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Practical Spiritualism.

A COURSE OF LECTURES

THROUGH

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.

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APPENDIX.

ANSWERS TO QUESTIONS

(Continued from last week.)

Q. Are there not those in celestial spheres who have no anxiety, fear, or doubt, and who know the exact result of any work they undertake?

A. On the plane of their own development it is perfectly correct to say that they are without fear or doubt as to the result of any work they undertake; because they have within themselves, within their mental and personal view and understanding, the laws and principles of the results that are to be accomplished. But when they aim to accomplish something which is beyond them, which leads them into unfamiliar grounds, then, like yourselves, the element of uncertainty enters into their calculations, and they may require assistance and advice from others. In the accomplishment of labor upon planes of operation beneath them, there is less hesitancy or doubt than would be supposed to be the case upon their own special plane of development; for having mastered all beneath them, and having had practical experience on those lower planes, they know exactly when to do their work and how to do it,—just as a mathematician is certain that he can accomplish certain results in the use of figures, because he has all its laws and principles at his fingers' ends. But when he attempts to work in new and unfamiliar fields, then experiments have to be made; and they are the subjects of doubt and uncertainty, because of lack of familiarity with the means to be employed to reach the desired end. Thus it is there is no royal road to absolute knowledge, save that royal road all have to tread,—the road of personal effort, and individual development. If you have gone you are a master, and you are a master indeed if you are able to comprehend that which surrounds you in your then present condition. But when you go beyond it you have to make effort again, individual activity is again called for, and you have to work up to the higher grades beyond you, even as you have had to work from the lower grade you have emerged from and ascended out of.

Q. How can a developed medium know whether it will be beneficial or injurious to yield to spirit influence?

A. The most practical way of deciding the question is to decide by the results of experience. You cannot decide until results are presented, and in this experience, great care, and thoughtfulness should be used. A temporary inconvenience, and distress or disturbance, should not be confounded with the possibility of perpetual disturbance and continued distress. When mediumship develops in the individual there is, so to speak, a sort of interruption of the physical and mental currents of the life, and consequent disturbance in almost every department of the body and mind; and at first this may be extremely painful and exceedingly distressing. But suppose you are training the muscles of the body in any particular direction, your muscles become very sore at first, your body will be full of pains; and if you are weak in will and not wisely encouraged to go forward, you may stop right there. But if you will persevere you will soon find that the pain will disappear, and that pleasure and benefit and a more complete use of the body will be the result, and you will say that you never felt better in your life,—that you never felt so strong and hearty as now. So when the medium feels a degree of distress and disturbance as the result of his mediumship, it is well to proceed a little further upon the road before you discontinue it. Then after going a little further, and finding no alleviation from distress, but rather an aggravation,—finding that the character of the communications is such as rather tends to lead you on a little further and a little further without any appreciable result or satisfaction being obtained,—then you will be justified in calling a halt, and demanding of the controlling influences a strict account,—make them state definitely what they are going to do. But you should be reasonable in the matter, and not set any limit today that shall harass or hamper them, and allow them plenty of time. When they say they are reasonably sure that such and such things will be accomplished within a certain time, go on and follow the line they have marked out; and if wise and intelligent spirits they will have given such a margin that proof can be given within the stated time that they were accomplishing what they promised. But after the time has elapsed and no progress is made, and no satisfactory reason given on the part of the controls, and the suffering and distress continue, then you would be perfectly justified in saying, "I have gone so far, I will go no farther; the assurances you have held out to me have not been realized, and I decline to accompany you upon the devious pathway any longer." You have the right to expect the same honesty and the same straightforwardness and the same intelligent obedience to truth, fact, and law from the inhabitants of the spirit-world, that you have from one another living here; spirits have no more right to play the fool with you than you have with one another,—and if they come back to you from the spiritual world for the purpose of developing your mediumship, and so undertake a task they are unable to accomplish, the sooner they confess their inability the better. But if in the end success crown their efforts and yours, you will be like the athlete, improved

and strengthened in every respect. But at all points and stages of your development, it is your bounden duty to hold the spirits who come to you to a strict accountability for every moment of your time and every ounce of your strength that they occupy or consume.

Q. When spirits enter into a covenant with mortals, will they fulfill their obligations?

A. To the very best of their ability, certainly! But you must bear in mind that spirits are neither infinite nor infallible; they sometimes err through excess of kindness towards you, and at times their desires outrun their discretion. But a spirit that is a thoughtful and intelligent spirit, and who is careful when he makes a promise, like any other rational, sensible being, makes it with the full understanding that he will keep it to the very best of his ability. While such a one cannot guarantee that he absolutely will do so and so, you have a reasonable assurance that it will be accomplished if at all possible. But when a spirit comes to you with a "Thus saith the Lord," why then you may congratulate yourself that you have got hold of one of the Wanderers on the Threshold,—a person who is probably playing a joke upon you. Place no confidence in such statements. A simple statement with the preface that, using their best endeavors, they hope to be successful in obtaining certain desired results, is worthy of far more attention and trust. It is also well for you to remember that however large the promises of the spirits may be, some duty still remains to you,—that you shall help them in the accomplishment of their undertakings. If you stubbornly resist them and refuse their counsel and their guidance, even to consider it, you can scarcely wonder if, having created the opposition within yourselves, no satisfactory results should follow by and by when the occasion for success arrives.

Q. Speaking of the employments and conditions of spirit-life, are those who are mediums here still mediums there, in the sense in which they were mediums here?

A. Not in precisely the same sense, but relatively, yes. There are spheres of spiritual intelligence removed and beyond the first spheres in the spiritual life, even as the first conditions of that life are removed beyond this present one; and the intelligence of the exalted sphere floats down into the life of the sphere beneath it,—and this intelligence is expressed through sympathetic and superior minds in the spiritual world, in the same way as intelligence from the spirit-land is imparted to yourselves through the sympathetic minds that have been attuned, so to speak, or whose natures have been opened to the spiritual world while living here. If mediums in spirit-life desire to take up the labor again and carry forward their duties in that regard, there is ample opportunity for them to do so. But we want you to bear in mind one very important fact here. All the inspired people are not contained within the ranks of Modern Spiritualism; you can find them the world over; among the men of science, in the laboratory of the chemist, in the pulpit; among the authors, the poets, the mechanics, the inventors; among the painters and the dramatists,—in the active life of humanity itself. There is inspiration throughout all the domain of human life; and man having a spiritual nature, and that spiritual nature being related to the spiritual world, there is nothing marvelous that the spiritual side of man's nature comes occasionally into harmonious relationship with the realms of spiritual life beyond; while it is perfectly natural that the inspirations from that world should flow down upon man's spirit and be felt and recognized while he lives here. Inspiration is more common and widespread and universal than you suppose; and the inspired speaker of Modern Spiritualism is only the typical illustration of what will be accomplished by man's orderly development in harmony with natural principles, and through the natural operation of the spiritual attributes of man's nature permitting the receiving by him of inspiration from the spiritual world.

Q. Are the spirits pained and grieved by the sufferings and weaknesses of their loved ones on earth?

A. They would scarcely be rational beings if they were not. Death does not destroy their humanity, does not sweep away their sympathy, does not take from them the love they bear to those they have left behind. At first they do not all rise up to that intellectual or spiritual plane that enables them to see beyond the mistakes, and that beyond all these things are smooth waters and fair seas; they see the wrong being done, the error being indulged in, the mistakes that are being continued,—and having no wider judgment than the area of the mistake, they suffer sorrow and pain when those they love do wrong and suffer from their weaknesses. But when they unfold to see beyond the present evil, and see the results of law and principles of operation, they learn that they are in some way benefited,—that the soul must pass through them to attain to higher and better things,—and accept it as a part and parcel of the purposes of the Eternal in relation to the progress of humanity. But they feel if these things can be avoided, if man can be taught to travel an easier road,—the road to happiness through righteousness rather than through wrongfulness, through right and justice rather than shame and suffering and misdoing,—they desire to do all in their power to accomplish this result. But they know that no matter how deep are the wrongs that now pertain to their loved ones, and that though they will have to atone for in the future, they are but temporary, and will surely yet give place to the law of eternal right and justice. They learn that in the end eternity is long enough for every tangled web of evil and wrong-doing to be straightened out, and for all of these dark places to be made plain.

Q. I have a letter from an old Spiritualist, and would like to have the Control answer the objections contained in one paragraph which I will read: "Spiritualism

is a truth, but its phenomena utterly fail to make its believers better, truer, and purer men and women; on the contrary, the tendency is in the other direction. I speak from an experience of 35 years in it. Not that Spiritualists are worse than others, but the system and practice of mediumship, the necessary surrender of one's individuality to others, 'the Lord knows who,' is of itself degrading, belittling, and demoralizing." What can you say to that?

A. We have but very little to say, though we could say very much. A belief in the phenomena of Spiritualism will never do any one any real moral or spiritual good; but belief in the phenomena of Spiritualism, as the result of intelligent and morally-responsible agents, may do a great deal of good to the individual, as a means of determining the character of the life beyond; and it will, in time, become the potent element of a great moral revolution which will induce a spiritual upheaval of human nature that shall ultimately place mankind upon the highest plane of individual and personal righteousness. But we have not reached the spiritual development of this exalted position; therefore a consideration now must be had as to another point raised by the good friend. The effect of the surrender of the individual will to the judgment of any spirit, "the Lord knows who," is in itself degrading and repulsive.

We perfectly agree with our friend, and entirely endorse the statement, and say that here is one of the barriers of personal progress in Spiritualism among mediums and Spiritualists. Whenever you surrender your judgment and your will to any one, "the Lord knows who," that comes from the spiritual world, you are doing precisely the thing you would not do to any human being that you happened to encounter in this world; and if any "the Lord knows who" were to happen to meet you on the street, and say "Come with me and take a ride across the Bay," or take a ride on this car," you would at once want to know who he was, and what he wanted you to do this for; and until he had satisfied you as to who he was and what his intentions were, you would be very likely to decline to join him. When there comes to you "the Lord knows who," and he says, "I am a spirit; you must go to this town and preach, you must work here, you must go to that house and say that they must accept the angelic messenger," and you straightway go and do as you are bid, you will realize the painful experience that a surrender of the judgment and will to "the Lord knows who" is very degrading and belittling. But suppose the spirit to be a person in whom you used to have implicit confidence while living here, suppose that person so clearly demonstrated the continuity of his own life that you have no doubt that it is the same individual, and that person says to you that he wants to advise you, counsel with you, and suggests that you do this or the other thing,—you knowing his advice and counsel were good while he lived in this world, will be prepared and willing to give heed to him. But, as here in this world, you will not entirely surrender your reason and judgment to him; and if he is an honest ghost, he will ask you to weigh his counsel by your own reason and observation. This is very different from an entire surrender of your reason and your judgment to somebody, "the Lord knows who." The surrender of the judgment and reason and personal will has been the fruitful cause of three-fourths of the misery that has been associated with the development of mediumship; it is a doctrine that can never result satisfactorily in the great majority of cases; here and there exceptional and peculiar circumstances may temporarily warrant it; but, plainly and emphatically, let us put it that when mediumship demands the surrender of reason and intelligence, and makes a man or woman less a man or woman for being a medium than they would have been without being a medium, then surrender the mediumship, assert your manhood and womanhood; for an honest man and an honest woman are a great deal more useful to this world than the most brilliant mediumship that sacrifices every element of moral and personal character in its development and operation.

Q. Is there any rule for the development of clairvoyance?

A. A dozen different rules may be stated, and each one may utterly fail, while the thirteenth may accomplish all that is desired. The simplest rule we can give you is this: for one hour a day seclude yourself from all your fellows, and first try closing the eyes and meditating interiorly, thus shutting out all external thoughts as far as possible; and by and by, with a little practice, you will be able to dismiss them from you altogether. Then, when you have succeeded in establishing that condition of internal communion and meditation with yourself, definitely direct your mind to some especial thing. To do this easily it is better to place a bandage across the eyes,—a soft, silken bandage will assist you quite as well, especially if it be black; place it directly over the eyes, and fasten it at the base of the brain, and direct the mind to a clock or picture that may hang in the room. At first you may find it difficult indeed, and you may perceive no indication of development; but after a few trials, probably five or six, the eyes may begin to recognize streaks of light shooting across the sight, and there may be pains affecting the brow and perhaps the eye itself, and the mind will seem to be centered in the eye for the purpose of seeing. Persevere,—keep the mind continually fixed upon what you want accomplished. Do not make the thought too intense, but make it persistent; and in a few weeks' time you will be able to perceive, dimly at first, in miniature, the clock or article you are trying to see, and you will presently be able to state the time it indicates. When you are able to perceive the clock and first catch a glimpse of it, and are perfectly sure of the fact, then remove the bandage, and see if what you supposed to be the time is correct. You will then be able to verify the experiment itself. It may happen that you have seen the watch inverted, and the very opposite of the time you state will be presented. Remember that little point. But not alone

quietude of mind and internal meditation are necessary; there are other things required as well. The first is perfect cleanliness of the body; the second is the most perfect cleanliness of mind; and the third, and most important of all, the most perfect cleanliness in diet. All these are necessary to successfully unfold the latent clairvoyance. You must refuse all stimulants and narcotics and all flesh diet, living upon plain and simple foods, giving strict attention to bodily and mental conditions. It may be necessary for you to be magnetized, and some genial friend or acquaintance in whom you have confidence may be able to materially assist you. After you have discovered that you can develop these latent spiritual powers, then you have to determine in what way or direction the future development shall be exercised; this is an important point that you need to consider carefully, and you should pursue that course in which the development seems to be the strongest and most natural.

Q. Should children sit for development?

A. As a general thing we discountenance the development of children as mediums. Our observation is, that mediumship should never be developed until the physical system has nearly attained its growth. You can then draw upon the vitality of the system without much danger to the health of body or mind of the individual. Certainly we should say, not before seventeen or eighteen years of age; and if the attempt at development is put off even two years longer, the individual would certainly profit greatly by it, and lose nothing. It is most pernicious physiologically and spiritually to try to hasten the development in any case in growing children; they will become bodily and mentally demoralized, to use a common expression; and we warn you in no case to undertake to develop your children in such a manner until they have reached the period referred to, when they will have a supply of reserve force, so to speak, to fall back upon. From eighteen to forty years, in the meridian of life, is the best period for the development of mediumship; and the best period of all, in the majority of cases, is from twenty-five to thirty-five years of age.

Q. What is the indication where a person sees, after closing the eyes, what they have been observing before the eyes were closed?

A. It is the perfect impression of the object upon the retina, just the last impression, and is reproduced as a sort of subjective panorama, a sort of camera obscura; by the closing of the eye, a photographic image is recorded on the optic nerve.

Q. Sometimes we say this person has a gift for this or that,—is it a gift from the spiritual sources, or is it in the nature of the individual?

A. It is in their own nature, in every case. The spiritual world can give you nothing. God has endowed you all with the same latent abilities, and the circumstances of life determine the quality and development in every case. The spiritual world may assist you in bringing out that which is contained in yourselves.

Q. Spirits that have never had earthly experience of any length of time, when they come back to identify themselves to their relatives or friends, what is the effect upon that spirit in spirit life? Is it beneficial or otherwise, and is it requisite that that spirit should have some experience through a sensitive on the earth plane?

A. There are two very important questions involved in this most exceedingly interesting subject. For instance, the spirits who enter into the spiritual world prematurely, to use the language of earth, enter in from one of three causes: either as a consequence of the willful operation of the mother, through foeticide, through some malpractice or injury of the human system, or through certain laws having terminated the possibility of their physical existence in this world. In the first case it is scarcely reasonable to suppose that the individual spirit is likely to derive large personal benefit from contact with its mother; but here another interesting point is involved which will have to be considered. Many a woman who has taken this unwise course feels, when this has been accomplished, waves of sorrow and regret sweep over her, and she would give all the years of her life if this thing could not have been. Now suppose a little spirit growing and developing comes back again into the mortal sphere, and the mother is made aware of that fact, why the floodgates of her soul would be opened, and such a psychological disturbance would come forth as would do that child an infinite amount of harm and mischief for the time being. Therefore it is that wise guardians in spirit life take charge of such waifs, and keep them in their surroundings and develop them spiritually, and build them up in a manner that avoids the necessity of their being brought again in contact with the material sphere they originally sprang from. Such are sometimes brought into the sphere of human activity, brought to observe the condition of material life through the influence and experience of others, and they gain a practical knowledge of the world they have been so unceremoniously ejected from. But it is not absolutely necessary that they should be brought back into this world, because the grand army of humanity passes from it and carries a sufficiency of experience forward with them into the spiritual world to be an abundant means of instruction; and these who carry with them much of the earth conditions are selected by wise teachers to take these waifs in charge. When a physiological law has been violated, as in premature birth and consequent death, then, of necessity, the moral and spiritual conditions are very different to the first case. In this instance, welling up with its love, the mother sphere unfolding in the spiritual nature, there is a point of contact with the spiritual thought that is in the spiritual world; and the two blending in harmony and unity, the mother love flows out with sweet affection to the babe

and thrills its inmost soul to the centre, and it is drawn to the mother by it. Thus there are many interesting problems involved in this question, as well as many suggestions. One conclusion we will draw from it: there is one crime against yourself that will stand out before you in the spiritual world as a dreadful guilt, and that crime is the premature ejection into spiritual existence of that which should be the pride and glory of your manhood and womanhood.

Q. At what stage of the growth and development of the child, prior to its birth in this world, is it immortal?

A. The immortality of the child is coincident with conception itself; therefore, at any stage of the subsequent development, if it is interfered with, there is the fact of the attempted demolition of a human life. But the essential element of it, nevertheless, still continues, will still be manifest, and grow and unfold.

Closing Remarks by the Control.

