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Ubi Lapsus.

JUST A LITTLE STUDY.

Will the people for one moment stop and consider that the child is not a fool who tears the whistle to pieces in order to find, if he can, where the noise comes from. If it were not for such geniuses we would never have known about steam, electricity or the law of forces, and we today would still be falling upon our faces in fear when the winds howl, or the thunder roars.

Kindly consider, also, that people who devote a life to a study of the heavens, instead of digging in dirt, are no more fools than the discoverer of steam and electricity.

People who devote a life to such studies, ought to command some attention and respect from those who know nothing of these things, except what they have heard from others, whose decisions have been based on theory, assumption, or dogmatic bigotry.

Every breath that goes out of my body must of necessity go somewhere, and every breath that I breathe must have come from somewhere, or else the breath is stationary. It may have been gathered together in atoms from various parts, just as a religious church meeting is, or as a political convention, but when it enters my nostrils it is an organized breath, and the breath that goes out is in like manner organized from within my body.

That which comes in contains the spiritual essence of life, coming to the convention. That which goes out has exhausted its energy and takes its carbonic body back into its home, which we call "space," and there it is recognized in various forms called atoms, isms and various other names, according to the collective formations which it assumes, in combine with the other elements.

Our body is a formation, made up of elements according to the combine of its particular elemental qualities, and it receives its "daily bread" made up into what we call "oxygen," which contains the spirit, or life attributes, and, when we have used such of it as is needed, we send the carbonic portion, or chemically produced material parts, out into the realms of space, as the unseen forms of our creation, operated by the spiritual and the material forces working in our form—like mother and father—and, in the unseen realm of space they are as much our own children as are the children which we recognize in the flesh, who differ only in the quantity of collective elements otherwise produced.

Where, now, do these children of unseen potency go to? We are told that space is so filled with atoms that they are crowded in millions, billions and trillions of congregated entities, and that no matter how fine may be the analysis, they are held together by a still finer element which surrounds each atom, by the law of attraction and repulsion, that they cannot move only as we, their parents move, in their own sphere of activity, on waves or lines of least resistance.

What makes these lines of movement, in all space, whether in the seen or the unseen realms of consideration? Is it not the law, or laws, of contraction and expansion, due to cold and heat, and allied to gravitation, and still another allied law, recognized in the movement of the heavenly bodies, termed centripetal and centrifugal motion. "As it is in heaven so also in earth." As it is in the seen, so also in the unseen. As it is in matter, so also in its antithesis, which for distinction is termed "Spirit" by some, and various other names by others, yet all implying the self same thing.

Of what use are these differing mathematically-ordered classifications to an individual who misapplies the term "All is One"? Of course it is, and every "one" may be divided and subdivided to infinity, by classified terms. The usefulness of these terms some people employ merely as clubs to knock over their own straw-men.

Where, now, do our outbreathings go? As our aura they cling around our bodies for a time, as children cling to parents, or as space of a distinct relationship might be said to cling around each atom, in which, as related to the atom, is an energy known as "attraction and repulsion." Children finally get separated from their parents and occupy a sphere of their own. Why? Is it not because the parents are the products of one sphere of life which brought them into existence before the sphere that produced the children? Hence the parent ends the parental sphere ordinarily years in advance of the ending of the sphere of the children.

Now, can we hold this idea in our mind—considering outbreathings as children of our life actions—long enough to consider another law operative in nature, outside of ourselves and which creates spheres of life, one succeeding another?

For instance, the globe which we inhabit turns once around on its axis each twenty-four hours, and receives different angles of rays from the sun, acting upon the calorific, or principle of heat and combustion, through which ideas, thought and emotion are generated. Into this aura, aureola, or whatever term it may be called, our children, or outbreathings, are born. Now let us hold that idea until we consider another point.

The earth moves in a great circle of 360 degrees around the sun as a hub, or central point once each year, but so great (mark this) is each one of those 360 degrees, that the earth, traveling at great speed, does not in an entire 24 hours, pass through so much as one degree of the sun's rays. Hence, that one degree implies every portion of the earth apparently alike, from the east in the morning, from overhead at noon and from the west at night.

Now, observe. Every breath issuing from mortal beings in the space of 24 hours is emptied into that one particular degree of the circle of a year. Even the winds that blow in the course of each 24 hours are all residents of that one particular degree into which we breathe. Now tell us, does that breathing—our carbonic children let us call them for a name—remain in that particular portion of space where we gave the breath birth? Does the breath (or children) cling about us for more or less time during the 24 hours? Does it, or they, fasten altogether

upon vegetable or animal life, and, as an element, come around again by some process into human life, or what? I mean not as chemists prove, who do not take into consideration the movement of the earth, I mean as the earth is related to the heavens; because the self-same space that the earth occupies at the second in which we breathe never again occupies the self same space for aeons of time.

This gives us an opportunity to question whether or not our breath, and our expressed thoughts, are in reality fixed things, and indelibly impressed upon space. They certainly are collective bodies of atoms as they repeatedly go from us and are created and formed in what we term the atmosphere. We know by scientific proof that the atmosphere is filled with millions of living organisms to every square inch.

The daily movement of the earth and also its yearly movement, by its revolutions and by its declining from the equatorial line (if we should remain at precisely the same spot), might bring us around somewhere near to the same locality in space as occupied in the previous revolution, or, others might come into sensitive rapport with the breathings, or the ideas which we had left, provided these breathings or ideas do remain in or about the place where we left them. On this law the problem might be solved of how thought is transmitted from one mind to another and I will also further strive to hypothetically explain the method of communication between the spirits of the departed to the spirits still in the flesh, as it is given to me.

It is certain that we move away from the place of our breathing by reason of the motion of the earth, instead of our breathing moving away from where we left it. Each day we do this for every second of time, without the earth's departing from such special degree of the Zodiac as it is in on that day.

Then again it makes 360 degrees in one year, without departing from so much as one minute of a degree of the elliptic or path of the sun, and yet in relation to the sun, each year it departs about one degree away from the actual path through space that it passed through in the year before. Few people can conceive of this great law in Nature.

Thus it will be seen that each year we come around again, not to the same place, but to a line just about one degree from the line of the previous year, and this provides for the law of progressive thought.

In 19 years after our birth we have completed our growth in stature. In that time the earth with its moon has completed a cycle which is known as the Metonic cycle. In that cycle we gather in life forces and bodily strength by passing through a line of space entirely new to us, but it may be so close to the line of ancestry that we gather from the path forces from the heavens similar to the forces from which our ancestry breathed and to which they contributed their outbreathings and their ideas; yet just enough apart from their true line as to cause us to improve, or otherwise, the laws observed by them.

By this consideration of matters not generally thought of, I have tried to show that as the earth is never twice in the self same spot in the heavens, no two persons ever breathe in from the self same atomic portion of the heavens, nor do they ever pour forth their breathing, or their teaching, upon the self same atomic portion of space. The query is: Does thought dwell in space, and does it play upon our brain or minds as we pass through the space bodily; or is thought a thing of but momentary significance, created by combustion of our brain cells, and, "wasted on the desert air" as fast as it evolves, and never again useful only to the minds that have accidentally caught it. For my part I believe thought to exist in the very ambient, and that it is impressed upon our mind by the rays from the celestial bodies surrounding the earth, and whenever the earth gets around into line with space containing the thought of a pre-existing age, the minds in the flesh that are qualified to receive these impingings receive them as the thought before existed, together with such additions or modifications as are adapted to the particular realm of space in which the present generation belongs.

In other words, the spirits inhabiting the flesh belong strictly to the particular portion of the heavens through which earth is now traveling, and are connected with all the space through which the earth has heretofore traveled, precisely as they are related to their relatives of the generations prior to the present.

By this law, thought transference, spirit communication, death-warnings, wave theory of vibration, color powers, characteristics, foreknowledge, revelations, and all other problems become as clear to the mind as any law of operation in ordinary material affairs.

Man is Thought. There is but One Man. He fills the entire solar system, with heart centre at the sun. We are but individualized expressions of thought, and our expression is as we are acted upon by the spirit which pervades the whole, and to each and all, past, present and future, we are connected as the links of a chain are connected one with another.

Wonder Wheel Science proves this as surely as anything can be proven, of which it is impossible for us to positively know.

Will this awaken in any mind a new consideration of Hyslop's conclusions, as treated last week by Hudson Tuttle?

C. H. Webber.

Auras.

Dr. Geo. W. Carey.

The human aura is not a definite something that moves from place to place. Aura is derived from the Greek word meaning air.

Each soul, being an attribute of God, has its own rate of motion or vibration. Motion and life cannot be segregated; they are one and the same.

Soul, spirit-individuality, operates through the chemical constituents of the body—etheric substance in concrete form—thereby causing blood circulation, heart action, transmutation and assimilation of food and the marvelous

operation of nerve fluids and brain cells—mysteries deep and unknowable as the causeless cause.

The new concept of electricity—substance in motion—explains the mystery of the individual aura.

The individual's rate of motion vibrates the air, aura, for a certain distance in a circle from the solar plexus centre, the human dynamo, at a rate that causes the appearance of colors.

Different colors are the result of different rates of motion—molecular movement of the everywhere-present substance—hence the different auras.

Individual auras change tints or colors under different environments; planetary conditions, etc., are giving new concepts of life and its chemistry.

The Woman with a Career.

Ida L. Spalding.

To the healthy mind there are higher duties devolving upon woman than those she may imagine she owes to the world in contradistinction to the home. The woman who will not sacrifice a career, whether it be in the field of art or science, whether in a beloved profession or simply in some branch of business, to the comfort, well-being and happiness of him who has honored her above all other women by enthroning her in his heart and home, and of those little innocent ones with whom heaven has seen fit to bless her, and whose absolute dependence upon her not only for love but for care and guidance should be irresistibly appealing, is not worthy of the trust reposed in her, is not equal to the demands made upon her by Nature and the commands laid upon her by her Creator. She has no conception of the holiness of her mission. Unselfish love and a life of self-denial are beyond her ken. She is incapable of those finer emotions of the soul that stamp with indescribable beauty the features of the nobler mother of brave sons and gentle daughters.

What worthier occupation for heart, head and hands can be conceived than that of ministering to the material comfort and physical well-being of a household, and, as high priestess in the sacred precincts of the home, of safeguarding the spiritual welfare of its precious inmates and of wisely directing and guiding those strivings of the higher nature after something better than this life affords? To those who have been blessed by the tender ministrations of a wise, intelligent and loving mother, what grander career is suggested than that so faithfully and successfully pursued by her who, at her knee, taught them to uplift their souls in aspiration, to seek beyond the confines of earth for those treasures of the spirit that will abide with the soul even after it shall have put off the garment of mortality and put on the rich robes of immortality?

To be true to her high destiny, that the mistaken individual regards as narrow, woman need not devote all her energies to what is so often denominated the dull routine of domestic duties, that, all too true, make up the sum and substance of life to so many weary, toilworn wives and mothers, for the immaculate housekeeper is not necessarily the ideal homemaker.

I would not, therefore, minimize the importance of little duties well performed in the work of character-building, but I would plead for simpler living. I would that recreations and pleasures be indulged in that are none the less gratifying because of their simpler character. I would that a simpler mode of daily life be inaugurated that would not only ensure more leisure but a greater and more genuine hospitality. I would encourage the use of plainer house furnishings and the collection of fewer pieces of useless and often inartistic bric-a-brac that clutter many an otherwise attractive apartment. In order that the house-keeper be not overburdened with care and labor; for the perfect homemaker must not and cannot be the family drudge.

I would never shut out the fresh air and genial sunshine because of the fear of injury to beautiful upholstery and elegant hangings, too costly to afford the anxious housewife to light but the most meagre pleasure. She, too, must have time for self-culture if she would be equal to her exalted and holy mission as her children's guide and counsellor and her husband's friend and companion.

I would, in the interests of justice and humanity, plead also for a more equitable division than now generally prevails in the middle class of society, of the cares, responsibilities and labors of homemaking among all the different members of the household, beginning at an early age, and thus inculcating the homely virtues that are none the less desirable—softened and beautified, perhaps, by a broader view of life—in this day than in the age of our Puritan ancestors. I would plead for time to be religiously devoted to the household, individually and collectively, to the perusal of the best literature; to music, at once peace-inspiring and soul-uplifting; to pleasant and profitable converse. Thus indeed might the family become indissolubly united in the bonds of common pursuits, recreations and interests that would render the home in very truth the bulwark of the nation.

Under certain conditions the woman with a career may be, and undoubtedly is, a blessing to society. If circumstances deny her the fulfillment of her mission in the home, she may indeed properly seek to benefit the world at large. Then let her receive the homage of the grateful and admiring throng, the praise so justly her due for her earnest efforts either to ameliorate the condition of the race or to still further enrich it with some splendid achievement, the product of her genius; but let no woman in her secluded home, however weary in well-doing, envy the reward of her far-famed sister, who despite the plaudits of the multitude, may be poorer in the possession of that perfect contentment and that true happiness that depend not on their existence upon mere externals, than is the humblest peasant in her vine-embowered cot.

Boston Spiritual Temple.

