disorderly minds become adjusted and reduced to due relationship, to the conditions with which they are surrounded, behold their mental and moral natures begin to assert themselves, and their intuitions and aspirations begin to make music in their happy souls: little by little they begin to realize that the Hell in which they lived was a great Sanitarium, a great Health College, where under salutary moral influences they have been gradually brought out of the Hell that the disorderly conditions of their past life created within themselves.

Thus the hells of the Soul World are educational, re formatory, spiritually and morally hygienic, so to speak. These only are brought into them in whom it is seen the harmonies and germs of goodness are beginning to sprout; and these being thus treated are by degrees brought into active relationship with those who instruct and surround them, their special adaptations and qualifications are discovered, and they are in time transferred to other educational places, where these qualities can be nourished and developed into health and activity. Thus from the lowest hells spring forth the angels we shall deal with next

Before leaving the hells and their inhabitants there is another peculiar point we would like to impress upon you which concerns the souls living therein, for in many cases they appear to grow worse after they have passed into the spiritual world. You must remember that there is in every one of you a certain amount of disorder, disease of body, obliquity of mind, and perversion of moral grandeur in yourselves, in the conditions of being that ated with the individual. It means spiritual life, mental Thought.

consciousness .- all of which are potent elements of evil and wrong-doing. If you cannot exhaust the germs of these things while you are living in this world, if they are not expelled by the superior moral faculties and intellectual and spiritual development while here on earth, then will they cling to your mental sphere and effect their out-working when you get into the spiritual world. Do not, though, for one instant construe the argument that every man has so much wickedness, therefore he has got to be wicked to get rid of it, and thereby excuse the wickedness of yourself or your neighbor. Nothing of the sort is here involved. There is this possible misdirection in you all, but its true and legitimate expulsion is through developing more and more of the spiritual attributes, which is your duty here. If you do not get rid of this possible element of degradation while here, then it will have to exhaust itself in the spiritual world; and apparently it will result in your becoming much worse after death than before. The end comes at last: the period of reaction asserts itself. At such times some gentle brother, from one of the great benevolent Brotherhoods who have charge of these hells we have just mentioned, is able to take you, unconsciously to yourself, and place you in one of the Sanitariums we have portrayed, and in the end effect your purification.

But come with us to fairer scenes, if possible; though surely we may say this scene is fair enough,-for wherever the doing of good to your rellows is involved, there shall we find beauty and sweetness, and something akin to the beneficence and love of God himself is there.

We come, then, to what, for convenience' sake, we will call the fairer scenes of the Soul World, where the souls of men are supposed to be basking in everlasting felicity, where eternal sunshine reigns supreme, where happiness pleasure, and joy are perpetual. "Yes," you will say, "one would like to find that such things were true, one would like to discover such things after death: if we could only enter there and enjoy all the beatitudes of such a condition, how happy should we be for the change!" At first you will not find such things; the everlasting and eternal sunshine is a dream that we do not think you will realize for ages yet to come; the alternations of joy and sorrow, of shade and sunshine, of hope and fear, of success and failure, are necessities to the immortal soul for ages yet to be,-and in these heavens there will be no one uninterrupted and glowing day, no unceasing tide of joy, no unvarying sunshine; the soul has to grow, man has to advance step by step and gain experience; experience brings him knowledge. But while he is gathering knowledge through experience, failures and disasters are sure to assail his progress from time to time.

Therefore the heavens will not be altogether devoid of their cares and anxieties, shall we call them, not altogether devoid of their aspects of gloom; and yet because of the germs of sweetness and order and beauty belonging to them, it shall make these as fleeting shadows passing across the path of human life,-only as a fitful cloud briefly shutting out the golden sunlight.

"What shall we find in those heavens?" What do we mean by Heaven? As Hell is within, so also is Heaven. It is no more a locality than Hell. The sense of order, peace, and righteousness, consequent upon well doing, within the breast, makes the place a Heaven; and in the Societies, Fraternities, Families, and Associations of the Soul World the pure soul lives in sweetest bonds of unity. There in that happy estate you shall find all that the souls of men desire,-all their hopes realized, all their affections ministered to, all their aspirations unfolded to the point that they have reached.

What shall be the evolutions that arise from the heavens and the hells we have just referred to?-for one might truly say that the heavens are the evolution of the hells; indeed, when we take life right through, in every case do we find that each ascending stage is an evolution from the stage that preceded it. What then is beyond these heavens? When the minds and souls of m enough they plume themselves for flight to higher regions, and all the conditions of disorder and inharmony disappear from the realms belonging to their existence on the planes described; all shall then be order, harmony, and peace,-and on the particular plane of spiritual existence we have been detailing, there shall be embodied within yourselves all the latent possibilities that will then have become actualities. Then, the essential principles being thus embodied within the consciousness of those who live upon that plane of life, behold the old heavens shall be rolled away as a scroll, so to speak, and those who have lived therein go to higher states still; where still nobles elements of spiritual life shall be evolved,-where what you have reasoned upon, what you have thought upon and experimented upon, in preceding stages, shall then become actual and positive knowledge that shall be as plain and clear to you as the simplest of simple things among yourselves today. Then shall the soul unfold new powers, new qualities and orders of action,-new and stronger associations shall arise, and over all shall brood the consciousness that there is a mightler than thou, a deeper than that which hath yet been revealed or done a grander than even you have yet dreamed of; and your search for the mystic words of wisdom, your desire to find the deeper fountain yet undiscovered, shall bubble up with renewed force and power within your souls whenever you but do and dare for the greater truths as you did and dared for the radiance and glory of that Heaven you have now attained. Then shall all fends be stayed, all hatreds of the mind be quenched, all the discords of affection be stilled, all the differences and dissensions that ever keep the human lives and loves apart be banished forever; and the great family of humanity shall becom one spiritual brotherhood of happy and united souls in the more real Soul World that lies far, far beyond the conditions of the Soul World that we have just been dealing with. Thus, briefly, we have endeavored to place before you the quality and character of the hells and the heavens, and the evolution of possible greatness and your departure from physical existence here.

Thus discord and harmony, as you will have learned, are the key-notes of the hells and heavens of spiritual existence; and the lesson we wish to enforce clearly upon you is, that the Divine Providence has not made one condition or state bleak and barren and wretched and miserable for those who are unhappy and in darkness and misery, and another condition of divine beauty and glory for those who are morally and spiritually progressed; but that the Soul World, like the Natural World, is a bright and beautiful world in every department, and that you see and interpret its character through the medium of the discord or harmony that resides within your own breast and is manifested in your own mind. Take this lesson to your heart, and then you will realize that as is your own character and development, so will be your interpretation of the condition of existence in which you happen to be situated.

Now, let us withdraw you from this fair world to the realms of mortal being again, leaving its glory and its beauty as a memory bright and pleasant to linger within your thoughts,-coming down from these Brotherhoods these Families and Fraternities, from these noble and philanthropic hearts, so that you may again be practical dwellers in mortal life; and as the curtains roll behind you, as you retire from the glory that lies behind them and again tread the terrestrial fields, oh! remember but a thin veil hangs between yourselves and that world from which in mind you have now returned; that, if you wish to enter into the calmer heavens over there, see that heavenly conditions are unfolded within your lives and breasts while here on earth. Remember also that surely you shall find an entrance into the hells that lie beyond, as a consequence of the discords in your natures now.

Strive, then, to reduce all discords to harmony,-purify yourselves from all unclean thoughts, desires, and deeds -lift your natures up to the highest plane of personal application, morally and spiritually; live so purely before the world that, like the brightest silver, if but a breath rests upon it, it vanishes ere the stain can fairly be said to have been seen. Keep your hearts so purged, your ouls so pure and sweet, that no stain can ever rest upon them; and when you die, when you pass through the mystic portals into the Soul World beyond, then shall you be fitted to enter into some of its heavenly associations by having a heavenly condition already developed within yourselves,-and that shall measurably assist you to come under the influence of that greater and grander evolution that we have suggested as possible for the inhabitants of the Soul World beyond.

### SEVENTH LECTURE. Life, Development, and Death in Spirit-Land.

When you remember that life for the inhabitants of the spirit-land means an eternity of life, and that the argument is an unending existence, you may naturally inquire, Is it possible that the bodies of the people living in the immortal world shall continue to maintain their structure and their functions for such an enormous duration? There is, of course, to the majority of people living on the mortal plane, the idea of friction, waste, and consequent decay, as being facts they are familiar with in association with material bodies -and it will be urged that if there are functions and activities associated with the spiritual bodies there must necessarily be friction, waste and decay in connection with those bodies; and while people may, in a certain sense, be able to grasp the conception of the eternal duration of those bodies, they certainly are unable, in the great majority of cases, to dispense with the supposition of friction, waste, and decay, as previously stated. That these are factors in all organic structures on the mortal plane is self-evident. Have they spiritual plane? and if so, what are the means whereby that waste is repaired, and that friction reduced to the lowest minimum? These are deep questions, and asked in vain of the usual and accepted authorities upon such

Now the development of the spiritual personality in the spirit-life is also another important question; for if there be a development there must either be an expansion of existing materials or an aggregation thereto,-for the development must either proceed from within or be the consequence of additions from without. It matters little whether it he development of soul or mind or body, the law must hold good in either case,-and if one case, in all cases; and the solution will have to be sought as to where is the source of the means of the possible development of the individual inhabitant of the spiritual world.

We will also, as another interesting speculation, ask the question. If the duration of the personal existence in the spiritual world is eternal, and the development of the individual is eternal also, may there not come a time when the personality of the individual will have grown so enormous in proportions as to be practically unwieldy? When we introduce the speculation we have to deal with, the possibility of death in the spiritual world, a wave of fear and sadness may, as it were, roll over your spirits.-a chilling blast may seem to sweep across the eager buds of your aspiring natures; and you may say if we have to face the grim monster again after passing through mortal death, then the exchange has advantaged us but little! Yet having realized that death in your mortal conditions is only a stepping-stone to a larger life, and having gained the confidence of victory in one case the assurance of victory in all cases where a like experience is to be encountered may almost be counted upon as certain. If existence in the higher life leads you to higher powers and the exercise of greater ability, it follows that every seeming obstacle in your path will grow less powerful the more exalted you become yourselves.

Life in the spirit-land means several things as associ

will meet you after you master the first conditions of the | life, personal life; for you must bear in mind that the Soul World into which you enter immediately following inhabitants of the spiritual world are just as much beings, persons, men and women, as are yourselves; that they are endowed with the machinery for the expression of intelligence, just the same as humanity; that they, any more than yourselves, have not yet reached a plane where they are able to express intelligence apart from organization. Now this is a most important fact to be considered. You must bear in mind that in all cases the exhibition of force is dependent upon an agency for a manifestation. It matters not what the ultimate expression may be, the agency is the thing contended for; and as intelligence, as a force in man's personal nature, is dependent upon an agency for its expression, you must have in spirit-land, as here, an organization,-and this organization is the agency for the expression of your intelligence, and the manifestations of the inherent powers of your immortal entity. Then the existence of this organization, the reparation of its waste, the reduction of the results of its friction to its lowest possible minimum, are questions fairly and legitimately before us for consideration.

> Here it follows that the spirit-body being upon a higher plane than the mortal body, its functional operations will involve another set of laws, and those laws will be upon the higher plane, as is the body they are associated with; and whereas there are certain processes that are absolutely necessary in the material life, their counterparts may be accomplished by other methods and higher laws than those by which they are accomplished while you are living here on earth. The processes of physical

existence may be thus summarized:-You consume food; the heat and chemical action in the various organs of digestion reduce the food to its component elements, which elements are distributed to the various portions of the system. Through the various activities there is a waste of tissue, and this expenditure is repaired by the liberation of the essential elements on forces of the foods or substances which, being absorbed into the human organism, sustain and repair it. Therefore, ultimately, it is the forces of nature that sustain the human organism; and the process whereby you reach these forces is the process of destructive assimilation, as expressed in the digestion of human food. This is apparently a roundabout process, you will say. It is particularly fit and proper for the plane of life upon which it operates, and it would be improper and inadequate and utterly unfit if applied to beings living upon a higher plane than that you at present occupy. But if the question of assimilated forces on the lower plane has to receive attention, why should not also be considered the assimilation of forces upon the higher plane? If the elaboration and absorption of forces is the means whereby reparation is accomplished here, may it not also be that upon the higher plane a similar process is also involved? and if so, shall it not be further accepted that the means whereby, this result is obtained upon the higher plane shall be a higher method, as compared with the method you depend upon in this world? If we accept the position that the organization of the spirit-body and its processes are to a certain extent a duplicate of the material organization, then the question becomes a point of interest as to what use the duplicates of the great organs of the interior of the system subserve, what are their counterparts in the spiritual personality, and how are their functions accomplished there. If we take the duplication of the organism as a spiritual fact, and that it contains within itself the spiritual counterparts of most of the organs you are familiar with in the human physiology, then we have to assure you that that internal organism becomes, as it were, a species of battery, a collection of cells or sacs,whereby in the peculiar structure and formation of the spirit-body the essential forces of the spiritual realm are extracted, and are sent on their mission for absorption into, and the consequent maintenance of, ethereal organizations that constitute your bodies there; that instead of the grosser fluids of the material organization, the etherealized electricities and magnetisms of the spiritual world are the circulating mediums in the spirit organiza-

Now the operations of the spiritual physiology, shall we call it, to use a term to convey the idea clearly to you, necessarily involve the expenditure of force, just the same as the operations of your earthly body, when, having exhausted its forces in the accomplishment of any particular object, they have to be recruited and restored by means of the forces elaborated and distilled by the digestive and assimilative agencies of the system from the food consumed: so in the spirit body, corresponding processes are necessary to distill the elements and forces that are needed to establish and maintain health and action in the spirit beings. Now this necessarily demands not only the expenditure of force, but may possibly involve the expenditure of substance as well, and this substance has to be again supplied; for the structure has to be continually built up and sustained, as well as its depleted forces restored,-which, when the needful processes are duly fulfilled, is satisfactorily accomplished and the structure sustained.

### (Continued next week.)

Love alone can transform that which we do like into something more to our liking, but we must do the loving to effect the transformation. Love does not find fault with the imperfections of persons, but it tries to help them to become perfect. . . All things and thoughts move in orbits; whatever we send out returns in kind to the sender in ever increasing quantity. . . . Any form of affection, whether it be for human beings, animals, or objects, makes the being better and more refined. The affection and respect we have for all that, daily, come within our sphere of consciousness is the "love of God," for Delty comprises all and is the life of all. There can be no love apart from God.—The World's Advan

We gladly present the following beautiful lyric, to the many friends of its distinguished author, trusting it will please all of our readers by its pathos and poetic merit. It was recently sung at an old home gathering in the neighborhood where he was reared known as the Old North Hole in Rochester, Vermont. It was received with great enthusiasm and many have called for a copy of it, which we cheerfully furnish.

### "THE OLD NORTH HOLLOW."

A Song by Dean Clarke. Tune—The Old Oaken Bucket.

How dear to our hearts are the scenes of our When after long absence their sight we

renew:
The grand old Green Mountains, their mantle of Wildwood,
Whose varied rich colors enchant our fond

view; A peaceful green valley where nature re

Where thrift and contentment in modesty dwell, As lovely as that which was promised to . The dear old North Hollow we all love so

The grand old North Hollow, the mountaingirt Hollow, hose voices and echoes retain their old spell.

Our sturdy old grandsires discovered this

Hollow,
And opened its fields to the light of the sun.
Their labors our fathers were quick then to Completing the clearings which they had be-

No longer we see those dear honest old neighbors,
They have gone like the trees which their industry fell,
But here are the scenes and the fruits of their

The homesteads whereon their descendants

now dwell. Ancestral North Hollow, our kindred's home Hollow, Our bosoms with pride for your pioneers

'Twas here that our parents toiled hard and provided Good homes where we grew up to man-

hood's estate,
sad was the day when the children
divided And

And each for himself went to battle with fate.

Phose years of hard labor, from March to December,

To raise our own living and something to

Each farm boy and girl too will always remember,
And to the grandchildren their hardships
will tell.
The Stony North Hollow, the wall fenced old
Hollow,
The tough soiled North Hollow where no
manna fell.

Our parents believed in a school education Tho' scant was the book lore possessed by themselves.

They well knew that knowledge ennobles the

station Of him who withdrawn for his livelihood

of him who withdrawn for the delves;
And fondly they thought that some child rarely gifted
Might shine where earth's great ones supposedly dwell.
So o'er the long roads, often bleak and high drifted. drifted,

The dear old red school house we poured

to pell mell.

O, high souled North Hollow, the school lighted Hollow,
Of some of whose scholars Fame's tablets now tell. O. high

And now to the scenes in the valley before We bid a reluctant but cheerful "good by. long we shall go to the parents who bore

Whose beautiful home is in realms upon high. But ne'er we'll forget the dear lovely old Hollow,
Where many long years it was joyous to dwell,

And oft will return as the swift flying swallow
Comes back to the nest where he broke
from his shell.
O, dear old North Hollow, the blessed old

Hollow The tears dim our eyes as we bid you fare-

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

FOR THE YEAR ENDING SEPT. 20, 1904 Mr. Chairman and Fellow Delegates: An-

aries has been completed, and we come to you with our report feeling encouraged and gratified with the results of our labors, and with the outlook for our Cause in the future. The cause of Spiritualism in the United States and Canada is progressing rapidly. People in every walk of life are studying its philosophy and investigating its phenomena. Home circles are being held in nearly every place we have visited and sometimes we have heard of a number of them in a single town. This is as it should be, for the home circle is one of the best places to study Spiritualism. It is encouraging that so many are learning this truth and profiting thereby. Undoubtaries has been completed, and we come to It is encouraging that so many are learning this truth and profiting thereby. Undoubtedly local societies are holding more public meetings and employing more foreign talent than ever before.

A number of excellent new mediums and speakers are coming to the front to fill the places of the good old workers who have passed on to their reward.

### ORGANIZATION.

The cause of organization, its aims and ob-Jects, as well as the good work accomplished by our National, State and local societies, are becoming better understood, and consequently better appreciated by the mass of Spiritual-

The people are calling for your missionaries The people are calling for your missionaries from all parts of the country, especially from the west. We have received many letters urging us to come and work in Texas, Okinhoms, Wyoming, Montana, Kansas, Colorado, Idaho, Washington, and other states. This great territory should receive as thorough missionary work as has been done in New York, Pennsylvania, Ohio, Indiana, Michigan and Illinois. The Spiritualists of Texas, Okinhoms, Wyoming and Montana have urged us to spend several months in each of these states. Texas and Montana, through their State Associations, have asked the N. S. A. board to send us there to help them build up their organizations.