We have to thank you most heartily, friends, for the spiritual and fraternal sympathy and support you have

accorded us from night to night, during this course of Advanced Class-meetings; and in leaving you now with our present duties concluded, with great and joyous feelings in our hearts that we have met upon the common plane of mutual desire to gain knowledge, we invoke the blessing of the highest and best upon each and everyone of you, and trust that the light that has been gleaming in your souls may become a strong and growing flame of divine radiance in the future. May your days be full of usefulness and beauty, and when the time comes for you to march forward to that greater and better realm beyond,

may you be filled with the sublime and peaceful consciousness that you have endeavored to do your best at all times; and then it shall truly be said of you, even as you will permit us in all humbleness to say of ourselves, "We have done our best, the wisest can do no more, nor should the poorest do less." May the truth and justice of eternal righteousness and knowledge be with you and keep you henceforth and forevermore.

Man is superior to all law both of Heaven, and earth when he takes his liberty.—Henry D. Thoreau.

DRIFTING.

Ada Evelyn Sawyer.

Drifting along with the current
Tired, so tired and worn,
Of the world and its troubles I'm weary
Longing for sweet rest and home;
Off have the storms raged around me,
Oft has my spirit been tried,
But now, I am idly drifting,
Drifting along with the tide.

Drifting along with the current
Into the sunset of life,
With the din of the battle behind me
And ears growing deaf to the strife;
Life's evening is not as its morning
We feel less of courage or pride,
And I am content to be drifting,
Drifting along with the tide.

Drifting along with the current
To a haven of peaceful rest,
Sure of a joyful reunion
With my lost ones, my dearest and best;
Almost I see the faint outline
Of that city, where soon I'll abide,
With a soul filled with faith I am drifting,
Drifting along with the tide.

The following was furnished us some weeks ago, but we are just able to find space for it. Mr. Kates has the faculty of writing matter that is worth reading any time. His hope, as expressed in this address, that the N. S. A. would make recognition of the demands of peace, has been realized to a degree in the last convention, which must give him much satisfaction.

Peace On Earth.

George W. Kates.

In these days of wars and rumors of wars, the Spiritualists of the world should be actively stirring, resolving and educating for peace.

I further say that though our effort seems desultory and isolated, we can make it a magnificent world-power by heralding the spiritual truths and the need for peaceful measures from each one of the thousands of forums occupied by Spiritualist speakers and by writers in our press, and whenever possible in the secular press; and by private converse. Our conventions should resolve upon this matter; and these resolutions should be forwarded to each newspaper of our land and to the rulers of each nation.

It would be well to enlist an army of peace-lovers who will agree to never enlist for war—being as resolute as the Quakers, who are exempt from war-duty because of their conscientious scruples and religious obligation. Emerson, in one of his essays, said: "Without war there could be no soldiers." Would it not be better to cognize that: "Without soldiers there could be no war!" It is the inborn love for excitement, transmitted by mothers, that attracts young men to the various forms of military allegiance. There is no display so gorgeous and exhilarating as the military.

The heroes of war have been lauded above all others, and given preference to places of power in the nations. History extols the glory of heroism upon the bloody fields of battle. Christianity enforced by wars has ever upheld the divine power of conquest. Many Sunday-school boys are organized into military companies. A large proportion of the educational institutions of the world have a military organization of their students. Militarism is part of the curriculum. Children are given toy guns, pistols and military accoutrement on the day supposed to commemorate the birth of the "prince of peace." Children are born with the inherited brutality that lust entails, and very seldom with the spiritual power that divine love would embody. And yet we hear much about the present era of Christian civilization. There is no Christian civilization as yet. Demonism rules more powerfully than does Christism. St. Luke (2: 13, 14), is the only gospel writer who recorded as follows: "And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying 'Glory to God in the highest, and on earth peace, good will toward men.'"

This "angel of the Lord" had just proclaimed the birth of a "Savior." The supposition is that this savior would bring "on earth peace," and that the multitude of angels had joined their powers to create such a desired result. Have the followers of this "holy one," who was ordained by the angels to secure peace, permitted the accomplishment of that angelic purpose? It is a serious question. If your answer is as mine, we will agree that the proclaimed followers of Jesus have done very little to obtain peace, but have engaged in much to perpetuate war. A great majority of the warriors of the world (especially the rulers and generals) have been since the Christian era followers of Jesus, believers of his gospel and supplicants to the throne of grace, believing in the all-power of a personal God. Hence, they have ever prayed for the help of God to bring victory to their separate armies.

There is very little consistency in their attitude. If the angels desired peace on earth, when Jesus was born, and endeavored to use him as their "medium" for that purpose, may we not readily accept the spirit statements made today through many mediums that they will use their instruments or ministrants on earth for the same purpose?

The incessant proclamation by the spirits is for the Spiritualists to labor for peace and to oppose war. Hence, we can conclude that the "multitude of angels" now intend to use their mediums on earth for the same purpose that they intended when they overshadowed the birth of the child in Judea. Thus, the hopes of true Christianity and for a Christian civilization is centered in the Spiritualists of this time by causing the spiritualization of humanity. Their only hope is by human development. For that great result, should we as Spiritualists ever labor—and be not dismayed that our feeble efforts bring but little apparent result. Great results can only be achieved by incessant application.

As the spirit-warriors of the Jews appeared to them and were worshiped as Jehovah or Lord, and led them unto bloody battles, so the warriors in spirit who were Russian or Japanese rulers or leaders on earth, are manifesting to the ruling powers of their separate nations today and proffering assistance unto victory. Thus it is shown that the military spirit is active in spirit-life as a result of its powerful force upon the individual.

It is being published that the Empress of Japan had a vision of an old man, patriarchal in appearance, with white hair and beard—the man being dressed in the Japanese uniform of three-score years ago. This apparition spoke to the Empress as follows:

"I have come from the land of the dead to tell your Majesty that all is well with your navy. For many years my life was devoted to the building up of this navy and I am constantly watching over it. I have seen it and it is good. It will be victorious and will win its battles for my Emperor. Have no fear, for, with the knowledge of the land of the dead, I know." (From the Progressive Thinker, Chicago, and The Message of Life, New Zealand.)

It is further stated that the Empress recognized her spirit visitor by examining various portraits, as the Baron Inamoto, one of the greatest men of the early days of the new Japan, who, as an adviser helped to make his country one of the greatest nations of the world.

It is also being published that the Czar of Russia holds communication with the spirits, and has lately consulted the spirits of departed Czar as to what his course should be in the future. Let us each invoke spirit advice unto the Czar that he shall soon close this horrible warfare at whatever cost; for there is more honor in preserving life than in destroying.

But it is being speculated that if Ivan the Terrible shall from the spirit life advise the Czar, we shall not soon see a close of the war. Thus the idea goes forth for the support of individual character in spirit life. But, as we are taught by the spirits that progression is the eternal law, let us hope that all spirit warriors may be induced to join the peace congresses that are held in the soul land.

As we view warfare, no sensible excuse can be found for its continuance.

The bloody butcheries are demonizing the instincts of the human family. Race and national hatreds are all destructive of human progress. The hurling of thousands of demonic spirits into the exanimate life is offering this class of obsessing personalities for earth's people, and preventing the growth of spiritual capacity.

The walls of widows and orphans cry aloud to the rulers of nations to disarm their military and navies and apply their power and wealth to the development of useful arts, to the unfolding of knowledge and the beautifying and safe-guarding of the world we inhabit until there shall be "on earth peace and good will toward men."

Ecclesiastes is reported to have been a great preacher in his time. But he was also a great supporter of kings and power. Hence it was natural for him to say: "Money answereth all things." (10:19). The word "answer," according to Webster, means: "To satisfy or solve; to comply with; to suit; a response; a solution." By this standard let us solve or respond to, or comply with, the monetary relation of war to human needs. The present war is costing sixty millions of dollars per month.

I have not the figures before me to report the financial cost of either the Civil or Spanish wars—but it was many millions of dollars. The world's debt today for war is thirty-two billions of dollars. Nearly the whole debt of each nation is caused by war. Without wars no nation of the world would need be in debt, and they could then build good roads, highways, bridges, improve rivers and harbors, create parks, destroy the slums and give a decent habitation to every poor family, erect art galleries, libraries, music halls, scientific and lecture halls, school-houses for all children and youth, pension the aged and encourage by protected development of every native talent natural to humanity. The colossal good that would ensue by the abolition of war is almost impossible to itemize. As "money answereth all things," so would the financial possibilities of every nation of earth be actualized without burdening a single individual. An industrial army is far superior to any possible military army, and the former would insure the angel song of "on earth peace, good will toward men" to resound in every corner of the earth. Such a Christian civilization will never come until all nations shall disarm and dwell in accord.

The United States is expending about two hundred millions of dollars annually for pensions and armies. The total cost of schools in the United States is about thirty-two millions of dollars annually. Which is the best investment? But the school cost is not paid by the government. The war cost is, hence, a direct tax upon the people. I know of some localities where a slight tax for school purposes is called an outrage. And I know of many Spiritualists who feel that a request to contribute to the Morris Pratt Institute is an imposition and almost an insult. But no clamor is raised against the cost of the late war-play on the old battle-field of Bull Run. That is educating! Nor do they feel shocked when they hear the military or navy at target practice, learning how to shoot to kill. They have not calculated that one discharge of a cannon would support many families for a day.

One battle-ship costs as much as all the buildings of Harvard College.

War pensions in the United States are seven times the total income of all our colleges. How long shall all this last? Ecclesiastes was right: "Money answereth all things." But the power of money will some day be destroyed, and the power of love increased! Will the Spiritualists labor for that good time? Will our N. S. A. present high ideals, and perform a grand labor of love?

One of the great arguments in favor of war is that without it the world would be overrun by population and they could not be fed. How silly that is! It is claimed that since 1850 the population of the world has doubled. If every fifty years will do that, then the prospect is truly appalling! The same argument exists with regard to eating meat. If no cattle, hogs, sheep, etc., are killed, they will so increase that they will overrun the earth. As "money answereth all things," so it answers this. For financial profit, men cause the propagation of animals. When such gain is no longer possible, men will retard animal propagation, and the species will finally result only for utilitarian needs. The recipe for avoiding human over-growth is to have children born as the result of love, desired and intended, instead of as now almost universal, as the accidents unwanted of lust.

There is much to be said about this in connection with the laws of heredity, which we are occasionally discussing, and may some time present to the readers of our beloved "Banner."

In conclusion for the present, I desire to use our Civil War statistics to show what widespread debauchery of the human family is possibly created by warfare. It cannot be

conceded that the military occupation has any mental or spiritual power over humanity, no matter whether it may be the results of idle camp life, the tiresome marches, or the bloody battles. It all debauches the refined forces of each individual and develops the latent demonism that theology teaches we have all inherited. During the Civil War in the States the total quota of troops furnished by the States and Territories was 2,393,132 men, nearly one-tenth of the entire population. What result is possible? Can you imagine the fearful result upon the character of each soldier? Can you begin to estimate the possible influence upon the mothers and unborn children of that time? Have we yet reaped the harvest of woe? Is it not possible that the aged G. A. R. veteran who lately murdered a woman for a trifling cause, had the demonic instinct of murder as a result of the legal murders he helped to accomplish? And yet the law will claim his life in retaliation; and the murderous spirit, the love of war, is thus entailed unto the generations that follow. Are we not all responsible for the murders, incest and depravity that is so widespread? The reasons for peace are feebly told, perhaps; and the hope of peace is dimly promised. But the angel multitudes are trying to influence the earthly multitudes to usher in the age of peace, and to unfold a true Christian civilization.

World's Fair Notes.

W. J. Colville.

During the past few weeks St. Louis has been literally deluged with conventions, and they are not over yet. As probably many of your correspondents have written up for your columns the great convention of the N. S. A., I will only add my testimony to the common opinion that since the inception of the movement in Chicago in 1893 there has been no such a representative gathering. The World's Fair made it easy for delegates and visitors to assemble from all over the world, therefore this season the eastern states have had no monopoly of representation. California, Nebraska, and all the great West and Northwest was fully represented and though the attendance was often beyond the registered capacity of the beautiful Temple of Spiritualism, that wonderful edifice seemed to stretch to meet emergencies, and it is still being crowded nightly, as the Fair has brought speakers and mediums from all over the earth to St. Louis, and the changing crowds of visitors suffice to supply ample audiences for whatever meetings that may be convened. Everybody has been working so well and so successfully that it would be unfair to bestow special praise on any particular individual. Everybody is more than busy and all seek to help to their utmost. The Fair is a great unifier; everybody is interested in something and the Fair supplies everything. Among the most interesting recent visitors has been Helen Keller on whose "soul" a distinguished preacher in one of the Episcopal churches delivered a remarkable sermon on Sunday, October 23. This truly marvelous young woman, though blind and deaf, evinces the most intelligent interest in all that goes on around her, and though she certainly neither sees nor hears, she gives such unbounded evidence of the reality of psychometry or clairvoyance that she has become one of the most fascinating studies for students of psychology.

Among the most distinguished persons to whom we have listened of late has been Dr. Lyman Abbott, Mrs. Hannah Solomon, and Henry Frank. Dr. Abbott's speeches have been intensely edifying and mark cosmopolitan drift of liberal Congregationalism. Mrs. Solomon as President of the Council of Jewish Women has voiced sentiments very closely in accord with the views of Susan Anthony and other old time suffragists. Henry Frank has displayed no materialistic tendencies, but he insists that the soul and its functions must be scientifically demonstrated.

The New Thought Convention has brought together an immense assemblage of teachers, students, and inquirers from practically everywhere, and among these good people are by no means all of them technically speaking, Spiritualists, there is very much in common between them all, and it is, in the judgment of most serious thinkers today, far better to emphasize points of agreement than to accentuate points of difference. During the N. S. A. Convention, messages of good fellowship were received from the New Thought Federation, and reciprocated the appointment of fraternal delegates. Weather has been favorable for all gatherings of late and the temperature has been sufficiently cool to make continuously crowded meetings quite supportable. All the special days at the Fair are thoroughly successful, and it is highly amusing as well as delightful to witness the enthusiasm with which each state and each denomination extols its own work and displays its resources, happily without casting any belittling reflections on any other district or party.

All over St. Louis the strange looking people representing distant countries and imperfectly known races are to be encountered, and it adds rest and pleasure to many a public gathering religious and otherwise, to see picturesque and even grotesque costumes mingling with accepted modes of attire in vogue in Western civilization. Everywhere those interesting people go they are warmly welcomed, and this glorious Fair is certainly doing a great deal toward breaking down barriers of prejudice born of ignorance, which serve still to keep apart peoples who ought to work together.

The Free Thinkers' Convention has created quite a stir in certain circles, but while it has been engineered by earnest, zealous workers, its platform has been too negative, for the most part, to inspire any great enthusiasm. Every thinker is coming to see that we cannot unite on negations. What we do not believe is no basis for combined effort. A strong, practical affirmative platform is everywhere called for, and it seems only waste of energy to organize for protest only. Many advanced Free Thinkers are, however, constructive in thought and method, so far as secular upbuilding is concerned, and wherever an affirmative policy is adopted success seems imminent.

The Fair grounds were never more beautiful than now that they are dressed in gorgeous Indian summer garments. It is often cool out doors after nightfall, but the buildings are all comfortable, and on many a pleasant moonlit evening it is still possible to enjoy not only a superb exhibition of fireworks, but also a ride in a gondola on the lagoon where the Venetian gondoliers still sing their perennially attractive Italian melodies. As the fateful day approaches when the Fair gates

will close and the multitudes disperse to all points of the compass, affection for the Fair manifestly increases. What a democratic institution this Fair is! College graduates wait on tables at the Inside Inn, a distinguished Universalist minister who has recently been preaching brilliant sermons pushes a chair on the Fair grounds, and so it goes. We are all at the Fair which is our great unifier, and whatever we do at the Fair we do for our collective humanity.

Echoes of the N. S. A. Convention.

The 12th annual convention of the N. S. A., held in St. Louis, was an assembly of earnest and competent Spiritualists. It was a legislative body of great merit. More good legislation was enacted at this assembly than at any one previously held. That within itself is a good augury for our Cause.

The songs at the opening session were not very encouraging, nor disposed to be of exceeding welcome to the delegates, being well sung, however, but entitled: "I'm a Pilgrim, and I'm a Stranger," and "Come, O Ye Disciples." Let us have a better choice of songs next time, friends, and do not give us cold creeps instead of melodious good cheer.

The president seemed to be rather despondent about the present prospects of the N. S. A. for success, but the delegates, by the report of the committee on the president's report, saw quite differently and claimed that progress is being made. The treasurer's report shows that the N. S. A. has just about held its own during the year and paid its running expense. Auxiliary societies have not increased, but the losses have been balanced by the gains.

The societies transferring to state associations really strengthen the organic structure, whilst the number of N. S. A. direct auxiliaries thus decrease. The state associations are gaining strength and every state should organize, in order that all local societies shall be eliminated from charter by the N. S. A. and their allegiance be through the state bodies. The N. S. A. will never be a proper body until it becomes the organization of only state units. This idea is growing and becomes the next step in advance. A committee was appointed to consider uniformity in state associations. That is very necessary in order to secure proper co-operation.

The most important item of the convention was the entire rejection of the usages as reported by the committee of the previous year. These were held to be inconsistent with the teachings of Spiritualism and altogether unsuited to the organized needs of our Cause. The ordination part of the usages were adopted last year and are acceptable and useful. In place of the marriage ceremonies reported by the committee, a simple one, constructed during the convention, was unanimously adopted. This form is necessary alike for the inspirational or normal minister, and will serve a good purpose toward gaining a better legal standing for marriages at which Spiritualist ministers officiate.

Reports of this legislation by the N. S. A. have already gained much comment by the press and will herald our Cause as a leader in necessary reforms. In the St. Louis Post-Dispatch, an editorial comment shows that our marriage ceremony and opinions of the true marriage relation, are sure to gain respectful attention, albeit a little sarcasm may attend the innovations we shall create. It was resolved by one committee that the "Declaration of Principles" should be carefully considered for reconstruction and an hour ordered set apart for such purpose. Another committee, later on, reported that said Declaration should not have consideration at this convention. Both of these were adopted, but the last one prevailed by omission to fulfill the first, hence the Declaration with its "We believe" stands for another year.

Some excellent resolutions were reported and adopted, amongst which were several clearly stating the Spiritualists' position on momentous affairs in human life; one of which calls on all young men to refrain from enlisting for military service. The glory of war must ere long pass away and be followed by the glories of peace and the development of arts, science and truth for the uplift of every human being.