Sunday, Nov. 20th, Rev. F. A. Wiggin, pastor of the Boston Spiritual Temple Society, addressed his audience from the text, "For now we see through a glass darkly, but then face to face." Mr. Wiggin said in part:

"Universal truth, or truth in its fulness, is so vast that it furnishes a field so measureless that even new spiritual experience is the destiny of all.

"A sheaf has now and then been garnered from this vast field into the granary of human understanding and we have been wont to call the reaper a seer. The name is most appropriate.

"But what is a seer? Is it possible for all to become seers? In degree, all are seers and whoever has brought to the world a revelation of truth or has exhibited a new phase of a truth is a seer.

"We never hesitate to pronounce as a seer Swedenborg, Cabagnet, or Andrew Jackson Davis. These revealed, more or less, concerning states and conditions of the spiritual in the after-life and their words to this world are as golden fruit on a salver of silver. But are the spiritual features of the universe made known while the spiritual opportunities of mundane life fail of due revelation and appreciation? We are not unmindful of the practicalness given by these and other prophets and seers to such observations as they made.

"All scientific pursuit, in its last analysis, is but an attempt to reveal the purpose of the Divine Mind and every genuine scientist is a seer. The seer is often called a dreamer, but although perhaps a dreamer, he is the most wide-awake man in the world; awake because his eyes are open to see the real things of the universe, which are spiritual.

"The objective world of sense is well attuned to the kindergarten-mental-grasp of infantile human development. This objective world is but a stereoscopic picture, thrown upon the canvas of a phenomenal world. It arrests the attention as we pass along. It invites to a study of that light which is back of it.

"Whatever man brings into expression in the thought-world of objective sense, is simply that which he has gathered up in the subjective realm or world of realities. Every house built in the objective world is first constructed upon the plane of subjective consciousness. The building of wood, brick or stone, as we behold it, reveals the degree of thoroughness of the work as performed in the mental or spiritual world; will determine the clearness of the perception or seership of him whose thought and activity take form in the reflected world.

"All may be seers of the real or spiritual and to all the genuine significance of the spiritual may be revealed, but there is imposed a condition and while perhaps difficult of grasping is not hard to comply with when understood. The eye which is clouded with prejudice is in degree incapable of clear vision and while such an eye may behold a phase of a truth it can never see it in its entirety, and truth revealed in such a light is so angular that its value is questionable.

"Only through the depths of spiritual experience are the inmost recesses of truth explored. A development of the power of perception is possessed by all, varying in degree, but with the majority, clear perception of a truth, in its genuine sanctity and power and in its spiritual and celestial sense, is hidden and obscured by the dust of prejudice.

"There is but one power known to the universe which can clear the atmosphere by removing all prejudice, that which constitutes the condition of true seership, and that power is the operant force of unadulterated love.

"Unless this power operates, one merely looks at things; he does not see them, and without it it is impossible to be a true Spiritualist, or in other words, enjoy a consciousness of the spiritual, while one possessed of such a sense is invariably a true seer.

"The foolishness of any attempt at expressing spiritual power without love is daily being revealed. The inconsistency of claiming to be a Spiritualist without the manifestation of a love that is borne from the sacred precincts of one's being is, we fear, too flagrant and frequent. A true Spiritualist will observe that it is not in the power of written or spoken language, however skillfully employed, to kindle spiritual emotions in the soul, when the language of life contradicts all lingual eloquence. Without love such contradictions are liable to obtain. Love gives equilibrium, coolness of temperament; saves from being rocked by passion or impulse, weighs all thought and action and ushers into view the realm of the spiritual. To be a true seer is to be an observer of the real and vital aspects of life. This is spiritual seership. Love alone is the gateway to its holy and sacred atmosphere."

Missionary Meeting Held at Lynn.

Nov. 18 was the day set apart for the State Association to hold the first one of a series of meetings to raise a fund for missionary work. Dr. Alex Caird of Lynn was the father of this project, therefore the first meeting was held in Lynn. The weather was fine and a goodly number was present in the afternoon. Dr. Caird called the meeting to order at 2:30 and after saying he had suggested the plan of holding mass meetings for special work he introduced Dr. G. A. Fuller, president of the M. S. A., who read the objects of the State Association, of which one of the most essential is the missionary work. He said: We are carrying forward the banner of Spiritualism and bespeak your co-operation and support. A letter was read from Mr. and Mrs. Kates regretting that they could not participate, yet wishing the Association all success.

Rev. F. A. Wiggin was present and spoke briefly and earnestly. He said he felt we should get out of our shell sometimes; we are apt to get together and create a little world of our own and we forget that there is something outside of ourselves. We often construct the worst barriers for ourselves to stumble over. We must not limit ourselves

too much. He declared himself in favor of the work of the State Association and said he was always in favor of the proper organization of Spiritualism. Mrs. Edith L. Brown gave messages from loved ones.

Mr. A. P. Blinn, secretary of the Lake Pleasant Campmeeting Association, was present and spoke words of timely warning in regard to the children and their need of education along spiritual lines. He spoke of the necessity of missionary work, that it was manifested everywhere, that the State Association should take up this work, and if we thought success, success was bound to attend us.

Mr. J. B. Hatch having just entered the hall was given an opportunity to try his powers of persuasion in regard to the financial part of the meeting and he met with splendid success.

Mrs. Maude Litch said she was glad to raise her voice for the work and for the State Association. She wished every Spiritualist in Massachusetts would become a member, because there was need of a head. She closed her remarks with excellent texts.

Mr. J. S. Scarlett said we all must recognize the necessity of the work laid out today. I, like others of my friends who have spoken, have a religious leaning, and Spiritualism is the highest form of religious thought the world has ever known. Spiritualism is the need of the hour. The old superstitions thought has lost its hold on the people; man claims the right to think. He has lost the old conception of God in form, but he realizes Eternal Life and that man is part of that eternal life. We should carry our Spiritualism through all avenues of life to redeem the world.

The meeting closed with benediction. After a bountiful supper, a service of song was held. A feature of the meeting at Lynn is the circles held in the hall, presided over by our best mediums, between the close of the afternoon session and the supper. These circles are always enjoyed and are of great benefit to the investigator.

Before the regular meeting of the evening the following program was presented. Mr. Holden, solo. Mrs. Alice McIntyre, reading. Miss Eva Manning, vocal selection. Miss Clytie Bowman recited "Miss Cumming's Coming Out Party," with musical accompaniment by Miss Sargent and Miss Ober. Miss Bowman was enthusiastically received and gave promise of great ability.

The evening meeting opened with singing, after which Pres. G. A. Fuller gave a short address on the plans of the Association, and said missionary work was necessary in order that the cardinal principles of our Spiritualism be placed before the people. The time has come when we must take a more aggressive attitude. We should demand recognition everywhere and we should all protest against any effort to lower our standard. We should demand that the press give us the same rights they do other religious bodies. I believe it can be done by united effort in the right direction. I know Spiritualism is pushing itself forward demanding and commanding the attention of the thinking people, and we must see to it that our phenomena be presented in an intelligent manner. The State Association stands for true Spiritualism.

Mrs. M. Helyett spoke briefly and gave demonstration of spirit return, which was gratefully received.

Mrs. C. F. Allyn read from a clipping printed in 1867 a notice where she had stated she would give freely of her time to the State Association. She did this to show she had always been in favor of organization. She was willing now to give her services and time in the interest of missionary work. She believed nothing in the world amounts to much but deeds and the practical work we do, and hailed with joy the practicality of the work in Spiritualism. She was glad Lynn is at the front in this work of missionary endeavor.

She spoke of the Lyceum movement and the need of the same, and affirmed that there will be no chance for a doubt of our beautiful belief when the children are taught the law governing spirit return, and the law of humanity. Mrs. Allyn closed her remarks with a beautiful poem. Mrs. Alex Caird gave fine readings. Dr. Alex Caird spoke of the work to do and said he had collected a goodly sum from friends outside to help on with the work. Mr. J. B. Hatch followed with the thought ever in view of the finances needed to carry on the work and the response to his earnest plea was very gratifying.

Dr. G. A. Fuller spoke of the "Banner of Light," how its columns had always been open to the State Association for all reports; that the State Association appreciated this fact, and said he had presented the manager of the paper, Mr. I. F. Symonds, whom he would call upon to address the friends.

Mr. I. F. Symonds responded in a friendly manner, thanking the president for his courteous words and said he was always interested in all good work, that although he had been unable to meet with the friends as much as he wished, he still retained his interest with the State, and as long as there was one hungry soul crying for enlightenment in regard to our beautiful religion, just so long would he in his humble way assist and remain a staunch friend to the Cause. It is impossible to go back upon the truth when we have it.

Dr. Fuller expressed thanks to all who had so ably assisted the State Association to make the meeting a success, and to Dr. Caird for his untiring efforts in the same.

The meeting closed with benediction. Mrs. Lewis gave the invocation and Mrs. Litch the benediction. Mrs. Grace C. Crawford was the accompanist. Mrs. Pettingill of Malden sang a beautiful selection, which was greatly appreciated.

There was over \$40 raised to start a fund for missionary work. Out of this amount hall rent and advertisements in local papers, etc., have to be paid, but there will be some \$30 as a nucleus for our fund.

Carrie L. Hatch, sec.

In the discussion of any subject there is nothing so forceful and powerful as a clear statement of the truth concerning it; the facts connected therewith, and the deductions therefrom.

There is No Death.

(Written especially for "The Banner of Light.")

There is no death! What though the templed clay,
'Neath the "white city," earth folds in slow decay.
Not dead nor sleeping, though we may not trace
The bright unfoldment above the pallid face;
The quickened soul clothed now in God's own light
Is not of earth, is not for mortal sight.

Nature and spirit, fashioned Lord by Thee
Eternal are nor can ever cease to be.
To every seed its own immortal form
Incorruption from corruption swift is born.
Not dead but changed "in the twinkling of an eye;"
Wherefore the spirit except the body die?

Divine the mists that veil the way between
The life that is and the life we have not seen.
With doubt and tears we watch them from the shore
In vain we list the dip of the silent oar.
Did we but know, yes know how smooth the sea
Would we not joy in the life that "is to be,"
Nor doubt the love that stills the troubled breath?

Ah, Thou blessed mystery, whose messenger
Is death!
Sophia Spaulding Pence.

Paradise, Cal.
A little hand so softly stole
Into my own that day,
When I needed the touch that I loved so much
To strengthen me on the way.

Softer it seemed than the softest down
On the heart of the gentlest dove;
But its timid press and its faint caress
Were strong in the strength of love!

It seemed to say in a strange sweet way,
"I love you and understand,"
And calmed my fears, as my hot heart-ears
Fell over that little hand.

Perhaps there are tenderer, sweeter things
Somewhere in the sunlit land,
But I thank the Lord for his blessings here
And the touch of a little hand

Selected.

Dr. Peebles' Work on Obsession.

A. A. Kimball.

Having read the article by Mr. William Emmette Coleman in the "Banner of Light" of Sept. 24 on the above subject, I wish to write a few words in comment.

As I have followed this special line of healing nearly twenty years, experience has taught me many things in relation to this greatly misunderstood and but very little understood subject. I would like to be informed how far these "tricky Diakka mischief making spirits" that Mr. Coleman speaks of have to go in their merry deception and devilry to be classed as devilish or demoniacal? I have known of cases, and no doubt many of the readers of this paper have also, where deception and villainy were carried to that extent that devilish and malicious failed to express it. He quotes Mrs. Cora L. V. Richmond and Mr. W. J. Colville as authority in stating "they do not accept or teach the truth of obsession." Why are they authority on obsession when he says people who believe in "the foolish doctrine of reincarnation are credulous dupes"? I think they both believe in and teach it. Mrs. Richmond has published a book entitled "Soul and Its Embodiments," which I think is the best one written on that subject, as it appeals to my intuitive soul nature. And I believe that even those Spiritualists who are so liberal and uncharitable to those who do not believe as they do might be greatly benefited by a careful and unbiased perusal of its contents. Mr. Coleman says that Dr. Peebles has a good deal to say about the casting out of devils by Jesus, as recorded in the New Testament. The narrative given therein may not have been exactly and verbally accurate as Mr. Coleman says, but it is the principle involved we are after. Jesus did not teach that these devils, unclean and evil spirits were not the spirits of human beings who once had an earth existence. I have demonstrated and proven to my own satisfaction and hundreds of others that the principles of obsession and possession taught by Jesus were correct, and that such cases as are given in the eighth chapter of Luke (omitting the swine story) are of common occurrence at the present day. Often in treating insanity and obsession the spirit possessing the body of the patient would beg and beseech of me not to drive them away, as they had lost their own physical body, and having found this body, which they could use, they wished to retain it for physical expression. Sometimes it was only through the forces of the higher spirit and the strong magnetic powers of myself and wife combined that we were able to break the attachment of the spirit to the patient, and then only after appealing to their manhood, honor and mother love. The injustice of thus depriving another spirit of its physical body, moving in and occupying (so to speak) a house, which was not their own, depriving the lawful owner of that which he had builded. The question then arises: How do I know that these were spirits, and that they once had intelligence and a physical body? By questioning them as to their names, where they lived while in the body, their occupation, and many other questions too numerous to mention. As I was a student and investigator and wished to know the truth or falsity of this phenomena and on going or writing to the city or town where the spirit lived the information would be found correct, the patient, medium or myself having never heard of such parties and often not even of the town they lived in. All sensitives are not controlled alike. Many mediums have seen and described my wife's spirit standing by her right shoulder when she was under control of a spirit, and her own spirit has been taken away by her guides in spirit while another was controlling her body and on her return and resuming possession of her body in her normal condition have described the things she saw while absent in spirit. The same mediums could not see the spirit of another of their number while that medium was under the control of a spirit. In Luke 8: 29, it reads: "For he had commanded the unclean spirit to come out of the man," thus inferring there was but one spirit expressing themselves at the time, but when asked what his name was, replied legion, meaning, as I believe, that there were hosts of spirits living in the aura and connected with this man. A great many spirits can attach themselves to the same sensitive and are so joined to each other and interblended that all which one feels is felt by the other, the sensitive included. Spirits passing out under different conditions and coming into the aura of a sensitive obsessed accounts for the different diseases with which they are afflicted, and the many seeking expression for the varied mental aberrations (so called). I took a young woman from a Massachusetts asylum who the day before had been carried to a room in which patients are placed when it is considered there is no hope for them, and they