The west needs missionary work very much, and we believe this department of the work of the N. S. A. should be extended in that direction. Thorough organization of these states will bring great strength to our large the states will bring great strength to our large the states.

The west needs missionary work very much, and we believe this department of the work of the N. S. A. should be extended in that direction. Thorough organization of these states will bring great strength to our large the states. The superintendents shall make quarterly reports to the Secretary of the State Board of Trustees of the financial and spiritual conditions of the societies under them.

Sect. 5. The Superintendents are authorized to visit and encourage societies, assist in organization are wones and arrange dates for missionaries.

Sect. 4. Superintendents shall make quarterly reports to the Secretary of the State Board of Trustees of the financial and spiritual conditions of the Superintendents shall report to the President the presence of any person or persons in their respective districts known to them to be unworthy of confidence, or impostors doing, or attempting to do, business as physical or mental mediums, or both, or pretending to teach the philosophy and religion of Spiritualism.

Sect. 6. It shall be the duty of the President transfers of the first and encourage societi

Association and at the same time will be very helpful to the weak societies in their struggle to build up and sustain our good Cause.

### WORK OF THE YEAR.

During the year we have labored in Pennsylvania, New York, Ohio, Indiana, Michigan, Illinois and Missouri. We have visited 65 towns, held 302 meetings, organized 16 new societies, including one State Association. Besides this we attended the N. S. A. Convention at Washington, D. C., the Michigan State Convention held at Lansing, Michigan, and the Michigan mid-winter meeting held at Jackson, Mich. We have added new members to many local societies that we have visited, created enthusiasm and encouraged their members, leaving the societies in better condition than we found them, always receiving a cordial invitation to return and hold more meetings whenever we could do so.

### CAMPMEETINGS.

We also filled engagements at the following Spiritualist campmeetings: Snowflake Camp, Central Lake, Mich.; Vicksburg Camp, Vicksburg, Mich.; Hazlet Park Camp, Hazlet, Mich., and Wooley Park Camp, Ashley, Ohio. All of these camps are doing great work for the cause of Spiritualism; they are in full sympathy with our organization. The three first named advertised a National Association day at which time your missionsociation day at which time your missionaries represented the N. S. A. Our explanation of the good work being done by our Association was received with eagerness and enthusiasm. A collection was taken at each of these camps to assist in the work of the N. S. A.

### INDIANA STATE ASSOCIATION.

We organized 8 new societies in Indiana and visited nearly every other society in the state. We also held meetings in many localities where there were no societies; meanwhile we were making arrangemenas for the State Convention which was subsequently held at Anderson, Ind., Feb. 26, 27 and 28. At this convention we had the best of talent. There were 23 societies represented by 52 delegates in this convention. The meetings were held in the Anderson Spiritualist Temple.

This convention was a success in every way, and the entire expense, including speakers, test mediums, musicians, printing, advertising, etc., was only \$81.34. The reason why the expense was so small, lies in the fact that the Spiritualists of Anderson and of the that the Spiritualists of Anderson and of the State, as well as the talent employed, cooperated with us in the good work. They gave every assistance possible to help make the convention the grand success it proved to be. The Anderson society gave us the use of their beautiful temple heated and lighted free of charge. The choir gave its services free, and the services of the mandolin club were furnished without cost to the convention. Miss Wirtz and Miss Bolander, soloists, gave their very efficient services without ists, gave their very efficient services without compensation. Mr. J. A. Wirtz, the leader of the choir, printed the programs, entertained the missionaries, and wrote notices of the meetings for the press. Mr. Chas. A. Caines assisted in advertising the meetings, arranging for entertainment, and did many other things to help make the meetings a success. We are greatly indebted to him as we are to many more whose names are too numerous to mention.

The Spiritualists of Anderson entertained the speakers and delegates free of charge, making them welcome in their comfortable lomes. The speakers were Harrison D.
Barrett, Dr. Julia M. Walton, Rev. Gardner
Haines and Rev. Thomas W. Smith. Mrs.
Flora Russell, the noted singer of Alliance,
Ohio, added much to the success of the con-Ohio, added much to the success of the convention. All came and did excellent work, making no charge therefor. We gladly paid the traveling expenses of the helpers who came from a distance. Your missionaries were also there and took an active part. The good will of the Indiana Spiritualists and their interest in the movement was again demonstrated in the fact that we raised a fund of three hundred dollars in cash and pledges, out of which the expenses of the

pledges, out of which the expenses of the convention were paid, and the balance of \$218.90 was turned over to the new state as-sociation to be used in its work.

We received no financial compensation for

our services in working up and carrying on the convention, which detracts considerably from the good appearance of our yearly financial report.

We did all of the work of planning, ar-

We did all of the work of planning, arranging and preparing for this convention, receiving no assistance other than the advice of Mrs. Longley, the N. S. A. secretary. We arranged for the place of meeting, corresponded with and engaged the speakers, wrote and caused to be printed the circulars, posters, blank credentials, etc., sent them all over the state, wrote hundreds of letters, and did it all while keeping up regular correspondence in the missionary work, such as making engagements, writing articles for the spiritual and secular press and at the same time we were traveling from place to place and holdwere traveling from place to place and hold-ing meetings nearly every evening. The con-vention was very harmonious and the work vention was very harmonious and the work accomplished could not well have been better.

COST OF THE YEAR'S WORK.

Total cost of the work for the year ending Sept. 30, 1904:

Expenditures ..... \$2,507.98 Receipts ...... 1,573.44 Deficit ...... \$ 734.54

BY-LAWS ADOPTED BY THE INDIANA STATE

The Constitution and By-Laws adopted by this State Association are of the best. One Article of these By-Laws we desire to read to this convention; we read it with the hope that it may be adopted by every other State Association, for thereby the Spiritualists, the genuine mediums, and the public will be pro-tected.

Article IX reads as follows:

### SUPERINTENDENTS.

Section 1. The President shall appoint one Superintendent for each Congressional district of the state; the said appointment to be ap-proved by the Board of Trustees. Sect. 2. Duties of Superintendents. Each Superintendent shall have the supervision of

Superintendent shall have the supervision of his own District under the authority and direction of the Board of Trustees and shall cooperate with the President in missionary work, and together they shall devise ways and means by which missionaries may be employed in his territory.

Sect. 3. The Superintendents are authorized to visit and encourage societies, assist in organizing new ones and arrange dates for missionaries.

forward to all of the Superintendents a copy of the same together with the instructions to make copies of the same and to forward them to the Secretaries under their charge, to the end that the public, as well as the Spiritualists may be protected.

If this was adopted and carried out by every State Association our Cause would be protected from the charlatans who are defranding the innocent, robbing the unwary and committing other crimes in the name of Spiritualism.

### STATE ASSOCIATIONS

In order to show how our work benefits the State Association we deem it proper to use a little of the valuable time of this convention to enlightening the delegates upon this important subject.

In the annual report of our good brother, the President of the New York State Spiritualist Association, we find a paragraph which reads as follows: "We have continued the policy of refraining from organizing societies unless we believed they were strong enough to hold together and do good, effective work. It looks glittering to see reports of societies orlooks glittering to see reports of societies or-ganized over the country with two or three days' work by the missionaries, but the trail of wrecks that usually follows such glittering reports makes the last estate worse than the

inst."

In making this statement our good friend thoughtlessly and unintentionally, no doubt, was throwing cold water upon the most important work of our organization.

We cannot believe that the Spiritualists of this land expect the two missionaries at large to take care of all the societies they organize. Without doubt nearly exercy one of the

to take care of all the societies they organize. Without doubt nearly every one of the weakest societies we have organized would have become strong and permanent if they had been properly cared for by competent ones sent to them by the State Association for that purpose. Some of our smallest societies have the greatest vitality; all depends upon the membership, methods of work, etc. The principal reason why now and then a society, out of the many organized, fails to flourish. out of the many organized, fails to flourish, is because of mismanagement on the part of the society itself and the lack of advice, instructions, encouragement and assistance from the parent organization.

Weak societies, such as are not able to employ speakers, should form reading classes and developing circles, and in this way study and learn the great truths of Spritualism, and develop their spiritual gifts.

### COURSE OF READING.

Here let us say we have repeatedly asked that a course of reading be arranged for weak societies to use. We feel sure this would be of great benefit and would be a help in sustaining societies that are not able to keep

taining societies that are not able to keep regular speakers.

At the N. S. A. Convention two years ago we succeeded in getting a committee appointed to arrange such a course of reading; that committee did nothing, and last year we urged the matter again and the committee was reappointed; we have not heard from that committee yet, but hope it may have something good to report regarding what it has accomplished.

Societies to be kept in active service must be visited and encouraged. The N. S. A. missionaries should not be held responsible for their continued existence when they have not been cared for by the State Associations after the missionaries have organized and set them at work.

In the published report of the President of the Ohio State Spiritualist Association occurs the following. I quote verbatim: "I found some of our local societies discouraged. Their past experiences with missionaries and mis-sionary work had taken all they could raise for traveling expenses and to pay the mis-sionary, and the local society holding two or for travening sionary, and the local society holding two of three meetings a year cannot expect to have the interest in our State and National. They that cannot see the benefit in the interest in our State and National. They are the ones that cannot see the benefit in organization. It is the steady, persistent work that tells in the end. All missionaries should seek to fill the treasury of the local soleties; they should not exhaust them, but they must if they only visit them once or twice a year." Further on this report says: "The missionaries are only with them for one or two meetings and the railroad fare and other expenses, such as hall rent music and

The missionaries are only with them for one or two meetings and the railroad fare and other expenses, such as hall rent, music and entertainment, and allow the missionary to have door fee, what can we expect; but our local societies will say they had a nice meeting, but could not see the good they had derived from the missionary, until it is difficult for a local society to exist."

In reply to the sbove statements we will say that we have never impoverished the societies we have visited, but have always left them in better condition than we found them, often helping them to raise money to pay their back dues and reinstating them with their State Association or the N. S. A.

Four years ago there was not a single society in the state of Ohio that had paid their dues to the State Association; not one society in good standing. In proof of this statement we have a report dated Nov. 13, 1901, made out by Mr. John C. Hemmeter, who was at the time the efficient Secretary of the Ohio State Association, in which he tells us that the Ohio Association was chartered by the N. S. A. May 24, 1897. This report, which was made four years and five months after the State Association was chartered, states that 22 charters had been issued by the State Association and all of them were in arrears for dues, with the bare exception of the Elyria society, and that one we had char-

State Association and all of them were in arrears for dues, with the bare exception of the Elyria society, and that one we had chartered with the State Association Jan. 26, 1901, and it had then paid 48.00 as its first year's dues. I am glad to say it has fulfilled its duties to our organization ever since.

According to this report there was no record of any society having paid dues up to the time we began missionary work in Ohio. In closing this report Mr. Hemmeter says: "Now if you have any advice to offer, offer it so we may imbue some life into it before it becomes a corpse." This is the condition in which we found the Ohio State Association. In our work in the state of Ohio we have

added new members to local societies, re-vived those that had lost interest, encouraged members to new effort, leaving them with re-newed enthusiasm and with determination to continue the work.

newed enthusiasm and with determination to continue the work.

In the last four years we have organized and chartered 15 societies in the state of Ohio. Eleven of these are in good standing with the State Association today; three of them have censed to do public work. They failed because of lack of encouragement from the State Association and proper management. One society we have not heard from. These three defunct societies never received a visit from a state officer or a state missionary. Do not these facts show where the trouble lies and also the value of our work to the Ohio State Association?

We feel it is but justice to say that the present success of the Ohio State Spiritualist Association is largely due to the work of the N. S. A. missionaries, more proof of whichwill appear further on.

Many societies in other states that we have organized have never been visited by an officer of the State. Under such circumstances the National missionaries should not be blamed because occasionally a society fails to pay dues when called upon to do so. The N. S. A. has done its very best to have its societies visited and cared for, and we think the State associations have done the same We have always urged upon the State as-

sociations the necessity of sending missionaries to visit the local societies that we have
organized. We have encouraged them to
form circuits, placing speakers upon them,
thus helping the local societies to become
strong and self supporting. It is the mission
of the N. S. A. missionaries to interest the
people in the subject of Spiritualism and our
organize Spiritualists into societies and teach
them how to carry on the work successfully.
After they have done that the State assoclations, where such exist, should take
emough interest to have these societies visited by competent workers and do everything
possible to encourage them. Arrangements
should be made whereby every local society
could be visited at least twice each year by
thoroughly competent missionaries. If this
was done very few of our societies would go
down.

The following explanation will answer the

The following explanation will answer the the following explanation will inswer the other statements made in the yearly report of the president of the Ohio State Spiritualists' Association and will make clear to all the question of the cost of the missionary work to the Spiritualists.

### AVERAGE COST OF MISSIONARY WORK TO THE SPIRITUALISTS AND LOCAL SOCIETIES.

Much has been said about the missionaries visiting local societies and towns where Spir-itualists are not numerous and making the work "burdensome" to them. It has been work "burdensome" to them. It has been said that they carry away all the money that can be raised and leave the societies impover-ished. This is not the case, and such sentiment does not usually emanate from those who help to support the Cause, but generally comes from those who seldom or never contribute to its support.

In contradiction to this claim, we will pre-

sent the facts and figures, that this conven-tion and the Spiritualists of the country may know the truth and the missionaries be vin-

During the last year we have visited 60 localities where no salary was paid for our serrices. We held 178 meetings in these places. This does not include the work done at campmeetings, conventions, societies that paid us a salary for regular work, meetings held for the purpose of organizing societies, seances at which a fee was charged, nor active held with secieties with the contraction of the second meetings held with societies with which we divided the door receipts.

Of the 60 localities mentioned above, the Spiritualists paid rent for only 22 places of meeting. In 38 localities no rent was paid for the use of the meeting places. Some of the meetings were held in town halls, that were made free for religious and educational purposes. A few meetings were held in parlors and one in a schoolhouse. The others were and one in a schoolhouse. The others were held in churches owned by the Spiritualists, or in halls controlled by them where no extra charge was made for our meetings. Certainly in these 38 cases the rent was not burdensome. The collections and traveling expenses, which include our hotel bills, expenses, which include our note? bills, amount to \$585.59, and when divided by 178, which is the number of meetings we held in these 60 localities, makes the cost of each meeting \$3.29. The average number of meetings held in each place is three, which makes the cost to each community for the series of meetings \$9.87. The societies that we have organized and those that we have visited average 30 or more members each, and the average collection at each of the meetings if divided by 30 would amount to a trifle les 33 cents each for the course of three lectures (which were followed with spirit messages and tests), or eleven cents per meeting. We may also take into consideration the fact that the Spiritualists do not even pay all of this, for the collections come from the entire au-diences which usually number from 100 to 200 persons. If the audiences outside of the 30 members constituting each gathering tribute as much as the 30 members, the pense of the meetings would be divided by two and the cost to each one of the Spiritual-ist members would be but five and one-half cents per lecture, outside of the hall rent and entertainment. The entertainment has been furnished almost invariably by Spiritualists, who were glad to care for and make welcome the missionaries to their homes. They never

As to the expense for music, there has been nothing worth mentioning paid out by the Spiritualists for music at our meetings. It has nearly always been furnished free and

voluntarily by those who have served in that important capacity.

Briefly told, this is the sum of the "great burden" that our missionary work has been to the Spirituality. to the Spiritualists.

One thought more: We never visit societies

or localities where we hold meetings unless we are invited to do so. We have not been able to reach one-half of those that have written for our services, nor one-tenth of those that want them, as our many letters from State associations, local societies and individuals plainly show.

These facts and figures positively prove that our work is no burden to Spiritualists or so-

cieties that we serve. No religious organizations in this country expect their missionaries to earn their whole salary and expenses. In Spiritualism it has proved to be impossible to make the mission-

ary work self-supporting.

The above lengthy explanation we trust will make the matter plain to all so that hereafter the great cry that the missionary work is bur-densome to the Spiritualists will not be an obstacle in the way of the progress of the work of organization.

BENEFIT OF OUR MISSIONARY WORK TO THE STATE ASSOCIATION

### The Ohio State Association.

Our request for an official statement of the number of societies composing the Ohio State Spiritualist Association was refused by the officers of that organization. However, the reports published in the newspapers stated that 22 societies were represented in the last State convention, and as 11 of our societies, at least, are in good standing, the conclusion is reached that the societies that we organ-lzed make up at least one-half of the strength of the Ohio State Association.

### New York State Association.

Of the number of societies in good standing in the New York State Association at the present time, according to figures given us by the present secretary, the societies that we organized and chartered numbers one-half of them, lacking one society.

### Michigan State Association.

Of the societies represented in the last Michigan Spiritualist Convention, held at Lansing, Mich., August last, the societies that we organized and chartered only lacked five of making one-half of the whole number.

### Illinois State Association.

According to the State Secretary's report to us, we organized and chartered more than one-half of all the sociation constituting the Illinois State Spiritualists' Association

Indiana State Association.

Indiana State Association.

We organized all but two of the societies that were represented in the Indiana State Spiritualist Convention last February.

The above figures show that we have organized and chartered about one-half of all the societies that represented these five State Associations in their last conventions. Without our missionary work they would not have become as strong as they are now and, of course, would not have been able to do as good work as they are now doing.

And thus the proof is multiplied, showing the value of the missionary work to the State Association and to the cause at large.

### RECOMMENDATIONS.

One of the greatest burdens to some of our societies is paying rent for their places of meeting. In fact there are many towns where it is impossible to have public meetings, be-cause there are no halls available. Occasion-ally we have to pass them by on that ac-count, or because the rent is so high the Spiritualists cannot afford to pay it.

### BUILDING FUND.

We therefore respectfully suggest that his convention take into consideration the destion of establishing a building fund from which weak societies may procure funds at a very low rate of interest to assist them in building halls and temples of their own. It will be much easier for societies to pay a low rate of interest than to pay the usual rent of a hall, besides they could have the full usual and control of their church home. This would remove one reat obstacle in the way of success of the local societies and would greatly encourage the members.

We believe there are many Spiritualists in the United States who would willingly furnish the money to supply such a fund if it was handled and controlled by the N. S. A. This is done by other religious organizations and has proved to be a great benefit to them. See the report in the Unitarian Year Book of last

We hope to see a move made in this direction by this convention.

### EDITOR-AT-LARGE.

Occasionally we meet with the good results of the work of Hudson Tuttle as Editorat-Large of the N. S. A., and we are satisfied that he is doing a great and good work in that capacity. We sincerely hope his services that capacity. We may be continued.