Minneapolis, Minn., was chosen as the place for holding the 1905 convention. The officers and trustees of last year were re-elected, with one exception. A trustee for California was elected in place of the late member from Nebraska.

As we say about mediums, so we must claim for officials of our Cause, from local societies to the national, that good character, honor, integrity, earnestness and stability must ever be demanded of officials. This convention loudly advocated all this to which all will say Amen!

The Spiritualists' Temple in St. Louis proved to be an excellent and attractive place for the convention, but not commodious enough for such an occasion.

Others will write about the talent employed at the evening sessions, but I will add that they gave good service, made favorable impression and sustained the high claims of Spiritualism for its ethical and phenomenal evidences necessary to human progress, and for proofs of spirit life and communion.

Fraternally,

George W. Kates.

Thornton, Pa.

Obsession and Light.

At the Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl street, Worcester, Mass., for the month of October Mr. George A. Porter of Boston has occupied our platform. His has been an excellent course of lectures, able and eloquent, and greeted by large and appreciative audiences.

Sunday evening, Oct. 23rd, his subject was "Obsession." In part he said: "The subject is one not generally accepted by Spiritualists, yet seemingly settled for all time from the standpoint of many of our leading speakers. It is surely the duty of every speaker and teacher to present the truth as he sees and knows it, unbiassed by the opinions of others."

"I not only believe in obsession, but I know it to be a fact, hence I accept it as a truth. It is easy to reject anything we do not wish to believe, yet all are willing to accept that which is beautiful in Spiritualism, though many refuse to believe there is another side. I did not wish to accept obsession as a truth until I was compelled to do so. We are all apparently more or less influenced by each other in this life; many of us recognize the power of hypnosis, yet many refuse to believe in obsession or realize this greater power of the unseen. I have visited patients in my

experience and found cases of obsession. With many cases of unconscious obsession in the world is it any wonder that countless numbers of human beings are sent out of this life in a continued condition of ignorance and degradation. The suicide or murderer, with thoughts of hatred; a desire for revenge or sorrow uppermost in mind, and some mothers' sons having led an exemplary life, ignorantly taking to drink, since lower and lower in the scale of being, and then commits a murder. All the while he may be unconscious of the power of obsession. A young lady whose case may be verified was crossing a bridge when on the shore she saw a young man in the act of committing suicide by drowning. She screamed for him to stop. He heard her screams yet heeded not. To him it was a soul-cry. After leaving the body his spirit attached itself to her mind. Within twenty-four hours she was sick, though previously in the best of health. Her ailments baffled the physicians. Later she came across an article on obsession and became strongly impressed with its presentation of the subject. Convinced that her illness was obsession, she recalled the incident of the young suicide. She began to talk with the obsessing spirit, and convinced him that he was the cause of her sickness, and begged him to leave her and seek knowledge and progress in the spirit-world. As a result she was restored to health. All obsessing spirits are not evil nor malicious. There are friendly, loving obsessions. I had, recently, a case, a lady. In treating her I distinctly saw her mother standing beside her and knew immediately the cause of her passing out. I discerned the same symptoms in the daughter's case. Here was an unconscious obsession. The mother during her illness had been conscious of the tender ministrations of her loving daughter. After passing out her spirit lingered near the one she loved, all unconscious, no doubt, of the injury she was inflicting upon her child. When the law was explained and the spirit knew the truth her daughter's health was restored. A visit to our insane asylums and jails would find two-thirds of the inmates victims of obsession. What a great work is here to be accomplished. An earnest appeal is made for help. The work cannot be done without knowledge and co-operation. Spiritualists should open their eyes and work together hand in hand, heart to heart and soul to soul to aid in the work. The spirit world will gladly lead the way if the earth world will follow. On earth we lead a dual life. We are not what we seem to be, nor what we say we are, but what we really are. Let no one be afraid of truth. Seek to understand the working of the divine law. Above all be true to ourselves in flesh or spirit. Live the new lives. Think new thoughts. Unite with the higher forces. Help and relieve suffering humanity."

For his closing address Mr. Porter took as his subject the last words of Goethe, "Let there be more light," and considered "new thought" as a phase of more light. In reality old thought with new interpretations. While many friends of new thought would not call themselves Spiritualists, we acknowledge that they are creeping up to the Spiritual lines. Christian Science, Mental Science, New Thought, Theosophy, and all the other cults, are but parts of a great whole. They may be compared to the great wheel, spokes radiating from the hub, which is Spiritualism. Spiritualism at the centre like the sun embraces every reform, every movement that tends to the elevation and the progress of the human race. All that moves, moves about the hub. If New Thought has done no more, it has caused people to look for a cause for sickness. Knowledge of a cause tends to overcome effect. All healing comes from the spirit. It makes no difference how one heals, whether by laying on of hands, or by meditation in the silence. If we direct our thoughts to the divine source, we learn from whence all healing comes. I do not like the assumption of the term "mental healing." It may imply much, but when any individual says he is "the healer," he creates a misunderstanding. Spiritual healing is the better term. These United States of America are a beautiful country, with wheat, corn and cotton of the best and the richest of mines. Everything which helps to sustain human life is here abundantly supplied; the climate is excellent. I love to dwell upon the beautiful side of life, yet there is another side to consider. We need more light to illumine our way in the darkness of the mind. Do not blame the instrument, for whatever is said here tonight, the spirit working through the instrument is alone responsible. The spirit and the flesh are two distinct personalities. On the spirit side of this question this country produces enough for all. There is no need of anyone going hungry or cold, yet in every city there are thousands of suffering mortals. Think of it, in the midst of plenty, and where there is enough and to spare for all. Every intelligent person is aware of this condition. Who is responsible? There are ulcers on our social, industrial and political life. They need probing. Many may shrink and turn from the task, but the probing must be done. To starve and freeze may be necessary to make you think of how the ulcer may be removed. I have risen above the shrinking conditions. It is my duty to probe. All of the political parties are alike today; each striving for place and power. The one possessing the most money will surely win until we think and by the thinking act. The majority are compelled to vote a certain ticket, or lose their power as citizens. Who is responsible for this condition of affairs? Twenty powerful people in our industrial life hold the affairs of this nation in their iron grasp. They could easily will the industry of this great republic at will. Their innate love of wealth and power is their master; what care they of a God in heaven? The god of lust is the god of gold. Think of the unnecessary sufferings caused by this god of lust. You light your fires in the morning with paper controlled by the paper trust; with wood by the wood trust; coal by the coal trust, and matches of the match trust. Will these things be adjusted? Most certainly, but not until it is fully realized that 60,000 of people are greater than 29 individuals. When the ballot is placed in the mothers' hands then, and not until then, will justice prevail. Mother at the polls would feel the baby arms about her neck, and hear the baby whispers. That divine gift of motherhood has been too lightly held in our esteem. Woman has been regarded as a plaything and a toy. Men have robbed earth of her brightest jewel, but the time will come when she will stand side by side with her brother man as comrades in the social, industrial and political life of this and of all nations. We need the softer, gentler influence of woman in our political life. Then shall we vote for men who love honor, justice and principle better than gold. Then will insane asylums, gloomy prisons, poorhouses be blotted out and this land and the people

will be free to enjoy the bounties of the divine storehouse. We look to the mothers of the race who shall teach their children how to adjust the suffering conditions, knowing full well the final outcome is near at hand when eternal justice shall prevail and unborn generations shall reap the benefit.

For the month of November Mrs. Sarah A. Byrnes will be our speaker.

M. Lizzie Beals, cor. sec.

New Thought Convention and Aerial Navigation at the World's Fair.

W. J. Colville.

During four delightful and intensely active days, Oct. 25, 26, 27 and 28, the enormous Coliseum was crowded with delegates and visitors to the convention called by the New Thought Federation, of which Rev. Heber Newton is president, and Mrs. Ursula Gestefeld vice-president. A large array of speakers and musicians contributed to the entire success of the great assembly, in which many prominent Spiritualists were noticeably present. Great diversity of opinion was expressed by the many lecturers, authors and class instructors who addressed the public, but though there was much difference there was no radical disagreement. Great liberality of sentiment pervaded nearly every utterance, and much good was evidently accomplished, as literature of a helpful character was distributed from the immense literature booth to almost every quarter of the world. A delightful reception occupied one of the afternoons, which was attended by delegates and visitors from almost everywhere on that interesting occasion. Anita Trueman displayed the peace flag and explained its significance, while delivering one of the finest addresses it was ever my good fortune to hear. October 28 was the specially appointed New Thought day at the Fair, and the badges were indeed numerous. From 10 a. m. to 11 p. m. meetings were in session and all were excellent, but the culminating function which opened at 8 p. m., was the great event of the convention, as it gave opportunity for introducing to the public the new officers of the Federation. Henry Harrison Brown of San Francisco, editor of "Now," a journal of affirmation, is the incoming president and has taken the place of Rev. Heber Newton, who has filled the position admirably during the last twelve months. Mr. "Now" Brown, as his friends are accustomed to designate him, is a very liberal and genial man, and one who has hosts of friends all over the country, and he is also a most sociable personage, which is decidedly in his favor. A curious incident occurred during my absence from the hall at a business meeting. I was proposed for vice-president, but being in another part of the city, and the time for electing officers was extremely limited, I could not be seriously considered, as I was not reachable to accept or reject a nomination, and a very wise rule was followed in voting for no candidate without first knowing that the person nominated was willing to serve in the event of election. As far as I can judge, very wise selection has been made of all the officers, many being editors of widely circulating periodicals or otherwise prominent workers in some portion of the New Thought field. There are certainly differences of opinion in the federated body, but no member, as far as I have discerned, has sought to hamper the work or prevent the free expression of any other. Mrs. Gestefeld, the late vice-president, has presided with admirable grace and dignity. She is a strong character and voices her convictions clearly, forcefully and logically. Music was a delightful feature all the convention. It was my good fortune to be one of the speakers at the closing meeting, and I have addressed a more kindly, earnest, sympathetic audience. There is very much in this New Thought movement which should appeal to every one interested in human welfare. Many of the delegates to the convention were Spiritualists, and there is no reason whatever why the great truth of spirit communion should not be upheld together with the claim for present health and blessedness through the agency of right thinking. If there is any ground whatever for endorsing such a theory of our relation to the spirit world as Dr. J. M. Peebles has ventilated in his "Demonism of the Ages and Spirit Obsession," it seems transparently clear that the field in which we can beneficently employ suggestion is not even limited by the change called physical dissolution, for beyond the confines of this adjective existence happy thoughts can extend and accomplish benefit. For my own part, I believe in no restricted or restrictive philosophy, but in freedom for all to accept just so much of truth as appeals to the individual. We none of us know everything and we can all learn one from another. To deny is absurd, because in our ignorance we may be denying today what evidence will compel us to accept tomorrow. Affirmations alone can constitute a basis for federated action, and New Thought does not mean, when rightly interpreted, anything other than constantly reviewing thought. The use of a certain measure of already apprehended truth leads inevitably to the discovery of still more of truth.

The following affirmation was recited by the audience at the opening of each session: With reverent recognition of my birthright, I claim my sonship with the Almighty. I am in harmony with my Source. The Infinite Health is made manifest in me. The Infinite Substance is my constant supply. The Infinite Life fills and strengthens me. The Infinite Intelligence illumines and directs me. The Infinite Love surrounds and protects me. The Infinite Power upholds and supports me. I have the freedom of the Sons of God. With all that is in me I rejoice and give thanks. God and man are the all in all, now and forevermore. As no one can prove anything except by practice, it is useless to deny the efficacy of affirmations, while not employing them, for our neighbors who do use them, may have abundant reason to testify to their efficacy. Prove all things and hold steadfast to whatever your experience leads you to pronounce beneficial, is a fair, rational rule to follow. The Kellogg-Scientific Congress has also recently met at the Fair. Many prominent scientific men expressed agnostic views on many subjects, but all repudiated atheism. Science and religion can be perfectly unified, but only through a study of the entire nature of humanity. Spiritualism, as an all-embracing philosophy of life can surely be accepted by thinkers who seriously investigate it, but the true Spiritualist must be ever ready to prove his readiness to endorse and advocate whatever palpably conduces to the furtherance of general human interests.

Aerial Navigation at the Fair is now an accomplished fact. For some time visitors expressed disappointment, because, to use their exact language, "airships flew only on the program." Such a statement, though correct enough in September, was entirely contradicted by convincing demonstrations in October. The air ships are fascinating objects and attract boundless attention on every side as they sail majestically from the Fair grounds to a long distance over the adjacent country.

Receipts at the Fair gates are increasing daily, and now, the last month, promises to be the greatest month of all. There is yet time to see the Fair, but none to lose in getting ready to behold it. Let no one miss the glorious educational opportunity which ends December 1. Nobody knows when, if ever, it will return.

Presentation to Mr. J. J. Morse at Blackburn.

On Sunday and Monday last, Spiritualists from many East Lancashire towns assembled at the Spiritualists' Temple, Blackburn, to greet Mr. J. J. Morse, who, after attending the children's Lyceum in the morning, delivered eloquent addresses to crowded audiences, both afternoon and evening; the chair being taken at night by Mr. R. Wolstenholme, the first president of the society. An informal reception was given to Mr. Morse on Saturday at the home of Mr. and Mrs. James Hargreaves, which was attended by the officers of the society. On Monday evening a public tea and meeting were held to commemorate the thirty-fifth anniversary of Mr. Morse's labors as "a devoted worker for the spirit world." About four hundred friends partook of the refreshments provided, and an interesting musical program was well rendered. Mr. J. T. Ward, president, presented Mr. Morse with a written address of recognition and appreciation of his splendid services to Spiritualism during the past thirty-five years, and to the local Cause during thirty years, and expressing mingled pleasure and regret at his appointment as editor of the "Banner of Light" and his approaching return to America. Mr. Stephen Robinson, vice-president, presented Mr. Morse with a gold-mounted fountain pen, suitably inscribed and enclosed in a morocco case. Mr. Morse, who was much moved, feelingly responded and acknowledged the generous treatment he had always received from the Blackburn Society. Short speeches were also made by several of the local veterans, and Mr. Hargreaves read letters of regret from absent friends. The "Northern Daily Telegraph" gave an interesting little report of the proceedings.—Light, London.

Alfred Russel Wallace.

The octogenarian, Dr. Alfred Russel Wallace, is the "Master Worker" on whom Mr. Begbie writes in the September Pall Mall Magazine. He found Darwin's compeer, in spite of his years, full of extraordinary youthful vivacity. The one great point, Dr. Wallace says, in which he differed from Darwin, was that while the latter believed the moral and intellectual nature of man had been evolved from rudiments in the lower forms of life, he himself holds that the spiritual nature of man separates him absolutely from the highest of the mammals. Natural selection and the struggle for existence cannot bridge over the gulf between them. Evolution, Dr. Wallace maintains, cannot account for the origin of the mathematical, musical, and artistic faculties in man. Dr. Wallace is not in the least ashamed of his Spiritualism. If you refer to the antagonism of science to such views, he points out that science was at first just as antagonistic and skeptical towards the idea that London could be lighted with gas or that Stephenson could run a locomotive even at the rate of twelve miles an hour. The number of honest and avowed Spiritualists, Dr. Wallace says, is now very great, and men of science are bound to give more and more attention to that field of inquiry. His own belief is that the universe is peopled with an infinity of beings as numerous as the stars, and of as many grades of intelligence as there are forms of life on the earth. His interest in psychical phenomena began in 1843, when the question of painless surgical operations under mesmeric influence was violently discussed, and Dr. Elliotson was ejected from his professorship in London University for performing such operations. Dr. Wallace found, upon experimenting, that he could himself mesmerize. The account he gives of the first spirit materialization he saw, many years later, is remarkable. The medium was a Nonconformist minister, who stood in broad daylight before Dr. Wallace and his friends, and out of his side emerged a little fluttering white cloud which seemed to struggle to get away from him. The cloud pulsed and grew until it stood as high as the medium's shoulder and took the appearance of a draped female form, attached by a narrow white nexus to the medium's body. Then it drifted a yard or two away, clapped its hands audibly when the medium clapped his, and finally returned to the medium's side, slowly faded away and appeared to be reabsorbed. Dr. Wallace believes there is a future for spirit photography. When all that the medium does is to lay his hand on an unopened packet of plates, brought to him by a stranger who then takes them away and develops them, Dr. Wallace sees no excuse for regarding the result as trickery.—Christian World.

A Warning.

A "Dr. Arnold" came to Norwalk, O., and securing the theatre for Sunday evening, Oct. 23, scattered flaming handbills describing the wonders in Spiritualism he would exhibit. He was a "celebrated theosophist," a "spiritualistic medium," "no man had excited more comment and he had been chosen by the adepts to attempt the conclusion of the work left by Madame Blavatsky, high priestess of theosophy." Further, he stated that "tests would be made on the full lighted stage," "he has succeeded in elevating the subject of Spiritualism above its popular superstition," "endorsed by the Royal Society of London, and by Lourdes, the Greek philosopher, and many distinguished societies," "phenomena produced in the light, slate writing, spirit-pictures, etc." "eleven mediums will be present, etc." Such were his promises, and the manager of the Gilder theatre, who holds it on most conservative lines and unrepentant on Sunday evenings, except for religious purposes, having the performance of "Dr. Arnold" represented to him as a "religious entertainment" gave permission at a reduced price. Yet further to deceive, at the bottom of the advertisement, it was stated that a small admission fee would be taken to defray the rent and other expenses. At the appointed time a crowd came to find that the "small fee" was 35 cents, yet so much interest had been awakened the theatre was filled. Now what did this "Dr. Arnold" give in fulfillment of his rosy promises and for his "small fee"? One of the most common sleight-of-hand performances, He made no profession that it was otherwise. The tricks he gave were stale and the whole affair disgusting, even to those who do not believe in Spiritualism. The Spiritualists who were the larger part of the audience were especially chagrined, disappointed and disgusted. Had they not cause to be? If they had read the spiritual papers they would have known that "Dr. Arnold" never having had his name mentioned in one of them must be a humbug. They would have known that this disciple of Blavatsky and "adept" was

unknown to the Royal Society, and "Lourdes" had no existence, except in the fancy of this shallow pretender. It is lamentable that such wandering rascals get the larger part of their support from Spiritualists, and if the latter would give them the go-by they would be forced to leave their business for want of an audience.