are liable to pass out at any moment. She had been tied to her bed and in her endeavors to get loose had worn through the skin in many places and proud flesh had formed in the wounds. She would not eat anything unless it was forced down her and she had become a mere skeleton. One moment she would call for a knife with which to cut her throat and a few minutes after she would take an imaginary knife, pipe, tobacco and matches out of a pocket and proceed to cut the tobacco and pinch it up fine with her thumb and forefinger in the palm of her hand, then placing it in the pipe and lighting a match, she would rest her feet on bed, chair or window sill and puff away with extreme delight, imagining she saw the smoke curling upward from her lips to the ceiling, while at the same time she expectorated freely. These two manifestations are given as samples of over a score of different manifestations, "mental aberrations," some would call them, she would go through with in the space of twenty-four hours. (I think this last spirit was attracted to her through her father who was an inveterate chewer of tobacco.) These manifestations were the different conditions with which the several spirits passed out, and being brought or attracted to her they either controlled or threw upon her their several conditions with which they passed to spirit so strong that she personated them. It was this rather than the real condition of the patient, overwork, and mental worry had depleted her system and in this weak state she had fallen an easy prey to this class of spirits. There is one thing of which I wish to speak, as it has been my experience in treating all cases of obsession, that whenever a sick, insane or obsessed spirit manifested through a patient they were brought or used as tools by three vicious spirits who formed a triangle battery. The strongest power being produced by nine spirits, three spirits standing in triangle form at the three points of a triangle. The higher spirits form their triangles for power in the same way. In the treatment of these cases our spirit bands often cause some of the obsessing spirits to control Mrs. Kimball, and they manifest precisely the same through her as they did through the patient, I treat and talk to them a few moments, when they are released and pass on to schools of learning in spirit, where they develop their spiritual natures and a power for good. The law of compensation and recompense compels them to return to earth, often as guides and helpers to the ones they were instrumental in dragging down. Their departure in spirit ends the particular phase of manifestation they expressed through the patient. Sometimes a number of these spirits seek expression at the same time, first a word or two from one, then a few words from others, so mixed up as to produce an unintelligible jargon. A number of different spirits can control a person's body at the same time. One can control the organs of articulation and talk, while another can control the right hand and give automatic writing, another the left, while the trunk of the body and lower limbs may be controlled by as many different spirits. They can also attach themselves internally as well as externally, flesh is no more a barrier to spirit than are the walls of our dwellings to the entrance of spirits. Mr. Coleman seems very much exercised over the cramped condition of some spirits while possessing a human body. Will he please inform the readers of this paper how much space a spirit occupies. "What do the devils or evil spirits gain by obsessing human beings?" In a material sense he has the selfish satisfaction of releasing for the time being the devilish maliciousness pent up in his being, but spiritually he has sunk himself deeper into a condition that will take him years to extricate himself, but the spirit, contrary to his intentions, is often released from his earth bound condition, and passes on to a higher state of existence.

There are several well attested cases of spirits psychologizing persons to that extent that they have gained sole possession and lived their own lives through the person's bodies for years. Man has the same moral and spiritual attributes out of the physical body as in it, and he is in spirit just what his prenatal, environing conditions and the life he leads here makes him. A man may be an intellectual giant, but really a spiritual pigmy in spirit. It is the spiritual development that counts in spirit, and through aspiration we progress upward, our friends cannot do much for us until an aspiration comes from our own soul for help. I think good is the greater power in spirit and on earth, but evil runs riot just the same. God, it seems to me, should have as much power on earth as in spirit, and if with all the combined forces of spirit, with the good people on earth the evil cannot be kept wholly in restraint, how can we expect it to be in spirit when we are daily sending over murderers and those addicted to all manner of crimes, selfishness, jealousy, hate, revenge and maliciousness, many bound to earth through licentiousness, strong drink, tobacco, tea, coffee, rich foods they were fond of, dress, money, lands and various kinds of property and business they were interested in, selfish, sordid and avaricious, always grasping for more? When they see their hard earnings squandered and realize that they did not make the best use of the means at their command, all these things bind the spirit and attract them strongly to earth. Finding themselves dispossessed of their physical bodies, in darkness and misery, with no way of satisfying their material desires, they seize upon those who are sensitive and seek to live their old life over again. There are many poor souls who go into the other world whose experiences have been such that they feel as if every man's hand was raised against them, consequently they are malicious and revengeful, finding they have a power which they can use, they do so in making others suffer as they have suffered, not particular as to who it is only that they are sensitive enough to feel their power. I have read the book mentioned by Mr. Coleman, "The Spiritual Philosophy versus Diabolism," by Mrs. Maria M. King, and had intended to review it in this article, but obsession is such a broad subject, and this article is already quite lengthy, I will reserve my comments for another article. Mrs. Julia Crafts Smith, an old-time worker and physician of great experience, has written a book, "The Reason Why," price 50 cents, for sale at "Banner of Light" office. It gives a great deal of light on the subject of obsession, which is as easily demonstrated and proven as the continuity of life, and by the same methods.

Onset, Mass.

The Man the All-Important Factor.

A. Clinton Kelway, a former editor of the London Sun, writing discriminatingly in the Churchman on Religious Conditions in London, makes this good point:

"Wherever in London—and the same is true of the provinces—the Church has made headway in the past, or maintains her present hold upon the people, there will be found the force of some strong personality, the result of some notable and heroic life, lived for and with the people entrusted to his charge. To use the words of one writer, there is 'a dreadful want of worthy men' in the priesthood of the Church in London—men, that is to say, well-equipped by nature and by grace for a task which remorselessly demands the best of everything a man can

bring to its execution. The lives of men like Lowder and Dolling in the past, and other devoted priests in the present, furnish proof and to spare of what the Church can be made to the people amongst whom such heroes find their life's work."

Men in Spiritualism are giving their best efforts to the Cause.

When Knowledge Is Not Power.

George H. Archibald.

Most men are one-sided. There are few all-round men. But the education, whether secular or religious, that does not produce an all-round character is defective. The millwright who constructs a great fly-wheel frequently casts it in three sections, each of equal weight, otherwise the complete wheel will be "out of balance," and, when set in motion, will fly to pieces. The human mind, like the fly-wheel, may be divided into three sections—Knowing, Feeling, and Willing, or, as we sometimes say, "the Intellect, the Sensibilities, and the Will."

The man who merely knows is not the powerful man. To know without having the power to do is to be weak indeed. The great man knows and feels and does equally. To have a strong intellect without a kind heart to guide it, to be like the blind man who, well armed, shot friend and foe alike. So also with the over-developed feelings or will. Feelings must not carry away judgment nor inspire to action beyond the power of the will to perform. This is the psychological basis for all education, secular or religious. Our schools have erred in the past because of our abortive efforts to make the child know. We have forgotten that it is just as important for the child to feel as to know; indeed, feelings should precede knowledge. It is just as important that the emotions—the will, the feelings—of a child should be developed as that his intellect should. To constantly cram a child with knowledge without developing in him a love for the things learned, or the power to practise them, will develop one-sidedness.

It is just as important that a child should learn to do as it is that he should learn to know. It is just as important that he should learn to love as that he know or do. Hence the value of manual training; hence, also, the value of the study of the birds, flowers, poetry, and the like; for, while all help to develop the power to know, they particularly help to cultivate the power to do and to love. To teach a child to know things without ever giving him a chance to do them is to commit an educational blunder.

To teach a child to do things without inspiring him with the love of doing them is also a mistake. To teach a child fifty verses of Scripture without helping him to put one of them into practise, or have him memorize verses from the Bible without cultivating a love for the Book, are also educational blunders. It is better to love the Bible than to know it. A child, by his mother's reverence for the Book, may learn to love the Bible long before he knows it. Love for a thing, power to do a thing, and knowledge of a thing, must all be intimately associated. Love for the Bible, power to do what it teaches, and knowledge of the Book, must go hand in hand. Mere knowledge is not power. The strong character is the one who knows and feels and does.

Montreal, Que.

The "Banner" is pleased to quote the above from our good friend, "The Sunday School Times," which publication, of course, is winning at the same target that the "Banner" is aiming at, viz: "Prosperity in both Mind and Body." Whoever hits this target squarely in the bull's eye, will be the greatest benefactor of the human race, for it will be a religion par excellence.

It cannot be denied, except by an ignoramus, that the churches, in and since the dark ages, have instilled dogmatic severity upon the minds of parents in regard to the training of children. Less than fifty years ago the boy that was not horse-whipped at home, or flogged at school, was such an immaniculate exception to the general rule that the boys outside would flog him, to even matters up.

The error in teaching children is, in parents or teachers, endeavoring to force the child to follow in the footsteps of the teacher or the parent, instead of permitting the native qualities of the child to burn with the oil of his own light. Parents nor teachers are able to tell, without a Divine law as guidance, what the life of the child should be trained for. Churches have taught that the Divine law for the child proceeds out of the mouths of parents, Sunday school teachers and men in the pulpit. That is false. The civil law, the social law and the commercial law are the only laws that parents, teachers or ministers of the gospel can teach to their children. The Divine law that governs the child is irredeemably planted in the very heart of hearts of the child, by the conduct (in thought, feeling and actions) of the parents, during the lunar year prior to the birth of the child, and it is downright cruelty to a parent, or for the world, to cause a child to be punished for that which the parents are alone responsible.

In Japan, the male parent is held punishable for the acts of his whole household, which shows that Japan understands the Divine law better than the majority of our people.

We cannot make a child know more than it is given for him to know. We cannot make a child feel more than it is given for him to feel. We cannot add one iota to his intellect more than it is given for him to understand, except it be in the erroneous ways of the world about him, as compared with his own powers of understanding.

The Divine law is engrafted in a child at his very birth; strong or weak according to the real—not the assumed—Divine law as it was being observed by the parents in the few months prior to the birth. The child in his inherited tendencies manifests in his life, by his divergencies, or his opinions from the civil, social or commercial laws of his own time, exactly the tendencies of the parental life in the months prior to the birth; but, in the child, these tendencies are long drawn out expressions covering a period of ninety years, as a solar enlargement of a few lunar months, in which the life the defects are more glaring than in the parental months just as in a solar enlargement of an ordinary photograph.

You may putter and tinker and cover with worldly paint or pencil to prevent the blemishes from being seen by the world, but underneath the paint in the subjective mind of the child the blemishes are there just the same.

The paint or pencil modifications are only for effect on the stage of worldly existence, and termed "hypocrisy," in the teachings of the Master. To teach a child to truly modify the concealed blemishes, the subjective, or spiritual nature of the child should be known, and such knowledge is not given in modern church lore, nor in Mental Science, Christian Science, New Thought, nor the sentimental laws of Metaphysics. It is given only in the One and Only True Science, which is above our heads in the laws of the heavens. This science has been rejected by all the builders of cults, isms and seekers after truth, each of which are but different portions of the pyramid. To complete the structure, that which the "Banner" is pre-

senting under the name, "Wonder Wheel Science," is the only law that will bring all differences to the final apex, or culminating point. A hint to the wise is sufficient. Those that are born mentally blind cannot be made to see. As Jesus said, "They must be born again." This Divine law has been so persistently denied, for so many years, that even when its truthfulness begins to dawn in the mind of some, they are afraid to squarely accept it at the front door for fear of the comment of neighbors, hence they try to admit it at the back door under other names, and then endeavor to sentimentally teach its philosophy under disguise. "He that cometh in by the back way is the same as a thief or a robber."—Tem. Ed.

Needs of Spiritualism.