### IN CONCLUSION.

This present month completes the eleventh rear of our services as missionaries of the N. S. A. The first seven years of that time our work was almost entirely a labor of love. With the exception of about six months spent in the work of organizing and building up the New York State Spiritualists' Association, we received no financial companisation. ation, we received no financial compensation. We did what we could, taking the spare time from our regular work, observing societies. During that seven years we organized 60 societies. We did this missionary work because of our abiding faith in organization and in the good work of our National Association.

the good work of our National Association.

The last four years we have received a salary and have devoted our entire time to missionary work. These four years have been fraught with experiences that have demonstrated the value of, and necessity for, more united effort and co-operative action on the part of the Spiritualists through organization. Our work has been very helpful to the general movement as well as to the organization. During these four years we have held over

During these four years we have held over 1,200 meetings, organized and chartered 105 societies, including one State association, added many new members to societies that were previously organized, and have taught and demonstrated the truths of Spiritualism and demonstrated the truths of Spiritualism to thousands of people, a large number of whom heard for the first time the truths that Spiritualism teach. We followed nearly all the lectures with spirit messages and tests. The benefit of this part of the work to our Cause and the blessings bestowed upon the recipients, can hardly be over-estimated. Nearly all of the message work was done by Mrs. Sprague, while the lectures were principally given by Mr. Sprague.

The time has been occupied in writing, traveling, speaking, etc. We have set aside no day of the week for a "Sabbath of rest," but have labored continually—week days, evenings and Sundays—during the entire four years, with the exception of one month's vacation each year.

We have been very economical in the management of our work, and have struggled land to keep down the expenses.

agement of our work, and have struggled hard to keep down the expenses. We have tried to make the missionary work self-supporting, knowing if we could do so, many missionaries could be placed in the field and our Cause greatly benefited thereby.

This we failed to do, though it was no fault We have not been extravagant. In all our

traveling the N. S. A., the State Association, nor the local societies have ever been called upon by us to pay one dollar for a meal taken in a dining car, or for a seat in a parlor car, and we have taken a sleeping car only twice at the expense of either during the four years.

The total cost for our hoted bills, lunches, and board for the last year was only 12 these.

and board for the last year was only \$3.41 per month, and this is probably a fair average per month for the other three years.

The good Spiritualists have taken care of us and made us welcome in their homes, and we have not exceeded the limit of economy in this particular.

During the mast year your missionaries have

we have not exceeded the limit of economy in this particular.

During the past year your missionaries have overstepped the boundaries of good judgment by doing too much work. The winter was extremely cold, and the excessive missionary work (which we took upon ourselves) has told upon our constitutions and is undermining our health. In the face of these facts, and in justice to ourselves, we feel called upon to decline to continue longer in the active missionary work. We do not wish to be understood as having lost interest in the missionary work of our association. Far from it; we were never so much in love with the movement, but we feel compelled to discontine so much and such extremely hard work.

We shall not cease to labor in the interest of the National, State and local organizations, but will do what we can in connection with

but will do what we can in connection with our revular work, as we have always done in the past.

but will do what we can in connection with our revular work, as we have always done in the past.

In closing we desire to thank the N. S. A. officials for their many favors and for the confidence they have reposed in us. They have always trusted us to make our own engagements, and have expressed themselves as being satisfied with our methods of work; all of which is truly appreciated by us.

To Mrs. M. T. Longley, the very emcient N. S. A. secretary, do we especially desire to extend our sincere thanks for her many favors, her kindly advice and valuable assistance in our work, as well as for her many genial, courteous and encouraging letters we have organized.

As secretary of this association, she is certainly the right person in the right place.

To all others, throughout the country, and they number many, who have alded na in the missionary work, we hereby extend our heartfelf thanks.

With a deen and abiding faith in our organization and in the good Cause it represents, and with sincere love for all our dear true workers, we respectfully submit this report for your consideration.

## Annual Report of the N. S. A.

To the Spiritualists of America and of the Dominion of Canada, Greetings:

It gives me pleasure to submit to your consideration the following report from the Home office of The National Spiritualists' Association, for the fiscal year ending Oct. 1, 1904. The work of this Association has been wide and far reaching, and the labors of your Secretary have been expended in various directions in behalf of our grand and progressive Cause. To her mind the present outlook for Spiritualism is favorable for its growth, especially among thinking people outside our ranks who are investigating its phenomena and becoming students of its philosophy, though she regrets to announce that the conditions of organized work among our people are not such as to warrant great enthusiasm or boasting on the part of anyone.

During the fiscal year the N. S. A. has chartered twelve local societies and one State Association, is follows: Indiana State Association, locals, one each in Philadelphia, Pa., Wabash, Kokomo, Elwood, Fort Wayne, Muncie, Sweetsers, Lafayette and Plymouth, all of Indiana, and one each in Grand Junction, Colorado, McKeesport, Pa., and Louisville, Ky.

Four of the Indiana locals, however, were

ville, Ky.

Four of the Indiana locals, however, were

ville, Ky.

Four of the Indiana locals, however, were organized to take the place of societies formerly chartered in the towns, said former societies having gone down. In this connection it is the duty of your secretary to report that as a rule, where societies of but seven or eight members are organized and chartered, interest is not long kept up in their work by the founders, owing to want of encouragement and financial help in the locality, and the common result is that they either go down for want of support or struggle on with the few original members, showing but little if any progress during the year. There are a few exceptions to this rule, but very few, as our reports and books attest.

Since the Convention of 1903, the following societies have either withdrawn from the N. S. A. or disbanded: Boston Spiritual Temple, withdrawn; Evansville, Ind., withdrawn; E. Aurora, N. Y., withdrawn to join State Association; Anderson, Ind., Tell City, Ind., Chrisney, Ind., and Lafayette, of the same State, have signified withdrawal for the purpose of uniting with the State Association—a laudable purpose and commended by the N. S. A.

Of those disbanded are societies in New

a laudable purpose and commended by the N. S. A.

Of those disbanded are societies in New Haven, Conn., Alshawaka, Ind., and Salt Lake City, Utah. We understand that the society of Elwood, Ind., has also joined the State Association.

The general report of societies during the year is one of struggle and hardship. A few have to bear the burdens of finances and do the work. The Financial Report of the N. S. A. Secretary will show our Convention and the public the amount of dues collected, also receipts from one and, another source, and that matter need not be dwelt upon in this paper.

the public the amount of dues collected, also receipts from one and, another source, and that matter need not be dwelt upon in this paper.

The Secretary has sent out regular quarterly-circular letters to our societies, with occasional letters to the same as correspondence demanded, has kept in general touch with all of our people by letter and has written fifteen hundred letters to various individuals in regard to the work of the N. S. A., the cause of Spiritualism and kindred topics. She has also penned frequent letters and articles for the spiritual papers whose editors have been uniformly kind and courteous, thus keeping our work and matters of interest in the Cause with which the National Association is concerned before the people through the press. The courtesies and amenities extended to us by societies, editors and individuals generally have been very helpful, encouraging and well appreciated at this Home office.

Correspondence with managers of camps relative to securing a special day at those resorts for the work and benefit of the N. S. A., elicited but few replies, and but six of these, mostly in New England, promised to set aside a day for our service. Most of the camp managers reported their inability to have the N. S. A. represented during camp season as they needed all the money that could be collected for payment of expenses of their respective camping grounds.

All the work that the Convention of 1903 instructed the Secretary to do has been attended to, except that of printing list of chartered societies, the Board ruling that this would be impossible out of regard to such societies, many of them, through their officers, having objected to being named in such a list, as in earlier years when they had been thus made known, they had been flooded with circular matter from various firms and individuals, and besieged by strolling persons who claimed to be medinms and indorsed by the N. S. A.

claimed to be mediums and indorsed by the N. S. A.

The free library of the N. S. A. and its reading room are in fine condition; we have between seven and eight hundred books on our shelves, many of which are constantly loaned to readers, some of whom come many miles for our works. Miss Agnes Wink has recently again given personal attention to the library, recataloguing and renumbering books with other important work. We have also received donations of new books from authors and other friends, among them being Alfred Andrews, Henry Edminston, Dr. J. M. Peebles, Mrs. Maud-Lord Drake, Dr. Henry Funk, John Weiss, authors, and T. J. Meyer, to whom we are indebted for a large package of new books, including such as those by Anof new books, including such as those by Andrew Jackson Davis, as we did not before possess. To all of these we owe our gratitude and appreciation.

Visitors to headquarters during the year

Visitors to headquarters during the year have been many; they have been from all sections, far and wide; these friends invariably state that they cannot leave Washington without visiting the N. S. A., and all pronounce themselves pleased with our building and the work of our officers. The public caunot appreciate the amount of time which an officer at the Home office must spend in entertaining callers and visitors to the headquarters of our Association.

Our spiritual literature has done a great amount of good; thousands of tracts have been printed and freely distributed during the year. We have calls for them constantly, and

amount of good; thousands of tracts have been printed and freely distributed during the year. We have calls for them constantly, and we are assured that they are sent out on missionary work in all directions. The N. S. A. has no trust fund and the amount spent for printing and mailing this literature each year is very large.

Lyceum work seems to have progressed under the jurisdiction of the General Superintendent of Lyceums, Brother John W. Ring, who will give his own report on this important branch. What we hear of Lyceums leads us to believe that many are interested in them, and that special workers in that field are needed by the world.

Our Editor-at-Large, Hudson Tuttle, has undoubtedly done a grand work for Spiritualism, as his report will snow. We have received quarterly reports from his pen, showing that his work is needed and appreciated by many minds.

The Mediums' Relief Fund of the N. S. A. has done, and is doing, a noble work; during the year three of its beneficiaries—Mrs. Tunie Kendal, Mrs. Mary C. Morrell, and Mrs. Emeline Perkins, have passed to the spirit life. The N. S. A. paid such part of their funeral expenses as was needful in each case. The places of these ascended veterans have been filled on our list, and others added. We have now nine veteran workers who receive, each, the sum of Twelve Dollars per month to aid them to exist in the material form; these are Annie Lord Chamberlain and her

blind sister, Jennie Lord Webb, Mrs. E. Cut'er, Mrs. M. E. Weeks-Wright, Mrs. A. Angell, Mrs. Tryphena C. Pardee, L. C. Howe,
Abram James and Dr. Dean Clarke—all veteran mediums and workers tried and frue,
not objects of charity in any sense, but receiving from our National Association a little
substantial recognition each month of the
grand work they have done for humanity—
through long and patient years of labor—and
no more to feel sensitive over receiving this
acknowledgment of their service than is the
veteran soldier of the Civil War who proudly
receives his pension from our Government in
attestation of his arduous service for his
country and his flag. The soldier is proud to
be a pensioner of "Uncle Sam." So may our
beneficiaries be proud to be on our list of the
Mediums' Relief Fund, for our object is to
show the world that their good works are not
forcenties. beneficiaries be proud to be on our list of the Mediums' Relief Fund, for our object is to show the world that their good works are not forgotten. Our only regret is that we are unable to place more on that same list, for there are many worthy deserving veteran workers who should have an honored place thereon, but until the world wakens to our needs in this line and gives more of its wealth for our workers, we cannot add to the number, for by doing so, the Mediums' Relief Fund would soon be exhausted—notwith-standing the amount collected during the year—as a large sum is monthly expended, and we cannot run the risk of having to turn those we have taken into the Relief branch out into the cold. In addition to the nine already mentioned as beneficiaries, the N. S. A. continues to wholly support Dr. Henry Slade, who is a helpless cripple at the Spinney Sanitarium. It has also during the year temporarily assisted several mediums.

Reference has herein been made to the fund recently collected. As is well known, last

It has also during the year temporarily assisted several mediums.

Reference has herein been made to the fund recently collected. As is well known, last March a call was made through the papers and elsewhere for Spiritualists to raise a thousand dollars, in three months, for the Mediums' Relief Fund, a member of our Board promising to give another thousand to the same worthy object. It took about four months to raise the required amount, and that with the promised thousand from our honored Treasurer, added a handsome sum to our work for the veteran mediums. Without that accumulation it would have been impossible for the N. S. A. to have placed on its list as many workers as it now befriends. Societies, mediums and individuals aided in this good work, to all of whom this Association owes its thanks and praise, while honesty compels us to admit that many mediums appealed to to hold a scance or in some way to aid the fund, paid no attention to our plea; also that about two-thirds of the donors to this special fund were the same respondents to every call the N. S. A. has made for aid.

Other matters of importance connected with our work for the year will undoubtedly be given in the report of our honored President, such as the issuing of Ordination Usages, affairs connected with the Convention of 1904, propaganda work of himself and others, therefore of these your Secretary need not speak; her recommendations are but few—first, that the matter of Misssionary work by special workers be most thoughtfully canvassed by the Convention. Our missionaries

speak; her recommendations are but fewfirst, that the matter of Misssionary work by
special workers be most thoughtfully canvassed by the Convention. Our missionaries
have undoubtedly done grand work in their
field; their reports will attest this; the financial returns have not been as satisfactory as
might be wished, but finances are not all to
be considered; if in the judgment of this convention it is thought wise to continue this
missionary work, it seems some special fund
must in some way be raised to carry on the
propaganda of such missionary work. Some
of our workers declare the people do not want
missionaries, others affirm that the people
want missionary help but will not even pay
for the halls in which the laborers work. It is
a question for consideration; also the uselessness of chartering local societies with only
seven or eight members which are too weak
to thrive, and many of which soon go down.
Recommendations that the Convention give
a public vote of thanks to the Editors of
"The Banner of Light," The Progressive
Thinker, Light of Truth, Sunflower Philosophical Journal and Light Strahlen for their
willing and helpful service to the National
Association during the year; also a vote of
thanks to the managers of Onset, Temple
Heights, Etna, Madison, Freeville and Grand
Ledge Camps, for granting N. S. A. day, and
for their welcome collections in behalf of this
Association. It may here be mentioned that
Niantic Camp promised a N. S. A. day, but

Association. It may here be mentioned that Niantic Camp promised a N. S. A. day, but through some delay or disappointment from our representative, the matter was not carried

out.

In conclusion; your Secretary desires to express her sincere thanks to the spiritual press, to all managers of our chartered societies, to each and every member of the N. S. A. Board, not forgetting to mention the special aid and co-operation of Treasurer Mayer and to Miss Wink and Mr. Longley for valuable help extended to her in the discharge of the many duties and the accomplishment of the active labors incident to her office during a fiscal year.

the active inducts ...
a fiscal year.
With love and greetings to all,
Respectfully submitted,
Mary T. Longley,
N. S. A. Secretary.

In addition to the foregoing it is the pleasure of your Secretary to report that in response to a call for funds towards erecting a suitable monument at the grave of that grand suitable monument at the grave of that grand veteran worker, Mrs. Amelia Colby Luther, the N. S. A. Executive Board appropriated the sum of Fifty Dollars toward that worthy

Mary T. Longley.

### Worcester Association of Spiritualists.

G. A. R. Hall, 35 Pearl Street.—In the absence of Mr. Porter on Sunday, Oct. 16th, we were fortunate to secure the services of Mr. Thomas Cross of England.

His leaves were well received, and pro-

we were fortunate to secure the services of Mr. Thomas Cross of England.

His lectures were well received, and pronounced excellent by all who were privileged to attend. For the evening discourse he selected for his subject, "Spiritualism and its Critics," and said in part:

"There have been critics in every age, and we all claim the right to criticise, and yet it has been truly said: The man who knows the least about any subject is always the first to venture an opinion," and this has surely been the case with the critics of Spiritualism. Our critics have said we have no God, no Bible, no Christ, no sacred shrine or edifice, and the last critic exclaims, what has Spiritualism accomplished? It has been said we have no God. It is true Spiritualism has abolished the old idea of an angry revengeful God. We acknowledge an Overruling Power, and realize that we feel more of the Infinite than we can know, and yet in all ages men have compared God, the Infinite, with man, and I say to you that with the Infinite there is no comparison.

"Arain we have no Bible, my friends, not

than we can know, and yet in all ages men have compared God, the Infinite, with man, and I say to you that with the Infinite there is no comparison.

"Again, we have no Bible, my friends, not one Bible, but many. All of Truth is not contained between the covers of any book." Let us take the parable of the prodigal son, St. Luke, 15th chapter, and we read: "A certain man had two sons, and the younger of them said to his father, give me the portion of goods that falleth to me, and he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living, and when he had spent all, there arose a mighty famine in that land, and he began to be in want, and he went and joined himself to a comparison.

Feods.

In almost every family nowadays a cereal is one of the breakfast dishes. Some constitutions readily assimilate these various foods, while these various foods, and it will repay all those so afflicted to write to Messrs, Farwell & Rhines, Watertown, N. Y., for samples of their noted cereals and a copy of their pamphlet, which gives full information regarding the following health foods that they manufacture: "Gluten Grits."

Dr. Funk's "The Widov's Mite and Other Psychle Phenomena" has reached its fifth foods that they manufacture: "Gluten Grits."

These various foods are for sale by grocers, and they can be easily recognized by the criss-cross lines on the face of each package.

All are welcome. H. A. C., sec.

All are welcome. H. A. C., sec.

Any book mentioned in the "Banner' can be obtained at the "Banner of Light" bookstore. When they also when they see what improvements have been made in our book-store.

We want improvements have been made in our book-store.

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# A Good Range Talk

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citizen of that country, and he sent him into his fields to feed swine, and when he came to himself, he said, how many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants.' But the father said to his servants, 'Bring forth the best robe and put it on him, put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it. But the elder brother drew near and said unto his father: 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandments, and yet thou never gavest me a kid, that I might make merry with my friends,' and the father said unto him: 'Son, thou art ever with me, and all that I have is thine.'
"My friends is this the right kind of teach."

"My friends, is this the right kind of teach "My friends, is this the right kind of caching for our young men today? The prodigal son spent all in riotous living, then did he go to work and make a living for himself? He to work and make a living for himself? He arose and returned to his father and was for given. How many young men today in ac-cordance with that teaching think it right and proper for them to sow their wild oats, thinking they can call a halt at any time, and repent and be forgiven, in the words of the old song:

"'Jesus paid it all,
All to him I owe.
Sin had left a crimson stain,
He washed it white as snow.'