Had this fellow advertised as a sleight-of-hand performer, or "magician," to use a high sounding word, he could not have secured the theatre, or if he had, would have performed to empty seats. He should have been arrested for obtaining money under false pretenses, for there was nothing but deception in his pretense that he was practicing as a medium, as stated in his advertisements.

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

PASSED TO SPIRIT LIFE.

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

MARTIN F. DYER.

Martin F. Dyer of Corinth passed to a higher life Monday, Oct. 10, very suddenly of internal hemorrhage. He was for years a staunch Spiritualist in belief and practice, and was an interested worker in the Spiritual society of this place, always willing in every way possible to let his light shine for the truth as he understood it.

Mr. Dyer will be greatly missed by his family and friends in the Grange and I. O. O. F., of which orders he was a worthy member. His musical abilities as a singer and violinist were much appreciated by all and will be especially missed by the Progressive Union of Spiritualists and the Grange choir.

Gone from earth, yet ever near,
His spirit soars from sphere to sphere,
And brings to us the tidings grand
Of a happy home in the spirit land.

W. A. C.

HENRY W. BUCKLIN.

From Fitchburg, Mass., Oct. 26, at the home of his son-in-law, Jonas Harris, Henry W. Bucklin, aged 77 years.

Mr. Bucklin was a native of Northboro and had lived there all his life; in later years as his health became impaired giving the charge of the old home place to his son, George F. Bucklin, and residing with him.

July last he was brought to the home of his daughter perfectly helpless, but with mind clear and alert. He has been the object of ceaseless care and loving devotion until the end came.

Mr. Bucklin had been an ardent Spiritualist more than forty years and was a man of uncommon mental power, and his clear presentation of Spiritualism has exerted a helpful influence over a great many people.

The great suffering of his last days was borne with cheerful courage and perfect patience.

Friday morning a brief service was held in Fitchburg, shared by Rev. A. W. Littlefield and the writer, after which the body was removed to his old home in Northboro, where relatives, friends and neighbors assembled. The service here was conducted by the writer. Many beautiful floral tributes were placed upon and around the casket, within which, with sweet peace upon the face, reposed the form. A quartet rendered feelingly two beautiful selections. The interment was in Northboro beside the grave of his companion. May the father's cheering knowledge of the unseen sustain and comfort the bereaved.

Juliette Yeaw.

DANIEL T. REED.

Passed to spirit life from the home of his daughter, Mrs. Ellen A. Brown, Leominster, Mass., Daniel T. Reed, aged 90 years. Mr. Reed and his wife had been residents of Leominster for years. They had lived together 67 years and celebrated their anniversary in September. There was but one day's difference in the ages of this happy couple. Five children were born to them, two of whom survive, Mrs. Ellen A. Brown and Selwyn C. Reed, ex-chief of the Newburyport fire department.

Before coming to Leominster Mr. and Mrs. Reed had resided in Newburyport, where the former was very active in Spiritualism, and will be well remembered by many of the old workers. His beloved wife, while greatly bereft, is sustained by the remembrance of his stainless life and cheerful meeting of the summons to the higher sphere.

Services were held in Leominster Oct. 5, conducted by the writer, at which time four generations were represented, there being ten grandchildren and one great grandchild. There were many beautiful floral tributes, among which was one from the Leominster Spiritualists. On Thursday, Oct. 6, the body was taken to Newburyport for interment, and a service was conducted by Rev. Mr. Bean (Unitarian).

Juliette Yeaw.

MISS LUCY HOUGHTON.

Miss Lucy Houghton, Oct. 21st, from her home in Madison, Me., aged 62 years.

Miss Houghton had been a firm Spiritualist from her childhood days. As she often remarked, "never knowing any other religion than the time I was twelve years old." For five years she had been president of the Ladies' Aid Society and for two years secretary of the Madison Compeeting Association. She was very enthusiastic in all her work and put her whole soul into what she was doing. She will be greatly missed by a very large circle of friends, for the sterling qualities of her womanhood she had endeared herself to all who came into touch with her life. She leaves a brother who had made his home with her for many years. Her departure to the other life leaves a vacant place in his life that it will be hard to fill. It is hoped that the blessings of Spiritualism will prove a comfort unto him. The funeral services were conducted by the writer in accordance with the wish of the deceased. Many beautiful floral tributes attested the great esteem in which she was held by all.

George A. Fuller.

Onset, Mass., Nov. 2, 1904.

DAVID TIBBETTS.

Passed to the higher life from Jamaica Plain, David Tibbetts, aged 64 years. Mr. Tibbetts was a staunch Spiritualist and with his wife was a member of the First Spiritualist Ladies' Aid of Stoneham for many years. All speakers and mediums were made welcome at their home. They left Stoneham some years since but remained honorary members of the same organization up to the time of his passing out. C. Fannie Allyn attended the funeral in Stoneham.

S. G. Barrett.

LYDIA JANE LINDSEY HOLBROOK.

Passed to the higher life on Oct. 28th, Mrs. Lydia Jane Lindsey Holbrook, wife of Turner R. Holbrook, of Rockland, Mass. She had resided in Rockland for more than fifty years and was well known in town, as she was a public spirited woman, interested in all the reforms of her time. She became a

Spiritualist in early days and took an active part in the Progressive Lyceum that flourished in Rockland more than 25 years ago. She will be missed by a large circle of friends and neighbors.

The Home.

Waverley Home, Oct. 30, 1904.—This Sunday concluded the series of meetings held here through the season; many of the friends who have attended express a desire to meet and hold circles in the reception room at intervals during the winter. This matter has not been decided upon at this writing. The past season has been the most successful ever enjoyed in Waverley. Many dear old friends came here to cheer us on in our work, many new friendships have been formed, many a soul has been comforted by messages of love and hope from dear ones gone before. The past season has been one sweet song of love, of kindness and of helpfulness toward the Veteran Union Home. Many noble workers have been inspired, by our veterans in spirit life, to evoke aid and assistance from those in the form to carry out and to complete the work for which the Home was designed. I feel sure that this laudable work must touch the hearts and meet the approval of all men. Come to the aid then, ye men and women, of noble and generous impulses. Come to the men and women who instilled in your hearts the knowledge of a bright and glorious world that lies just beyond this. In honor, in justice, and in duty to the higher instincts of your nature, come together and succor and comfort these aged and indigent workers in our beloved Cause; they who brought love, hope and light into a darkened world, to the mediums and speakers who have so constantly and so generously given to us their inspired thought, and whose names I have so often quoted in my reports to the "Banner." Do I wish to convey the most grateful recognition of The Veteran Union for their invaluable services; and to our dear old friends, and to our new found friends as well, who made their visits to the home replete with pleasant memories.

We look forward to the passing of the season of ice and snow with pleasure, feeling as the weeks and months go swiftly by, and the genial sun lingers with us a little longer each day, awakening Nature into new life and beauty, that we will realize once again the greatest of pleasures—the greeting of true and loving friends. As our public meetings closed today, a keen desire was expressed to have them resumed in the spring. The home is beginning to find a warm place in the hearts of our people. Among those who gave kindly thoughts and messages I might mention Mrs. Ott, Mrs. Morgan, Mrs. Runlett, Mr. Litchman, Mr. Lewis, Mr. Gibbons and Mrs. Bartlett, organist.—J. H. Lewis.

Lynn Workers.

The meetings in Cadet Hall, Lynn, under the auspices of the Lynn Spiritualists' Association, have been very successful, and we are sure will be productive of much good. Mr. and Mrs. George W. Kates have been our speakers for the entire month, and the society feel well pleased with the work done by these efficient workers. A large variety of subjects have been ably presented, while the message work of Mrs. Kates has been of the highest order. The vocal solos by Mrs. Kates have been a feature that has been highly appreciated. Circles have been held between the services, at which a large number of both local and visiting mediums have assisted. The song service which precedes the evening exercises has been made unusually interesting by the introduction of special features in the

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It did this for legions of others, among them such well known persons as Mrs. Martin, Cohen, Tyler, Tex.; O. G. Rector, Marshall, Mo.; Mrs. Mack Devan, Roanok, Conn.; Archibald Ritchie, Mt. Forest, Ont., Can.; Mrs. O. H. Swetland, Webster City, Iowa; Ph. J. Brown, Kellipsell, Mont.; and it will surely do it for you. Write to the Turnock Medical Co., 2167 Bush Temple, Chicago, Ill., and since every free treatment is accompanied by a 68-page illustrated book going fully into all the details, it chooses you to send your name and address promptly for these free offerings. Do so today sure, for you cannot justly say you are incurable until you have tried this really remarkable treatment, and as neither money nor even stamps are asked for, you should certainly make a free test of it at once.

way of singing and readings. Suppers are served, as in former years, on the first and third Sundays of each month.

Great interest has been awakened among the society and their friends by the candidacy of their honorary president, Dr. Alex. Caird, in the Globe prize contest. His many friends and the friends of the society are all sending coupons and we feel confident that he will be one of the winners. We shall be very grateful for any assistance in the matter. Any blank coupons sent to Mr. G. W. Kates, 35 School St., to Dr. Caird, 44 Commercial St., or the writer, will be thankfully received.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 12, 1904.

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

The N. S. A. Declaration of Principles.

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

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

National Spiritualists' Association for the United States and Canada, 600 Penna. Ave., S. E., Washington, D. C., Nov. 5, 1904.

Mr. I. F. Symonds, "Banner of Light," Boston, Mass. Esteemed Co-worker: It gives me pleasure to inform you that at the recent convention of the N. S. A. in St. Louis, Mo., a unanimous vote of thanks was passed to you for the courtesy and kindness you have extended to this organization, and for the use of the "Banner" on matters pertaining to the work and objects of this Association. Sincerely yours, Mary T. Longley, N. S. A. Secretary.

Brevities.

Do you know that it requires greater effort to keep on a sober face than it does to smile?

Some minds are now engaged in solving the problem, "Are there animals in heaven?" Why need there be if the inventors of steam, bicycles and automobiles are there.

Never attempt to convert a skeptic. His mind is not in the mood for conversion. Always try to interest an investigator, for his mind is disposed to convert itself as soon as he sees the way.

Our old friend, Prof. Maxham, has been on the political platform in Peterboro, N. H., singing praises to the Republican party, as per a full sheet poster received by the "Banner." The songs will be on a higher or lower scale by the time this is read. We congratulate the — unknown.

We receive word from many sources that the "Banner" is increasing in interest, not only with the societies, but among outsiders who never before paid attention to our line of thought. Just a hint from one who knows. The heavens at the present time declare that our line of thought is at the head of the procession, and "the heavens do rule."

Do the granite walls of the mountains have mind? Certainly! They mind their own business and are contented to enjoy their peaceful retreat for ages, until some money-making contractor comes along and disturbs the sacredness of their family relationship. Then the granite becomes a slave to man, and man boasts of his possession.

Apology is Needed.

The president of the National Spiritualists' Association, in the closing of his annual report, says: "I urge that all differences be laid aside, all personalities forgotten, all prejudices overcome, all antagonisms buried, in one common endeavor," etc.

Such can never be when the spirit of differences prevail at the headquarters of the N. S. A., and when the president uses his annual report as a means whereby he may advertise certain parties in order to denote the strength of his known feelings of difference with others. "A house divided against itself cannot stand." If headquarters sets an example in an exhibition of its differences, personalities, and prejudices, then all the recommendations to the contrary will not prevail among the rank and file.

The "Banner" has a reputation for its defense of truth for half a century, without whose defense, its younger contemporaries would have a rough field to plough. The "Banner" still holds aloft the standard of truth and will ever defend it, even against antagonistic exhibitions in its own household, as a dutiful father it will never be backward in calling its erring children to account.

Political chicanery among antagonistic politicians is never so unwise as to withhold official documents from the people by reason of any personal differences of which the people have no knowledge. It constitutes an official insult to the people from whom they withhold their reports. The "Banner" calls the N. S. A. to account, and, in the interest of its large clientele it demands to know for what cause the President's annual report has been sent into certain quarters and withheld from the people who help to support the oldest and most tried and true exponent of Spiritualism in the entire world.

If there is anything in the report necessary to be concealed from the "Banner's" intellectual readers, the guardians of the "Banner" desire to be honestly and squarely assured of the fact, before it attempts to hunt the mouse in the meal.

If it is an unintentional oversight, we desire the N. S. A. to beg pardon of the "Banner's" readers, instead of embarrassing the "Banner" to beg pardon for something of which it is ignorant.

Writing for "The Banner."

The "Banner" wants the best. We cannot at all times get it. Then we have to take up with the next best. We may at times have the best at our hand, but circumstances compel it to be passed by and something inferior taken. We are striving hard to make the "Banner" worthy of the consideration of the most highly enlightened, and the most truth-loving people.

The "Banner" fills two sides at least of journalism. One, the literary; two, the reportorial. In combine they fill the requirements of the spiritual minded. To sustain these there is a commercial phase that has to be considered. The commercial phase requires that the "Banner" must be assisted by those whom the "Banner" assists. The "Banner" assists in more ways than one all who are in any way interested in the love of truth. The commercial phase is the phase of reciprocity. The "Banner" is strong in defence of those who are defending the right. Those who are defending the right are, in the same spirit, expected to strongly defend the "Banner." One-sided wheels are hard to move. The "Banner" is stronger than ever on its side of the wheel, because, after nearly half a century, the world at large is favorably considering what the "Banner" and true Spiritualists have contended for.

The Banner invites literary contributions tinged at least with truth. It wants facts more than sentiment. Sentiment is like the dessert at a banquet. The children will clamor for it, but, without the solid food it soon destroys the membranes of their stomachs. It costs money to set type. One thousand superfluous words in an article would make nearly a column of type-setting. The force of an article of facts is always weakened by flowery expressions. Every word in Shakespeare and in the Bible has a meaning. Our able literary friends do not need these hints, but the best of us are too apt to weary our readers, who want "food for thought" and not the idiosyncrasies of the writer. Facts once lodged in a brain are never forgotten and the writer's memory lives in facts. A literary article for any paper of more than 1,000 words is too long. It at once causes the editor to scowl, no matter how able or friendly may be the writer. It prevents the editor from catering to the various requirements of the thousands of readers. The chances are that the article will not be read except by a few, and that few will remember only a few facts that may be in the case. The "Banner" has, for years been very lenient towards long articles, yet it may have been due to the lack of the editor's activity.

The spiritual cause at the present time is better than it ever was; yet it is drawing many new workers into the field who may be filled with erroneous ideas. If the "Banner's" columns are clogged with long articles, the "Banner" cannot admonish them as it is the "Banner's" duty to do. "A hint to the wise is sufficient."

A word to our valued reporters. Your matter is termed "live matter," and if it is in on time, and properly presented, it takes precedence of everything else. If omitted, there is always a circumstantial cause, which cannot be explained. It is regretted by the "Banner" as much as by our friends. Live matter not in our hands by Monday forenoon is liable to go over to next issue. The "Banner" is not equipped as a daily. Society reports are to show that the Cause is alive and to give information as to the whereabouts of the workers. Please do not write your reports after the manner of the secretary's records. Do not repeat in reports what is already said in "announcements." State list of people, who assisted at the meetings in regular order. Not

necessary to praise them. The very fact that they assisted in praise enough for anyone in society reports. If any praise is demanded, make it in a separate squib. If you wish to tell some fine point made that would be interesting to our readers, say "Mr. (or Miss) so and so, at such a place, said so and so." It will then make good reading elsewhere in the paper, provided we can find place for it at once. If not it may be good for any time. Instead of names signed at end of the report, would it not be more pleasing for the Banner's regulars to have a standing notice, to the effect that they are regular contributors to the "Banner" from their locality? Let us know what you think about it. Most of the reports, from habit, have become almost stereotyped in telling of what was said and done. Name of place, name of society, date of meeting, president of meeting and names of speakers or helpers are the important points. Everything else may be expunged from a society report without injury, except to the sensitiveness of the reporter. This may be overcome by presenting other matters of interest in other ways, but strive to make items read like an advertisement. "The harvest is plenty, the reapers are few," and there is room enough on top for all. Complaint always signifies a weakness. Let no one complain, but every one do the best he can. In so doing good spirits assist every one. There are bounties enough from the spirit world to supply 10,000 worlds like ours. If we do not get them, it is because we are more material-minded than spiritual. Do not try to copy others. Always try to say something that no one else has said.

Spiritual Mediators.

We ask the highly educated portion of Spiritualists to consider for a moment wherein lies the power of deception, or, call it rather "misunderstandings," in relation to genuine and faked phenomena.

Is it not in the use of our word-language? For instance: Our people have universally adopted the word "medium," as a representative of spirit communication of a genuine order. We also use the word spirit in relation to the other world.

These words are strictly proper. They are classically correct, and no better word can be found than Spirit. It is one that has been used for ages, to distinguish all unseen powers, from the substance which composes "body," the form of which we see with the physical eyes.

Spiritualism, as a belief in Spirit, stands upon a rock so firm and so sure that it can never be overcome; for all things that move are moved by the powers of Spirit, whether they move to our detriment, or to our benefit. The trouble lies in the word "medium," a word that may be played upon in every conceivable manner, and, as is often declared, Herman may be considered as good a medium and as good a medium of Spirit Power as the most faithful console of a disconsolate heart who deals in messages of love and comfort in this dreary land of materiality.

An agent for a liquor-store might with perfect propriety declare himself to be a "medium," and the term is now so variously used that it embraces in newspaper advertising every class of money-making operations, from a questionable massage parlor, to the most devoted teacher of Spiritual Truth. The very word itself smacks of material commerce, and can hardly be uttered without a suggestion of value in dollars and cents.

The term trance-medium is not much better, for trance may imply transmission of dollars from one person to another as well as an unconscious transmission of spiritual knowledge.