Thoughtful Spiritualists perceive that their religion does not have as much growth and strength as is desirable. So far as I can learn it does not keep pace with the growth of the population, and if it has in it any thing good for the world it ought to grow ten times as fast. Even now, after more than half a century, there are many believers who are ashamed to own it. This should not be and would not be if there was not something radically wrong. I have been led to this subject by hearing a lecture bearing the above title. As far as I could judge by the remarks of the speaker she believed the main need was a little tonic. I believe the stagnant condition is caused by bad habits, and that a cure cannot come except by a real reform. First, I believe the mass of Spiritualists run to much after phenomena, and try to avail themselves of spirit help to secure worldly gain. They call around themselves spirit company that is degrading. This class is not ennobled by being Spiritualists. They might fully as well have continued to be Methodists or Baptists, and if they believe all who call themselves Spiritualists are as mercenary as they are they ought to be ashamed, not only of the company they are in but of themselves. Every true Spiritualist should try and make their religion something to be proud of, and the only way to do this is to make their own lives worthy of imitation.

We ought to be as worldly wise as the churchmen; to have a coherent organization, and to require something in belief and life of such as join. As it is now we require money, but we do not require any thing else, at least nothing in morality. I believe in the cultivation of mediumship, but not in encouraging any one in making a business of selling his acquisitions for money. When one does this he invites more or less temptation to be somewhat fraudulent. Conditions of the medium are not always alike, nor are the environments. If money is taken without giving satisfaction the cause of Spiritualism suffers; if tricks are played, even if they pass for genuine for a long time the case is worse still. I am aware that my position will be very unpopular with the most of Spiritualists when I say mediumship as a business should be discouraged by all Spiritualists. Just as soon as it was begun diseased conditions in the growth of Spiritualism began to appear. The best results come in the privacy of the home, or in the presence of a select audience of real seekers after truth. Pay the good lecturers, but let them not attempt to give tests in the presence of a promiscuous audience. The real value of Spiritualism is in its philosophy; in its exposition of life. Its phenomena is but a small side show. As long as it is made the main feature in our public meetings, where the conditions are generally bad, and sometimes actually vicious, giving uncertainty and unpleasant nonsense, the better and more intelligent will drift away from all religious meetings, or find homes in some of the liberal churches. Good speaking, good music, fraternal society, the dispensing of good spiritual and intellectual food are the drawing cards, and with the Unitarians and Universalists. Their methods, and the holding of private seances for the real seekers after truth will be moving on lines of utility, and will cause a healthy and rapid growth. Let those who are trying to coin money out of their gifts go their own way; we cannot afford to endorse one of them. Their controls are rarely if ever of a high order, and their influence on their mediums are frequently towards trickery and fraud. There is another thing. It does not seem to me best to make society fellowship a money consideration. There are some who may be desirable from a moral standpoint whose condition is such that they are not justified in giving money. I am not aware that any other religious body demands money as a condition of membership. I know that in other churches large wealth and liberal church contributions give one a better social standing, and I do not suppose we ought to expect Spiritualists to rise altogether above this human weakness.

But if other churches can find support without demanding money as a condition of membership, and they can and do, we can. And if other churches can have an audience without the exhibition of public phenomena we can. We may just as well face the music that as long as we are the vehicle of sham, and as long as we are the proper subject of satire, we shall feel the sting of shame. There is too much said about educating mediums, and too little about educating the mass of Spiritualists. There is too much dependence placed upon phenomena, and too little said about developing a true manhood and womanhood. Spiritualists say they object to a creed. Why need they object to a creed that they will admit in private is elevating. The National Association has adopted this: "We believe that the phenomena of nature, physical and spiritual, are the expressions of infinite Intelligence. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion." This is not only good but is all-embracing, but the masses do not realize the expression in its fullness, and fail to make the living of the true religion a consistent life effort. We need to particularize in some degree, and the accepted principles should be firmly planted in every state charter, and local organization. Every one who becomes a member should be called upon to subscribe to them. It is hardly worth while to profess an organization unless the organization means something. Suppose we add something like this after the third statement. 4. We see the enjoying of life is the greatest care of all sentient beings, therefore we know that our own happiness should be paramount in our thought and endeavors. 5. We see that those communities and individuals that maintain the best health and the highest morality are the happiest, therefore we know that cultivating health and morality for ourselves will tend to increase our own felicity. 6. Morality includes first, Justice. a. This implies being willing to earn all that we possess, taking no shrewd advantage over our fellows in property matters, to never slander or misrepresent in speaking of others, to recognize that each has the full right to regulate his conduct and life to suit himself, within the limits of not harming or wronging others and respect them in so doing. b. To be willing to earn what we have excludes the playing of games for stakes, betting, buying lottery tickets, dealing in options or gambling in any way. c. Never entering into law to settle a difference when the other party is willing for a fair arbitration. d. To use our influence in doing away with technical quib-

bles in law, and for the settling of national differences without the shedding of blood. e. To stand solid in trying to secure and maintain all personal rights, including the right to work or play Sundays, to select how and by whom we will be treated for disease, and the right to reject the introduction of any kind of disease, no matter under what pretense it is demanded. The second branch of morality is Benevolence. This implies, a. Kindness to animals as well as to human beings, a disposition to accommodate and assist in times of need, good will to all, and sympathy for all suffering. b. A disposition to create conditions so far as may be, both legal and otherwise, that suffering shall not exist. Then drop out what is called the Golden Rule, for that will hardly bear close scrutiny. It is easy to say that as you would like to have others give you of their property until you have as much as they, so you should equal up with every one you meet. This is in the teeth of the proposition I put forward, that each should be willing to earn all he has. It is better to have nothing in our creed that needs a strained construction. While we should all work for the coming of the Millennium it is not expected that all will agree in detail as to the best methods to be employed, and for this disagreement I have provided. Samuel Blodgett.

St. Louis Park, Minn.

The Aura Scientifically Discerned.

The most mysterious of all the forms of obscure radiation discovered within the past few years are M. Blondlot's "N-rays." They are mysterious not only because of the wonderful properties attributed to them, but because, while many French experimenters, members of the Academy of Sciences, have examined them, measured their wave-lengths, observed their variations, et cetera, several English and German physicists have failed to find them at all.

But the work of the Parisian savants appears to have been so carefully performed, and its results are described with such convincing clearness and detail, that it seems impossible to doubt the reality of the phenomena.

If they are real, they go in wonderfulness as an arrow's flight beyond everything else of the kind. Their chief claim to interest lies in the fact that, among other things, they express the activity of the human brain. They are given off from all the nerve-centres, and when a man is thinking hard these strange rays, which can be rendered visible through their brightening effect upon a phosphorescent screen, stream with increased intensity through his skull.

They outline the course of the nerve-cable, enclosed in the vertebral column, and connecting the centre of intelligence in the head with the inferior and outlying parts of the body. If a "proof-plane," in the form of a small phosphorescent disc, is passed across and up and down, the back of a man in a dark room, the alternate brightening and dimming of the faintly luminous disc show when it is placed over the hidden nerves and when it is at a distance from them. Thus may be traced a sort of a map of the nervous system.

There is something weird about all this. It recalls the speculations and superstitions that have been indulged in concerning a human aura, and for certain speculative minds it will tend to rehabilitate the long-explored doctrines of old Baron Reichenbach, who was much laughed at in his time (although he did, unquestionably, know a thing or two about science) for asserting that he could see a strange light surrounding the heads of people in a dark room. "Odic force," he called the unknown cause of the phenomenon.

Neither N. Blondlot, the original discoverer of the N-rays, nor M. Charpentier, who has been foremost in experimenting with them in their relation to the human body, nor any of the other French savants, has been able to see these rays directly, or in the shape of a visible halo about the person. They have succeeded in detecting them only through their effect upon phosphorescent screens. But it has been suggested that they may be directly visible to eyes of extraordinary sensitiveness. This, however, remains to be demonstrated.

One of Charpentier's most interesting experiments relates to the localization of certain psycho-motor centres in the brain. It is known that students of cerebral physiology have fixed upon different parts of the brain surface as the foci, or zones, devoted to particular manifestations of mental activity. Thus there is a centre governing speech, another centre connected with the act of writing, others concerned with the movement of limbs, et cetera.

Charpentier, with his phosphorescent test-screen, has succeeded in identifying some of these centres through the effects of the N-rays given off from them when they are in action. Thus, if the screen is held near the skull over the place where the speech-centre is supposed to be located, and the subject begins to talk in a lively manner, the screen brightens on account of the increased emission of rays from that part of the brain. Similar effects have been noted with the other brain-centres. If the observation of these rays were not so difficult, and if no question as to the correctness of the interpretation given them were raised, one might anticipate the possibility of a new kind of phrenology being based upon their revelations.

But is not only from the brain and the nervous system that similar rays are given off. Others arise from the muscles, and, like those from the nerves, they show increased intensity with increase of activity at their source.

Still other varieties of the N-radiation, which seems a very Proteus, are emitted from non-living matter, such as the Nernst lamp, the Welsbach burner, vibrating bells, and many other things. In short, if there is no underlying mistake or delusion, we seem to be brought face to face with a demonstration that the whole universe, in its greatest and its smallest parts, whether instinct with evident life or apparently dead and inert, is only an infinite series of waves.—New Zealand Theosophical Magazine.

The planetary laws of the heavens, as per the Tables of Twelve Numbers, in Wonder Wheel Science, denote the centres of the various forces, whether in specific parts of the body, or, in zones of the specific part. Uranus gives the "odic force" as made known by Reichenbach, although he was not aware of its cause. Mercury, located the centre of nervous activity, allied to passion. Venus the centre of love, Mars the centre of energy, Saturn the centre of science, Jupiter the centre of glory, Moon the centre of animal attractions, and Sun the centre of soul force.

This matter should not depend upon hearsay evidence, as most other things do in the popular mind. It should be personally and individually investigated and known through the evidences as manifested upon and in one's life. This would be the following of Paul's injunction:—"Prove all things; hold fast to that which is good."—Tem. Ed.

Meditate deeply on all your misery and in a while you will trace its root-cause to selfish attachment to persons and things; the only way to break the chains of attachment is in love for God. Change your attachment for things, places and persons to the great God, and lo! a miracle is performed—you become free.

Mr. J. J. Morse, Editor of the "Banner of Light."

AN ESTIMATE BY A SECULAR EDITOR.

We are indebted to an English subscriber for the following from a secular paper ("The Blackburn Times").

FAREWELL TO MR. J. J. MORSE.

For over three decades the Spiritualists of Blackburn have gained inspiration and encouragement from the periodical visits of Mr. J. J. Morse, who has won for himself a world-wide reputation as a trance speaker and journalist. He has been a devoted member of the Cause practically the whole of his life. He belongs to the celebrated corps known as "The Old Guard." When he entered upon the crusade the principles he sought to inculcate were treated with derision and the expounders held up to public opprobrium. But the men charged with the protection of the banner of Spiritualism declined to furl their colors. They believed in the sacredness of their mission; they determined to succeed in spite of all obstacles. Temporary reverses they sustained, but with perseverance these were overcome. The years have rolled on since then, public opinion has undergone many changes, the Spiritualists have established themselves in various parts of the globe and are now free to worship without let or hindrance according to the dictates of their consciences.

Mr. Morse was one of the first—if not the first—to bring the gospel into the East Lancashire district. The initial meetings took place at Pleasington, and soon afterwards gatherings were held in Blackburn. Subsequently a society was formed, and in course of time it attained such importance as to warrant the erection of the commodious temple in St. Peter Street, one of the foundation stones being laid by Mr. Morse on June 23, 1901. While on his recent tour round the world the veteran Spiritualist arrived in Boston, in which city is published the "Banner of Light," an influential paper devoted to Spiritualism.

The sudden death of the general manager revealed complications that required a change in the editorship and Mr. Morse was invited to accept the position.

After due consideration Mr. Morse decided to close with the offer. In this country the news was received with mixed feelings—pleasure that his abilities had been recognized on the other side, regret that it would mean his severance with his English friends. Last week-end he paid a farewell visit to the Blackburn Society. The meetings on Sunday were attended by large congregations. So great was the rush at night that the doors had to be fastened to prevent serious overcrowding. It was estimated that 300 persons were turned away.

To Mr. Wolstenholme was assigned the honorable duty of presenting Mr. Morse with an address testifying to the esteem and regard in which he was held locally. Amid applause Mr. Wolstenholme read the testimonial as follows:—

Mr. J. J. Morse.—The Spiritualists of Blackburn desire to take this opportunity of tendering to you their high appreciation of the work you have done for the Cause of Spiritualism during the last thirty-five years. For over thirty years you have visited Blackburn, and from the crowded audiences which assembled in the temple yesterday you had the opportunity of seeing part of the result of the work of yourself and others who carried the banner of Spiritualism in the early days of the movement in Blackburn. It is with mingled feelings of pleasure and regret that we have heard of your appointment as editor of "The Banner of Light"—pleasure in the fact that the American Spiritualists have seen your worth and ability, regret that this advancement means the loss of your services to the Cause in England. Hoping that your health, along with that of your wife and daughter, may long be spared in the land of your adoption is the sincere wish of the Spiritualists of Blackburn. Signed, on their behalf:

Richard Wolstenholme, First President,
John Thomas Ward, President,
Stephen Robinson, Vice-President,
Richard Cranshaw, Treasurer,
James L. Hargreaves, Secretary,
Lawrence Whitehead, Financial Secretary.