"But, my friends, Jesus has not paid it all. "But, my friends, Jesus has not paid it all. In the great economy of Nature, there is no forgiveness of sin, and when you leave this fleeting, transient life, and stand in the great silences of Eternity, you will find the crimson stain still there, and there it will remain until you seek to help up some one you have helped down in the earth life. I am reminded of another prodigal son at this time. A boy left his home and journeyed to another city; while there he met the superintendent of the Sunday school he attended and he asked him there he met the superintendent of the Sunday school he attended and he asked him what he was doing so far away from home, and the boy told him he had run away, and he said to him: 'You remember the lesson we had last Sunday about the prodigal son? Return home at once and your father will kill the fatted calf in honor of your return.' At few days later he met the boy in his own home city, and he said to him: 'Well, did your father kill the fatted calf when you returned?' And the boy answered: 'No, he did not kill the fatted calf, but he almost killed

turned?" And the boy answered: 'No, he did not kill the fatted calf, but he almost killed the prodigal son.'

"Again our critics say we have no Christ, and yet there are many Christs in the world today, but the world's gaze is ever turned backward to the Christ of two thousand years ago, and the Christs of today are neglected. I tell you my friends, in the city of Fall River today there are many Christs, many noble souls who have sacrificed all for principle, and yet the world does not recognize them. And what of the social problem, will it be adjusted and how? I say to you Justice will one day win."

"We read in the daily papers of a suicide, a poor woman who has been pushed down and down, until not even rum can obliterate her sufferings, and she drags her poor tired body to the brink of the river, while the women of sufferings, and she drags her poor tired body to the brink of the river, while the women of fashion at the theatre are sighing and weeping over the supposed wrongs of the heroine on the stage. This tragedy is being enacted in our midst. Oh! the pity of it, and when they read of the suicide they say, one more unfortunate. She did not amount to much. 'Alas! for the rarity of Christian charity!' She had borne all she could, and gladly, willingly sought relief in death.

"We, as Spiritualists, do not believe in a personal deril, the devil of old theology, but fully realize there are many devils in our midst today, and each and all of us are made up of part devil and part angel.

"We are told we have nothing sacred, no sacred shrine or edifice. My friends, the most sacred thing in the world is 'motherhood;' that watchful, tender care that never ceases from babyhood to the grave and the temple built around every human soul is sacred and, to the Spiritualist, Truth is sacred at all times.

"And our last critic exclaims, What has

the Spiritualist, Truth is sacred at all times. "And our last critic exclaims, What has Spiritualism accomplished? It has accomplished much; it has abolished creeds and dogmas; it has taken away the fear of death, and given to all of earth's children the knowledge of Immortality. And though its banner may have drooped at times, it has never trailed in the dust, but has marched steadily onward for the past fifty-six years, recognized and accepted by thousands of the world's greatest thinkers. Oh! Children of the Sunlight-Cause, keep the white banner of Truth still floating, until all the children of the earth shall be made free."—M. Lizzie Beals, cor. sec.

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### Eighth Annual Convention of the Texas Association of Spiritualists.

The Texas State National Association of Spiritualists held its annual convention Sept. 10, and Oct. 1st and 2d in San Antonio, Texas. 20, and Oct. 1st and 2d in San Antonio, Texas. The reports showed a marked increase in interest and growth. The report of Mrs. Isa Wilson Kayner, who has been acting as missionary in this state a part of the past year, showed successful work, and she will probably continue working in that capacity the coming year. Mrs. Laura B. Payne also gave a report of her missionary work during the past year which showed that she has not been idle in the great field of Texas.

The societies sending in reports of their progress were Galveston, San Antonio, Flatonio, Comanche, Houston, Marshall, Austin, Dallas, The German Society of Galveston and Smithville.

Smithville.

Smithville.

The matter of ordination was discussed at length as applications for ordination papers had been placed before the convention to be acted upon. It was unanimously agreed by the convention that the Texas State Association fall in line with the N. S. A. and adopt such ordination usages as were adopted by that body at its last convention.

The officers elected for the ensuing year were as follows: Laura B. Payne of San Antonio, Texas, president; Geo. B. Wilson of Houston, vice-president; Mrs. Minnie Malone of Smithville, secretary, and Wade M. Smith of Austin, treasurer.

Smith of Austin, treasurer.
The trustees were Mrs. Alice Baker of Dallas, John W. Ring of Galveston, H. H. Hall of San Antonio, Mr. W. Akin of Beaumont and Mr. C. E. Godfrey of El Paso, Texas.

Texas.

Mr. John W. Ring was elected delegate to the National Convention.

Laura B. Payne was elected alternate.

Dallas was selected for the next convention of this association.

The evening meetings. The mediums and speakers participating were President John W. Ring, Mrs. Nellie S. Noyes, Mrs. Alice Baker, Mrs. Isa W. Kayner and Laura B.

Payne.

Mrs. Payne delivered the address of wel-

come, which was scholarly and eloquent.

President John W. Ring responded in a forcible and eloquent address.

All the speakers and mediums seemed to be at their best. All in all this has been one of the best conventions ever held in the state.

Just as the convention was about to adjourn
a telegram of kindly greeting from the National President was received and read.

The Spiritual Progression Society held their meeting in Odd Ladies' Hall, 446 Tremont St., Friday, Oct. 7, at 2.30. Meeting was opened by the conductor, Mr. W. E. Smith, with a prayer. Mr. Peterson gave Indian invocation. Mrs. Hayes an inspirational poem, Miss Coye remarks and poem. Mrs. Fernald's little control, Wild Flower, gave communications, and Little Crow also gave messages. All are welcome.—H. A. C., sec.

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## Banner of Bight.

BOSTON, SATURDAY, OCTOBER 29, 1904.

186UED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

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

### The N. S. A. Declaration of Principles.

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

1. We believe in Infinite Intelligence. We believe that the phenomena of nature, physical and spiritual, are the expres-

alon of Infinite Intelligence. 8. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and perafter the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ge would that others should do unto you, do we even so unto them."

### Brevities.

A correspondent, as elsewhere may be read criticises the use of the word "Reverend," by speakers on the platform. It is most fitting that those who use the term should answer the correspondent.

Never forget, that Spiritualism is Spiritualism, and that Spiritualistic Phenomena are spiritualistic phenomena.

Christianity is different to Christian operations of burning people at the stake to prove that God is good. Never blame the bread-pan for the kind of bread that is baked in it, for tastes differ.

Hudson Tuttle's answer to Prof. Sharton is pretty good, isn't it? The professor must have forgotten about Lazarus, when he said "only one ever returned from the grave,"

A key to the other eight Departments of Wonder Wheel Science Table sent for 10 cts., or, sent free with paid subscription.

The editorial sanctum sanctorum receives weekly from a valued friend a finely selected New York paper, from which we glean many an exhilarating and inspiring thought.

Some people say, "If we are governed by powers superior to our own will, what is the use of doing anything?" The answer is, be-cause we cannot help doing. Try it for a while. Just say to yourself, "I will not move another inch, nor even wink an eye, until I am compelled by the unseen powers." say there are people in India who have tried this, and that they are pitiable sights to be hold; yet they are forced, by the unseen, to

"Civilized men," they are now declaring, "are above war." Most assuredly, and civilized men are above most everything that is mean and contemptible, but when we come to figure up the uncivilized things of life, it comes each one of us to inquire whether or not we are ourselves on the civilized list. Self-examinations are beginning to be the

Our absent editor, J. J. Morse, from London writes, "On Saturday (Oct. 15) I complete my thirty-fifth year of labor in our Cause and the event will be celebrated in Blackburn, me 220 miles up north, by special services on Sunday, and by a big reception on the fol-lowing evening. The local press in three towns have taken especial interest in it. 1 am living in hopes of being able to sail for America on Nov. 29, but cannot fully say." At Blackburn, England, on Oct. 16, the Blackburn Spiritualist Society commemorated Mr. Morse's 35th anniversary as a world-famed trance speaker and writer. A tea, followed by a festival of song and congratulations were the offerings of the evening.

If "Spiritualism," which means a belief in purity, and "Spirit," which means "the breath of life," are not more needed in this world of ours at present time, why are material microbes and material filth so much denounced, and why are costly machines made with which to filter the air we breathe in stifled rooms, hotels and materially surrounded places. It certainly looks as if Spiritualism is on top and admitted to be so in more ways

Alfred Russel Wallace, as stated in the September Pall Mall Magazine, says "The one great point in which he differed from Darwin was, that while Darwin believed the moral and intellectual nature of man had been evolved from rudiments in the lower forms of life, he himself holds that the spiritnal nature of man separates him absolutely from the highest of the mammals."

Do dogs talk? Of course they do. Any tramp can tell what a dog is saying, by merely looking at the dog's tail. When a dog wags his tail, he says, "Howd'e." When his tail is used as a firm rudder for a straight course of his uncovered teeth, he says "Get." When he curls his tail between his legs, he says "Gwan now and leave me be." Dog language is just as easy to learn as German or French. They'll adopt it some day in the schools when universal brotherhood is established.

Indianapolis has just been the scene of a great Spiritual revival, which closed in the Spiritualist church, Oct. 16, with crowded audiences. W. J. Colville's ten lectures were followed by a three-days' mass meeting, which was addressed by a great variety of repre-sentative talent. The cause in Indiana is flourishing.

In addition to the several excerpts from English papers, concerning the reception of the "Banner's" editor, J. J. Morse, among his old friends, we have received an elaborate program of another reception. Oct. 4. by the West London Spiritualist Club. Truly our brother-a world's tourist-is the antithesis of "Stanley's Darkest Africa" fame, and stands as the representative of Light and Love and

A London bookseller says: Books for girls are a drug on the market. Boys will not read them, and girls are more fond of boy's books. This seems to imply that the nature of things is so changing that the ideal heaven may dawn on earth in which "there will be no marriage, nor giving in marriage." Duels and divorce courts will be entirely done away with. No need for births when death is overcome. As yet we have not learned how to We have only learned how to contend live. with each other over Nature's gifts, which are free to all.

Lord Averbury's observations of ants lead him to believe that the mental power of ants differ from those of men, not so much in kind as in degree.

Dr. Forel declares that "sensation, perception and association, inference, memory and habit, follow in the social instincts, on the whole, the same fundamental laws as in the vertebrates and ourselves." We would be interested, no doubt, if we could attend one of their spiritualistic seances.

We have a number of reviews of excellent books in this issue. Good reading always.

### To Our Friends and Co-Workers.

Contributions of general interest, received and will be attended to as soon as it is possible to do so, from the following friends of the "Banner": C. S. Carr, M. D., Mrs. Ella L. Layson, Chas. Dawbarn, Dr. Peebles, Alice M. Warren, S. M. Dobson, Hudson Tuttle C. H. Webber (Prof. Henry), and regular contributors.

We ask our friends to bear in mind the fact that the editor reserves the right, in all cases, to expunge, alter, amend, condense, or "blue pencil" any portion of an article for purposes which cannot be explained; endeavoring at all times to retain the original sense Contributions not offered under such editorial privileges are not well received, as they block in more ways than one the true course of the They are like skeptics who want 'conditions" their own way instead of the necessary way of phenomena workers.

The "Banner," when it is received by its eaders, is a manifestation of how the spirits work through us, in their communication to the world. As instruments we must have unrestricted conditions, or our mediumship is disturbed. If things appear not satisfactory to your mind, please hold the spirits responsi ble, and do not injure, by word or deed, your brother-man or fellow-worker, who is, like yourself, but an instrument governed by a Divine law. As mortals, we think we know our business, and the general desires of our patrons, but "the best laid plans of mice and men aft gang aglay." "To err is human, to forgive is divine." and contributors sometimes make fearful errors of which they are never informed.

If correspondents will keep a copy of what is they send and then compare with what is printed, they will notice what the editor is for various reasons which forced to expunge, for various reasons which might cost time and money to explain. Editors are employed to edit, which means to prepare for the printer. Omissions, corrections or curtailments are never on personal grounds. Let correspondents to the press always understand this, then there will be peace on the mind and good will to all concerned.

### The Titled Gentry.

Titles are used merely to denote specific qualities. A nickname, born from a concept of some quality, good or bad, is as much a

title as anything else.

Among the Indians we have as titles "Sitting Bull," "Spotted-tail Charley," "Rain-inthe-Face," etc., etc. Everybody in Christen-dom is labeled by some sort of a title, according to his business, calling, or the degree of respect which he commands.

Titles are nothing but courtesies. Parent are called the "old man," "the Governor," or the "old woman." We affix the title "Esq." and prefix "Hon." to hundreds of people who hold no patent right to the title, other than by courtesy. Per contra, we call people "Fakirs," and sometimes entitle people "Frauds." In every sort of a way we put handles and tails to the names of most anybody and everybody, whether or not deserv ing of them. They are nothing but "froth on the beer," and signify nothing of especial importance, except as a "vanity-tickler," or to impress some air of importance upon ignorant minds. People of sense, or of discernment, take no more stock in a titled personage than in any one not so entitled. The very word 'Christ" is nothing but a title, given in Greek to Jesus of Nazareth who was a proselyted Jew.

"The lord chancellor," of England, only means the "boss doorkeeper." The word "king," or "president," means the "fellow in the chair," and he may be a simpleton or a Solomon. Our forefathers and George Washington endeavored to do away with titles of all kinds, but we cannot help aping others, and that fact is a strong testimony in favor of Darwinism. The word "aristocracy" does not belong to "Americanism."

The words "reverend," "doctor," and "professor," have meanings outside of the academic lines. It would be good manners if we should always address our father or any elderly person, "Reverend Sir." The many who adulterate our food, or who mix rot-iron with whisky, are fully entitled to the term "doctor." The humble churchgoer who professes to believe in the doctrines of his church is as much a "professor" as any man who has been so labeled by college.

During the dark ages, since the days of Constantine, up to the beginning of the 19th century, and when not one-tenth of the peowho fought our war for independence could read or write, some of the more favored ones, for their own especial aggrandizement secured a sort of a quasi-patent-right to the exclusive use of certain vocal sounds which may be freely used from any man's throat or from a phonograph. These people, in a land of free-speech, have endeavored to frighten ignorant people from the free use of such vocal sounds.

It is not the use of the title itself that is forbidden. It is the deception that may be practised under such title that the law for-

Collegiate Reverends are protected in us of the title, even though they are criminally deceptive, but they are not protected in their deception any more than any one else. "reverend," not so constituted by collegiate courtesy, if he uses the title to signify that he has received such title from a legally constituted college, or academy, when such is learned not to be the case, then he might be branded as an "Ananias," but the civil law does not bother with such liars. It would overcrowd the court proceedings, for the same kind of pretenders are to be found in every walk of life, under other titles.

The word "reverend" is merely a term of respect, but there is no law, except the law of courtesy, that requires any one to respect a reverend more than any one else.

If the agitation of these educational subjects will overcome the ignorance in which the world has floundered for centuries, by reason of the misunderstanding of words, then Spiritualism will, on that account alone, stand as one of the greatest benefactors since the ndvent of the Christian religion. Even Jesus had to contend against the ignorant understanding of the words he used, and that is what is meant by the "lost word." All words are lost unless we know their meaning. With all thy wisdom get understanding."

The writer has been called "Prof. Henry for years. The title, "professor," was given him by the late Gen. Henry K. Oliver, one of the finest of Massachusetts scholars. He declared that "any newspaper man, being a teacher, was a professor," A donkey engine; also a knife on a calico-printing machine, are called "doctors." The medical fraternity, the colleges, nor the legislature, have made no objection to these "doctors," even if they had any right to do so.

The legislature is but the will of the people and it, and the colleges, have never as yet been authorized to abridge free speech. Their duty is to educate and to defend our Godgiven right. When they fail to do so then it is not for us to rebel, but to call them to account for their rebellion against us.

In this boasted land of ours, every man, woman, is as good as any other man or woman, until proven by the courts to otherwise. No one but slanderers, and evilminded gossips object to this grand principle of Americanism. By slander, or libel, they become the law-breakers; but our laws, no our people, declare every one to be innocent until proven by court to be guilty. Neither the court nor policeman have any right to disturb anybody until somebody makes a specific charge.

If anyone thinks that anything is wro and that it should be righted, other than by

moral suasion, then he should secure a warrant against the suspected one, and have the case tested in the court. The duty of the court is to settle all honest differences of opinion and for nothing else.

Titled gentry, as well as every other citizen, may be punished for any wrong-doing, and mediums, or impostors, or anyone else, are amenable to the law. The reason impostors flourish in all lines of business is because the injured ones are too cowardly, or too ignorant, to enter their complaint at the proper place. They usually want some one else to do that which the law says they shall do, and that is why we all suffer under all orts of impositions.

We are not a law-abiding people. If we were, impositions would not flourish in all lines of business, as they do.

### The Expose.

To the Editor of the Banner of Light:

In regard to the alleged expose of the mediums, Mr. and Mrs. Moore, there seems to be but one side of the case published. In justice to them I trust that judgment will be suspended till the matter is better understood. The raid was a pre-arranged plot to injure the cause of phenomenal mediumship, by those so-called mediums whose prejudice and jealousy has biased their minds. The conspirators followed the usual method of raiders at the seances of almost all materializing mediums. There was no evidence of fraudand they proved nothing but their own rowdyism. There is not one of the many who have To the Editor of the Banner of Light: and they proved nothing but their own rowdyism. There is not one of the many who have
had sittings with the Moores, or who have
carefully observed their scances who can
have a doubt of their genuineness, or their
honesty. Their scances for independent writing, trumpet, typewriting and physical manifestations are under conditions that give absolute evidences of genuineness. These frequent raids instituted by opponents to the
phenomena bring more odium on the cause of
Spiritualism than all others combined, and
unjustly, as is proved in most cases.

C. P. C.

Brooklyn, Oct. 20, 1904.

Brooklyn, Oct. 20, 1904.

We do not know what this "one side of the case published" is. All we know is that Dr. Moore has been arrested under specific charges of unruly conduct, laid down in the laws for the courts to decide upon. The "Banner" has nothing to do with them; neither has the cause of Spiritualism. They belong to the civil courts. As we understand it, Spiritualism does not enter into the case, any more than if some disturbance had occurred at one of Heller's entertainments.

In relation to this expose, the "Banner" is like all the rest of the press, unable to pass any judgment upon the matter, except from "hearsay evidence," which no court will admit. It is too often the case that our American newspapers are disposed to pass judgment upon cases before the courts are per mitted to have a hand in the matter. That is due to the fact that the American people, as a rule, in spite of the principles of American government, are mentally like the followers of Judge Lynch, disposed to hang a man first and try his case afterwards.

The above note is from some friend of Dr Moore, who was raided. Carefully rend it. and you will not see a word, except in the last three lines (as the writer's comment), that even alludes to Spiritualism. Dr. Moore's cause is termed "phenomenal mediumship," and not even "spiritualistic phenomena." Heller, the magician, may call his performances "phenomenal mediumship," or even 'spiritualistic mediumship."