How came the word "Medium" to be first used in connection with Spiritualism? As near as we can learn, it came into the spiritual vocabulary as a more familiar term for that odious force, discovered by Baron von Reichenbach, in 1845, and by him termed "od." "A natural force," "imponderable" or "influence," which he claimed to be present more or less in all bodies. In the early days of spirit-rappings, the one supposed to possess odic force, who put the questions proposed by anyone to the spirit consulted, was termed a "Medium," or the agent, or middle party between the spirit and the questioner. From this simple proper use of a term in the beginning, behold to what manifold uses and abuses it has since been put.

So long as the term is used, there is no possible way to discriminate without adding a multitude of other words, such as "fake," "bogus," "true," "false," "reliable," "honest," etc., etc., for, when the term is used without such qualification, it stands as an accepted appendage to the spiritual understanding, and Spiritualism, by the great majority of unthinking minds, is held responsible for everything committed under that name. Every person termed a "Medium" is at once declared to be "one of those Spiritualists," no matter whether they ever affiliated with a Spiritualist body or not.

We are informed that many persons arrested for questionable procedures and who had figured as "Mediums," may be found in our penal institutions, and, we are otherwise informed, that the word "Spiritualist" is seldom found on the prison records as the religious faith of the prisoners. They take advantage of the word "Medium" and play upon its various significances, which are applicable to most every kind of an operation, and "use the lively of heaven to serve the devil in." The word is so elastic that it would be impossible to convict one for "obtaining money under false pretense," in the use of it.

"Mediator" for the male and "Mediatress" for the female would seem to be better terms for people who have spiritual missions to perform. While these terms have a similar meaning to that of "Medium," yet there is difference enough between them to make quite a different story before a judge and jury, in cases of dishonest practices, or of faked operations. The public would soon learn to discriminate between the claims and the operations of those working as mediators or as mediums.

He Comes to Him Who Thinks.

None of us should be afraid or ashamed to say that we are ignorant. The president of the greatest college could learn some things from a boot-black. The greatest scholars in the world do not know any more than they ought to know, and such people usually know very little about the simplest laws of life.

We cannot protect ignorant people from being imposed upon. Jesus of Nazareth failed in his attempt to do so. The very people he was trying to save joined the mob in the cry of "crucify him."

We cannot judge of a person's intelligence by the amount of book-learning that he may rattle off. A poll-parrot and a phonograph speak many words which they do not understand. "The Romans, in all scientific matters were merely the parrots of the Greeks," said Max Muller, and when we begin to cross-question the Greeks, we find them but parrots of more remote peoples, among whom was Solomon, who said, "There is nothing new under the sun." He was not talking only of his own age and experiences, but of his knowledge of centuries before his time.

There are people all about us at the present day, with no more intelligence than was enjoyed by the cave-dwellers, and yet they can read and write and talk from books, what the cave-dwellers talked from Nature herself. Grammar does not constitute intelligence. It only constitutes discipline. To be intelligent one must be filled with the nervous forces from the unseen world. We receive those forces from the planet Mercury—"the messenger of the gods."

Through his wireless telegraphy we receive our messages from the spirit world. Our mind is the receiver and our tongue the telegraph ticker. If our mind is taken up with the bread and butter problem, then our ticker goes clickety clack, with no knowledge of what is going on above our heads. Like crabs, or clams, we are so busy in sucking the mud that we have no conception of the wonders in the great ocean above us.

The only thin veil that divides the material world from the spiritual world is ignorance. Imagination is the highest power that man possesses and how many there are who debase it. It is the creative power of all genius. Reason is but the sieve with which we may sift that which does not please us from that which does.

If I could imagine twelve legions of angels all about me, certainly my condition of mental happiness would be greater than if I had twelve legions of Wall Street millionaires in the flesh about me, and not a cent in my pocket. In the former condition I would be with spirit friends in heaven. In the latter condition I would be with enemies in hell.

Spirituality is in the heart. Materiality is in the belly. Spirituality makes us look up towards the sunlight and the glittering gems in the starry heavens. Materiality makes us round-shouldered by looking down towards the bowels of the earth. Out of the earth springs food for the stomach. Out of the heavens is poured the "food for thought" to the mind.

We may work in whichever garden we choose, with a total neglect of the other; or, with a well-balanced mind, we may work in both gardens and thereby live in both worlds at the same time. In the earth-garden we may communicate with our friends in the flesh. In the garden of the heart we may communicate with our spirit friends. In the earth garden we earn our bread by the sweat of the brow by tilling the soil, after the fashion of Cain. In the garden of the heart we are shepherds, feeding the lambs of God, after the fashion of Abel.

Cain still lives in landlordism and corporate trusts. Every man's hand is against him and he can defend himself only with his gilded club. Abel has not fully recovered from the murderous blow of ages ago, but his brother Seth is still crying "Thus saith the Lord." Spirituality is growing stronger every day and sooner or later will again be strong enough to spell Abel with the I before the e.

The garden of the soul provides food for both the animal stomach and the human heart. Look up, Oh So(u)-o'-man, and behold the Lord of the Garden in "the clouds" of the heavens. He walks through the garden each day. In the shades of the evening he says, "Where art thou? Hast thou been eating the forbidden fruit, thinking only of thine own nakedness, without heed of the nakedness of others? If so, get thee further out into the wilderness of material thought where thorns and briars are thicker. Look not up into my shining face. It is only necessary that thou shouldst see my reflection in the dust of the earth on which thy mind is hypnotically fixed." And the name of the Master is "Sol" "the light, the life and the way." "The only begotten of the Father." He is beheld in the heavens by all nations of the earth.

Let the Spirit Move.

People should be taught to express themselves, whenever and wherever they are, in strict accordance with the spirit which actuates them to speak at the particular time. They should only be curbed in their mode of speaking. That is to say: They should not be allowed to use obscene words, oaths, or personalities; but, if they truly think that things are different as they see them to the social, moral or civil ideas, then they should be permitted to say so, without any let or hindrance, and, it should be always understood, that when people are speaking earnestly, freely, soberly and without any display of ill-will, that it is not themselves that are speaking, but that it is the spirit speaking in, through and by them.

It make no difference whether they are grammarians or not. There are always some people about them who can catch an idea of what they mean. Many of our educated lecturers, use language before an audience which not one-fourth of the audience can understand; hence their lectures are but "as sounding brass or a tinkling cymbal." The church has endeavored to make people

talk "from the book," and educated church people, in their vanity, have ever been ready to cry "shocking," "shameful," "wicked," etc., etc., whenever God endeavored to speak through an illiterate mouthpiece, or, through one who did not conform to iron-clad formulas of their particular church.

Jesus said to his followers, and they were illiterate: "Take no thought of what ye shall say, for in that same hour, it shall be given you what to speak; for it is not you that speak, but the spirit of the Father that speaketh in you."

This law holds good for all time, but, the spirit of the Father and of the entire family of spirits, have been so crushed out by the churches, that only among Spiritualists, does anyone attempt to speak freely unless he holds a license from some financially-endowed institution.

Intuition is not taught in schools. Intuition powers should not be crushed out because of lack of polish. Intuition is the true knowledge, and learning is but the scales in which we weigh the quantity and thereby judge of its quality, for our especial needs.

Every Spiritualist of 50 years or more standing, can tell you much that is accepted today, by people who laughed it to scorn half a century ago.

Pin This in Your Hat.

So long as any human being is willing to be bought, then slavery and ignorance and sufferings upon earth will endure.

When slavery existed in the South, the proudest slave was he who could boast of bringing the biggest price on the auction stand.

The proudest slave today is the man who boasts of the biggest salary.

When such slaves are not looking for a master with his money bags, then, and only then, will slavery and slavish conditions disappear from the face of the earth.

When we learn to condemn a principle, without condemning the slave, who is but a victim of the principle, then will be our first step towards "Peace on earth, good will to men."

Never condemn the fakir, who is merely trying to solve the "Bread and butter problem." Bend your earnest efforts towards throwing light on the fake itself, and do not forget that "earning bread by the sweat of the brow,"—not sweat of the body—is the greatest fake that ever caused annoyance to the heart of man.

Inspired thought, when expressed to the external world, is a communication to the external world from the world of spirit. A concept or formation in the mind is a spirit form. If I see a dagger in my mind it is a spirit dagger, and just as real to my mind as any material dagger.

No one can even so much as whisper the word "mother" without the spirit of the mother being in the mind of the one who lips the name. "Hallowed be the name," for with the name the spirit always comes and comforts or depresses the speaker. The world has not as yet learned the power of the tongue, except in quarrels, in which the words used are generally used in ignorance, and produce the fruits of ignorance.

Let every Spiritualist learn to carefully draw distinctions, and thereby make spiritual understandings as scientific as any of our material understandings. "Get wisdom, but with all thy wisdom get understanding." Do not condemn others who are not able to see things as we see them. It is a law of the spirit, that no one can understand only as it is given for him to understand, by the spirit powers that control his life. Let us speak of our knowledge as spiritual understandings. Then let other people call them what they will. Spiritualism is for individual consolation and does not require "brass band accompaniments" like a circus. If anyone does not want it, let him go without it.

A vigorous crusade is being made on the gypsy moth in Massachusetts. The bad spirits that were so imprudent as to enter in to the bodies of gypsy moths, will be warred upon by the spirits that selected the bodies of men as their domiciles on earth. Thus war goes on in the spirit-world on earth. This sort of war Secretary Hay will probably make no provisions for in the matter of disarmament, but, Governor Bates will probably increase the armament.

Lots of people are talking about the power of suggestion. Why wouldn't it be a good idea for these people to suggest a little truth, and hypnotize the world into a condition of truth-telling? Suggesting is all right, provided you have the right one to make the suggestion to. Otherwise, suggestion is powerless. Why not try to learn and understand the laws which makes one mind able to influence one class of people and totally unable to have any effect whatever upon another class, and yet the unaffected class might be easily affected by some other mind in affinity with their own minds. A thief can hypnotize another thief, more readily than an honest man can. A Catholic could not hypnotize a Methodist, no matter how powerful a hypnotist he might be. Will inertia be the true law of the power of suggestion.

Contentment is the greatest of all the virtues. It is of the same import as the oriental Nirvana. The latter being an outlandish word pleases those minds who run after foreign gods, and forsake their mother tongue.

Spiritualism means looking for purity. Purity means light. Light means luminous and clear. Clearness means brightness. Brightness means freedom. Freedom means happiness, and happiness means Paradise regained.

Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

The Tone of Voice.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and
smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.
For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean it or care,
Gentleness, kindness, love and hate,
Envy and anger are there.
Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Youth's Companion.

A Link in Our Golden Chain.

OUR TRIALS MAY BECOME OUR
LADDERS TO HEAVEN.

A little woman of delicate physique naturally, but worn and pale from much suffering and great cares, came one day to talk over her troubles with us.

She was the mother of five children, none of them able to do anything toward their own support. Her husband was one of those unfortunate men who had acquired the habit of drinking, and every time the fever of thirst asserted itself he seemed to have no control over himself, and like a ship without a rudder he drifted and tossed about from bar to bar until penniless and sick he returned to his frail companion to be nursed back to life again.

It seemed a hopeless case.
"Sometimes I get so desperate that I am ready to beat him," she said, and the mental picture of this wife of a woman using brute force on the father of her children in her fury at his neglect of them was not ludicrous but overwhelming in its appeal for help.

"What can you do, or rather, what could you do if he were put away from you and you were left to support your family alone?" we asked.

"I don't know, but I suppose if he were out of the way and there was really no hope of any help from him I would find some way to keep a roof over our heads and keep the little ones together, but just as I have come to the conclusion that I will go away and find something to do he turns around and behaves himself, gives me his wages and we are as happy as can be."

Tears were in the hearts of each of us as we looked at the baby in her arms, his baby and hers, and we both knew that the abuse, the neglect, the poverty, the woe had so far been unable to crush out the love which had brought them together when life's dream was fair and beautiful and sweet.

The battle in her heart was between the love for her babies and the love for their father.

If she left him she might find a way to care for them, and if she stayed and cared for him they might starve or freeze through the long winter months fast approaching.

Was ever a woman in a harder position?

This little woman was a medium and the consciousness of the presence of friends and guides helped her through many a dark day and even in that hour when it seemed almost as if a good bit of temper would be both wholesome and virtuous they were majestic in their calmness as they advised her to be patient and the way would be opened.

Back to her home she went and with the aid of friends and kind neighbors she managed to keep life in the bodies of the children, but at last she broke and for weeks lay on her bed too ill to know or care about the condition of the home.

Touched by the terrible scenes before him the husband made effort to redeem himself in the eyes of his neighbors, and the prospect was brighter in that tenement where death hovered.

But when the death angel swept out of the room with empty arms and recovery was assured the strain was too much for the weak man and back to the intoxicating cup that drowns recollection of present woes he went for solace.

"If I had died," sobbed the little woman, "someone would have cared for the babies, and now they must go on in the same old way."

And all the time the spirits were whispering words of peace and promising strength for every burden if only she would trust.

Before returning strength had made her able to assume the full responsibility of her own household a woman in the same house who had served through the days of illness was herself taken very ill.

And our poor little invalid found her way into the rooms of her friend and taking orders from the attending physician soon was installed as nurse.

So faithfully did she serve her friend that the doctor said playfully, "And why don't you try nursing for a living?"

"I will if you will get me a place," said our brave friend.

The matter was dropped, but into the mind of that mother with five children looking to her for food had been dropped an idea that was to prove her salvation.

An interview with the doctor placed all sorts of difficulties in her way.
She had no training. She had no strength. She could not leave her children and various other reasons that were sufficient to put the notion of nursing out of the head of any ordinary mortal.

But not so our friend. She talked the matter over with her acquaintances and at last a place was found where an attendant was needed for a few weeks after the regular nurse was gone.

Like a ray of sunshine she slipped into the sick chamber and with infinite faith in her spirit guides was led by them to serve the convalescent.

At home the oldest child was playing mamma to the rest and the few dollars a week that the real mamma was earning helped to solve the problems of bread and butter.

A gentle voice, a patient manner, and she had learned her lessons in patience through her difficulties, a ready response to the needs of the sufferer, indeed, that intuitive knowledge which mediums possess as a result of living so near to the spirit spheres, made her a most valuable attendant.

Such service is always in demand, and our friend was soon sought for instead of seeking, and today, in her neat dress and white cap and apron, a look of quiet joy on her face, no one would ever guess that tragedy had

walked hand in hand with her only two years ago.

Again we sit in the quiet room and talk over the problems of her life, and she tells us of the effort her husband makes to overcome his terrible habit and of her own effort to draw him closer to the guides who have proved a fountain of strength for her.

"People ask me how I can stand the hard work of nursing from month to month without any rest, and I tell them that I have a stream of living power flowing into my life which sustains me and keeps me as long as I am willing to do my part."

Is this not a beautiful example of how our friends in the unseen are working with us?

Always working with us.
We cannot sit still and expect them to work for us like servants or slaves, but we may be sure that they will never desert us, but will work with us like wise friends, loving companions and true and faithful guides.

The distracted woman who poured out her grief to us had it in her power to break the bonds of wifehood and place an impassable gulf between her babies and their father.

Perhaps he had forfeited all rights to fatherhood, but the wise spirits planned a better way, and while today he is not an ideal father and protector, still he is probably much nearer the hoped-for condition than if he were a wanderer and an outcast on the face of the earth with the recollection of the pinched faces of his half-fed children as his only inheritance of his youth and strength.

And the brave mother still sings at her work and prays in her heart that the day will dawn when her husband will "come to himself."

Oh, surely, she will not be deserted, and as she has been led from day to day so she will be led to the end.

A Pilgrim Boy.

Mime Inness.

CHAPTER XVI.

SAMOSSET.

(Continued.)

A parley with those still waiting on shore to see them off resulted in giving up the expedition for the night. When this became known, Samoset pulled off his moccasins and, holding them in his teeth, jumped overboard into the icy, cold water and mud, which reached above his knees.

Thus lightened the shallop rode a little better, but removing his moccasins from his feet (here he showed his boatman's skill) he grunted, "Tip over. Go better on side. Tip over little heap." Sailing the action to the word, he careened the boat. The keel, thus lifted out of the mud, made it easy to pole her ashore. Samoset pushed at the stern.

The leaders then determined to lodge Samoset at Stephen Hopkins' house, as that was nearest completion and offered the best shelter. All the others stayed as usual in the Common House. John Howland and sailor Tom agreed to stand guard over the sleeping Samoset. After being given a good supper Samoset went into the new house, stretched on a bed on the floor with a blanket for covering and soon slept the sleep common to white men and red.

Not once did he wake through the night.

CHAPTER XVII.

TIE INDIAN DANCE.

Behind a frowning providence
He hides a shining face.

Cowper.

By the time Samoset came the passengers from the Mayflower had all come ashore. The houses were practically completed and the ship emptied of her cargo. As we have seen, Captain Jones was terribly urgent to get these things accomplished; but now that he had his way by reason of his ruthless and inconsiderate forcing of the sickness-ridden Pilgrims, he was in no condition to take his departure.

The sickness (largely what we now call pneumonia, probably) which had taken away so many of the Pilgrims and which was destined before its ravages ceased to carry half of the company into the world beyond this, now attacked the crew of the Mayflower with all its force. So ill were many of them and so slow their recovery that, despite his cruel haste, Captain Jones found himself with so small a number of hands that he dared not attempt the voyage home across the stormy Atlantic.

So the Mayflower waited in the harbor for calmer days and more propitious weather. This did not displease the Pilgrims. They too felt that, with their diminishing numbers, it were well to have the ship at hand in case later developments should cause them to decide to abandon the venture after all.

The settlement was getting into its new ways as fast as the circumstances would permit. Working and nursing made arduous days and in this hard work the boys had to bear their part and for lessons from books no time could be found.

As the spring advanced, however, every boy found opportunity to learn much woodcraft and many practical lessons which experience gave them to fit them the better to bear the hard and self-sacrificing life of Colonists.

Boys are philosophers no less than their elders and the sad philosophy of the Pilgrims' life found its pupils among the boys as well as the men.