Then Mr. Stephen Robinson stepped forward and, after emphasizing that Spiritualism was the only "ism" that could prove a beautiful gold fountain pen, suitably inscribed, as an expression of the good feeling and fellowship of the Blackburn Society.

There was loud applause when the recipient rose to acknowledge the presents. He thanked the members from the bottom of his heart and could only hope that the presents and all the kind things said of him would act as an inspiration to him in his Boston career. He had realized for many years that the pen was mightier than the sword, and he thus described the appalling power at the tip of the pen: "A few words and you can blast a man's reputation. A few words and you can involve a nation in war. A few little trickling drops placed upon the paper, and you can drown lives that have been united in love and harmony for many years." It had always been his prayer that whenever he used his pen either for private correspondence or journalistic work he might so use it that he should never need to regret a single line he had written, and, without wishing to boast, he thought he had succeeded in carrying that desire into practice. He had also always adopted another rule—never to write under a nom-de-plume. If that rule was always followed there would be much more happiness in the world. Mr. Morse assured his hearers that he would recall that occasion with pride and pleasure, and promised not to forget Blackburn when he came to England again.

Tributes were also paid to Mr. Morse by Messrs. Harwood, Fish, Wilkinson, and Holgate, on behalf of their respective districts. They drew attention to his ability, sterling worth, and self-sacrifice for the Cause he held so dear, and wished him a hearty "God-speed."

Ten was served to about 400 guests, which number was augmented at the subsequent celebration in commemoration of Mr. Morse's 35th anniversary as "a devoted servant of the spirit world."

At a later stage Mr. Morse gave an interesting resume of his tour round the world. Wherever he went he was cordially received, and he was glad to notice the vigor of the movement in the Colonies and in America. He found one of the New Zealand societies had suffered on account of the rascality of a "black sheep" who had entered the fold. The man had been exposed, and he agreed with the wisdom of such a step. He held that it was their duty to show up rascals. He did not believe in mincing matters or glossing over with words when they had stern realities to face. A rascal was a rascal, whether he be a Spiritualist or not, and must stand the consequence of his evil-doing. Commenting upon the attitude of other sects towards Spiritualists, Mr. Morse said he found that if they respected other people's opinions the same consideration was shown to their principles. It was no use attempting to go through the world bustling and struggling in the hope that they would force their way by upsetting everybody else. If they

tried that on they would get more kicks than ha'pence for their pains.

The celebration closed with the singing of "Auld Lang Syne," after which many of the friends shook hands with Mr. Morse and wished him a pleasant journey and a prosperous future. He sets sail for America towards the end of November, and expects to reach Boston early in December.

From the N. S. A. Home Office.

Dear Mr. Editor—It gives me pleasure to submit to yourself and to the readers of your valuable journal the following announcements which are of interest to Spiritualists at large. Perhaps some of these matters are already known to the public, but no official notice has been made through the press until this time. It is now a matter of history that the Twelfth Annual Convention of the N. S. A.—held in St. Louis—passed off with the best of harmony and success, that every session was attended by a large number of brainy delegates whose work showed both an interest in the National Association and its objects, and in the cause of Spiritualism in general. At that convention, and later in board meeting of the trustees, that able writer and thinker, Hudson Tuttle, was commended for his good work as editor-at-large, and he is retained to fill that position for another year. The friends of Spiritualism are invited to send Mr. Tuttle at his home in Berlin Heights, Ohio, any printed matter pertaining to his work of critic and reviewer they may see in the secular or religious publications. Mr. John W. Ring of Galveston, Tex., is retained as general superintendent of Lyceums, and his little lesson paper for Lyceum work is commended by the N. S. A. Officers and friends of Lyceums are requested to give Mr. Ring encouragement and assistance in any way that they can, and to correspond with him concerning his work and the paper which he prints. This Lyceum work is a noble one and should be well sustained.

The N. S. A. special missionaries at present are Mr. and Mrs. E. W. Sprague, whose work in itinerating labors of the past is too well known to need mention. Our missionaries at large for the ensuing year are Mr. Max O. Gentzke, George Brooks, Mrs. Carrie E. S. Twing, Mrs. Lee F. Prior.

The sincere thanks of the N. S. A. and its constituents are extended to all the Spiritual papers for their unfailing help and courtesy towards this organization at all times. The earnest thanks of the N. S. A. and its members are also extended to all mediums and speakers who assisted in making the late convention a successful and important gathering for the dissemination of the truths of Spiritualism.

The mediums' relief fund is being largely drained by its monthly outgo; since our last report another veteran has been added to the list in the person of Dr. B. Franklin Clark of Belvidere school fame; Dr. Clark is helpless and nearly blind and more than eighty years of age, a worthy veteran in a noble cause. This rounds out the number of ten who receive a monthly pension from the N. S. A., in addition to support of Dr. Slade—we trust our friends will not forget the mediums' relief fund, but will contribute to it whenever they possibly can.

Notice is also made to all chartered societies that hereafter all annual reports from our local societies must be at this office by June 1st of each year, instead of Oct. 1st, as heretofore—this does not apply to camps or State associations; also, that annual dues must be paid to this office on or before Sept. 1st of each year, instead of Oct. 1st. The fiscal year of the N. S. A. will henceforth close Sept. 1st. Notices also made to all chartered societies that any society in arrears for dues to the N. S. A. for more than two years shall have its charter revoked unless it shows good cause for its delinquency.

Our thanks go out to each friend and helper to the N. S. A., our greetings of harmony and good will to all the world. The N. S. A. officers, including the secretary, are grateful to the editors of the Spiritual papers and all other good wishers for their congratulations and kindly words.

Mary T. Longley, secretary N. S. A.

What Shall We Do with Them?

What shall we do with the fallen, or undeveloped, children of men?

This is a question of broad significance. Broader than it first appears; for the children of men are not only found on earth, but one may trace them beyond the tomb.

I ask this question because some of our public teachers, and also some of our lay members, have been heard to say: "I want no dark spirits around me." Let such learn to wear decent garments, at least, before they come here and seek to enter good company. I have wondered if such ever gave reflection to what they were saying. Especially when we are taught in the book, "the poor you have always with you." And the poor, of necessity, must wear unseemly garments, yet in our lyceums, and in all our public meetings everywhere throughout the country, we welcome them all, men, women and children, rich or poor, to seats with us. Even those with torn or soiled garments are not excluded. And we listen attentively to what each man or woman has to say. I have been told by some of our seer-mediums that at such times, at such meetings the invisible audience was often larger than the visible one, or, in other words, the ignorant and those yet living, under the effects of earth life's evil doings, would draw near to feed on the crumbs of the bread of life, as they fell from the speakers' lips.

There were dark spirits there. Spirits whose garments were in harmony with their unfolded condition; nor were they driven away, but lingered there until the evening seance came, when some of them would beg to be heard. Permission was always given them when the wrongs of their earth life would be confessed. And their dark condition in spirit life revealed with the inquiry, "What shall I do to find some relief?" Advice, such as we had, was freely given them, given in harmony with their condition as it appeared to us. And many times, at subsequent meetings, we learned the good our teaching had done. But our rather timid brothers and sisters would say: "Why do not such take their first lessons of unfoldment there? Have they not access to wise teachers to whom they should apply for such purpose?"

There are doubtless many wise teachers "over there," but have those who are bound down with sin the soul power to look higher than their heads, as it were? Their thoughts are still chained to the plane of life they occupied while on earth. And it is on this plane they must begin their life anew; a necessity the wise teachers recognize, and many times, as I am told, so advise.

I am happy to believe, there are thousands and tens of thousands of spirits now in spirit life whose bond of unfoldment had begun to swell before they passed the tomb. Yet, ignorant of the laws of unfoldment have still need to be taught. And in one sense like the former class, are "spirits in person." But in another sense, unlike that class, their souls had already been touched with, or by, the divine fires of love, and only needed the quickening power of knowledge to enable them to rise above the effects of their earthly wrongs. Hence the good and wise teachers could come in and find a welcome work to do.

The seed in the ground does not begin to grow until, by its innate nature, it draws nourishment from its surroundings; nor, can the gardener cultivate the plant until it begins to grow. The seed is first put in the soil where it must quicken by virtue of its surroundings there, before it can become a plant, in which state it can and will receive the elements sustaining a higher condition of life. So the human spirit is a seed, planted in the ground, as it were, to gain its first life lessons there; to grow and to be cultivated in the higher gardens of life.

Again it is a saying of our timid ones: "I want no spirit controlling me." That is a strong position to take. Doubtless many of us, if we could be controlled by those wiser and better than ourselves, would be benefited by the change. While it may be necessary to guard against the manipulations of the wild and vicious from beyond the tomb, let us be careful not to offend "one of the least of those little ones." Those who may have received but one small grain of the quickening power of love, turning such away from the lamp that lightest the pathway of life is like turning away an orphan child, hungry and shivering with cold, from our door into the darkness of night. Should such control, they would be only too glad to comply with our requirements. Coming in contact with our standard of justice and propriety would give them strength of soul to still dip deeper and deeper into the sweeter waters of life. Shall we refuse to cultivate the tender plants? Shall the babes not have their nurse?

Nor would being controlled by such injure us, but rather strengthen our faculties for good.

The pupils of music, in their efforts to learn, do not injure the tunes they practice, but with each effort become more proficient in the harmonization of sounds. So is the novice from spirit realms, in his manifestations of a human brain. Tune the instrument and the brain may wear, but not more so perhaps, than the ordinary wear of life.

The claim made by some of our prominent members that coming in contact with the aura of spirits of low moral grade was necessarily injurious to us, is a claim that should long since have been laid aside. Jesus walked and dined with the very poor and the most morally corrupt of his day, yet his soul was not thereby tainted with sin in the least. Because he was himself a fountain of purity, and his pure exhalations lent virtues that healed from sin. Yet Jesus was but one of us, and we have in us, though in embryo, perhaps, the same fountains of exalted righteousness which we should seek to unfold to full over-flowing, that the world may be the more blessed.

Do not the dirty tramps come to our doors? Do we abuse them for so doing? But rather give them food if we can. If not, we do not curse them away. In this we possess our souls in righteousness, the better prepared to bless when we may; or when we walk the streets of a city, the vilest of the vile may meet us on the way. The atmosphere that surrounds them may seem bad to us and dead. We should feel pity for all such, no feelings of vengeance should be allowed to arise against them, but rather a wish to restrain from crime and give to innate goodness a chance to grow.

William Phillips.

Clackamas, Ore.

An Explanatory Reply.

"Professor Hyslop's explanation that a telepathic message across the Atlantic—transmitted in English and received in Latin—was conveyed by spirits will not do. None of the spirits know Latin, and few of them English. The one thing that appears to be absolutely fatal to immortality is education."

This is from the Chicago Examiner of November third. It is an over statement, hence unjust, but there is some ground for it. There are mediums who claim to be controlled by spirits who, when on earth, were noted for talent and culture, but whose utterances through their psychic instruments show neither superior ability nor scholarly attainments. On the contrary, their thought is commonplace, and is expressed in the crude, ungrammatical speech of the illiterate medium. There is ample ground for the belief that such mediums are attempting to deceive their hearers, or that they are themselves deceived and imposed upon by fraudulent spirit controls.

Andrew Jackson Davis was an uneducated and uncultured boy, when through the medium of his brain and vocal organs, that great treasury of science and philosophy, "Nature's Divine Revelations," was given to the world by exalted spirits, in language so perfect as to command the admiration of the best literary critics. Other illustrations could be given, but this will suffice to prove the theory, that when an arisen spirit takes control of an earthly medium, he for the time uses the medium's brain as his own mental organ, and her lips as his instrument of speech, and that he utters his own thoughts in his own style and manner. This kind of mediumship commands the respect of the press and the people, while the other brings disrepute and ridicule upon Spiritualism, thus deterring many cultured persons from accepting our beautiful phenomena and grand philosophy. We should, however, differentiate the two classes of mediums, trance and inspirational. The inspirational medium's brain is not used as his own by a spirit, but simply as soil in which to plant seed thoughts. Such brains are at times illuminated by brilliant scintillations of thought, which the medium puts into her own verbal dress. If the medium is highly educated, she puts the inspirational thought into elegant and eloquent form. If uneducated the thought is presented in the words which the medium is accustomed to use in expressing her own thoughts. I have known mediums of this class who spoke very crudely and ungrammatically at first but who improved steadily by means of self education.

T. A. Bland.

231 Hoyne Ave., Chicago.

The Blind Marvel.

With the same strenuousness that characterized the visit of Miss Alice Roosevelt to St. Louis, Miss Helen Keller, the blind marvel, took in the sights of the World's Fair, Wednesday, Oct. 19.

Miss Keller did the Pike, astonished the curious throng that followed her wherever she went by riding a camel, interviewed Eskimos and Geisha girls, was the guest of honor at luncheon and a banquet, toured the grounds in President Francis' Yellowstone Park coach and marveled at the prodigiousness of the exhibits in the Agricultural Building.