If people do not know any more about the neaning of words than to think the above terms mean the same as "Spiritualism," then hese people are to blame for their own ignorance. Under such terms no court could punish them for imposition. Smart people take advantage sometimes of people's ignorance. When the word "exit" was not as well understood as now, Barnum used it over very attractive looking door. Some people thinking it a department of curiosities, went out almost as soon as they had come in. On that account these people would call Barnum a "humbug," but the courts upon which we depend, would not so decide. Educated Spiritualists have always drawn a distinct line between "Spiritualism" and "Physical Manifestations." or "Materializations." The ignorant mix the two in their own mind, deceiving themselves, and then try to hold a body of people, or a doctrine responsible for them, when these phenomena, be they by conscientious mediums or by professional con jurers, are evidences just the same of occult powers greater than is known by ordinary mankind, but in each case they stand on their own merit.

If they have served no other purpose, they have caused and still will cause people to think as they never thought before. In the thinking the ignorant-minded will little by little be made to realize that there is a ra tional, knowing, guiding, intellectual and spirit power, that resides in and about all men, with which we may become more familiar and more conversant as we increase in understanding. Call it what you will. Science has always called it Spirit.

### At Which End of the Procession?

Uncertain minds and weak causes are timid and need support. Let either come into contact with a positive force, aggressive in character, and each is likely to bend to the storm and most likely to be blown loose from whatever foundation they may stand upon. The unstable minded never become leaders of men, while weak causes ultimately die out after i lingering existence of ineffectiveness. On the other hand strong minds dominate their circumstances and compel them to serve their ends instead of allowing them to operate as agencies of defeat. Causes are powerful as they contain ideas and stand for truths and meet the needs of men. But the most vital truths and the loftlest principles fail to make their marks upon the world if they are in the care of uncertain minds, for mental molluscus, ity is too gelatinous to uphold the weight of

An almost fatal weakness in any cause is the presence of the "trimmer" and time-server who would soften down the voice of truth in

obedience to customary conventions until a mere whisper from the lips of the oracle is all that appeals to the listening ear of the seekers for truth. True, from a this-world view point, it pays to be a trimmer, it means money in the pocket, comfort and position, and the applause of the unthinking mingled with the commendation of the selfish who de-sire that their gods be not overthrown. The trimmer knows, better than even those who scorn him most, the state of his own mental and spiritual bank account, just how rich or poor he is in his own sight, just how deep the thorns of disgust at his own meanness pierce him, and hereafter he will surely realize the utter futility of his conduct while on earth, for "truth though crushed to earth shall rise again" and true it is that

. As round and round we run Ever the right comes uppermost and ever is justice done."

but in the meanwhile the trimmer commits the crime of robbing the world of the bread on which the soul thrives alike in this world and the next, the very bread of life Truth!

Spiritualism has had and still has its trimmers and time-servers, who, either too uncertain in their thinking-through loosely holding convictions-are afraid to state their opinions openly and fully when challenged for fear of social or other consequences. times such assert that the Cause is weak and unpopular still, consequently it is best for us to maintain a modest attitude and exhibit becoming deference to the leaders of religion, science and society, lest, by too frank utterances, we offend those who occupy the seats of the mighty. This, too, without any inquiry whether the seats are worthily held, or their occupants are really mighty? Try and imagine the Father of his country asking King George for leave to fight for colonial freedom for fear he offended British tories! Or conceive of Thomas Paine trimming down "The Rights of Man" to suit the mind of the despotic Europe of his time, or the signers of the immortal Declaration holding back lest their cause should suffer! In short look over the history of the world which records the long struggles of the people of all countries against their oppressors and always the trimmer's mind is the traitorous mind, he usually becomes the betrayer, for Christs in all days are pursued and sold by their Judases, which is true of individuals and causes.

Truly, no cause is weak which rests upon either demonstrable facts of absolute principles. Truth and justice make the newest cause stronger than the oldest cause resting upon ignorance or despotic wrongdoings. Modern Spiritualism rests upon demonstrated and demonstrable facts, it speaks with the voice of truth, and smites the errors of two thousand years with the mighty blade of keen-edged justice. As Spiritualists-if we are worthy our exalted name-we know this to be true. We need no man's favor, we need no patronage, our unassailable right is-A Fair Field and No Favor! From what we know, from what the spirits have proven and taught to us, from the light this marvel of modern times has thrown upon the problems of religion, morals, philosophy and science we should lead, not follow, in the procession of the world's progress. Shall we take a second place to those who

preach a life after death without the ability we possess to prove it? Shall we give place to a theory which by teaching the forgiveness of evil puts a premium upon its commission and continuance, when we know that the inevitable laws of God exact the full payment of every obligation we incur while on earth? Shall we yield to those who claim that matter is all, death the end, and that man is but a delicately balanced machine wound up to run just so long, and when the spring is unwound the apparatus stops and exit man and all that is associated with him? Shall we yield to this thought when we have evidences beyond computation that man does not run down and die, that the universe is something more than the material aspect presented to us while on this plane? Nay, while the marvelous function we call mediumship is under our daily notice and serves to show man has in him more than the materialist admits, shall we yield place or seek patronage from those who deny the very foundations upon which we stand? Never! Let the mentally uncertain do as they please, the "Banner of Light" will insist as long as it exists that Spiritualsm can take no secondary place in thought, that, on the contrary, it must lead, not follow, in the realms of present day thought.

By bending the knee to the modern equivalent of Baal, social, religious and scientific patronage, we admit our inferiority. Proclaim our inability to pilot our own cause, condemn ourselves as incompetents. This unfortunate attitude has continued far too long. Let us rise above it, asserting our own ability to deal with our own matters, and welcoming the "superior person" in the worlds of science. religion and society as students, not mentors, then we shall immensely gain not only in the esteem of the world, but in the self-respect due to ourselves individually.

At the head of the procession, did we say? Would it be too rash to assert that we are the .whole procession?

Take the facts and philosophy of Modern Spiritualism out of the world's thought today and what is left? Nothing but dreary negations in one quarter, sentimental platitudes in another, the resounding sounds of strife and anger in the industrial world, or the demoralizing pursuit of pleasure in the social world, and the mind warping and soul cramping hunting for money in the commercial and financial realms. Spiritualism proclaims man is a Spirit, life continues beyond death, that truth, honor, morality and loving kindness are verities, and that wisdom, truth and knowledge are the sublime realities which bless the soul and count as its real enduring wealth. We prove these points through the demonstrated communion between both worlds, no other cause offers to do this today.

The Spiritualists of the world are the procession-head, middle and tail. Let us be strong in our faith and be true to ourselves and thus teach the trimmer and time-server that they must tone up, or seek comrades outside our ranks.

### Is Spiritualism True !

The present editor of the "Banner" was for the second time called upon to debate, on Sunday, Oct. 23, with Rev. J. P. Bland, the question, "Is Spiritualism True?" Mr. Bland holds the highest honors from Harvard College as "Doctor of Philosophy." The allusions to "Harvard" in the following remarks by Mr. C. H. Webber were not aimed at him, nor at any one with personal animus, but merely to forcibly impress the situation.

### WEBBER'S OPENING REMARKS.

WEBBER'S OPENING REMARKS.

I am not here to tell what I am. I am here in the interest of Truth. I do not label my back with a word, the meaning of which seems to be misunderstood, but when a thoughtless person in this audience, boasting of Harvard honors, says to this audience that I have no right to defend Spiritualism, because he affirms that I am not a Spiritualist, it becomes necessary for me to overcome such an ignorant assertion by merely stating some few personal matters that ought to give me some knowledge of what I am talking about, and at the same time ask if it is taught in Harvard that it is necessary for a man to be a woman in order to defend a woman?

Crabb in his work on English synonyms, says: "It is a pleasant reflection to conceive of departed spirits as taking an interest in the concerns of those whom they have left." If such be a pleasure, why should any one be so mean as to spoll such pleasure. I never call any one a fraud, I do not have to lie, nor to be personally abusive in order to defend truth. With truth as my support, I can speak daggers without using them.

I always have and always shall deny that physical phenomena are Spiritualism (which only ignorant people declare), until the meaning of the words are changed in the authoritative lexicons.

Physical phenomena are but the handmalds

tative lexicons.

Physical phenomena are but the handmaids of Spiritualism. A man may have to suffer for the servants whom he employs, but because some of these servants may be false,

any Improvat people declary, buttle and the authoristic periodic are changed in the authoristic periodic and the people of the servants whom he employs, but because some of these servants may be false, the people of the periodic the latter under my management. I was familiar with the modus operandi of Brown, Bishop, Montague and Seymour, the kings of mind readers, and a reportorial account of my management of a most wonderful demonstration with Seymour and the reporters may be found in the Boston Globe, Herald, and other papers along about 1890. I knew Charlie Foster as a boy and also as a man, and Prof. Fillebrown and myself have again and again duplicated his wonderful demonstrations by the self-same spirit power and without any necessity to call him fraud. He was gifted, as many others, with a divine power that does not fall to the lot of all mankind; but powers which bigots are too ignorant to understand. A study of these spirit powers, inherent in some men, is of the very highest degree educational. They show conclusively that the majority of mankind do not know what man is, nor how closely the visible body of man is connected with the unseen powers in the universe. I was associated with the original Seignior Blitz, who preceded the many Hellers and Kellars that have from time to time appeared. I am familiar with the mysteries of many of their wonders and can produce nearly all of the same illusions, delusions and mystifying operations from the Pepper's ghost to the latest, a lady's head in a bouquet of flowers. I know how to produce the growth of a flower in a few minutes' time, or produce hundreds of flowers in a cabinet after a thorough examination of self and cabinet has been made. I have seen and managed most every kind of magic ever brought before the American people and have studied hundreds of other kinds, never as yet made public. I know how to take off my shirt without unbuttoning or removing my vest, coat or pants, but I do not practice R. I was among the investigators of "Katy King" and Mand Lord and Mrs. Thomas in days just after the Civil War. I am thoroughly acquainted with the slate writings of Dr. Slade and the public operations of Eva Fay. I was personally connected with the spiritual movements when the headquart

he was a pretty good phenomena worker his

he was a pretty good phenomena worker himself.

With all of this personal inside and outside knowledge and association with Spiritualists and Spiritualism, which is not a thousandth part of what I might say—some comparative tyro in these mysteries and in the true philosophy of spiritism attemps to inform you that I am not able to defend the truths contained therein. It is because of my personal experiences and knowledge, upside down, inside out, or any other way, that makes me fully able to defend the true from the false against anybody. I respect everyone of these workers for the educational value of their work, but the spiritualistic phenomena are no more Spiritualism than voting at the polls is Christianity. It is by virtue of my experiences and inside knowledge that I am able to meet my worthy opponent or anybody else on this question, and, when they relate their experiences, I know when to smile and when not to, because I know the true from the false, the mental from the physical, and also by so knowing, know wherein their lack of discernment lies.

The people who deny the phenomena, are generally the ones who parronize them, and

false, the mental from the physical, and also by so knowing, know wherein their lack of discernment lies.

The people who deny the phenomena, are generally the ones who patronize them, and they are the ones to whom the phenomenaworkers look for patrons. Spiritualists who know what Spiritualism is do not have to go to the phenomena-workers. It is those who do not know. Their name is legion, and all the exposes in Christendom will not prevent their going, until the whole world understands what Spiritualism is.

Even the bogus mediums are not injured by the exposes. They often hire the reporters to denounce them in order to excite interest. They have been exposed over and again. Every Spiritualist paper in America and in England is now crying out against bogus mediums, and the Spiritualist Society in Brooklyn, N. Y., has now under arrest one Dr. Moore, who was raided and caught by a party under the auspices of the Spiritualist Society. When one or more of such parties is caught, then others of the rest of the party jump to another city, where, under another name, they earn money enough to pay the court fine of the ones in limbo. Barnum said "The people love to be humbugged," but, because he made money with that great curiosity of his, "a living horse with his head where his tail ought to be," that does not prove that horses are frauds, or that their usefulness is untrue.

Because some phenomena-workers are nething but professional conjurers, "wearing the livery of heaven to serve the devil in," it has nothing whatever to do with the question, Is Spiritualism True?

The question hinges on Nature's laws and not on the chicanery of mankind in commercial operations.

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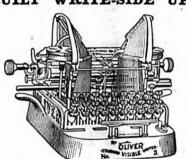
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Guardian Angels. Shall We Know Each Other The Fabry By-and-Bre.
The Happy By-and-Bre.
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The Angel of His Presence
There Is No Death.
They Still Live.
The Better Land.
The Music of Our Hearts.
The Freeman's Hymn.
The Yanished.
They will Moet Us on the
Shore. Going Home.
Guardian Angels.
Home of Rest.
Hope for the Borrowing.
Humility.
Happy Thoughts.
He's Gone.
I'm Galled to the Bett
Land. Bhore.
The Eden Above.
The Eden Above.
The Other Bide.
Will You Meet Me Over
There?
Who Will Guide My Spirit-High.
Home?
Whiting On This Shope.
Waiting 'Mid the Shadowa.
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CONTENTS.—Birth and Early Life. Introduction to Spiritualism. Becomes a Medium. His Future Foretold by Wella Anderson. Portrast of, and Interview with, Tien Sien Tie the Othef Control. Interview with the Strolling Player. etc., etc. Appendix. Trance Lecture. "Some Experiences to Earth and Spirit Life." of Mr. Morse's Speaking Control. Hand-ome cloth, sixty-one pages, with portrait of Mr. Morse.

For sale by the BANNER OF LIGHT PUBLISH-ING COMPANY,

## Our Some Circle.

EDITED BY MINNIE MESERVE SOULE.

### October.

(Written especially for the Banner of Light.) Now is the Autumn's fairest moon, And the royal purple noon Of all earthly glory; Now let cares drift far away While each wonder-working day

Sung amid a thousand hills, Hymned by "silver throated" rills Through the meadows straying, This sweet poem of the year Mellows all the atmosphere, Charm on charm displaying.

Scarfs of gold and crimson rest On each mountain's plumed crest In a dewy splendor, While o'er all earth's dainty things Nature spreads out gauzy wings As of each most tender.

Hills on which we fondly gaze Yneath a soft enriching haze
All day long seems dreaming;
Curtained from our curious eyes,
Beauty gives us glad surprise
Through each vista gleaming.

Now her turrets seem to rise Fair as dreams of Paradise On our vision stealing; Then they float and pass away Into darkness and decay Death alone revealing.

Now from every tree-top wave Leafy banners gay as grave Nature's mood betraying: Then these faded, wasted forms Rent by force of winds or storms Fall, no use portraying.

Leaves! What say you to my heart? Winds! What melancholy art Wakes ye into sighing? Wherefore when we hear your moans Thrill our hearts with echo tones Cord to cord replying?

Leaves! ah, well I know your power, Winds! ye have a wondrous dower All the past revealing; Faded hopes like Autumn leaves Strew life's pathway. Nature go One with us in feeling. Nature grieves,-

But there is a glory born With our life's empurpled morn, Stronger than all grieving; Aye, and brighter than the days Scarfed in gold and purple haze, 'Tis of Faith's fair weaving.

Leaves may fall and quick winds sigh All forms of beauty fade and die,
Still, Faith to us replying
Mounts upward singing toward Love's gate
And bids us calmly work and wait;
All cause for grief denying.

Ah! if the Autumn of our days Finds but the soft and mellow haze Our fading joys concealing. Then will our hearts be full of peace, And every hour bring rich increase, A life of use revealing.

Belle Bush Shirley, Mass.

### A Link in Our Golden Chain. MONEY CREATES NO VIRTUES.

Sam Bernard in "The Girl from Kay's" Sam Bernard in "The Girl from Kay's" is exceedingly clever in his interpretation of the very rich man, who has an idea that money can buy him a place anywhere and any time in the world or in the attentions of the people of the world.

His audiences are kept in roars of laughter, although the things he does would be disgusting if one had to combat them in every day life.

"You are the biggest cad in town," exclaims an acquaintance to him after some particu-

an acquaintance to him after some particu-larly evident display of his belief in the om-nipotence of wealth. "No, not the biggest, the richest," replies "Piggy" with an air of

Ostentation and vulgar show of money tell the secret that Mrs. Newly-rich fondly imagines she has covered from the eye of the world with a velvet gown and plenty of "real lace."

A reckless squandering of money in an effort to buy the devoted attentions and services of porters and cabmen, maids and matrons and to attract the attention of the "poor" from the newsboy up to the struggling student betrays the position of the would-be admired one who wins only attentions for the money, none for the person.

It is no unusual thing for a man to suddenly have a bit of financial success and to at once forget the road by which he came and start in determinedly to have whatever he de-

start in determinedly to have whatever he de-

start in determinedly to have whatever he desires because he has the money to pay for it. He has his little court which smiles at him fondly when he is near, agrees with him and pats him on the back and all the time, incidentally, of course, is having little trips across the country, boxes at the opera, private dinner parties and the thousand and one luxuries dear to the stomach of man.

This is all very agreeable and entertaining for those concerned and the man who pays

This is all very agreeable and entertaining for those concerned and the man who pays the bills fondly imagines that his money has bought him a place in good society and advises everyone to get money because it is such a useful and powerful ally.

But when the day arrives and the man who has been paying for all these extravagances finds himself bankrupt through a too sanguine investment he bears the burden of his losses without the aid of his eating and drinking friends and in bitterness confesses to him-

ing friends and in bitterness confesses to him-

ing friends and in bitterness confesses to himself that the boasted power of money was not powerful enough to produce real friends or steadying influences.

At best it only bought some dinners and diamonds, some smiles and simpletons, all of which vanished with it as if they were a part of it, which indeed they were.

Surely, money at the best is only a staff and when we are strong we can walk without the support of jingling gold.

If we have it we will not attempt to use it as a "jimmy" to crack the safe where the real jewels of life lie waiting to crown the kings and queens of life.

### A Pilgrim Boy. Mime Inness. CHAPTER XV.

JOHN'S FIRST WOLF. (Continued.)

The leaders talked it over. They stood at the waterside near the pile of barrels and boxes and, as they looked seaward, both boats were coming ashore each with a full load of more provisions, although the day bade fair to be stormy.

to be stormy.

The captain seemed to care nothing for these poor Pilgrims, so long as he could get rid of them and their belongings.

"Hath the man no heart?" ejaculated Standish. "Doth the life at sea turn men into brutish beasts and make them unmindful of their kind? It is most damnable trickery to thus take advantage of our weakness. He knows full well we have but poor means of preserving this food from the weather and that if this be but spolled, death will stalk still more boildy through our weakned ranks. He should be compelled to wait reasonably for us to prepare to receive his cargo, if I had my mind and the means at hand to enforce it."

for us to prepare to receive his cargo, if I had my mind and the means at hand to enforce it."