John and Wrestling Brewster were digging clams one warm day. The east wind which in the Plymouth climate tempers the sun of summer and the warmth of spring no less than the icy winter months, was blowing freshly over the harbor flats. It was cold work in spite of the sun's warmth, cold for their hands and cold for their feet which the muddy flats soaked with salt water.

"I hope," said John, "our folks won't get this horrid pest of sickness. Do you think they will, Wrestling?"

"Nobody can tell, Johnny," said the older boy. "It is, perchance, the disease which killed so many Indians afore we came. It still lurks in the neighborhood. Mayhap it is in the soil. 'Tis horrible to think we must stay here and live, or try to, in the midst of such pestilence. As father says, 'it walketh at noon day.' Your folks are strong and well that I should have no fear for them."

"Yes," said the small boy, "all but me. I am not so strong as that lusty brother of mine. Mother is a rare woman for work and strength and father seems like iron in his body as well as his will. But I don't wax burly like other boys and yet none of us, strong or weak, have yet been ill."

"It is thy will, John," said Wrestling, who respected a something in John which he found in none of the other boys among them. "The will is aye a mighty master of a man. If he have a mighty body and a weak will, he is no better than a baby for a rough life; but the strong will in a weak body may drive the body to do great things. Did ye ever think of that?"

"Yes, I know I can do things which Frank with all his strength cannot do. In some way when I am weary almost to falling, I believe myself that I must not fail till my task is done and new strength seems to come to me. 'Tis so with father, too; but mother with her great body, when once she tires, must rest before she begins to work again—unless," he continued after a pause, "she get-

eth her temper stirred sore. Then she works like a desperate person until she be done, talking and scolding all the while. But father shuts his lips tight and his dark face grows darker and he never yields. Sometimes I think father's quiet way in temper more dangerous than mother's loud-mouthed anger."

Wrestling knew that John was giving a wise analysis of his family's differing characteristics, but he made no reply, feeling that John might not rely on another even an assent to his own unflattering characterization.

So the boys dug away at the mud in silence for a while and their clumsy wooden basket was rapidly filling with the big, blue-shelled bivalves with which the flats in Plymouth harbor at that time abounded.

Finally John spoke.
"Old Tom would enjoy a 'mess o' clams' as he used to call them, wouldn't he, if he had not died? He had a long, hard life and just as he had chosen to leave the sea, too. It seemeth too bad. Do you think, Wrestling, that God doeth all things well?"

"Yes, I suppose so," answered the Elder's son.

"Well," said John, "I don't understand it at all. All you people who came from Leyden are godly people. You are always praying and talking about the goodness of God and yet, see how he lets sickness persecute us and suffering come to us all. I don't understand it. Do you, Wrestling?"

"I only know what father and the rest have always taught us. The Bible says when the Lord loveth he chasteneth. I don't see why. I think we are talking about things we can never understand. It seems like wickedness to criticize God. I fear to do it. We must stand in fear of God and not question."

"Of course, I know that," said John. "I wouldn't dare to talk thus except when we are alone. I would like to ask Master Bradford about it; but whenever I have tried to, something stopped me and I durst not."

"Well," said Wrestling, "let us leave it now. We can think any time. Now we must get ashore ahead of the oncoming tide, or we shall lose ourselves as well as our clams. Come, Johnny, my boy. You take the spades, I can carry the clams."

John had touched, in his thinking, upon a deep subject. Nor is this problem-hunting so rare in boys as many suppose. The question was disposed of by Wrestling as many good people try to dispose of it; but such a lack of solution did not satisfy John and the mystery of God's ways with man was a source of grief and trouble to him—and there was no one to whom he could turn for light. For the religious belief of these self-sacrificing Pilgrims was as grim and hard and terrible as was their lot on the wintry New England coast. A horrible scheme of life, it seems to us, and so indeed it was; but the hard, stern virtues which the fear of God created in these pioneers, made our New England: the same New England which was the first to see and to teach that God is all love and that love is the fulfilling of the law.

(To be continued.)

This is the second one of the two little tales given through the mediumship of Hella N. Bastian, and purporting to have been given by the spirit of Hans Christen Andersen.

They appeared in La Revue Spirite and were translated from the French especially for the "Banner of Light" by Mime Inness.

A False Nose.

Hans Andersen.

A little boy played with his doll, Punch, who had a long red nose and crafty eyes. Suddenly while playing he let it fall in such a way that the beautiful red nose was broken right in the middle and fell in pieces on the floor, but a remedy was found for the mishap by making for Punch a new nose of elastic gum, painted red and so well copied that one could perceive nothing but a little crack where they had made the fastening of the false nose. Still one could not even see that, except by looking closely. It did not look bad at all. Mr. Punch did not suffer by it and enjoyed just the same way the honors which the society of the little boy could give him. The boy was the son of a celebrated man; but Mr. Punch who before his accident was already a very fierce personage, determined for the future that even if he had not been a material thing that had no life, he would have certainly been a most unbearable and most haughty thing and the very worst of human beings. In spite of his false nose with its crack in the middle, he opposed everything and nothing pleased him. Everything was against him in the world. Whatever he said was very disagreeable to be heard by those people who after all are not perfect themselves.

One day a visitor arrived. She was a young and beautiful stranger, very learned and occupied in the world a most distinguished place. She played the piano and sung marvelously, and when she laughed and talked, her large eyes had the sparkle of diamonds upon a background of velvet. She was in truth, a grand dame whom everybody loved except always Mr. Punch, who alone found something to find fault with and denied her all distinction and intelligence, because she wore only a simple white dress and came from the country where women have the habit and taste for cigarettes, which he, Mr. Punch, could permit only in men.

Nevertheless, in spite of her simplicity, her white dress was marvelous and the cigarette which the celebrated man offered her after dinner, took away nothing from her amiability or her good character, which would have been the same had she worn a still more simple dress and smoked a dozen cigarettes. But Mr. Punch stood to his own opinion and no reasoning of the little boy, who was the son of this celebrated man, could make him change it. He still bore his haughty tone, unpleasant and disagreeable, forgetting that he himself had a false nose which was cracked and that it was his duty to look at himself before he criticized others.

Far-Reaching Affection.

Hal and Donald, little lads of five and seven years, would sometimes manifest their affection for their parents by engaging in a dialogue of this kind:

"I love papa and mamma clear to Buffalo."
"Well, I love them clear to Chicago."

"I love them from here to Omaha."
Thus they would go by gigantic strides until they reached San Francisco, when one of them would cross the Pacific at a single bound and say triumphantly:

"Well, I love papa and mamma clear to Japan."

This would "stamp" the other boy, because both lads seemed to think that Japan was the end of all space. One evening when the older boy had defeated his brother by saying that he loved his parents "clear to Japan," the younger boy put on his thinking-cap, and presently he announced with a ring of triumph in his voice:

"Well, I just don't care if you do love papa and mamma clear to Japan. I love them to hell."—June Lippincott's.

Man has no permanent right to his own opinion, much less the opinion of others. It matters not how old they be and how much revered, unless they conform to nature. A hypocrite is good in nothing but sight.—Pericles.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF

MRS. MINNIE M. SOULE.

Report of Seances held November 2, 1904. S. E. 57.

In Explanation.

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

To Our Readers.

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

INTOCATION.

O Spirit of Peace, breathe upon our waiting hearts. Listening here for the voice of the spirit may we be so responsive to the slightest vibration that we may understand, and, understanding, may walk in the light of the truth that is revealed to us. May every unkind thought be cast away from us this hour by our earnest desire to live the holier and the purer life of the spirit. And, in this attitude, this desire, may we receive the message for those who wait in anguish and in pain. May the blessing of the knowledge of the spirit return to their tear-dimmed eyes as a great light that breaks through and shines upon them. May the word spoken by the spirit be as a sweet token of love that speaketh, that liveth, that understandeth, beyond the grave. Amen.

MESSAGES.

Helen Field.

There is a spirit of a girl. I shouldn't think she was over seventeen. She's just as delicate and fragile as a lily. She's fair, her hair is very light brown, and her face is very fair. She's not particularly pretty to look at because she has been sick the most of her life, and it's taken all the vivacity and liveliness out of her. She says her name is Helen Field, and she says, "O dear, it's so much harder to express myself than I thought it would be. I saw the rest coming and it looked like an easy thing, but somehow, now that I'm really talking, it seems as if I can never say what I wanted to. My father has been so blue lately that I wanted to send him a message and tell him that there isn't any need of it, and that I can come to him, and that perhaps he would feel better if he knew it. I used to live in North Adams, and I'm often there with my friends. I can see them, but it isn't very much help to just walk about and see people and not enter into conversation with them, so I just don't go so much as I used to. It seems like walking by a house and looking through the window and seeing someone who doesn't even look up as you pass, and you might pass a dozen times and after a while you'd get tired. I have sometimes wondered what I ever was born for anyway. I don't think I ever remember of having a well day, and then I was so much trouble to myself and everybody else, and came over here, and it's so lovely, and I have so much that I can do and see that I have wondered what it is all about. Of course I never would have had my father and my mother and my friends, and never would have had this life over here if I hadn't begun somewhere, so perhaps it's all right. Any way I can't discuss the matter because I don't know enough. I have seen my mother just talk and talk and talk as fast as ever she could to that woman who comes into the house so much, and is so distressed over little things. It seems funny that mother should spend so much time on her. I wouldn't. It doesn't do any good. She goes home one day with the thing settled and comes back the next and has everything dissected again. But that's just like mother. She thinks she's got to take everybody's burden and lug it for them no matter whether they be able to do it themselves or not. If it seems to be hard she has to take hold and do it herself. My grandmother and my Aunt Georgie are both with me today, and they want me to say that they are just as busy as can be, and that they have been to see Uncle Fred, who is in Kansas, and that he is coming home by and by. I thank you very much for this, and I hope I'll be able to get some recognition in my home."

Cora Travers.

There is a spirit of a woman. I should think she was about thirty-five or eight years old. She's very lovely. She's just as unassuming and beautiful in her spirit as anyone could be. She's about medium height and she's quite dark and rather plump and one of those active women who seem to make everybody feel that she's doing something for their comfort. She lived in Lansing, Michigan, and she says that her name is Cora Travers, and she says, "I want to go to Charles and I feel a little strange about coming to him in just this way, but they tell me it's all right for me to come and so I'm going to make the effort. We lose a good many notions when we come over here. I would have thought when I was in the body, that it was a very strange thing to hear from a friend who had died, through a publication like this, but I don't think so now. It seems good to be able to in any way send a message so as to have your friends know that you are all right. It's surprising how much the spirits get of rest and strength after they have sent their communication, just as you people, if you have wanted to write to a friend, think a long time and at last you do it. Long before the letter reaches your friend you feel a sense of relief and happiness, and even if you friend never gets the letter you feel that you've done your part toward getting it to him. That's just the way I find many spirits over here feel relief and happiness after they have sent a communication. Now I am often in my old home, and I know that very many times I have been able to make manifestations that everybody in the family knew must come from some outside force, but they didn't seem to 'run it down,' as a detective would say, to see what it meant, but to each would look up and say, 'Mm, mm, to each other, or 'Again we are getting the noises' or something like that, and wouldn't pay the slightest attention nor try to find out what I was trying to say, as if a spirit would just come to make a few raps and have no purpose back of it. There was never a spirit that came to make a noise that didn't have some reason for making it. Gustie

is more helpful to me in my manifestations than any other member of the family, and she's so nervous that I don't dare to use her very much. I wish she would develop as a medium, and I think I could talk through her. Seems to me that that would be the prettiest way to say what one wants to—just have a medium through whom they could speak. I want Charles to know that his father and I have made up. We never had any serious difficulty, but we didn't care very much for each other. Somehow since we got over here we understand each other better and get along first rate. I'm very grateful to you for giving me this chance to send my letter."

Fannie Lincoln.

There is another spirit. It is a girl. I should think she was about eighteen. She's slender like a little fairy. She passed out after a little sickness. She has dark eyes, as black as coals, very red cheeks, and beautiful dark hair. She runs up to me and says, in a way little fashion, "Fannie Lincoln, Macon, Georgia. Tell my brother Frank that it's I who come to him so often. He has forgotten some of the things he promised to do, and so I am trying to remind him. That's all. It's only a word or two but it's enough to let him know that I can remember better than he. I have seen Gertrude and she is not so happy as I am because her people are not so well able to receive her. Some day they will be, so I tell her to be patient. That's all."

Frank Whitehouse.

Now I see a spirit of a man about 40 or 45 years old. He is of medium height, has very dark eyes and dark hair, a heavy dark mustache and a very earnest and strong expression. He doesn't seem to be excited at all, but very calmly walks up to me and says, "My name is Frank Whitehouse. I've got so much to say that I can never say it in one interview. I must pick out a few things and say them as well as I can and leave the rest till some other time. I am most anxious to reach my family. I understand all that you would tell me about being able to help them without their consciousness of the help, but I believe I could help them more if I had their co-operation. I certainly could help them more intelligently and not be obliged to use a spiritual force but could talk the matter over with them leaving them a freedom. I want, and have wanted for a long time, to reach Emma. It is very hard for her to get along without me. She turns to me so many times in the day as though she thought I were right there, and then turns away despondent when it comes over her that I am gone. That feeling of nearness I project, and yet she isn't able to go far enough to get the other assurance that I am there. We have some common interests today just as we had before I came away from her, and I would like to help her in these things. I know that she was obliged to make a sacrifice and sell some of those things that she didn't want to, and I want to tell her how pleased I am that she was so brave about it. I also want to tell her that with me is Julia and her old friend Clara. They are as full of fun as when they used to come to our house, and they laugh about spirits and their coming to the people that they love as heartily as they used to laugh about our religious beliefs. They are intent on getting all they can out of the life they are living, and they make a merry time for us all and don't give us any chance to get uneasy or blue. I wish that you could see, dear, the life as it is here. The homes are very much different from the ones you have on earth. Everybody seems to have an individual home. No one builds it for him, the way they are done in your life, but every man seems to carry his house around with him, and some of them are peculiar looking places I can tell you, but they speak of the individual and the tastes and fancies which they have. I am still as fond of flowers as I used to be when we had our little garden, and I often wish that I could take you some of those we have here, but some day you will be with me and we will talk over all these things of beauty and helpfulness. Today my chief effort is to help you to bear your burdens where you are. I lived in Hackensack, N. J."

Susan Lathrop.

There is a spirit of a woman who comes now to me, and she says, "My name is Susan Lathrop and I want to go to Will. He is so troubled over the business affairs and the financial conditions concerning his enterprises, that it is almost impossible for him to go as close to the spirit as he ought to for his relief. It has pressed down upon him until it's like a great wave, and I have come at this time to tell him that he must break away from some of the present alliances that really have a disturbing element in his life. He will know what I mean. These associations have been formed on his part instinctively enough, with a definite purpose to make the whole life count for more than it has in the past, and it has been a mistake. The effort now should be to get out of these things, use the power that is so frequently given, come out into an independent life, and these other things will drop off and the conditions be brighter and better and the whole life take on a new color. His father is very close to me while I speak, and he says there is only one way to the future that has been promised by the guides and the friends, and that is to take their advice and follow it, and never heed what anybody else may say or do. The field is waiting for him and the door is open through which he may walk, but when he goes through he must make a dividing line between the past and the present, and he will see how much happiness there is for him by so doing."

Annie Mason.

There is the spirit of a woman. I should think she was about forty. She's tall and fair and has a round, full face. She's very kind in her manner, and she says that she lived in New Bedford and that her name is Annie Mason. She says that she has been over here for about twelve years and has never made a definite effort to speak to her friends before, and it is with a good deal of hesitation that she gives this public communication now, and she is only doing it because George insists on it. "Tell them all that I am a Spiritualist now, not because there is nothing else over here, because we have people over here who still believe that there'll be another change when they will find the long sought heaven, so it is not because there is nothing else to believe, but it is because I can see how important and beautiful this expressed truth is. Truth is not dimmed because we do not accept it, but the expression of it is important and helpful. A lot of dumb people in the world don't make very much music, and so a lot of spirits with no opportunity to express cannot begin to make the harmony in life's affairs as if they had a way open for them to sing their sweetest songs, and that is why I am a Spiritualist now and want to see the world of Spiritualism go forward. I have been down to the little Spiritualist centre in New Bedford and am trying to work with them. They have more people in spirit life working with them than they know of. If they don't get too much interested in trying to do all he can to help everybody else to do all he can, the work will move with mighty strides. Thank you."

The Hebeiter.

The Gray World.
By Evelyn Underhill, 13 mo. \$51 pp. New York, The Century Co.

A psychological study, told from the viewpoint of advanced Spiritualism; such is "The Gray World." That the Century Company should publish such a book is another piece of evidence, of which so many are everywhere cropping out in the dawn of this psychic twentieth century, that psychic investigation is spreading everywhere and covering ground never before invaded.

Every Spiritualist should by all means read the book, for no other reason than to learn how some of his beliefs are treated by a remarkably clever mind which might be called non-professional.

Every Evangelist should read it, although it would sadly interfere with the old fashioned notions of Heaven and Hell. Every psychological student would find in it a rare treat, and every lover of clever literature and epigrammatic expression would discover a constant spring of delight.

To him who reads for mental dissipation, or recreation, or merest amusement, there is provided by this book an entirely new series of sensations.

The story is simple. A street gambo, or street Arab, now preferably called by custom a slum-child, lies dying of typhoid fever, in a children's hospital. The current bun, amugled in to the dying child by an ignorant and indulgent mother, results in the inevitable. The child, struggling with death, fixes his eyes upon the brass knob of the bedstead and fiercely fights death with that knob as the only thing to which his waning senses cling as an anchor to hold him to life. Suddenly he finds that he has lost it and is in a gray world where he is surrounded by an innumerable host of spirits like himself who, earthbound in every heart's desire, circle in a mighty, never-ending current of misery. Everything is misty, like a photograph insufficiently exposed. A short experience in the horrible swirl of such an existence compels a mighty, longing for the old form of earth life and by this longing he is forced back to become again incarnate, this time in the body of an only son of a middle class London family. The strong characteristic of his father is a love of "science" and "scientific methods," of his mother "common sense." The boy in the new life never forgets the old horror of the gray world which he knows is the real world and "the city" he knows equally well to be illusory, unreal and fleeting. Of course he is deemed "silly" and "queer," and, after two or three attempts to find some one who can understand him he gives it up. How he overcomes the horror of the Gray World and finds peace, the story tells, and in its telling gives the reader many a happy hour of mental refreshment, even though the author's conclusions might not be accepted.