During her rambles of the day and evening Miss Keller was accompanied by her faithful teacher, Miss Anna Sullivan, Misses Laura and Mary Perry, Louis Perry, J. A. Macy of Boston, and A. E. Pope, who has charge of the Palace of Education Blind School. Jefferson guards also accompanied the party to protect Miss Keller from the crowds that constantly surged about her.

Through the keen vision of Miss Sullivan, Miss Keller saw everything. Quick movements of the former's deft fingers upon the hands of the latter apprised the blind girl of the wonders of the Pike, the magnificence of the illumination and the beauties of the Exposition grounds.

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ing, was listened to with unbroken attention by the audience.

In the evening he discussed before a large congregation a number of pertinent inquiries about Spiritualism, among them the following: "If new, how can Spiritualism be true?" "Why must communications come through a medium?" "What would Spiritualism do for the individual and for the state?" and "Why do so many good people oppose Spiritualism?"

Dr. Austin announced that he would establish a class in which metaphysical and psychical matters would be discussed. He has a large class under instruction at Wheeling, W. Va. Dr. Austin is also giving the second of his series of discourses on the "Stories of the Bible," and their parallels in other religions. The theme, "The Deluge," was treated in an interesting and instructive way.

Was An Old Hand.

In this city of rapidly changing fortunes many men rise to affluence comparatively late in life. A portly, well groomed man, past middle age, stood on the rear platform of a Broadway car the other evening. The conductor was in front taking fares and could not see the passengers as they got on or off, so the portly man gave the signals for the motorman to stop or go ahead.

"Guess you'd better not do that, boss, though you do it quite natural," said the conductor, finally.

"Think I ought to. Ham't been many years since I was one of you boys myself," replied the portly, well groomed man.

"If you ever want a favor," he continued, "come to me." The card he handed to the conductor bore a Wall street address.—New York Sun.

A properly educated man is one who goes to nature to verify any author's assertion.

How To Be Happy.

"The Art of Happiness" was the theme of an interesting discourse that was delivered in the First Spiritualist Church of Pittsburg, Pa., by the Rev. Dr. B. F. Austin, pastor. He said in part:

"We have long been preaching the happiness of duty. It is now time to preach the duty of happiness." He defined happiness as the result of the harmonious action of all our awakened powers. It was dependent on growth, education, right views of life, realization of one's own nature and the ability to see and appreciate the good, true and beautiful. One essential condition was the power of appreciation—an ability to recognize and enjoy the so-called common blessings of life. The highest happiness, however, was reserved for the man who had outgrown selfishness and had come into sympathy with all forms and expressions of life in nature, and into a real sense of brotherhood with all men. The man who lived for others experienced a joy and happiness divine. The lecture, which was really an outline philosophy of right liv-

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 26, 1904.

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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."

Do You Owe for Your "Banner of Light"?

If you are in arrears it may interest you to know that on December 1, 1904, we are to turn our overdue subscriptions over to our Collection Department without further notice from us to the subscriber. We feel that we have done all that courtesy calls for in our former personal appeals and cannot go to further trouble or expense in this matter. While we always intend to be liberal in such matters, the burdens inherited by the present management, together with the demands upon our resources in producing a worthy publication for Spiritualism, leave us no possibility for extravagance and barely an opportunity for generosity. We should be glad to receive your remittances direct before December 1, but failing to do so, we must not be held responsible for the methods used by the collectors.

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

Mr. L. 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.

Thanksgiving.

It might surprise some of our young New Englanders, who are among the worthy readers of the "Banner," to know that in many parts of the world where the "Banner" is received very little is known of Thanksgiving; hence, whatever might be said of it would be hardly appreciated by our distant friends.

It was originally a New England affair, first made National by President Washington. It later fell into sectional neglect and was revived for national observance by President Lincoln.

For local consideration, the "Banner" of this week appears prior to Thanksgiving day, but to distant friends our Thanksgiving will be passed before the current date of the paper.

As with the magazines that have great fields of influence to cover, the "Banner" is received by those within easy distance before

the date on which the paper is supposed to be published. This fact is what often causes people, uninformed, to wonder why certain matters are often treated upon in a somewhat peculiar manner when the tense of the article written and the date of the publication is compared.

A thousand or two years from now, when our methods may be out of style, how strange it might appear to see an account of something to come, in a publication dated several days after the thing had occurred.

In the Bible we have several discrepancies, when compared with data and claims made for the publications. Books, for instance, supposed to have been written by Moses, telling of things that could not have been known until after the death of Moses, except by foreknowledge, on the part of Moses, of what would occur after his death.

Such foreknowledge is not impossible, if we consider well the gospels, for Jesus of Nazareth foretold things relative to himself of what would take place after his death. So it will be seen that even in speaking of these modern customs, in relation to Thanksgiving, we are brought to a realization of wonderful things which some people are disposed to look upon as impossible.

No matter what we may talk or write about, we can always draw a lesson, or a moral, if we only half try to do so. The only reason why we fail to understand everything is because we lack the understanding of each particular thing. It is declared that it is not impossible to prove the possibility of a white blackbird.

Of all the many attributes of knowledge, understanding is the greatest of them all, hence Solomon said: "Get knowledge, but, with all thy getting get understanding."

To the early readers of this week's "Banner," we wish that you may enjoy your turkey, and, to the late readers, we trust that you did enjoy it. To each and all we say that we are fully assured that the "vacant chair" will be, or was, most gracefully occupied.

Christmas follows next, and then New Year's day. State, national, city and town elections, three holidays and the winter's supply of necessities, all in the passing of 60 days' time, cause rejoicings to some and sorrows to many.

All hail the coming time when man's inhumanity to man will be overcome by enlightenment, so that joy may reign alike in the hearts of all.

Cross-Eyed Teachings.

The people called "teachers" usually shoot all around a thing and never strike the target in the bull's eye. It has been so for ages. The followers of the teachers, looking more to the teachers than to the target, are never able to get a squint at the bull's eye. As one teacher shoots one side of the target and another at some other side, the followers of the teachers get into all sorts of disputes as to just where the truth is.

The world is all split up with such sort of cross-eyed teachings, and people look every way for the Sabbath and for everything else except in the right direction.

All church and college teachers are more or less fakirs. Every class of operators have their own tricks of their trade. They are proper and right for their purposes and they eventually lead to the truth, but there is a much shorter road for all who wish to get there. Few seem to have such desire.

What is the true cause of all this? Simply this: The teachers themselves are but hypnotized followers of bad marksmen, before they come on to the stage of life, and the teachers have never as yet stopped to hunt for the real bull's eye, but each teacher has been taught to swear that the bull's eye cannot possibly be anywhere but in the direction of their shooting.

The great majority seem to like cross-eyed teachings best, and that is why the great world is too full of it. If the larger portion of church people who cry so strongly for truth should accidentally meet truth on a dark night, he would frighten them to death, or at least set them into a strong condition of hysterics. Anyone who looks for truth will find him peering over their left shoulder all the time.

Exaggerated Egoism.

Probably the greatest egotist of the world was Alexander, because he sighed through having no other worlds to conquer. The man who had conquered everything in sight, who, like Alexander Selkirk was master of all he surveyed, must indeed have felt he was the ancient equal of the modern "It." Yet somehow the world dislikes the egotist and will stupidly consider him in the nature of a tyrant than a benefactor. He is privately denounced as an inevitable bore, and in spite of all his pompousness and aggressiveness we may quote the immortal Dogberry and "Write him down an ass." Of course no such aspersions must be uttered in the presence of these mighty "I am's" of the world, for such would be treachery and high treason. Even the dark of death, if all we hear from the other side of life is true, does not seem to be able at first to penetrate these balloon-like natures and allow the gas of self-conceit to exude.

Holy Willie's prayer, "O Lord, give us a good conceit o' ourselves," is not altogether inappropriate to certain forms of teaching which are called "higher" and "new" in the world today. Indeed, Willie's prayer is optimism in another form, and optimism, while undoubtedly a cheering and cheerful gospel, is nevertheless a most dangerous one. Its very exhilaration is apt to lead to emotional intoxication, and when the mental state is thus bemused, while all may appear rosy for the moment, it is but the rosiness of the opium dream from which the smoker awakens to the drab realities of life. One other danger of optimism is that the individual is apt to develop a rather more than justifiable good opinion of himself, his abilities and powers,

but ordinarily your optimism is more in the nature of the cheerful chatter of blattitudes, who skims the surface of things but goes no deeper. It has made our friends the "Christian Scientists" and "New Thoughtists" develop optimism in a degree not altogether sane or safe. The cardinal idea that "I am a spirit" is good, and "Because I am a spirit I am all good," is also good, but "Because I am all spirit and therefore all things are possible to me" sounds good, but is not good because it is not true. The latter case would be true if I, as a spirit, possessed the sum of the powers of all spirits, but I as a spirit have only the sum of that power which pertains to me as an individualized spirit. Things are only possible to me as a spirit as I develop the latent power I possess and bring it into harmony with the laws that I can individually utilize in my present or future enlightenment, but in another form it may be stated thus: Granted that as a spirit I am to continue to exist forever. No matter how expanded my consciousness may become, it will always be finite and sustain a relativity to the universal conditions which, of course, are greater than itself. Therefore, whether we use the old phrase of dependence upon God or say "harmony with nature," or a vibratory harmony with the Divine, there is a line which divides us, not only each from the other, but all of us from the Infinite around us, which clearly shows in the greatest of us as well as the least of us, in relation to the infinite universe in which we live and move and have our being. The exchange in respect to our mental powers aids spiritual abilities, and the wild assertions that we have everything within ourselves that we need, and that if we wish for love and wisdom and friendship and art and knowledge and music and science and morals and philosophy, all we have to do is to look within ourselves, lower our mental buckets and bring up any kind of water from the well of our consciousness, which, of course, is absurd. Plato's "Doctrine of Innate Ideas" has not yet been satisfactorily established. Until it is, the conception above stated remains as we have said. But the unfortunate part of it is that our amiable New Thought friends robe themselves in a mantle of superiority which virtually isolates them from the loving friendships of life, for if we have it all within ourselves, why need we go to others to find anything to bless us. We have paid attentions to the loving memories connected with our parents, the sweet companionships connected with our home life, the wonderful friendship which grows up between maid and man, and tells the old sweet story that has been chanted ever since the first happy pair walked together in the breaking dawn of the first glowing day. And indeed when you remember that most of the New Thoughtists have a side-wise affection for the Theosophic Doctrine of Karma and the Kardecian philosophy of reincarnation, this exaggerated egoism which is the consequence of perverted optimism becomes the foundation of the inchoate and ill-digested individualism, which is the ultimate resolution of New Thought teaching.

By all means let us be optimistic, but intelligently so, looking for the good and believing in the good, but not blinding our eyes to the discords around us. Ripe apples are good, but unripe apples are not good, and under certain circumstances they will produce as much internal comfort as unripe thoughts will. Dirt may be matter in the wrong place, but taking that optimistic view of it will never help the situation unless you put it in the right place. Work and belief, belief and work must go hand in hand. By all means believe in the dignity, beauty and spirituality of the consciousness of your own life, but live it in your daily deeds. By all means decline to be led at the tail of any person's steed. Ride your own horse, but at the same time remember the road does not belong to you entirely, and that your horse must be fed and groomed if he is to be serviceable to you. By all means consider that you are able to do much more than you have done, that you can develop your powers and abilities beyond their present limitations, but remember the laws of the universe are greater than all, therefore be modest in your assertions as to your abilities and powers. A little altruism would modify a diseased egoism. Concede to others what you claim for yourself. Remember that harmony is the result of co-operation. In a union of effort greatest difficulties can be overcome. Egoism of the New Thought savors soundly of the Pharisaic, "I am holier than thou."

The Spiritualist's position is, "We are brothers. We are fellow students. We are helpers. We are sharers in the knowledge and power that we severally possess." The strong help the weak: the wise endeavor to enlighten the ignorant. We recognize there are practical evils to be dealt with in this world. Right thinking helps us, but right thinking must be translated into right doing. To paraphrase an old saying which many will readily recall, "Talk is cheap." It is deeds and service which tell in the reformation of the world. A little less exaggerated egoism and the still further development of altruism point the way to greater progress and reform for humanity.

An Earnest Appeal.

Moses Hull.

The time has come for me to make an earnest appeal to all the lovers of efficient platform work. As Jesus said, when his time had come, "Now is the judgment—crisis (Greek)—of this world," so I say, Now is the crisis of the Morris Pratt Institute, and of a more general education among Spiritualist workers. The long talked of legal battle for the continued existence of the educational institution among Spiritualists begins at Elkhorn, Wis., on Monday, Dec. 5. To fight this legal battle we must have money, and WE MUST HAVE IT NOW. There are traveling expenses, and hotel bills to be paid for ourselves and numerous witnesses, and others. Besides that attorneys and others must have some money immediately.

Mrs. Clara L. Stewart, our secretary and

financial agent, is out now doing all in her power to raise money to supply immediate demands. Her success thus far does not warrant the hope that she will get anywhere near enough to meet immediate court expenses. Now, if ever, is the time for everyone to prove his interest in and loyalty to the Morris Pratt Institute. Please prove your interest now, when help is more needed than ever before, or perhaps than it ever will be again.