John thought Capt. Jones was mean and cowardly and he rejoiced at Standish's outspoken indignation. He could not refrain from speaking, although he had been taught that children should be seen and not heard. So he broke out with:

"Thou'rt right, Captain Standish. Captain Jones is a brute, I think, and so do all us boys. Tom, the sailor, says the captain swears terribly about us and calls us damned separartist fools and says he hopes we will all die as we deserve."

Standish's eyes lost their angry glare as he saw the boy's spirit shine out through his emaciated little body. The chap had often bothered him by his insistency, but in spite of that and in spite of his dislike of the boy's parents, he found something in John which compelled his admiration and almost his loye.

Bradford, still weak from his recent illness and entirely unfit to be where he was, agreed in his inmost heart with all that had been said. Accustomed by untoward fortune to keep a control of his temper as well as of his tongue, he could but counsel calmness.

"Aye, Miles," he said. "Thy sufferings have made thy humor sour. The curb of discretion better befits thee now than that easier counsel which thy warlike spirit drives thee too. E'en the boys are stirred to rebellion by thy forgetfulness, my brave comrade. We must be men of peace. It is not what we would but what we must, that should, under God, guide us now, as always. Let us forget the untowardness of all these better days and together consider in calmness of spirit and wisdom of judgment, what is to be done. For the untowardness of all these better days and together consider in calmness of spirit and wisdom of judgment, what is to be done. For something to preserve our food is insistent. A building must be made and the only question for us now, it seemeth to me, is where. Shall it be here near the water where the food already lies, or shall it be nearer the forest where the food may be transported when once our shed is completed? What say you. Brewster?"

when once our shed is completed? What say you, Brewster?"

"The food is more readily moved than the material for a building. Let us make our shed near the Common House and move thither our supplies." And after some further parley it was so agreed and the food was at length sheltered. But it was many days first and the weather made some inroads on the food and this added still greater suffering to the burden of pain which the daily exigencies imposed on this devoted little band.

But our story wanders. John Goodman was lost in January. It was in March he first began to get abroad in the attempt to accustom his feet once more to their proper use. He walked at first with crutches, but after a little could use two canes, then one only and, on the nineteenth, the very day when the council was held on the beach, he asked John late in the afternoon to walk with him a bit. He said:
"Johnnie, my boy, if ye'll go wi' me, I'll

in the afternoon to walk with him a bit. He said:

"Johnnie, my boy, if ye'll go wi' me, I'll in truth see if I can go on my own legs and leave behind these peg legs of wood, which make me a four footed beast, forsooth, Instead of a man. What say, will ye go wi' me up toward the woods a piece and boost me if I need your manly might?"

"Aye, Master Goodman," said John, "right gladly, will I. But go not into the woods. Go toward the shore. You're fain to get lost in the forest," and John grinned as he dodged the lame man's cane.

"Ah, ye young jester. Make merry at me now, when I ask you a favor. Did I not need thee and thy young shoulders for a staff, I'd lay this staff over thy ears for thy impudence," and John Goodman laughed as he laid aside his cane and painfully rose to begin his walk.

They welked parth from the Common House.

dence," and John Goodman laughed as he laid aside his cane and painfully rose to begin his walk.

They walked north from the Common House. In this direction they could keep along the terrace without climbing a hill on their way out or on returning; and Goodman had to favor himself this time. They soon reached the edge of the woods. The big trees admitted the late sun, now approaching its equipox, and as the snow was gone, they walked into the forest a little way.

Goodman's spaniel was with them and the squirrels seemed to enjoy a game of hide and seek with the day. Then ran from tree to tree across the interlacing limbs, chattering their saucy remarks at the spaniel, who in his impotence barked back his defiance. The squirrels knew he could not get at them and so did he. It made good fun for John to see the noisy challenges and the spaniel's replies. "Yes," said Goodman, "Johnnie boy, ye see, spring is coming. It isn't far off now, I ween. These little chaps in the trees feel it before we can. They know they— What's that?" said he in a startled voice.

John looked around as a low growl met his ear, to see a couple of big wolves not a rod

that?" said he in a startled voice.

John looked around as a low growl met his ear, to see a couple of big wolves not a rod away. The spaniel, with tall between his legs and a frightened whine, crept between Goodman's legs. It flashed through John's mind that the squirrels had been saying "Wolves" instead of "Spring," and he men-

workes instead of Spring, and he men-tally wished he had understood squirrel lan-guage better.

John felt pale. Whether he looked it or not be never knew. He stared at the two big beasts and out of the corners of his eyes looked for a tree to climb. They were all too far away and too big. Then it flashed across him that he had a cripple on his hands and must first look for a means of defense for him. The brutes showed their teeth viciously and grantly with how county to he had a cripple and should be shown to have the him.

him. The brutes showed their teeth viciously and snarled with low growls, the hair on their backs just over their shoulders, bristling, erect. But John, now recovered from his panle, saw they did not move, so the danger was not so immanent.

Goodman spoke first.

"Could ye get me yon limb, my boy? The broken one lying under the tree at your right hand. Faith, a good club is better than no defense. These brutes are cowards. They never go alone and a defense stoutly put up will easily drive them off. If we had the mastiff! It's short shrift she'd give these hogs, I can tell ye."

While Goodman was talking, John had jumped for the fallen limb. It was but rotten

hogs, I can tell ye."
While Goodman was talking, John had jumped for the fallen limb. It was but rotten wood, easily broken, and Goodman broke off a piece of it about two feet long and hurled it with all his strength at the snarling wolves.

it with all his strength at the snarling wolves. It struck one of them fairly in the face. The cowardly creature yelped with pain and the two trotted off like whipped curs.

"Ye'd better go, ye cowards," shouted Goodman, "if ye know what's good for ye."

"I'm glad they've gone," said John with a sigh of relief. "They were not foxes, were they? Were they wolves? I never saw any wolves before although of course we have all heard them. I'm glad they've gone," as he looked over his shoulder. "Let's hurry back. Here is a plece of paling board some one has chopped from his load. Take it, Master Goodman. It will help hurry," and John handed the strip of pine board to the lame man.

man.

Scarcely had John spoken when the spaniel came creeping back, frightened. A cracking of the bushes at the right showed them the sneaking creatures had returned and in a minute the wolves came out together and sat down directly in the path, growling and snapping their teeth.

"Hit lear again" said John

"Hit 'em again," said John.

"Nay," said Goodman, "I'll not waste my ammunition. There are no more broken limbs near us now and, if I threw this board with bad aim, we should be without defence. We umst keep this in case of an attack. The varmints will not dare attack us. If I had good feet I would rush at them and lay about me with this board and drive them away. We will wait. Soembody may miss us and come from the house. Oh, ye cowards, snarl and snap if ye will. Some day I'll have your pelts to warm my poor good-for-nothing feet."

The wolves seemed to feel that it was to be a waiting game; or, perhaps, curiosity to see

The wolves seemed to feel that it was to be a waiting game; or, perhaps, curiosity to see a white man tempted them. They squatted on their tails and sat still. Occasionally one or the other would let forth the how! that John had so often heard at night. The fear which John had felt at first was turned into-contempt for the creatures and had not something happened, it is probable that John would have retreated far enough to secure a big stick and then joined Goodman in an attack.

But just then the mastiff's bark sounded in But just then the mastiff's bark sounded in the distance. The spaniel gave a quick recognition of it and the wolves thought discretion the better part. They went, nor stood upon the order of their going, Goodman hurled his board at them to hurry them. It failed to hit and John picked it up for a cane for his friend. The mastiff would have followed the retreating brutes, but John held her back. She was too valuable a friend to be allowed to fight retreating enemies.

Thus John saw his first wolf.

(To be continued.)

### A Father's Love.

She was just a winsome little girl, just lisping her first words, yet I learned a lesson from her—a child of extraordinary beauty and the especial darling of her father's heart. She toddled into the room one day, greatly excited and pleased, saying: "Baby fin' wo'm, long wo'm. Papa, me find long wo'm."

"What can the baby mean?" papa finally asked.

And, like this little child, we, too, murmur and grieve and cry unto him, for we do not understand. Yet all the time infinite love and wisdom is our refuge, until finally we drop asleep, sheltered in his protecting arms.—Western Christian Advocate.

### A Birth They Expected.

A Birth They Expected.

Little three-year-old William Bryans had long wished for a little baby at his home. One winter day he said to his mother, "Mamma, where do babies come from? Where did Aunt Jennie get little baby Allen?" His mother explained to him that God sent the babies, and if he so much wanted a little baby he must ask God; so that night he ended his usual prayer with a petition for a tiny little baby.

"It will be here when we wake in the morning, won't it, inamma?"

"No, William, God won't send it so soon; it is cold, and we would not be ready for it; we will wait until it gets warm and the leaves come out on the trees, and the grass gets green, and the flowers come, then God will send it."

Now of all this conversation the father was ignorant, and what was his construction when one day in early spring William was standing by the window and suddenly exclaimed:

"Look, papa, over there the grass is com-ing up all green; pretty soon God will say, 'It's time for Bryans' baby.'"—Frank L. Finch, in July Lippincott's.

The "Nature" of the physicist, the "dead" world of atoms controlled by the laws of a dead casualty, is not really the world we "live" in; the reality of Nature cannot be expressed by the record of phenomena, but merely by the understanding of its meaning. Natural science leads us away from Nature as it really is.—Prof. Hugo Munsterberg. [To which we add, that he who worships or studies "Nature" alone, worships and studies the shell only. It is the spirit within the shell, the vivity-It is the spirit within the shell, the vivity-ing soul, which alone giveth life, which alone is worthy of worship, which alone repays our study. It is the spirit that quickeneth. The letter killeth.]

Most of our deeds are done under the shadow of the thought of what the world will say and even our inspirations and advices from the spirit are sometimes received with the thought of how much they are needed by a waiting world.

This is a mistake inasmuch as the thought often fashions a garment to fit some particular individual outside ourselves. The truest and the best inspiration is gained when we sit in silence and listen to the voice of the spirit with no thought except how we

the spirit with no thought except how we may be made better by it and rest assured that anything that succors or feeds ourselves will of necessity be of use to the whole

### Love's Work

Over a winding, wayside wall, Ragged and rough and gray, There crept a tender, clinging vine,
Tireless day by day.
At last its mantle of softest tint
Covered each jagged seam,
The struggling wall half broken down
Became, with that leafy, tinted crown,
Fair as an artist's dream.

O for the kindness that clings and twines
Over life's broken wall,
That blossoms above the scars of pain,
Striving to hold them all!
O for the helpful, ministering hands,
Beneficent, willing feet,
That spread rich mantles of tender thought
O'er life's hard places, till time has wrought
It's healing—divine, complete!

-Christian Advocate

### SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM. SHIP OF

MRS. MINNIE M. SOULE.

In Explanation.

### Report of Seance held October 19, 1904 S. E. 57.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff.

These circles are not nublic. These circles are not public.

### To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

### INTOCATION.

Again we draw near to this little circle with its special purpose of carrying peace to the sad and darkened homes. Again we would bring our influence, our assistance, our coperation with those who are pursuing steadily their way—who are following the light of the spirit—who are seeking to unlock the chambers of peace and who would not go excited and pleased, saying: "Baby fin' wo'm," only wo'm. Papa, me find long wo'm."

"What can the baby mean?" papa finally asked.

"Ugh!" some one exclaims, "she has found a worm, and has been playing with it, I am sure."

But the baby was not satisfied with just this notice being taken of her treasure. She extended her tiny hands ever so far apart, to show how fong her "pity wo'm" was, and laughed in high glee as she went back to the new plaything, saying, "Me doin' to p'ay wid me pitty wo'm."

Every one laughed at the baby's antics over her newly-found treasure. But the father, ever watchful, followed in a minute or two to see what it was that the baby was playing with.

And, oh, how quickly baby was snatched away from danger! For there, almost within reach of the little hands eager to caress it, lay a viper which had crawled from an old chimney near. Seiring a weapon, he soon killed the snake and took it away from baby's sight, and returned to his nearly heart-broken child.

But baby was crying with all her might Then father took her in his arms. She struggled to get away from him, but he only leven the closer to him.

Soon she found words to express her indignation and griet: "You is bad, papa! You is b-a-a-a-d! Oh, my pitty wo'm."

But the father's arms still surrounded her, and pressed her closer to his heart. Not a word had he spoken excepting "My darling, when he first took her in his strong, loving arms.

And, like this little child, we, too, murmur and wisdom is our refuge, until finally we drop asleep,, sheltered in his protecting arms.—Western Christian Advocate.

### MESSAGES.

### Fred Townsend.

The first spirit that comes to me is a young man. I should think he was about twenty or twenty-one years old. He's rather tall, fair hair, blue eyes, and just a slight mustache. He says, "O, please help me because I'm so anxious to get back. I'm so dazed over all that has happened to me. I came over here and didn't realize that it was death that I had suffered, and I began to try to pick up the old associations and connections, and wasn't able to do so. At last it dawned upon me that I had died. To you people who understand about spirits it may seem strange, but I can tell you that there are very many people passing out of your life into this one who haven't the slightest idea of what it is all like, and they are really born into the spirit as ignorant of the conditions as the child born into your life. I was one of those people. None of my people knew anything about Spiritualism or had any knowledge of this after life, and when I saw my father and my mother and my brother all so unhappy over what had come to me. I thought I could not stand it unless I could speak to them, and yet I have been over here some time and have never been able to give them a message before. My name is Fred Townsend, and I used to live in Sandwich, Ohio. I have been trying to talk so plainly to my brother Arthur that he would understand me, but it doesn't seem to be much use. He goes about now looking after his own affairs and doesn't trying to talk so plainly to my brother Arthur that he would understand me, but it doesn't seem to be much use. He goes about now looking after his own affairs and doesn't seem to realize that I am near him. I want him to understand that I am not only able to help him, but I am able to protect him, and that some of the people that are about him now he ought to be warned against. Our mother will be better soon. It's only a slight indisposition and by and by she' will recover and things will look much brighter for them all. I have been with Elmer O. very much since he came over and he takes all this as naturally as if he had always known about it. It doesn't fret him at all, but he says, 'Ah, well, when they come over they will know about it and that's soon enough. Let them rest in peace.' I don't feel the way that he does. I would rather have them know about it now than to have them surprised as I was. He's very grateful for this chance to speak.

### Minnie Campbell

There is a spirit now of a girl. I should think she was about twenty-eight or thirty. She's medium in height, has brown hair and brown eyes, and a rather thin face. She's very earnest and she says, "It isn't as hard as I thought it would be to speak. My name is Minnie Campbell, and I am from Toronto, Canada. I have never suffered from any of the conditions that effected me when I went out until I come here now, and I find the same old pain in my throat, and that almost impossible—that almost impossible freedom of speech. I tried so hard to speak just before it died that everybody tried so hard to hear what I wanted to say, and now when I come back I feel that same old condition over me, and I wish that I could overcome it. I can't say that I am or have been exactly unhappy. It is true that I haven't done all that I wanted to, but there is a certain peace and joy that I never had in life that's mine now—a great sense of freedom that comes to me at times and makes me feel as light as a feather and a certain calmness. I was always afraid to die. I didn't want to die. That fear is entirely removed now, of course, and to be without it makes me a different person. Nobody knows what it is to live in the constant fear of death unless they have been as I was, afraid that any morning might find

them out of the body. My sister Hattle suffers very much as I did, and they're afraid
that she too will die, but she won't. My
Aunt Julia, who is with me over here, says
that all that Hattle needs is to get away into
different air and in different conditions and
she's be a great deal better, and that Will
and Oscar both understand it but they don't
know how to bring it about. I know that it
will be done before very long and that I shall
be able to get much nearer than I ever have
before. Please say at the end of this message that I love everybody that I loved before I came here just the same. Some people
I see in a different light than I did before,
but some are so much better than I thought but some are so much better than I thought they were that they more than make up for those who are worse. I love to take care of children just as much as I used to and I have them with me a great deal. Thank you.

### John Bennett.

Now there is a spirit of a man. I should think he was about thirty-five and he sayshis name is John Bennett. He has a very fair complexion with reddish cheeks and blue eves and a very open face and sweet kind of a smile and he's sort of boyish in his manner. He says, "I'm from Le Croix. What a funny little way this is to come—to sit here and have people report what you say. I suppose it's better than not to come at all, but it's peculiar to say the least. If anybody had given me a message from my father before I came over here I'd have thought it was black magic and there was no truth in it. I suppose that my friends will eay\_just about the same, but what's the use. You just have to keep on doing it in spite of what they say. I want this message to go to Henry and I want him to understand that I don't like what he's doing. He's endangering himself almost every time he goes out through his carelessness. He seems to think that he can drive a horse anywhere any time and be perfectly safe. Louis says that unless he reins himself up a little he's liable to find himself in a heap and nothing left but his clothes. Now I don't see any particular sense in taking so many risks. I've been out to California and seen our friends there, and they are a good deal better off than we thought they were. Father says that he has stood near mother and Hester and that is why they were such good davisers for us all. I wish I could say more. You know I would if I could, but this is the best I can do this time.

### Amelia Goddard.

There is a woman now, I should think she was a little above medium height. Her hair is quite gray. She's a very preity woman. Her eyes are quite blue and she has a pleasant expression and very pleasant features too. She comes in as though she had just walked into the house of a friend, and she says, "My name is Amelia Goddard. I lived in Milton, Mass. I knew something of these things. I had made more or less of a study of spirits returning, although I was not identified with the Spiritualistic believers. My investigations commenced because I was myself made conscious of the presence of spirits. My mother, Mary, came to me so many times and gave evidence of her constant attendance upon me, that I felt there must be a great truth underneath all outward show of our lives which I had not begun to understand. When I came over here the first thing I did was to try to see what there was that I could grasp of the fundamental principles of this communion between people in the two spheres of life. My father was well known and he is with me and he says to tell all his friends that Episcopalianism is all right for the children, but when people get into full manhood they've got to have more truth than it contains. They must be broader and get out of the rut and understand that God is constantly revealing himself. If they don't do that they must surely some day find out that they've been eating the stale bread when they might have had the fresh loaf. That's just like father. He says that together we will wait for our friends, but today we both come simply to prove that we can express ourselves even though we never did so while we were in the body. Thank you."

### George Morton.

George Morion.