Some of the clever things we cannot refrain from quoting, viz:
"... an Evangelical clergyman who has inadvertently read the 'Origin of the Species' and would like to forget it."
"The godlike life of the average man whose imagination assures him that he is immortal although his reason tells him he is not."
"He perceived suddenly, illogically, irrefutably that within his soul the solution was to be found." (Notice the adverbs; how most deliciously accurate.)
"It was plain that one could take nothing into death but that which one had learned during life, and a passion for some person, possession, or pursuit, could not be regarded as a valuable spiritual asset once one was permanently separated from the senses and their joys."
"Each new religion gave him the sight of a fresh angle in the 'polygon of truth.'"
"Little clouds, carrying across the heavens, became opaque poems as they approached her (the moon); faded to gray prose as they rushed away."
"Material life is only made possible by material faith; by a childlike acceptance of appearances."
"No attitude is more fatiguing than that of defense against an attack which never comes."
A lover in his early transports says to his friend, "Can't you see that there's a sort of perfection, a nobility, in loving the imperfect?—in giving yourself to something that can't really help you, that can only give itself to you?"
A cat is described as "purring with the assured condescension of an obliging archangel."
"The delicious tides which ebb and flow between friendship and passion."
"The spiritual platitudes of 'Middlemarch.'"
"Poets see further than most people. They don't get the dust of daily life in their eyes as practical persons do."
"I'm afraid it's an axiom of the Puritan to be dog, even above the Delty."
"It was above all things strange and significant that things should be beautiful at all."
"He saw (the world) as a shadow cast by divine beauty."
"... the soul ... must exist in all men; obscure, mysterious, withdrawn from the squalid battle. Beyond the threshold of consciousness that unsuspected visitor sits, looking with steady eyes upon the eternal light."
Such a definition as that is surely inspiration.

Here is another:
"That was life—a journey upon the great highway of the world toward an abiding city. A journey to be taken joyfully and in gratitude because of the beauty of the road—the world, the body—momentary conditions in the infinite progress of spirit. Used rightly, a discipline, an initiation; used wrongly, a peril. His idealism had come to this: to a guarded, tolerant acquiescence in the queer, distorting medium of the senses, a willingness within limits to accept their reports."

"But it was the holy, the beautiful aspect of things that he asked them to show him. That was significant, true. No illusion of time and space, but an eternal thing which it was the very business of matter to shadow forth, the duty of the pilgrim soul in time to apprehend."
"One must not arrive at the continuing city deaf and blind to the music and the radiance, obsessed by the incident worries of life. That was to have passed through the Great University in vain."
"The gigantic foolishness of our comfortable common sense."
"The triple star of goodness, truth and beauty."
"Want of faith in the improbable is really responsible for all that is deliberately dreary in our lives. Those who go whistling down the road, eyes raised to the sun and hope waiting round the corner, seldom find the excursion of life a disappointing one."
"Exchanging the world man mutilated, for the world God made."
"Worry is the negation of God."
"Beauty is the visual side of goodness, it is Christ immanent in the world."

These extracts give an idea of the brilliancy with which the book sparkles. We call such things inspiration and say the writer is inspired. Is it not more true to say that the author is the mirror reflecting to the world the effulgent light which gleams from God?

Mime Inness.

What a Young Man Ought to Know.
By Sylvanus Stall, D. D. (revised edition), Vir Pub. Co., Philadelphia, Pa.

There are certain physiological and ethical facts connected with the reproduction of our species which every young man ought to know. The imparting of these facts to make them effective should occur at just the right moment and by just the right person. Logically the father is that person and yet, strange to say, practically his advice, if given at all, is usually disregarded unless that comradeship is found which should always exist between a father and his boy.

This information if given too early is apt to create many of the evils it seeks to remedy; if too late the harm to be warded off has already occurred.

Because the father will not, or cannot, impart this knowledge, some one must and the world is full of books which attempt to fill the office of parent.

Such books are often failures. If by chance they reach the intended reader at the opportune moment, the information is given in a way which produces but little effect, or a distinctly bad effect.

The problem thus remains unsolved and the world blunders along, leaving in its track physical and moral wrecks who come to grief because of ignorance of what would seem to be the most important learning in the world.

This book is written evidently with the best intentions. It is written by a clergyman whose picture adorns the title page. He feels the need we all feel and this book is his attempt to solve the problem.

The boy who will look at the author's picture and believe in the book, is one of the class whose nature is so cold that he has but little need of the information it contains. The boy who really needs the facts which the book contains, will look at that picture, and say "Goody, goody," and the effect of the publisher for good is lost on that boy.

This is the impression of one father who has brought up his boys in the light of truth without asking aid outside the family to tell them what they ought to know.

This criticism is not unkindly. It is true.

Mime Inness.

Character is the Higher Spiritualism.

Rev. B. F. Austin, a welcomed convert from the M. E. Church, to Spiritualism, says: "Man's character is not unalterably fixed by destiny or heredity." Brother Austin no doubt means "Character in a secondary sense." For instance, "Can the leopard change his spots?" "The very hairs of your head are numbered," etc. Character is the indelible marks with which we are stamped. If there is any concealed significance in the term "the lost word," it seems as if it must be in the fact that we have lost the use of language to such an extent that we contradict ourselves many times by using words that may be easily misunderstood, or words that when used in one department of being should not be connected with words that apply to another department.

Destiny and character are too often used in both the higher and the lower—the rational and the animal—departments. Fate most assuredly belongs to the animal. Destiny belongs to the rational. The character of the animal is animal, but, from the rational standpoint the character of the animal is merely "disposition." The disposition of a rational being is not unalterably fixed by destiny, because the disposition of a thing can be regulated by choice or will, but the character of a rational being is as it is destined to be and it cannot be changed by will or choice. It moves forward through its lawful course, changed only by the process of time.

Character, per se, is in reality the motive power and the spirit that stands back of the reason without which the reason could not be used. People who do not rise above the disposition of their animal nature in reality ignore their reason except so far as it relates to their animal necessities, or their animal desires.

Very few people attempt to express their character. Most people are striving at all times to force things in accordance with their disposition. When we go into the silence we commune with our real character and when we get into harmony with our true character then we are at peace, for our destiny runs on the line of our character. Our troubles are due to the discordant attitude that our disposition holds towards our character. Our character is the epitomized expression of God, made manifest in the flesh. It is our Divine nature, or the Higher Spiritual power in us. We are destined to obey it, and it is our disposition to disobey it that creates all our troubles.

The only way that we can overcome the evil tendencies of our animal disposition is to fortify ourselves in the destined line of our character. Then we become one with God, or one with the Spirit, for God and His laws are unchangeable. This is the cream-of-a-cream of the Higher Spiritualism. Character is equivalent to individuality. Few people attain, or attempt to attain to it, except by the law of destiny, which in some people is dominant, and causes them to be exclusive, or odd, types of humanity as in the case of Jesus of Nazareth.

International Compulsory Arbitration.

To the Editor of the Banner of Light:

The resolution adopted by Congress more than thirty years ago which authorized the President to endeavor to secure the adjustment of international disputes by arbitration and thus prevent wars, should be acted on at an early day, as the horrid slaughter in the Orient is a blot on the civilized nations of the earth. The highest and best interests of humanity demand the cessation of the wholesale murders. It is the duty of this, the wealthiest and most resourceful nation on the earth, to interpose and stop the slaughter. Great Britain would, no doubt, act in conjunction. As Gen. Grant wrote, they can do more to preserve the peace of the world than all other nations. That thoroughly equipped statesman, Secretary Hay, can illustrate his almost peerless diplomacy by immediate action in the interest of peace. It was the dictum of the great prophet—"The Kingdom of Heaven is at hand." The founders of this nation intended that the United States should be a Republic of Heaven. It can illustrate the conception of that great statesman, Chas. Sumner—"An example of honor, justice and peace to the nations of the earth."—Quaker.

Notice.

The Ladies Aid Society will hold a sale of useful articles on Friday, Nov. 11, afternoon and evening. Supper will be served at 6 p. m. All friends are requested to send articles to the hall, 9 Appleton street, on the morning of Nov. 11th. All goods will be cheerfully acknowledged. This society is a charitable one, and takes this method to help fill the treasury so as to be able to assist the poor this winter. Come and help us.—Mattie E. A. Allbe, President.

You ought not to attempt to cure the body without the soul.—Plato.

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I have found "The Wisdom of Passion" to be a book of power, erudition and fine intuition. I would be happy to read it in a certain sense I had inspired it.—Prof. Cesare Lombroso.

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with wise sayings. I believe the book is a sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Affiliated Work of the University of Chicago.

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

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Society News.

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

Boston and Vicinity.

The First Spiritualist Ladies' Aid Society, Boston, met as usual, the president being detained at home by illness and all the members sent out their love and sympathy to her and wish for her speedy recovery. After congregational singing Mrs. Alice S. Waterhouse spoke briefly and said that she was glad to see what they think is right, good will be accomplished from their effort. Mrs. M. S. Butler was present, but on account of illness asked to be excused from speaking. Mrs. Lizzy Shackley gave messages which were all recognized. Mrs. Jennie Conant Henderson spoke briefly and urged all to join the society. It has been a long time since she was here at this society. She still keeps her interest in the society and is willing to assist whenever she can. Mrs. Henderson was controlled by a guide who gave words of cheer and predicted prosperity for the society. She gave communications which were recognized. Mrs. Annie Banks Scott spoke briefly, said she was glad to remain silent, but voice anything to the friends, because the mediums are always in the work and an evening off is a great treat. She gave messages which were well received. The meeting closed in due form. Next Friday is our sale, afternoon and evening. Come and see us.—C. L. H.

The Spiritual Progressive Society held its regular meeting in Odd Ladies' Hall, 446 Tremont Street, Boston, Friday, November 4, at 2.30 p. m. Meeting opened with song service and Indian invocation by Mr. Peterson, followed by prayer and remarks upon obsession and what Spiritualism should teach us by the conductor, Mr. Wm. E. Smith. Inspirational readings from the guides of Mrs. Hays and inspirational singing by Mrs. Burnham. We are guided by those who have progressed in spirit life and we invite all who are interested to come. Meeting closed at 4.30 by singing the doxology.—H. A. C. sec.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor.—Matt. xv, 10-29, was the subject of the morning. "George," Mr. Foster, Mr. Huggins, Mr. Graham, Mr. Mackie and Mr. Brewer assisted in the services. Mrs. Lewis and other mediums gave out spirit communications. Matt. x, 9-15, was the subject of the afternoon. Mr. Foster gave an interesting talk upon Indians, followed by Mrs. Lewis, Dr. Huot, Joseph Cobb and B. F. Bailey, interlarded with solos by Mrs. Lewis. John xv, 1-19, was the subject for the evening. The speaker was Judge W. H. H. C. Emmons, who was listened to with interest by the vast audience. The Judge gave many of his experiences with different organizations and for an hour held the attention of the people present. Mr. Brewer and others contributed to the interest of this exceptional occasion with piano solos by Mr. Ned Winslow, M. S. clerk.

First Spiritualists' Church, M. Adeline Wilkinson, pastor, 694 Washington Street.—The conference, at 11, Prof. Henry as speaker, still grows in interest. The following were among the mediators of the day: Mrs. Millan, Mrs. Robertson, Mrs. Reed, Mrs. Blanchard, Mrs. Kemp, Mrs. Julia Davis, Mrs. Woods, Mrs. Nellie Thomas, Dr. Blagden, Dr. Brown, Dr. Marston, Mr. Brewer, Mr. Roberts, Mr. Hardy. A crowded hall greeted the Jubilee Singers in the evening and all rejoiced to again greet our leader, Mrs. Wilkinson, who has been resting several weeks for Nature to recuperate her forces.—Sec.

Dwight Hall, Boston, Oct. 21.—Ladies' Lyceum Union business meeting at 5.30; supper served at 6.30 p. m. At the evening meeting, Mrs. Butler presiding, Mrs. Waterhouse was the opening speaker, followed by Mrs. Butler, A. J. Pettingill, Hattie Mason, Mrs. Belcher, Dix, Berry, George and Dr. Huot. Loving tribute was paid to the memory of our late sister, Mrs. Wagner. "We have the 'Banner of Light' on sale at our meetings.—F. A. Bennett, secretary.

Malden Progressive Spiritual Society, Sunday, Oct. 30.—Meetings for the day, grand and harmonious. Lyceum, 1.30 p. m. long to be remembered. Subject for discussion, "Birds and their nest building." Master Albert Matthews read, "What the birds say," and also presented the president with a wonderfully constructed bird's nest. Reading, "The Woodpeckers," by Miss Nellie Goodwin. Musical selection, Miss Ada Eaton. Circle 3.30 p. m. for healing, developing and readings, conducted by President Harvey Redding, was well attended, many workers being present to demonstrate that life is continuous. Mr. James Milton, inspired by new influence, gave very fine messages. Alice M. Whall was good in her inspirational readings. Miss Jennie Milton and "Snow Flake" gave a number of messages which were recognized. "Little Golden Hair" was with us, giving words of comfort and encouragement to many hungry hearts. Evening session opened with service of song. Scripture reading by the President. Invocation and poem by "Cyrus, the Persian." Remarks on "How to raise money for our temple," by Mrs. Alice Burnham. Professor Goring demonstrated his healing power. Alice M. Whall gave communications which were very pleasing. Mr. James Milton, gave a very interesting talk on "His first message from spirit." Indian control, "Big Dog," closed the meeting. Do not forget our monthly supper, Friday, Nov. 18. The "Banner of Light" on sale at all our meetings.—C. L. Redding, corresponding secretary.

First Spiritualist Church of Cambridge, Washington Hall, 573 Mass. Ave., Cambridge.—Sunday, Nov. 6, Mr. F. H. Roscoe, of Providence, R. I., was our speaker. Cambridge never had a larger spiritualistic audience. At the close of his address his auditors thanked him for his instructive discourse. Our pastor, Mrs. Annie Banks Scott, gave many touching messages. Mrs. Hall sang three solos. Mr. Roscoe will be with us all of this month at 7.30 p. m. Next Sunday at 3 will be a flower service. Come, bringing a flower, and get a spirit message.—Addie I. Cushing, clerk.

Mallet Temple, Cambridge, Oct. 23.—The Gospel of Truth Society held services as usual afternoon and evening. Mrs. J. B. Arthur of Lowell was with us in the evening and gave a very interesting discourse and quite a good many communications that were readily recognized. We expect she will be with us again Nov. 13.

Oct. 20. Our dear sister and treasurer, Pauline B. Wagner, passed to spirit life yesterday afternoon. Owing to this we held no service in the afternoon, but the 7.30 service was held as usual. We have greatly missed our sister during her illness and now we shall miss her more as we realize that her form will never be with us again although we know her spirit will ever be with us and aid us from the higher side of life. We know the world is better for her having been here. May we so live that this can be said of us when we go onward.

We are glad to receive our old worker, Mrs. Kneeland, once again and inform our friends that she will probably be with us the remainder of the season.—N. M. K., sec.

Waverley Home, Nov. 6, 1904.—A gentle and loving spirit has now taken its flight to the higher realms of the higher life. The spirit of our dear friend and co-worker in the cause of Spiritualism, Mrs. Pauline B. Wagner, is now in the world of spirit, there to assume the activities and responsibilities of spirit life. The spirit of Mrs. Wagner passed from the body Oct. 20, 1904, after an illness of six weeks. A loving and devoted husband, five sons and a daughter now mourn for the loss of the guiding hand of mother. The funeral services were held at her late residence, 51 Rockland St., Roxbury, Mass. The services were conducted by Mrs. M. A. Bemis, pastor of the Gospel of Truth Society, Cambridge, Mass. The discourse was replete with words of comfort and hope to all present, as only an inspired spiritual teacher can give on these occasions. The floral tributes from the different societies to which Mrs. Wagner belonged, and from which large delegations were present, were beautiful and numerous, representing tokens of love from the Ladies' Lyceum Union; Children's Lyceum, No. 1, in which she was an active worker and class leader; Ladies' Relief Corps, No. 61; The Keystone Lodge, Eastern Star; The United Order of Odd Ladies; the Gospel of Truth Society, of which Mrs. Wagner was treasurer. After the services the remains of Mrs. Wagner were conveyed to Washington, D. C., the home of her mother, and from there to be interred in the family lot, beside her relatives. And thus the earthly loving, active, helpful spirit in the form is now beyond our ken. The sweet, gentle influence of her life is imbedded in our hearts.—J. H. Lewis.

Bible Progressive Spiritualist Society, Nov. 6, Templars' Hall, 36 Market Street, Lynn, Mass.—Meetings for the day conducted by President Anna J. Quaide. We had with us Gray Eagle who voiced inspired thoughts. Through her medium she gave some very accurate messages, which gave comfort to the burdened heart. Red Eagle came in his sweet way. Evening meeting largely attended. Scripture lesson and remarks on the same by the president. Invocation by Della E. Matson. The evening devoted to reading folded ballots. The spirit names were all recognized by Della E. Matson, who is strictly reliable medium. Music by Mrs. Osgood at each service. Next Sunday Mrs. H. E. Millan, test medium.

The Helping Hand Auxiliary to the Spiritual Harmony Society, in New Bedford, had their first supper and entertainment in Cornell's Hall, 132 Pleasant St., Oct. 27, the same place the Spiritual Harmony hold Sunday meetings. It was well attended and an initiatory success.—R. C. R.

The Spiritual Harmony Society, New Bedford, opened their meeting for the season of 1904 on Oct. 1. Miss Nellie Putney was with us Oct. 23. Mrs. Maud L. Litch, of Lynn, Oct. 30. On Nov. 6 we had Mrs. Mamie Helyett of Lynn. Our attendance is good and dates all filled.—R. C. R., cor. sec.