Our attorney thinks that there is no doubt but that we shall win our case and thus save many thousands of dollars to the cause of Spiritualism. All we want is money to meet the impending expenses.

Spiritualists, will you help us now, in our time of greatest need? Send your contributions to either Clara L. Stewart or myself, at Whitewater, Wis.

I write this as much as ever determined to devote all I have and all I am to the Morris Pratt School.

Rev. May S. Pepper, of the First Spiritualist Church, Brooklyn, N. Y.

STIRS THE BROOKLYN AIR.

Last week we presented the Boston Herald's reportorial version of Mrs. Pepper's work in Brooklyn, N. Y., in which a message was purported to have come from the late Postmaster Van Cott, of New York, and which, has occasioned great discussion in Brooklyn, pro and con, largely by the Brooklyn Eagle. The following tells the story from Mrs. Van Cott.

LETTER MRS. VAN COTT WROTE.

To the Editor of the Brooklyn Eagle: I am the Mrs. Van Cott, whose name has been freely used in the Eagle and other papers in connection with the communication which I received last Sunday evening in answer to a sealed letter that I placed upon the desk of Mrs. Pepper at the Aurora Grata Cathedral. So many versions and mis-statements have been made in regard to the matter that, in justice to Mrs. Pepper and for the sake of truth, I desire you to publish the facts as they are. I reside in Hempstead, but was visiting my sister, Mrs. Everett, in Seventh Avenue. Before leaving her house for the church I wrote a letter, reading as follows:

"Will Father Van Cott tell me what it is best to do about the property? Shall we keep it or sell it?" This was sealed up in an envelope and placed with many others on the table. The outside of the envelope was marked E. V. and B. V.

In the course of the evening Mrs. Pepper took up the letter and stated what was on the outside. I recognized it as mine. She said: "There is a spirit here; his name is not in the letter; he has not been gone long. He is your father, and wishes you to know that he is here. There is one spirit here whose name is in the letter and his name is Van Cott." "Van Cott," said I, "he replied, 'Van Cott or Van Cuto. As nearly as I could catch it it sounded like Van Cuto. He said you wrote in this letter 'what had been done about the property?' He says, 'Tell my son to go on as he is doing and let it will come out all right.' Say, this man is a father-in-law to you. He wants to be remembered to his granddaughter Bessie. He says his son Jack is here. Jack is Bessie's uncle."

Now, the facts relating to these persons are these: My own father died the last of last July. My father-in-law, Van Cott, died before I was married to his son and I never saw him. Bessie is my daughter. We had been undecided about selling some real estate, and I asked the advice of Mr. Van Cott, as I have stated. My father-in-law was in no way related to Postmaster Van Cott to my knowledge, and nothing was said about Postmaster Van Cott by me or by Mrs. Pepper. I had no personal acquaintance with Mrs. Pepper. I had seen her several years ago, at a meeting, but did not speak to her.

Elizabeth Van Cott.

Brooklyn, Nov. 16, 1904.

The following criticisms in connection with the well known work of the lady in question is presented by the "Banner" in fairness to all. Our readers have a right to know what is going on in Brooklyn, especially when the subject is treated at such length by so able a paper as the Eagle, and also connected with people of so intelligent a class as are supposed to reside in Brooklyn.

The subject treated is one that should be dear to the hearts of all, and for that reason alone it should be the desire of all to know whether or not the phenomena are as they are purported to be.

It is well known by devoted Spiritualists that such phenomena have been, are, and still will be, produced, to the satisfaction of certain observers, by conjurers. The phenomenon, therefore, of itself, is no guarantee of honest spiritual work. Something beyond the phenomena must be proven, and that which is beyond is of such a nature that it cannot be proven to all minds, for all minds are not capable of receiving the higher evidences of such proof.

We notice, in particular, that some of the critics in the following accounts are undoubtedly hypnotized to a belief in the power of what is termed "mental telegraphy," by psychologists, and in a belief in the powers of a "telepathist," and yet, telepathy and psychology, in the nature of absent-treatment, or immaterial method of communication, is far from being a proven, or an accepted fact. There are laws in Nature which the general world gives no heed to, which will explain these phenomena on a far different method than has yet been brought before the attention of the world, for the reason that the world-mind is not as yet capable of giving attention to such different method.

Spiritualists are in the advanced ranks of progressive ideas towards whatever may become revealed, and it is not well for any of them to pin themselves down to the church method of being satisfied with anything, on faith in other people's testimonies, and thereby render themselves incapable of further progression. The work performed by Mrs. Pepper, or by any other medium, is work that rests alone upon the medium's personal responsibility, and the work of the Brooklyn church and of the Brooklyn Eagle have no license to stand sponsor for the faith and the personal knowledge and the personal satisfaction of others on any matter that dwells in or is cherished by the personal human heart.

The ignorant church cry of "fraud," "fakir," and "swindler" have too long been heard in our land. All are doing the best, as they know how, and as it is only permitted

for them to do, and all knowledge does not reside in the brain of the critic. For instance, did anyone ever hear of a more ridiculous demand than the one made by Mr. Davis, when, as stated by Blanch, he asks the medium "to deal with inanimate objects independent of any human intellect." In other words, he asks her to deal with nonentities for the consideration of people without the power to understand. Maybe that is what she is doing. Observe Paul's injunction, "Let everyone be convinced in his own mind," and we will all be happier for it.

Spiritualists pride themselves on the privilege which each of them enjoy to think for themselves. The foregoing are the criticisms as they appeared in the Brooklyn Eagle of Nov. 18, 1904, pro and con, among which will be noticed one by Dr. I. K. Funk, author of the "Widow's Mite," and W. L. Davis, who seems to represent the Brooklyn Eagle.

The reason given by Mrs. Pepper for not accepting Mr. Davis' proposition is well stated, and the stand taken by the trustee is dignified.

To the Editor of the Brooklyn Eagle:

I have been a pretty close observer of the lively controversy in your columns over Mrs. Pepper and psychic phenomena, the roar of the waves has been in my ears, although I have not been down on the shore with your correspondents.

Several writers in the Eagle and other New York papers have thought it worth while to give my views for or against this or that explanatory hypothesis, and not always correctly. Permit me the general remark, I have seen no reason to change the beliefs or lack of beliefs which I endeavored to make plain in the book, "The Widow's Mite and Other Psychic Phenomena."

I venture to make a large request of those who attend Mrs. Pepper's meetings, and get readings. I wish these persons would send to my address, 195 Washington Park, Brooklyn: (1) Their names and addresses; (2) if possible, the letters read, or if this cannot be done, send me the wording of these as nearly as practicable; (3) as nearly as can be remembered the answers of Mrs. Pepper, whether the answers were correct or not.

All requests for privacy of name and address and the contents of letter will be strictly complied with.

I wish to gather several hundred of such letters and classify them and see what, if anything, can be gathered from them as to the sources of the phenomena and the laws governing them.

The claim that fraud and coincidence are a sufficient explanation of what is known as psychic phenomena is the sure hall-mark of the tyro in this class of investigation; yet it is true that fraud surrounds Spiritualism as an atmosphere, and that much of the phenomena are explainable by coincidence. But the classes of phenomena that perplex such men as Professor James of Harvard, Sir Oliver Lodge, Sir William Crookes, Mr. Balfour of England and his sister, Mrs. Sidgwick, Professor Hyslop, and scores of others of the level-headed among scientific investigators, are not the kind that are explainable by trick or coincidence.

All of your readers may safely take it for granted that there is something in psychic phenomena that is well worth the most careful investigation, and which almost, if not altogether, justifies Gladstone in saying, when accepting honorary membership in the Society for Psychical Research, speaking of the work of the society: "It is the most important work which is being done in the world—by far the most important."

With every respect for your correspondent, Joseph F. Rinn, and others who propose tests for Mrs. Pepper and offer large calls for rewards if she will tell the number of pills in a box, read the log day by day of such a series of tests, permit me to say that these methods are not likely to get any results either for or against the secondary personality, telepathic or the spirit theory. We must not forget that we are dealing with a human being when we deal with a medium—a person who is likely to be a bundle of nerves. Here the personal equation is a tremendous element. It is one thing to apply tests to prove that radium is an element or to determine the law of the X-ray, and another thing to prove psychic phenomena through a "sensitive psychic."

Ponder, those of us who believe the New Testament, Matthew xiii: 35 and xlvii: 20, where we are told that Christ could not do certain mighty works because of the unbelief of the people. What if it were some banker in Jerusalem had made a public offer of a talent of gold if Christ would bring to life in the presence of the Sanhedrin a person whom the physicians by scientific tests knew to be dead? When challenged to do wonders He refused. When he brought to life the maiden He sent the skeptics out of the room. Which is the more likely—that some whim determined or that some psychic law determined?

Will not Mr. Rinn and Mr. Davis and those who believe with them reread pages 76-79 of "The Law of Psychic Phenomena," where Dr. Hudson, the most popular of all writers against the spiritual hypothesis, explains why Labouchere's test of Washington Irving Bishop's powers was not fair? It will be remembered that Labouchere placed an English bank note for a large amount in a sealed envelope and offered it to Mr. Bishop if he would correctly read the number. Dr. Hudson says Bishop's attempts, although frequently made, resulted in dismal failure. "Yet," he says, "it was a feat he had successfully performed a thousand times before and many times afterward." Dr. Hudson's explanation should be carefully thought over. He says:

"The mental state which enabled him to read the contents of a sealed envelope was self-induced. It was a partially hypnotic condition, induced by auto-suggestion. When Labouchere's envelope was presented to him, the very manner of presenting it—the offer of its contents as a gift if he would read the number of the bank note within—was a defiance of his power. It was a suggestion of the most emphatic character and potency that, do what he would, he could not read the contents of that envelope. Again, the anxiety engendered in the mind of the clairvoyant was another factor which added force to the suggestion. The offer was not only defiant, it was even public. It is obvious that the principle of adverse suggestion applies to all phases and conditions, so constantly insisted upon by spiritualists as a condition precedent to the production of their peculiar forms of hypnotic phenomena, is seen to be a scientific fact of immense value and significance, and of a mere subterfuge to enable them to practice a fraud and impose on the credulity of their auditors."

It is not wise in the study of psychic phenomena for us to settle it in our minds that we can dictate terms; but instead to study the phenomena when and where and under the conditions they present themselves. Huxley tells us—"Life and Letters of Huxley," by his son, Vol. I, p. 235:

"Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact, as a little child, be pre-

Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

Our Thankful Hearts.

From Alice Browne.

Not for Thy lavish providence alone—
Not for the fulness of Thy bounty's store—
Not for the tenfold yield of harvests, sown
In hope, O Lord! we thank Thee, O'er and
O'er!
Not for the cattle on a thousand hills!
Nor valleys, purple with the vine's increase;
Not for the Nation's measureless wealth, that
fills
The land with prosperous peace!

We thank Thee for the ever widening scope—
The ever nobler use of hand and brain,
In newer paths, that, mounting ever, ope
On mightier fields, beyond this crowded
plane!
We thank Thee for the grand discoveries
That grasp the elements, and curb or loose
The awful forces of the clouds and seas,
And mold them to our use!

We thank Thee for the sweet and boundless
meed
Of swift, electric human sympathy,
That leaps responsive to a brother's need
In the wild onsets of calamity!
Father, we give Thee thanks that year by
year
The quickened heart of our humanity,
Drawn by Thy law of Love, beats ever near
One brotherhood in Thee!

A Link in Our Golden Chain.

GIVE THANKS FOR THE LESSONS
OF LIFE.

In such a simple and inexplicable manner
we follow fashions and customs it sometimes
seems as if we were moved by impulses out-
side ourselves or in some vague way were
carrying out the will of a stronger personality
than our own.

We seldom question the reason of our man-
ners, but simply fall in line and follow the
leader.

Ready made plans for our lives and our
talents find us willing subjects and we slip
into them as easily as we don a suit of
clothes until our individuality is well nigh
submerged beneath the livery in which we
strut.

A well dressed man who is a product of his
tailor's good taste expresses nothing except
that he had the money to buy the services of
a good tailor.

The strongly individualized man may defy
his high priced tailor and have a garment
that shall suit his needs, a thing of beauty
and comfort speaking of thought and purpose
in its construction.

If it were only a matter of clothing or even
houses and foods in which we feebly echoed
the leaders of our destinies, we might forgive
ourselves for our weakness, but we go deeper
than these things and crush our aspirations
and dwarf our possibilities, and are eggs in
the basket of the merchantman with the
eternal values of the soul safely sheltered in
embryonic security inside the shell.

In nothing are we greater imitators than in
the manner of spending our time.
'Tis the fashion to read a popular book and
maid and matron read and remark and have
done the proper thing.

A game, a play, a function or a sport be-
comes the fashion, and then a race to see
who shall excel the other in the pretty fad.

A battered camera and a few indifferent
photographs, a bespattered palette and a few
amateurish looking paintings, a mandolin
with a missing string and an instruction book
for the "guitar, mandolin and banjo," be-
speak the presence of a follower of fads.