There is a spirit now by the name of George Morton. He laughs when he says this, and he adds, "I was a Boston man. I used to be in business with a man named Pray, and he believed in what I thought was a lot of nonsense, and that was spirits. One day I very suddenly left the body, and it was quite a surprise to me to find my daughter, who had preceded me, waiting to speak and help me. Her name was Emma, and today she has urged me to come that we might speak to our friends. My wife is still in the body. He name is Annie and she doesn't have the least idea that I am able to speak, but I wish that she might get hold of this word and make an effort to find out more about me. If she will I am sure that I can express myself better and do more for her through a personal interview than I ever can in this way. I am eager to make her feel that I am with her in the business affairs. She needs my influence. The business is topsy tury, and needs some definite word from me and so I'm doing this just as a man puts a fing out to attract the attention of the vessel that might help him. I'm very grateful to you for assisting me to do the thing I want you for assisting me to do the thing I want to through your effort.

### Jane Peterson.

There is a spirit now of a woman who says her name is Jane Paterson. She puts her hands to her head as though she were very much confused and she says, "I wonder if a spirit who needs to come to get a better understanding of her own conditions may be allowed to speak here. Those who have preceded me have come to help some one else, but I come to be helped myself. I have a son living who is not a bit well and I can see him and I often am with him and yet I don't seem to get any satisfaction from that sort of attendance. I'd like to have you know that I lived in Watertown, New York," and she says, "I want Clara to stop laughing at the manifestations that have been occurring in the home. She says 'Ghosts!' every time she hears a noise, and yet doesn't make the slightest effort to find out whose ghost it is, and when somebody says 'Spirits,' she says 'Spooks.' It's just because she's full of fun and life, but if she only realized it, there's something very serious and important in our coming. Her Uncle Bickford is with me and he says that he's no longer preaching the gospel, but he's willing to do anything he can to make this truth real to the people sho need it. I've also seen William and he says that he is too busy trying to get ahead to spend much time over this, and that's just the way he used to talk. I don't think he will ever have any time for anything. I think he will be always plodding on ahead, but I want to get the peace and the satisfaction so that is why I come here. Thank yon." spirit who needs to come to get a better understanding of her own conditions may be al-

The time is short; the more the reason then For filling it as full as it can hold With thrills of beauty, yearnings for the truth,
And joys of love and labor manifold.
Then, should it chance, as we would fain

Then, should it chance, believe, believe, Life's glory waits us in some other sphere, Its first great joy shall be we did not miss God's meaning in the glory that is here.

—J. W. Chadwick.

### The Rebiewer.

The Scientific Basis of Spiritualism.

Epes Sargent. Banner of Light Publishing Company. 8vo. 296 pp. \$1.50.

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As one lays down the book, the only regret one feels is that Mr. Sargent had not lived long enough to meet the recently developed telepathic theory. But this part of the work of upholding the Spiritualistic standard, it was destined that younger hands should do, and the literature of the present time demonstrates that it is being done and done well and conclusively. The world moves and the light of new days brings with it new questions. As these new questions are only one phase in the whole body of discussion of which the old questions are equally a part, the old must be read if we would comprehend the new. The new can only be met by a knowledge which rests upon a full understanding of all that has gone before, and no work which the writer knows so fully covers and discusses the whole field up to the date of its issue as does the book under review.

The history of Modern Spiritualism is but a repetition of the earlier phenomena. The earlier ages of the world's annals are full of the same outcroppings of the occult as are the later days.

We understand these things better now, perhaps, and do not shout "Witchcraft" or

the later days.

We understand these things better now, perhaps, and do not shout "Witchcraft," or "Magic" and tremble with superstitions fear at every new demonstration of psychic force.

The development of what is called Modern

"Magic" and tremble with superstitious fear at every new demonstration of psychic force. The development of what is called Modern Spiritualism dates, by common consent, from the Rochester Rappings of the Fox Sisters. Its phases have run the gamut of psychic demonstrations. Just the sort of phenomena which should predominate at any particular time or place, seems to have been selected by those on the farther side, rather than by us earth-dwellers.

The study of the phenomena, too, has been stratified by an up and down cleavage. In America the common people monopolized it until within a comparatively recent period. In England investigation by the men of learning, the great minds in science, began in earnest some years prior to its scientific awaking on this side of the Atlantic. The German psychological minds picked up the thread shortly after England. The French, with their tendency to study psychology as they studied physics, rather larged in their investigations.

After the English had dug down deep into the mine of Spiritualistic truth, the Americans began the work here. The fear of being called a crank seems to have had a more paralyzing effect on the American scientist than upon the English, and it remained for the eminent respectability of the British Society for Psychic Research in its American branch, to wake up our students of psychology to the fact that they were walking with blind eyes in the midst of treasures of unsuspected truths. Just prior to the American awaking, Epes Sargent wrote. He was a literary and not a scientific man, but a man of keen reasoning and wide learning. He was a Spiritualist with no fear in his make-up. His reading covered the whole field of Spiritualism, English, French, German, Scandinavian and Russian, as well as American.

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former, transmits to his daughter his love of aiding the poor and distressed. She inherits a tendency to become a "slum" nurse. She falls in love with a Russian reformer and goes to his Russian home to nurse him. He is finally arrested when in the throes of a mortal illness, dies horribly in a Russian fortress and is buried in the potter's field, which happens to be a swamp.

The girl's sufferings drive her nearly to madness and relief comes to her only when her lover's friend, a Polish Patriot, also a victim of Russian oppression, engages her in slum work in London, nursing his unfortunate compatriots who are exiled there in dire poverty. That she marries this friend who has long loved her follows as a matter of course; the book would be an artistic failure without it.

As a psychologic study, Olive is well headled.

course; the book would be an artistic failure without it.

As a psychologic study, Olive is well handled. No one but a woman could have outlined her character and traced the growth of the grief-marks in her soul. The lover who finally marries her is the real hero of the book and is an example of despairing self-effacement in the cause of his country, the sort of a character which one rarely sees now-a-days in any Anglo-Saxon land, because the exigencies of terror which are responsible for and creative of that particular sort of self-sacrifice, do not there exist.

The book is, of course, far from pleasant. There is not one ray of gladness between its covers to relieve the lurid gloom of its scenery. There can be no doubt, however, of its truth and truth is not always pleasant to look upon.

The literary art shown in the book is not of The literary art snown in the book is not of the highest order. There is not a tear in the whole book although, in the hands of one greater, there might be floods. The plot is simple and easily managed; but this style is what might be called skeletonesque; it lacks the follness and completeness which might be given to it.

given to it. But how can one have aught but a feeling But how can one have aught but a feeling of deep gratitude to the author for showing us so vividly, at just this moment, the horrors of that anachronism known as an autocratic monarchy? Its weakness is being demonstrated daily in the far East. The terrors and despair of its educated social life cannot be too quickly or too deeply burned into the conscience of the civilized world.

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### Boston and Vicinity.

Boston and Vicinity.

The Spiritual Progression Society held its meeting in Odd Ladles' Hall, 446 Tremont Street, Friday, Oct. 21, at 2.30. On account of the weather the meeting was small, but the spirit power was strong with us. The meeting was opened by the conductor, Mr. W. E. Smith, with prayer and remarks. All interested in the progression of Spiritualism are welcome.—H. A. C., sec.
Oct. 19th, Dwight Hall, Ladles' Lyceum Union.—Business meeting 5.30. After one of our good suppers the children gave an entertainment, Mrs. A. E. Weston presiding, our president, Mrs. M. J. Butler, being absent on account of Illness. Evening opened with plano solo by Lillian White, followed by recitation by Muriel Gilliland, one of the little ones in her first attempt to extertain an audience, which was a success. Rending, Eva Cutting; song, Ruth White; hornpipe, Clara Weston; song, Myrtle Brown; mandolin solo, Willie Sharp; plano solo, Lizzie Johnson; dance, Carrie Ingals; song, Lottie Weston; dance, Beckie Gouletts; song, Miss Minnie Parker; plano solo, Richard Dance, Ida Johnson and Elsie Holtz; song by Julia Smith from Chelsea. To say the audience was enthusiastic does not express all of the canditions. All of the children received encores, Julia Smith responding to a very hearty-reception from the audience. Especially good was the dance by two little misses, Ida Johnson and Elsie Holtz. With song and dance by our well known favorites the time slipped away and the evening was one of the pleasant memories we have to carry away to re-

was the dance by two little misses, Ida Johnson and Elsie Holtz. With song and dance by our well known favorites the time slipped away and the evening was one of the pleasant memories we have to carry away to remember with pleasure.—F. A. Bennett, sec.

First Spiritual Church of Boston, M. Adeline Wilkinson, pastor. At the spiritual conference Prof. Henry is drawing large audiences every Sunday morning at eleven o'clock. Mediums assisting during the day were, Dr. Brown, Dr. Marston, Mr. Brewer, Mrs. Julia Davis, Mrs. Woods, Mrs. Cutter, Mrs. Fox, Mrs. Millen, Mrs. Blanchard, Mrs. Reed, Mr. Roberts, Mrs. Cunningham, Mrs. Brown, Mr. Tuttle and Mrs. Tomas; with solos by Mrs. Parker. Healing circle, Tuesday afternoons; Phenomenal meetings Wednesday evenings and Thursday afternoons. Indian Harvest Moon Council, Oct. 31, Monday evening.—Reporter.

The first regular meeting of the Ladies' Spiritualistic Industrial Society was held at Dwight Hall, 514 Tremont street, Thursday evening, Oct. 13. Owing to the illness of Mrs. Whitlock, the meeting was conducted by the 2d vice-president, Mr. H. A. Kellogg, There were present most all of the members and a number of strangers. There were very interesting remarks and readings from Mrs. Maggie Butler, Mrs. M. J. Davis, Mrs. Wilkinson, Dr. Blagdon, Dr. Marston, Dr. Lowe, Mrs. Howe, Mrs. Berry, Mrs. Annie Banks Scott, Mrs. Lovering and Mr. Fred DeBos. The second meeting was held Thursday evening, Oct. 20, and was a repetition of the first. The dues for ladies have been reduced to 50 cents a year, since the opening. There have been ten proposals for membership, both ladies and gents. Thursday, Oct. 27, is dance night, when a good time is expected.—F. H. Rice, sec.

Boston Psychic Conference, 605 Mass. Avanue.—These meetings are held every evening.

Rice, sec.

Boston Psychic Conference, 605 Mass. Avanue.—These meetings are held every evening. Sunday Mr. Hill spoke on "Demonism of the Ages." Miss Sears followed with independent spirit communications. Prof. Henry made a few remarks on "Astrology and Spiritualism." Mr. B. C. Smith spoke on "Re-embodiment," and gave a few readings. The room was full and every person seemed. The room was full and every person seemed

to be pleased.

First Spiritual Church of Boston, Inc. Rev. Cliara E. Strong, pastor. The subject of the morning was Luke xxii:42. "George" and Mr. Graham spoke quite earnestly. Mrs. Lewis gave the names of spirits presenting themselves. The pastor gave living truths on prayer. Many communications were given by mediums present. The song service with the themselves. The pastor gave living truths on prayer. Many communications were given by mediums present. The song service with the new hymnals was much enjoyed. John xiv was the subject of the afternoon. "George" and Mr. J. L. Cobb spoke of this subject and of the future life. After a solo by Mrs. M. I. Lewis, which was very much enjoyed, Dr. C. E. Huot spoke very earnestly and gave communications. Mrs. Read spoke for several spirits present, Mr. Graham spoke for others. The pastor expressed thoughts greatly appreciated. John xx was the subject for the evening. Mrs. Cutter gave many communications. The pastor spoke earnestly and gave out spiritual food. Mr. Hicks spoke interestingly. Mrs. Lewis gave full names; then a solo by Mrs. Lewis. Mrs. Belle Robertson spoke interestingly, giving an original poem, "My Angel Mother." The whistling solos by George Parker were pleasingly rendered. Miss Strong and the pastor gave communications, after which the meeting was closed by

George Parker were pleasingly rendered. Miss Strong and the pastor gave communications, after which the meeting was closed by the benediction.—A. M. S., clerk.

Malta Temple, Cambridge, Oct. 16.—The Gospel of Truth Society, at 2.45 p. m., had a armonions and spiritual meeting for conference. The evening service was largely attended. Mrs. Bartlett presided at the piano. Mr. Lewis, of Waverley Home, gave a fine inspirational discourse. The last half hour was filled by Mrs. Bemis in giving messages with small bunches of flowers plucked from her own garden and given to those to whom her own garden and given to those to whom
the spirit led her. Others longed to be similarly favored. Mrs. Coggeshall is still unable
to be with us, but hopes to be so in the near
future. Mrs. Arthur, of Lowell, will be with
us Oct. 23.—N. M. K., sec.

us Oct. 23.—N. M. K., sec.

Cambridge Industrial Society of Spiritualists held its regular meeting Friday evening,
Oct. 14, in Cambridge Lower Hall, 631

Massachusetts Ayenue, Mabel Merritt, president. Mrs. N. J. Willis gave an able address.
Mr. Jas. S. Scarlett gaye communications
which were all recognized. This society will
hold its next meeting on Friday, Oct. 28.

Business meetings at 4 p. m. Supper will be Business meetings at 4 p. m. Supper will be served at 6.30 p. m. and at 7.45 a social and dance. A cordial welcome is extended to all.

—Emma E. Zwahlen, sec.

Malden Spiritual Association meets every

Emma E. Zwahlen, sec.

Malden Spiritual Association meets every Sunday, 7.30 p. m., Deliberative Hall, 56 Pleasant street, Malden, Mrs. Munroe, president and organizer. Mrs. Munroe, after a most successful winter season, and delightful vacation, during which time she toured through the Maine cities, consenting to do grand work on many platforms. She commenced her winter season of ministerial work among her followers, Sunday, Sept. 4, to an enthusiastic and welcoming audience. At the opening service she had the assistance of Mr. Marston, of Allston; Mrs. Annie Morgan, of Cambridge; Mr. T. A. Jackson, of Boston, and the honorary presence of the venerable worker, Dr. Greenwood, of Cambridge. The meetings every Sunday have been largely attended, and Mr. Jackson of the Malden Spiritual Association staff has been doing marvelous work among them. Mrs. Annie Morgan, of Cambridge, has been with us several times and her messages are accurate and pleasing. Dr. Greenwood's venerable presence is always an inspiration to the service, and there is never a smoother meeting than when he is present. Dr. Clow, of Lynn, as a visiting medium, Sunday, Sept. 25, pleased ps with his interesting and reverential work.

Mr. Daniel Hall, of Brighton, has served us, and also our worthy and respected friend, Dr. Blackden of Boston. We ask the "Bannar" for its good wishes for the coming season, and we trust with help of the spirit world our nevt report may be equally as satisfactory to ourselves. Mrs. Munroe, our worthy president, is located at her new residence, 25 Cross Street, and would be pleased to greet any of her old friends and patrons. Thanking you kindly for your valuable space.

Mrs. Pollack, sec.

Greenfield Spiritualist Society, R. F. Churchill, president, Sunday evening, Oct. 16th, lecture by Mr. J. S. Scarlett of Cambridgeport to a large and attentive audience. Mr. Scarlett endeavored to define true Spiritualism; its relations to science, to Christianity and to humanity. It was an instructive discourse. Much good seed was sown, which we trust will ripen into harvest. Mr. Scarlett's, which were most satisfactory. The Helping Hand Society held an apron sale Oct, 6th, the proceeds to be devoted to the purchase of new music books, and aiding in a general way the interests of our meetings. Ice cream and cake were served and a good sum was realized, for which we are grateful. Our meetings are growing in interest and we are hoping for a year of real spiritual upliftment.—L. Clark, cor. sec.

First Spiritual Society, Mystic Hall, Port-

Our meetings are growing in interest and we are hoping for a year of real spiritual upliftment.—L. Clark, cor. sec.

First Spiritual Society, Mystic Hall, Portland, Me.—Once more we are back at the old hall and although some do not like to change, the majority feel that this hall suits us better as the echo for which Congress Hall is noted is absent here. The lesson taught by the change is impressed on us that we must work harder than ever to get a place of our own, there to be at home to work for the Cause we all love. Mrs. K. R. Stiles spoke for us again today and during her stay she has made many friends. Her lectures are well attended and appreciated and her messages come as gleams of light to those who receive them. Dr. Geo. A. Fuller will be with us the next two Sundays, afternoon and evening, to help to spread the spiritual thought.—S. U. R.

Fitchburg, Mass., Oct. 23, 1904. Report of Sunday services.—Charles E. Dane of Lowell, was speaker for the First Spiritualist Society Sunday. Large audiences greeted him at both services. The subject of the morning service, "The Shepherd King," was well presented, and was followed by many tests and messages. The subject for the evening service, "The Future of Spiritualism," was most ably presented, and was supplemented by convincing tests and messages, and correctly reading of folded ballots. Mrs. S. C. Cunningham of Cambridgeport, test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

Malden Progressive Spiritual Society, Ev-

rectly reading of folded ballots. Mrs. S. C. Cunningham of Cambridgeport, test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

Malden Progressive Spiritual Society, Everett, Mass., Oct. 22, 1904.—The ladies of our society gave their monthly supper last evening at Louise Hall. About 75 sat down to lountifully spread tables, in the banquet room, after which all adjourned to upper hall to our evening meeting. Mrs. Alice M. Whall gave excellent communications. Recitation by Mr. John Bird; accurate messages by Mr. Jas. Milton; solo, "My Wandering Boy," Miss Lottie Abramson, sweetly rendered; special music, violin and piano, Mr. Fuller and Miss Jennie Milton. Ladies in charge of supper, Mrs. Harvey Redding, chairman; Mrs. J. F. Crooker, Mrs. F. A. Sherriff, Mrs. Ellizabeth Coote.—C. L. Redding, cor. sec., 202 Main Street, Everett.

Newark, Oct. 23, 1904.—Last Sunday evening at the home of George Clark, 97 Washington Street, Newark, N. J., Dr. George C. Wyman of the First Spiritual Church of Hrooklyn, N. Y., gave an interesting address upon "The Mission of Spiritualism," reviewing the marvelous events in its history during the past 56 years, and emphasizing the importance of its varied psychic phenomena, as well as of the superiority of its ethical and religious philosophy as compared with the ancient theological creeds and dogmas. The audience gathered were intelligent and appreciative, while many of them were regular church attendants and members, who are liberal minded and are inquirers after the truths embodied in Modern Spiritualism. Bro. Clark is known and admired as a good Spiritualist, n faithful worker in the Cause, and an excellent psychic for the spirits to demonstrate their power, identify themselves and give messages of counsel and comfort to their mortal friends. Your straternally, M. J. Brown, 45 Washington Street, Newark, N. J.