The attendance at all the society gatherings are extra good this season and it will surely be a phenomenal year.

Fitchburg, Mass.—Mrs. A. J. Pettingill, of Malden, was speaker for the First Spiritualist Society Sunday. There was a very large attendance at both services. The address at the morning service was very helpful to all present and was followed by many evincences from the spirit side of life. The mediums' circle was largely attended. The subject of the evening service, "The Rank and File of Spirit," was most ably presented. Miss Howe, pianist, pleasingly rendered several selections. Emma B. Smith, of Lawrence, speaker and test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

Portland, Nov. 6, 1904.—First Spiritual Society, Mystic Hall. Mr. Wm. E. Bradish of this city, an old member of the society, a medium who has both the gift of clairvoyance and clairaudience, was our speaker and messenger today. A number of spirit messages were voiced through this well known medium, which reached dear ones in the audience and the communications were easily recognized and thankfully received. We had the new hymnal today and the change of music added zest to our meeting. The ladies' "annex" meet this week to plan a supper to be held some time this month, and the "annex" is a most important and valuable aid to the work and the fund of the society. Hon. Jas. H. Foss will be with us next Sunday and give many Portland friends will be pleased to give him "welcome." The "Banner of Light," a valuable aid in our work and is sought after by all who once buy a copy.—S. H. R.

The First Spiritual Association of Newburyport on the first Sunday in October began its tenth season of work at the usual place, 59 1/2 State Street at Lower O. F. Hall. With the fine weather and our following list of speakers we have had a gratifying month's work. Mrs. Dr. Cate, Mrs. Ruth Swift of Haverhill, Dr. Wm. A. Hale of Boston, Mrs. Dr. Caird, Mrs. Helyett of Lynn. With all we had good audiences and good work. During one of Dr. Hale's songs independent spirit voices were heard harmonizing with him. Two of our speakers held benefit circles, Mrs. Bonney of Boston, and Mrs. Dr. Caird. The workers are pleased with our financial results. Our speakers for November are Mrs. Bonney of Boston, Mrs. L. A. West of Hampton Falls, N. H., Mrs. Litch of Lynn, Mrs. S. C. Cunningham of Cambridge.—Mrs. S. A. Lowell, sec., 462 Main St., Amesbury.

At St. Louis, Mo., the New Thought Convention elected the following officers of the New Thought Federation: Henry Harrison Brown, president; Rev. D. L. Sullivan, vice-president; Rev. John D. Perrin, secretary; Chas. E. Prather, asst. secretary; Dr. J. W. Winkley, treasurer; Carl Gleaser, auditor. Board of Directors: Chas. F. Fillmore, A. P. Barton, Vivia H. Leeman, Della Whitney Norton, Paul Tyner, Prof. S. A. Weltmer, M. E. Cramer. Headquarters of the Federation, St. Louis, Mo.—John D. Perrin, sec.

The Children's Progressive Lyceum, No. 1.

Our school was opened as usual, the Assistant Conductor reading "Lyceum Work" and the rendering of the invocation by the children.

The question given the previous Sunday, "What progress is the Lyceum now making?" was answered by the younger groups with care and thought.

The lesson of the morning, explained by our teacher, impressed upon the children that the present life, fraught with love and goodness, justice and truth, is the only pathway to future happiness. That we wish to educate our children in that course of thought that will be of service to them in the years to come, to turn their thoughts from the usual study of Sabbath schools to a realization of something better. In the young lives present with us we may call them the new humanity, fair and divine, clothed in bright raiment befitting the new day. As teachers and children let us cast aside our little hindrances and give ourselves for brave endurance and faithful performances.

For recitations we had Olive Sharp, Daniel Wheelock, Estelle Bird, Gladys Fevery, E. Cousins and Miss Cooley. Piano solo, Becky Goulin. Songs by Miss Minnie E. Parker, Annie Storie, M. Dunbar. For remarks we had Mrs. Dr. Bishop, Mr. Roberts and Bro. Willis.

We had the finest example of our school in marching with a noted improvement in children. It is our desire that by teaching our children the right methods, Spiritualists seeing our good work may feel we deserve their assistance.

On Wednesday evening, Nov. 16, this school will give one of their entertainments and we wish to see a goodly number present. Sunday evenings, under the auspices of this school, spiritual meetings will be held.

On Sunday afternoon members of our school to the number of twenty visited the Lynn Association, which we found to be in full session. The example shown by our brethren in Lynn is worthy of emulation by other spiritual societies all over the country.—Alonzo Danforth, sec.

Sunday evening spiritual meetings under the auspices of this association will be held in Red Men's Hall commencing Sunday evening, Nov. 13, 1904.—H. C. Berry, chairman.

The Spiritual and Ethical Society of New York is fairly under way with their fall meetings. The large and pleasant hall of the Builders' League at 74 West 128th St., where the meetings are held, is appreciated by the society's friends. Mrs. Helen Temple Brigham is still our speaker and her inspirations seem to grow stronger each year. The lecture this evening on "Can the Dead Help the Living?" was listened to by a most attentive audience. Every seat was filled.—Belle V. Cushman, pres.

Sunday evening, at Mrs. Evans' spiritualistic meeting held at her home, 217 South 4th St., Dr. John C. Wyman, of the First Spiritual Church of Brooklyn, N. Y., gave an address upon the topic, "Why I am a Spiritualist." He said that the Apostle Paul's counsel, "Add to thy faith knowledge," was sound and sensible, also that this is just what Spiritualists had been doing for fifty-seven years. They had found, and by faithful co-operation with the spirit-world had succeeded in giving to mortals an evidence of immortality, or the continuity of individual existence after the change called "death," which the doubting Thomas—the materialistic-minded skeptic of the twentieth century—demanded, in order that his critical, fact-loving intellect might be satisfied. The lecturer dealt with Spiritualism as a science, a philosophy, and a religion, and proved by his arguments, together with quotations from the highest authorities, that our spiritualistic philosophy, exemplified by its phenomenal facts, as well as by its ethical and religious teachings, this important trinity. He stated that Spiritualism was the only really up-to-date scientific religion, the superstructure of which was built upon the solid foundation of demonstrated facts, attested to by millions of truth-loving, reliable men and women of all civilized countries. Many of the most intelligent and progressive people of Brooklyn attend these meetings, where they always find a rational Spiritualism advocated. Mrs. Evans, assisted at one of our faithful workers, the "Banner of Light" as the best exponent of the Spiritual Philosophy, and highly recommends it to all her friends. Spiritualism has re-awakened in this city, as the numerous week-day and Sunday meetings, all well-attended, fully attest. May the good work prosper rapidly, until Brooklyn becomes the banner city of the United States for Spiritualism and Spiritualists.—Excelsior.

Announcements.

At Mrs. Wilkinson's First Spiritualists' Church, 694 Washington St., Boston, an Indian Healing Circle is held every Tuesday and meetings for Psychometry on Wednesday evenings and Thursday afternoons. On Tuesday evening, Nov. 22, there will be a peace council and dance.

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 11 a. m. Services at 3 and 7.30 p. m. All are cordially invited to attend.—M. S., clerk. Mr. F. H. Roscoe, of Providence, R. I., will be at the First Spiritualist Church of Cambridge, 573 Mass. Ave., Cambridge, Sundays Nov. 13, 20 and 27 at 7.30 p. m. Flower service at 3 p. m. Nov. 13 by Mrs. Annie Banks Scott.

Lynn Spiritualists' Association, Cadet Hall, Lynn.—S. Merchant, president; services 2.30 and 7.30. Sunday, Nov. 13, Mr. George W. Kates and Mrs. Kates will lecture, and Mrs. Kates will give messages at each service. Circles will be held from 4 to 5. A song service will be held at 6.30 with special musical and literary exercises.

The Cambridge Industrial Society of Spiritualists will hold their regular meeting Friday, Nov. 11, in Cambridge Lower Hall, 631 Massachusetts Avenue; Mabel Merritt, president. Mr. and Mrs. George W. Kates, the well-known mediums, will be present. Mr. Kates will deliver a short lecture, and Mrs. Kates will give spirit messages. Business meeting at 5 p. m.; supper 6.30; evening session 7.45.—Emma E. Zwanher, secretary.

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Oscar A. Edgerly writes that he filled a pleasant engagement at Battle Creek, Mich., and the satisfaction he gave is evidenced by a return engagement for the month of March. For November he will be with the society at Pinley, Ohio. December is unengaged. January and February he will be at Newport, Kentucky. In April he will be at Lynn. He terms the First Spiritualist Society of Lynn the very best in the United States. He would like to fill May and June in New England. Home address 42 Smith St., Lynn, or above, as traveling.

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WONDER WHEEL SCIENCE.

(July 20, Copyrighted, 1904, by C. H. Webber.)

BY PROF. HENRY.

Table by which Every Individual may know his True Standing. From November 11 to November 22, 1904, inclusive.

Birth Numbers	1	2	3	4	5	6	7	8	9	10	11	12
November												
11-12	A	G	?	M	?	E	D	K	O	B	P	F
13-14-15	F	A	G	?	M	?	E	D	K	O	B	P
16-17	P	F	A	G	?	M	?	E	D	K	O	B
18-19-20	B	P	F	A	G	?	M	?	E	D	K	O
21-22	O	B	P	F	A	G	?	M	?	E	D	K

PRIMARY TABLE OF INFLUENCES.

GENERAL RULES.—This table runs up to the 22d of November. Birth Number 9 now rules the General World.

The General World Forces of No. 9 are favorable to Nov. 11, 5 and 7. Nov. 1, 4, 8 and 11, if their birth was about the 14th of their month are in favor with the Money or Churchy Forces. Nos. 3, 11, 7, 5 and 1 are favored by the Love Forces (not passion) and, in these few days they should enjoy themselves if their birth was about the 19th 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 also favored in the above days, by another law, are those born about the 16th of Nov., Jan., Mar., July, and Sep., any year and those born almost any time in 1825-29-37-41-45-49-53-57-61-65-69-73-77-81-85-89-93-97-1901 and 1904.

Bear in mind that these statements 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 tellers; we are trying to make people familiar with God talking to man as he did to the prophets of old.

Brief explanation of the LETTERS in the TABLE.—B, means the Beginning of Birth Number Cycle. O, means that the path is Open. M, means Kindness on the way. D, means a Desirable resting place. E, means time for Enjoyment. F, means Indifference, or a Questionable period. W, means the Wasting time or Mutualities. G, means Good. A, means Ambition. P, means Friendships. F, means Possible Good or Evil. K, E, G and F, are favorable days for most everything. The other days are unfavorable or indifferent.

Questions Answered by Prof. Henry.

Question: "If forgotten events of childhood can be recalled in old age, where have these impressions been stored?"

Answer: They have not been stored anywhere. They come, as the law of cause and effect, the second, third, or fourth time, in the self-same manner as they came the first time. The cause of events, is an eternal and unchanging law, whether in the spiritual realm of memory, or in the material realm of flesh, bone, rock or grass. It merely requires the requisite conditions to give expression to the law. For instance, where is the striking sound of the clock stored between the strikes? The sound is always ready to express itself whenever the conditions are ready for such expression. It will strike one, or two, or any other hour, according to the conditions of the striking machinery, as prepared for striking. Man's body, and brain, and nervous system are but organized mechanism, precisely as the clock. If they are properly adjusted in harmony with the uniform time-movements of the heavens (sun, moon, earth and the other bodies enclosed within the opaque shell of darkness which separates our little solar system from the fixed stars beyond), then, our brain, and body and nervous system, will respond in their vibrations with the true time, and our thought of things past, present or future, will come and go in perfect harmony with the universal law. To get the world into harmony with this universal law is what the churches have been attempting for ages, but they kicked over the law of the heavens, and substituted dogmatic priestly assumptions and then quarreled among themselves, like ham-fat soap peddlers, to convince the ignorant people that "the other fellow didn't know what he was talking about." Ages of suffering have been endured in listening to the arguments of these fakirs, while the law itself has been lost sight of, but, alluded to by Jesus, as the "stone rejected by the builders."

The most of us, like a poorly regulated clock, are out of time, and we keep striking at the wrong time, yet, now and then we hit the right time and then we build a cult, a belief, or, an ism, on it, until the world finds that it does not "fill the bill." Our life forces move in waves and cycles, just as the winds, the waves, and the sun, moon and earth move, and when we come around in great or small cycles, to the same relative conditions, then, according to the receptive condition of our brain, we receive vibrations that act upon our mind as stored-up memories of the past. They were not stored in our brain, but in the world of spirit about us. We have come back to it, and not it to us.

Question: What does wonder-wheel science have to say of the "double-mind theory," called "objective" and "subjective?"

Answer: The whole matter is theory until you come to the proof, which is only given in the law of influences from the sun and the moon, as they are from time to time acted upon by the other bodies. The sun is the representative of the subjective mind, and the moon is the representative of the objective mind. People who talk of the "double-mind" without understanding, that "the heavens do rule," are talking only from their consideration of the "effects," as shown in man. From the effect they will finally be led up to the "cause." It is difficult for them to understand the cause, because they have not learned the fundamental laws of the heavens.

Question: How does wonder-wheel science account for what is called "obsession?"

Answer: In the self-same way that it accounts for all other phases of insanity, or as it is used to be termed, "lunacy." Obsession means that the mind is besieged. It may be the solar or the lunar mind, or it may be both, or it may be, a mind obsessed by other surrounding minds. It may be a good phase of besieging, or a bad phase, in either department of the mind. If the lights are "besieged" in the heavens, in the nativity of any mortal, then the mind of the native is never able to permanently express itself in a free and unobstructed manner, to the world. The mind of Jesus of Nazareth was obsessed. Thereby he was not in harmony with the forces of the heavens that were acting upon the minds of others, many of whom were obsessed with evil spirits, from various planetary causes. He understood the causes, and in patience endured them. The others did not understand, neither their own nor his, condition, and they crucified him. The same sort of crucifixion is now going on all about us in every walk of life—but in various kinds of operations—and the trouble is all due to a misunderstanding of the laws of the heavens, which not only govern us in an individual, but in a collective sense, as well. Gray's "Elleig in a Country Graveyard," tells of many souls who passed to the grave, without having an opportunity to express themselves properly in this world. T. A. Bland's work, "In the World Celestial," gives some idea of the matter. Two lovers were not able to express themselves to each other. If the law were explained, it would show that Venus, the love-light of the heavens, a tributary light to the sun and moon was "obsessed," or, in other words, so besieged, or

detrimented by the crowd, or stream of other spirit-forces, that the current of love from one to the other could not be expressed while in the flesh. A mother is often unable to prevail upon a son, because, the forces of the heavens, between each other, are in some manner besieging, or "obsessing" their individual powers. They were born out of tune and time to each other. Births should be regulated to the harmonious order of the heavens, if we wish to overcome insanity or obsession. We are all more or less obsessed in some way or other, because most births are ill-timed, or, no-timed, but mainly accidental. Solomon spoke of this ages ago: "There is a time to be born," though most people have looked upon this matter as if he had said: "Everybody is born at some time." Jesus is supposed to have been born at a true time, when the sun was at a cardinal point. His life was not besieged by the law of his own life, but by the besieged conditions of the other lives about him. That besieged his life by a reversal of the law. He being free and others being "obsessed," made him besieged by the planetary conditions of the general world in his time, just as some strange person in our own time is besieged or "obsessed" by gossips, scandal-mongers and curiosity-seekers, all about him, preventing him from doing as he is ordained to do. He therefore becomes a martyr—a sacrifice. He may, in reality, be the only sane one in the lot, and yet be considered insane by the populace, because of the popular misunderstanding of the law. Thousands of such cases may be cited. The man who knows the most may be the most unfortunate person in a community, unless he is spirit is so crushed that he is forced to bite his hand. A fool's advice among fools is always adjudged to be the acme of wisdom.

I am very much taken up with your views, or, rather, science in astrology, and feel pretty sure you are right, but as I did not note the explanation of Birth Numbers at the start, I am somewhat puzzled as to their meaning. For instance, I was born on the 17th of February. What is my Birth Number? I am highly interested in your articles and read them eagerly in each issue of the "Banner." I have been aware for a number of years that planetary influence had a good deal to do with mundane affairs, I shall watch your table with great interest, as I have reason to think some of your predictions came true in my own affairs, but am not sure until I know for a certainty my Birth Number.—J. P., Conn.

Note:—The Birth Numbers were given in "Banner" of July 23. They are well explained on the higher lines of astrology in "Astrology in a Nutshell," and again, on the lower lines of astrology in my key, "Guide and Lesson." The latter is only 35 cents. The Birth Number for Feb. 17, is eleven, but it is very close to being twelve. In the spirit affairs of life, it is like a man in the material affairs of life, living so closely to the border line between two states that he hardly knows which state he is in until he is called upon to vote. When you are forced to honestly express your spirit nature—your true inwardness—you will surely express it under the Divine Classification of No. 11.

I am very much interested in wonder wheel science. With best wishes for your success, please send key for further light.—S. J. M., Washington, D. C.

Note: Anyone having key and not understanding how to use it, do not be backward about writing and saying so. What may seem plain enough to me, may not be so plain to others. I am striving to make the law that governs every mortal on earth, as plain as I can. I may be able to make it plain, if I know wherein it may not be understood. Ask whatever you like about it. This is no catch-penny affair. It is educational. The author will prove if he is spared to do so, that all the problems of life are founded on the divine laws of the above table. All of the different cults and lama, play all around these laws, going to extremes either on one side or the other of them, but seldom taking the middle ground, spoken of by the teacher of old as "the straight and the narrow path."

If you wish to get a faint idea of how fast we are traveling through space, just invest a nickel in a squint through Prof. W. H. Ordway's telescope on the common. It may cause you to "think a little," as Ingersoll used to say. Jupiter with his four moons is now in Aries and making a very speedy movement, apparently, towards North Street, but it is a delusion, for he is in reality moving towards the "Banner" office on Dartmouth Street, and it will be many moons before he gets there, all owing to a tip of the earth, making him apparently retrograding when in reality he is moving straight onward and attending strictly to business. He is now favoring Aries, Leo and Sagittary people.