### Announcements.

Lynn Spiritualists' Association, Cadet Hall,
—Samuel Merchant, president. Mr. George
W. Kates, lecturer. Mrs. Kates, lecturer,
test medium and vocal soloist at 2.30 and 7.30.
Circles at 4 and song service at 6.30. Good
music. The Ladies' Social Union, Mrs. Dr.
Caird, president, meets every Wednesday
afternoon and evening in Freedom Hall,
Cadet Hall Building. Supper served.
First Spiritual Temple, Exeter St., Boston.
Lecture at 2.30 and 7.30 p. m., through the
trance mediumship of Mrs. N. J. Willis.
School at 12 m.

School at 12 m.

Commercial Hall, 694 Washington Street.

Spiritualistic meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday. Prof. Henry at the 11 a. m. meeting, on "Astrology and the Bible."

The Order of the Magi opened its meet-

The Order of the Magi opened its meetings for the season of 1904-5, Oct. 9, 8 p. m.
Training classes will be instituted, to prepare teachers to represent the order. For particulars address O. H. Richmond, 321 W.
117th St., New York City. Reception hours,

to 8 p. m.
The Spiritual Progression Society, Mr. Wm The Spiritual Progression Society, Mr. Wm.
E. Smith, conductor, hold meetings for spiritual development at Odd Ladies' Hall, 446
Tremont Street, every Friday at 2.20 p. m.
"Banner of Light" for sale.
Fannic Spalding has open dates and would like to correspond with societies wishing for her services as speaker and test medium. Address, 253 E. Main St., Norwich, Conn.
First Spiritual Church of Roster Inc.

dress, 353 E. Main St., Norwich, Conn.
First Spiritual Church of Boston, Inc., Rev.
Clara E. Strong, pastor, holds its services
overy Sunday at America Hall, 724 Washington St., up two flights. Circle at 11 a. m.
Services at 3 and 7.30 p. m. All are cordially invited.—A. M. S., clerk.
The Greenacre Fellowship (incorporated),
at Green-Acre-on-the-Piscataqua, Eliot, Me.,
has for its especial ideal "The one divine
spirit of man, rising towards its source and
home in the Divine." This for years was the
work of Miss S. J. Farmer, now grown to
such proportions as to require a fellowship
organization. True Thought has ever been
the aim of its founder. Announcement is
made of its readiness to receive contributions

organization. True Thought has ever been the aim of its founder. Announcement is made of its readiness to receive contributions for its continued efforts.

First Spiritualist Church of Cambridge services at 3 and 7.30 p. m. each Sunday in Washington Hall, 573 Mass. Ave.

Bible Spiritualists' Church of Lynn, Dr. Anna J. Quaide, president, holds services every Sunday at Templar's Hall, 36 Market St., up two flights. Services, 2.30 and 7.30 p. m. Good mediums and special music every Sunday, All mediums invited.

Malden Progressive Spiritual Society, Louise Hall, 133 Pleasant Street, Malden.—We hold meetings every Sunday. Lyceum, 1.30 p. m. Come and bring the children. Circle for healing, developing and readings, conducted by Pres. Harvey Redding; 7.30 p. m., meeting for inspirational speaking and messages. The best of talent always present.

The Brighton Psychic Society have started their meetings for the winter and will hold a meeting every other Wednesday evening. Place of meeting 14 Kenwick Street (off 147 Foster Street), Brighton. D. H. Hall, president. A fee of 15 cents will be expected. E. J. Bowtell lectures at Unity Hall, New London, Conn., Oct. 23, 30, Nov. 6, 13, 20 and 27. Desires engagements with societies for later dates. Address 21 Washington street, New London, Conn.

The Esoteric Society will have their regular supper on Saturday, Oct. 29, in Appleton Hall, Appleton street. Supper begins at 6, until 7, to be followed by a circle, then whist and other social amusements. The cost for all is only 25c. We have no doubt that all will be pleased.

Dr. Carey will give course of lectures on the

only 25c. We have no doubt that all will be pleased.

Dr. Carey will give course of lectures on the "Chemistry of Life" at Huntington Chambers, commencing Oct. 24th at 8 p. m.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor.—Nov. 6, 1904, we shall have the pleasure of hearing from Judge Emmons, at 724 Washington Street, up two flights.—A. M. S., clerk.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, Pastor, holds its services every Sunday at America Hall, 724 Washington Street, up two flights. Circle, II a. m.; services, 3 and 7.30 p. m. All are cordially invited.—A. M. S., clerk.

The Boston Psychic Conference holds meetings at 605 Mass. Avenue, nearly every evening and Sunday afternoon. Monday evening Mr. Littlefield; Tuesday, Dr. Clough; Wednesday, Mr. Roberts; Friday, Mrs. Millan. Many of the best teachers and m.-diums are always present. The "Banner of Light" can be had at the Boston Psychic Conference.—L. L. Whitlock, pres.

Rev. Douglas H. C. Thompson, inspira-Rev. Douglas H. C. Thompson, inspira-tional speaker, spirit messenger and healer, states that he will be traveling west about the 1st of December, and will gladly stop over at Kalamazoo, Michigan, and assist the Spiritualists there who are in need of a worker. Mr. Thompson will be prepared to stop there an indefinite period if necessary to create interest and organize a society. create interest and organize a society.

Waverley Home, Oct. 16, 1904.—Mother Nature is ever changing in her beauties, and spring, summer and autumn, each hath glories all their own; and on this hallowed beautiful

Waverley Home, Oct. 16, 1904.—Mother Nature is ever changing in her beauties, and spring, summer and autumn, each hath glories all their own; and on this hallowed beautiful day, Nature never presented herself in a more comely dress. The lovely tinted foliage, the pure fresh air, tempered by genial sun, laden with the elixir of life, and invigorating the tired body with new life and vigor.

Glorious indeed for the time, were the blending of earth, air and sky; the most harmonial conditions for the reception of the spirit, and to those in the body, who were fortunate enough to be present, witnessed an exemplification of spirit power seldom seen. It happened in this way: some twenty-five or thirty of us were assembled on the plazza debatting whether we would hold our meeting upon the lawn, the weather being so fine, or hold it in the hall. A lady in the group under spirit control protested against going into the house, but to have the meeting on the lawn in the sun, it was so good, so helpful, for all to be out doors today. The "Control" continued to talk on in a clear, sweet, melodious voice; none could discover any impediment of speech, either in the higher or lower inflections of the tone of her voice; words of comfort and messages of love came rippling from her lips in joyous rapidity; while, under control, a strange phenomenon was transpiring before our very eyes. After a little while the control of the medium withdrew and the medium was again in her normal state, but her voice was gone. The erstwhile happy voice was still, no sound could the spirit of the medium make through her lips, save in a low whisper; and this sad affliction has accompanied the medium, Mrs. Green, of Melrose Highlands, for six or seven years. The first cause for this affliction was the catching of a severe cold, from the effects of which she has never recovered. Physicians and specialists have been, and are now, engaged in exercising skill in restoring the action of the vocal organs to their normal condition, but up to the present time

To the Editor of the Banner of Light: Dear Sir:—Allow me to ask through the columns of the "Banner" how it is speakers for the Spiritualistic Cause have the privilege of prefixing "Rev." to their names, when said persons have never received a collegiate or theological education through the property of the state of the second theological education, thus fitting themselves for the privilege of "titled honors." Certainly one who has earned the title deserves the appellation, otherwise these people are pillering unlawful honors, and they submit themselves to wide criticism. Yours truly,

Mrs. Grace Crawford,

22 Whitman St., Dorchester, Mass.

Mrs. J. Conant Henderson, so long and so well and favorably known as "Jennie Conant," is now nicely quartered in the "Banner of Light" building. Her many friends will not be long in locating her.

### To Astrologers, Etc.

The Ephemerides (or "Ephemeris"), for 1905, are now ready for delivery.

### Magazines Received.

The Vaccination Inquirer, for Oct. 1, 1904,

La Aurora Social, Mayaguez, Porto Rico. The Vanguard, September, 1904, Milwaukee, Wis.

Constancia, a sociologic-Spiritualist weekly, published at Buenos Ayres, Argentine Repub-lic, South America.

La Resurrection, for September and Oc-

tober.

Les Nouveaux Horizons, for October.

The principal article is by M. Sage, the author of "Mrs. Piper and the Society for Psychic Research," recently reviewed in these

Le Messager, of Liege, Belgium.
Psychische Studien, for October, Leipsic.
La Revue Spirite, for October.

Let us keep fresh. The mildew of egotism has a hundred subtle fungi, which are wither-ing many nice people around the tips and edges.

## WONDER WHEEL SCIENCE.

BY PROF. HENRY.

Table by which Every Individual may know his True Standing. From October 27 to November 10, 1904, inclusive.

Birth Numbers	1	2	3	4	5	6	7	8	9	10	11	12
October	1050	Sept.	1 3	p. 7:30			4 16) UW	1.7			07 17	
27-28	K	0	В	P	F	A	G	?	M	?	E	D
29-30	D	K	0	В	P	F	A	G	?	M	?	E
31	E	D	K	0	В	P	F	A	G	?	M	?
November	1/1/0	(p. 16)	E St		1000							
1-2-3	E	D	K	0	В	P	F	A	G	?	M	?
3-4-5	?	E	D	K	0	В	P	F	A	G	?	M
5-6-7	M	?	E	D	K	0	В	P	F	A	G	9
7-8-9	?	M	?	E	D	K	0	В	P	F	A	G
9-10	G	?	M	?	E	D	K	0	В	P	F	A

### PRIMARY TABLE OF INFLUENCES.

PRIMARY TABLE OF INFLUENCES.

GENERAL BULLINGS.—This table runs up to the 16th of November. Birth Number 8 now rules the Gen eral World. It is Boosevell's birth number. Parker's birth number is not known.

The General World Forces of No. 8 are favorable to Bos. 4, 13, 16, 8 and 8.

Nos. 1, 2, 8, 9 and 11, if their birth was about the 7th of their month are in favor with the Money or Churchy Forces. Nos. 8, 11, 7, 5 and 1 are favored by the Love Forces (not passion) and, in these ten days they should enjoy themselves if their birth was about the 4th of the month.

If these statements are not the case, the disappointed ones should find out the reason why they are an exception to the general law of the Divine, for the cause is in themselves and not in others.

People least favored in the above days, by another law, are these born about the 14th of June, Aug., Dec., Feb.

People least favored in the above days, by another law, are these born about the 15th of June, Aug., Dec., Feb.

Bear in mind that these state ments do not mean all, nor include all, but these are as near as we can state in a general way. Approximately the statements are all correct, if no clerical errors. We are not fortune telling; we are trying to make people familiar with God taking to man as he did to the prophets of old.

Brief explavation of the Lawrens in the Tables—B, means the Beginning of Birth Number Oycle. O, means that the path is Open. K, means Kindnesses on the way. B, means a Delirable recting place. E, means time for Enjoyment 7, means indifference, or a Questionable period. M, means the Mateing time or Motavalilies. G, means Good. A, means Ambition. F, means Friendsally. F, means Fossible Good or Evil. K, E, G and F, are favorable days for most everything. The other days are unfavorable or indifferent.

### Light on the Subject.

(Continued from last week.)

(Continued from last week.)

"The Key to the Wonder Wheel of Science has been received and I think I am more mystified than ever, but have just enough of a glimmer of light to make me want to go further. What would be the charge for a specific explanation of the numbers opposite the nine departments (nine given in the Key). For Changes and Travel, in the Key, I am given Birth No. 4, and, in today's ruling in the Table (Oct. 20) G is marked for No. 4. The general explanation means, "Good Will." It is quite impossible for me to make any sense or connection between the two. Also, I would be very glad to know what would be the cost of a monthly abstract, taking each day, under these departments. Of course I mean a full abstract. Sincerely, P. A. G., Boston."

Boston."

Answer. The Table is so arranged that it is an abstract; each Birth Number separate and distinct from all other numbers. The meanings of the letters are more concrete, because they are applicable to all the other departments. All of the Forces about us, in the seen or the unseen, are manifested either in ourselves, or in the people, or things about us. When these forces are good, even the in-animate things seem to move in some way accommodating to us. An engineer or a mechanic will tell us that sometimes without any perceptible cause, the mechanism with which

accommodating to us. An engineer or a mechanic will tell us that sometimes without any perceptible cause, the mechanism with which they are dealing bothers them, or seems to act as contrary to their desires as "the very Old Nick," while at another time everything about them runs as easily as "greased lightning." G then means the "good will" of Nature's forces, whether in man, beast, or inanimate nature, or, more particularly, in ourselves, for when we dig most deeply into mystical laws we come to find that all things about us are in reality but the reflex of the forces within our own selves.

If "Good Will" then is denoted under "Changes or Travel" it implies that for these specific purposes the forces are favorable, yet, at the same time, forces relating to other departments or purposes, might be exceedingly annoying. Through the laws of Wonder Wheel Science we are learning to order and to index and to pigeon-hole the various properties of our mind, as we have been schooled to arrange and care for our personal property.

We have become, by carelessness, so

to arrange and care for our personal property.

We have become, by carelessness, so cramped in our ideas, and so restricted in the understanding of the words we use, that we are apt to imagine that there are no particular changes, or travels in our life, unless we take up our bags or our bundles, or our bed and bedding, and move all of our belongings to some other quarters, but if we will take cognizance of our life-experiences, from day to day, and even from hour to hour, we may find incessant changes and extended travels, bodily or mentally going on all the time, and we may note how easily they occur under G, or E, or K, or F, in the Key Birth Number of Changes and Travel, and, se time rolls on, we may recognize the fact Birth Number of Changes and Travel, and, as time rolls on, we may recognize the fact that each of these casy impulses lead to a Climatic Change or Travel, when the climatical time comes around, by a similar movement of forces in Yearly Cycles. As E and G in all departments come around once in every 23 days, it is not to be supposed that a bag and baggage change comes at these times, yet the poor tramp, who is born under this influence of Change and Travel, find his changes so often that he has no time to bother with bag and baggage, and when his D and A come around he is quite apt to be moved by a policeman, when he is trying to get some sort of domestic peace or gratify some ambition.

a policeman, when he is trying to get some sort of domestic peace or gratify some ambition.

A prisoner in a cell, under the letter "G" of "Changes and Travel," might be granted more liberty of movement, or receive the good will of the guard, or be favored by the "good will" of the guard, or be favored by the "good will" of the unesen by some favorable opportunity to exercise. A housekeeper would find this a good day to shift things around, find new places for things, or, one of leisure might find it good time for an unexpected drive, or might be mentally entertained by literature mainly relating to travel, etc., etc. The great events of our lives are not one-half so interesting to watch in relation to these heavenly forces as are the little commonplace matters. In our book the Tabula Magus (for sale by the "Banner"), we may even watch the influences from hour to hour; and this we may most assuredly depend upon. If we commence any new thing, or become acquainted with a new person under a good or bad influence, we will be surprised to note that whenever we afterwards are attracted again to such persons or things, it is most apt to be under a like influence, and that is what the Bible means when it says: "Make your election sure." Watch these things, not in exagerated expectations for the time being, but as foot steps, or guide boards showing the path the unconscious life is trending towards a climatic good or evil, on that one department line, irrespective of how the life is trending on all other lines. If any one thinks it is superstitious to be acquainted with the paths of life, through which God's laws are leading us, then it is only left for them to console themselves by praying "lead us not into temptations," for whether they learn to

know, or not to know, they will tread the path just the same.

If one wants to understand more of these matters than I am giving in brief from week to week, then I would advise them to purchase "Astrology in a Nutshell," for the better understanding. My "Key, Guide and Lessons in Astrology" for Horoscopal understandings. My "Tabula Magus" for Hourly Guidance, or employ my Mouth Charts for the very safest order of guidances ever given. I have clients who have never been without them a day for more than 20 years, and speculate with them, without paying any regard whatever to whether stocks are "going up or going down," and without any regard to such unreliable schemes as "stock speculums," or Monte Carlo averages, to beat the stock market with.

Our own good is ready for us in our own

Our own good is ready for us in our own good time, even though the rest of the world is on the "ragged edge."

Am much interested in the lessons printed in the "Banner" every week, and hope they may prove a good guide for me.—R. C. R., New Bedford. We do not design that this Wonder Wheel

Series should be considered exactly in the nature of lessons. Our purpose is to elucidate, in an offhand matter, the foundation principles of Divine laws that seem to have been lost in the progressive educational movements of the human race. We are merely endeavoring to call the rational mind of man back to the primal laws of his being. Anyone who desires to enter into a consideration of them in the nature of stereotyped lessons will find them in published book form. The "Banner" has them. There are many students that have studied the lessons, and who practive them in a very able manner, and yet have never attempted to analyze the whys and the wherefores of the lessons and compare them with the many truths which are in one way and another given to the world, under various different names. We are now in an age when there appears to be a very earnest desire to bring the world into a condition of harmony and peace. When we are by Nature, or Divine laws constituted so differently in hopes, desires, ambitions and passions, it certainly seems necessary that we should first overcome our personal misunderstandings, and arrive at the highest point of Charity, one for another, by learning how fearfully and wonderfully we are made, and how differently, under the selfsame exterior circumstances or surroundings we are individually and personally affected. When we personally are affected by enjoyable moods, we do not like to be disturbed by the agonies which another is suffering. when in agony it is almost impossible to conform to law or gospel, without we have some helping friend. The time that we need aid is when we are in trouble, and it should not be to those who are also in trouble that we should look for aid. Troubles and joys come to all, but not to all at the self same time. If these laws as set forth are observed, we might soon learn by knowing the good and bad times of our acquaintances, which ones we might most righteously aid, or which of them, and when, we might most satisfac-torily apply for sympathy. "Knowledge is and no better knowledge can be power. gained than that in relation to one's own self, and of the Natural harmonies existing within us, and with those about us. Bear in mind that these laws of the Table are the General laws,-the foundation upon which all modifications stand,-but do not forget that a weak house might be built upon a solid foundation, or a solid house upon a foundation of quicksand.

Much interested in Wonder Wheel Science, Much interested in Wonder Wheel Science, I have proved its usefulness. In its worst days it has comforted me, for I have learned thereby how to ward off evil influences to which I awoke in the morning and which formerly clung to me all day, gradually growing worse. I believe that I am entering upon a new cycle of experiences just now. I hope that it will bear fruit. A man only learns how to live just before it is time to die.—H. S., Imperial, Cal.

Note:-Rather say, brother, that we permit the animal to rule the body in our early life, and do not arise to manhood's estate until just before passing out. Then we lose the animal in what we call "death," and become truly "man." As Jesus said: "He that loseth his life gains it." If we could learn to over-come the animal and the beast in earth life, we might be truly "man" on earth.