When any one of all of these things are
used as an expression of love for literature,
art, music or photography, they become a
channel for the expression of an awakened
soul and an individuality and charm will be
found in them which at once raises them out
from the realm of mediocrity.

Alas that custom and fashion should ever
have aught to say about our religious life.

And alas that our religion should be cut
and dried for us and spread upon the table
for our use on certain days and dates and
that unthinking we mince or munch as the
mood strikes us and lose the spirit and pur-
pose of the feast.

A question or two and we would follow
more intelligently or cease to follow at all.

At this particular time our minds are
turned to the holiday of the week and we
know that the day has been set apart as a
day of Thanksgiving and Prayer.

To some of us it is the day on the calendar
when we eat turkey just as Independence
Day is a day when we have fire-crackers and
revolvers, Christmas is a day of gifts and
Washington's Birthday is the day we shake
hands with the Governor.

On Thanksgiving Day a few of us go to
church, some of us visit our friends and some
of us entertain, but always and everywhere
the feasting process is going on even though
we live on the fragments the rest of the
week.

Ah, but the true significance of the day is
not in the feasting nor yet in the home-com-
ing, but in the recognition of a Spiritual
Father to whom the heart is lifted in thank-
sgiving for all the mercies of the days that
are past.

In those early days when the first settlers
made brave effort to overcome the dangers and
disasters attending the colonization of
America, it was a most natural thing for
them to turn with thankful hearts to the
Giver of all good gifts when with foes sub-
dued and harvests garnered they gathered at
one common board in peace and plenty.

After some great danger is passed one in-
stinctively turns a wet face to the stars and
thanks the Keeper of the heavens that suc-
cor has been granted.

'Tis the soul speaking to God.

Through stress and strain the soul some-
times finds its voice and in clarion tones
speaks itself out, and the mocking monotone
of intellect with its ceaseless strivings to
measure and weigh becomes only a murmur
of approval.

Wise is the man who can reckon all ex-
periences as gain, who can find in pain a
teacher and in loss a leader.

And worse than stupid is the man who runs
again to the flame which has tortured be-
cause its brilliance is bewildering.

Ah, then it is not alone for sunny skies that
we lift our hearts to God; not alone for
health and vigor that our thankful hearts re-
joice, not for plenteous store and unnumbered
friends, though all these things add to our joy
in life today.

For our kinship with divinity and the
myriad ways in which that kinship is made
manifest to us our hearts are swelling to
bursting and the songs of joy and thank-
giving must be poured forth over the world.

For birth into a world where every experi-
ence has its lesson we give thanks.

For the love of kindred and friends which
nurtures and cherishes us and instills in our
young lives the desire to be loved and to love
we give thanks.

For pain by which our fingers feel the way
when our eyes are blind we give thanks.

For loneliness which sends us out of the
realm of human friendships to the arms of
infinite love and tenderness we give thanks.

For companionship which broadens and en-
larges our sympathies and interests we give
thanks.

For the song of birds, the musical waters,
the silent hills and the stately stars with their
lessons of the beauty of individualized ex-
pression we give thanks.

For calamities which rush and roar and
frighten and disturb and drive us back to the
silences of life where we may hear and heed
the cry of our soul we give thanks.

For the will which makes us stronger than
circumstances, higher than fate, pure as
angels and masters of destiny we give thanks.

For death which is an open doorway to
another life with possibilities for growth and
unfolding we give thanks.

For the communion of returning spirits
whose messages breathe of all things helpful
and holy and prove an inspiration and a
power in our lives, helping us to a better un-
derstanding of life and its opportunities, and
leading us into the knowledge of God's en-
circling love which makes it possible for his
children in every sphere to intermingle and
bless each other we give thanks.

The continuation of the story "Pilgrim
Boy" is unavoidably omitted in this issue by
press of other matter. Look for it next week.

Object Lessons in the Far East.

Twenty-four years ago, General Grant
came home from his famous journey around
the world. His opinions were, naturally, in
great demand, concerning various countries
he had visited.

The writer of this editorial happened to
meet him one day at Galena, Illinois, where,
at his home, he was resting for a time, after
the long and exciting journey he had taken,
and which had finished up with a large re-
ception in Chicago.

To the writer's great surprise, he found
this "reticent" man, to be a pleasant and con-
genial conversationalist; one who was willing
to express an opinion on such subjects as lie
understood, and to modestly disclaim any
knowledge of subjects with which he was not
familiar.

His simplicity of thought and his method
of expressing it, were remarkable—almost
startling. His direct, practical way of look-
ing at matters, was a lesson. He may not
have been a good financier; he was a splendid
judge of nations.

But this editorial is not concerning General
Grant, so much as what he said, and the
countries of which he said it.

He had spent some time in Japan. "It is
the most progressive country I saw in all my
travels," he declared. "The people of that
country are thrifty, industrious, orderly, and
courageous. They have a great future before
them."

In the same conversation, speaking of the
Russians, he remarked that as a whole they
were the greatest lot of drunkards that he
had ever seen.

Are the results of the present war, thus
far, attributable to the above-named facts as
related by General Grant?

And what about the United States? Are
we becoming, each year, more and more ad-
dicted to the flowing bowl? And what will
be the result, when some sober, progressive,
thrifty nation gets at us?

American soldiers have always been of the
bravest in the world; but are they physically
as strong as they should be?—Will Carle-
ton's Everywhere.

All in His Eye.

In a certain railway collision, one of the
victims lay for a long time on his back across
the ties. Finally two men picked him up,
carried him to the station, and placed him on
the floor.

"He'll lie easier here," they said, "till the
doctor comes."

"This poor chap is done for, I'm afraid,"
he said, glancing at the prostrate victim.

Then he knelt down, lifted one of the man's
closed eyelids, and peered into a dull, blank,
unseeing, lifeless eye.

"Yes, he's dead, all right. Take him away,"
said the doctor.

But the pale lips of the injured man moved
slightly, and a feeble voice murmured:
"That was my glass eye, you fool."

Psychic Thought Pervades Every- thing.

At St. John's, Westminster, Archdeacon
Wilberforce recently concluded a fine dis-
course on "Spiritual Sight" with these
words:

"Eager, purposeful thought is creative and
powerfully affects human bodies. It is pos-
sible—nay, it is actually prescribed by St.
Paul—to transfer thought from one plane of
your being to another; to influence by mind
action the subliminal self. He says, 'Reckon
yourself dead to sin,' 'Reckon yourself alive
to God.' In other words, strongly think and
assert the all-ness of God; strongly think and
assert the nothingness of evil, and power will
come to control lower conditions. Now, why
should not this be the educative process of
the inner eye, the spiritual, real self? What
is there to prevent us, for example, from
initiating a mental conception based upon our
Lord's assertion that the Kingdom of Heaven
is within us; powerfully concentrating the
mind upon it, and holding it as long as we
can? Such a mental outlook for example, as
this: address yourself in the third person and
assert: 'There is a Soul of Souls, a Supreme
Father-Spirit, around me, within me; this is
my true ego, my real self. The bundle of
feelings and habits inherited or self-formed
is not my real self; it is not I. It is vacuity,
negation. I desire to affirm and shut myself
up to this Infinite, Immanent Life. I desire
self-surrender to the faintest stirring of this
indwelling Eternal Logos of God.'"

"Might we not hope thus to enter at least
into the margin of true self-realization
through the emphatic denial of the false
self?"—From New Zealand Theosophical
Magazine.

Telepathy at Rome.

Mr. Jules Bois has held a meeting at the
College Romani. He was met by a very large
audience. There was present the Queen
Mother, Marguerite, whose sympathy with
psychic study is well known, and M. Orlando,
the minister of public instruction. This con-
ference shows the great interest which these
studies attract. The Roman newspapers say
that the meeting was very interesting. M.
Bois was loudly applauded. The Queen
greatly enjoyed it.—Le Messenger.

The Dog in Parliament.

Only one dog has ever had the audacity to
enter the English parliament during the pro-
ceedings. A hundred years ago the lords
were thrown into consternation by a dog's
entry. Lord North was addressing the house
and the dog promptly proceeded to bark
furiously at him. Lord North, considerably
upset, moved that the member who was in-
terrupting him should be suspended. There-
upon the dog was driven out and suspended
in such a manner that he never interrupted
again.—London Answers.

How Long Does a Tree Live?

Have you any idea what is the average
length of a tree's life? Information gathered
by the German forestry commission assigns
to the pine tree 700 years as a maximum
length of life, 425 years to the silver fir, 275
to the larch, 245 to the red beech, 210 to the
aspens, 200 to the birch, 170 to the ash, 145
to the elder, and 130 to the elm. The heart
of the oak begins to rot at about the age
of 300 years. Of the holly it is said there
is a specimen aged 410 years in existence near
Aschaffenburg, in Germany.—The Wolverine
Crack, Vicksburg, Mich.

Talismans.

We will now consider the question of talis-
mans. There used to be a universal belief
that a jewel or almost any object might be
charged mesmerically with good or evil in-
fluences; and though this idea would in mod-
ern days be regarded as a mere superstition,
it is nevertheless an undoubted fact that such
influence may be stored in a physical object,
and may remain there for a long period of
time. A man can undoubtedly pour his in-
fluence into such an object so that this defi-
nite rate of vibration will radiate from it
precisely as light radiates out from the sun.
Naturally the influence put into such an ob-
ject might be either good or evil, helpful or
harmful. In very many cases such magnetic
action resembles that of a cordial—that is to
say that it is highly stimulant; in other cases
it is arranged for the special purpose of calm-
ing and soothing the subject so that he may
overcome his fears or his agitation. Such a
talisman may be magnetized, for example,
with the special object of strengthening a man
to resist a certain temptation—say that
towards sensuality, and there is no doubt
whatever that when properly charged it
would have a very powerful influence in the
direction intended. Here we have at once
the philosophy of relics.—Theosophist, Mad-
ras, India.

If You Are Well Bred.

You will be kind.
You will not use slang.
You will try to make others happy.
You will not be shy or self-conscious.
You will never indulge in ill-natured gossip.
You will never forget the respect due to age.

You will not brag or boast of your achieve-
ments.

You will think of others before you think
of yourself.

You will be scrupulous in your regard for
the rights of others.

You will not measure your civility by peo-
ple's bank accounts.

You will not forget engagements, promises
or obligations of any kind.

In conversation you will not be argumenta-
tive or contradictory.

You will never make fun of the peculiarities
or idiosyncrasies of others.

You will not bore people by constantly
talking of yourself and your affairs.

You will never, under any circumstances,
cause another pain if you can help it.

You will not think that "good intentions"
compensate for rude or gruff manners.

You will be as agreeable to your social in-
feriors as to your equals and superiors.

You will not have two sets of manners;
one for "company" and one for home use.

You will not sulk or feel neglected if others
receive more attention than you do.

You will never remind a cripple of his de-
formity or probe the sore spots of a sensi-
tive soul.

You will not gulp down your soup so audib-
ly that you can be heard across the room,
nor sop up the sauce in your plate with bits
of bread.

You will tell a refined manner and superior
intelligence show that you have traveled, in-
stead of constantly talking of the different
countries you have visited.

You will not remark, while a guest, that
you do not like the food which has been
served to you.

You will not attract attention by either
your loud talk or laughter, or show your ego-
tism by trying to absorb conversation.—Or-
ison Swett Marden, in Success.

This from a "Heathen."

The following remarkable story appears in
Mr. Whigham's "Manchuria and Korea":

"A Cossack, in a fit of drunkenness, had
shot a Chinaman, and it was necessary to
bring several of the men to the bedside of
the dying victim for purpose of identification
of the culprit. The Chinaman, however, re-
fused absolutely to single out the guilty man,
saying:

"Why should he be killed, since I must
die in any case?"

"Then they explained to him that the man
would only be severely punished, to which the
Chinaman responded that since he forgave the
culprit there was no reason why he should
suffer. Then the theory of punishment was
advanced as an argument—the Cossack must
be punished in order that he might not repeat
the offense.

"But," said the Chinaman, 'he will never
do it again when he knows that I forgive
him,' and there the matter ended."

Spiritualism in Germany.

They are about to establish in Cologne a
Society for Psychic Study (Deutscher Spirit-
ismus-Verein) under the Presidency of Mr.
Fellgenhauer, the director of Zeitschrift fur
Spiritismus and a distinguished linguist, who
has brought out in Germany the principal for-
eign spiritualistic works, and in conjunction
with many servants and psychists of repute.
It is to Germany that above all other coun-
tries can be applied the words of Goethe:
"Unbelief has become a sort of inverted su-
perstition for the deception of the times."
Let us hope that the results of this Society,
born under such favorable auspices, will be
of the greatest importance in propagating
truth in Germany.—Le Messenger.

Dr. Osler.

Dr. William Osler, late of Johns Hopkins
University, and recently appointed by King
Edward VII as Regius Professor of Medicine
at Oxford University, England, the highest
honor the world holds for a physician, is
justly regarded as the highest authority on
Medicine. He says in the article on Medicine
in the Encyclopedia Americana:
"... The psychical method has always
played an important, though largely unrecog-
nized part, in therapeutics. It is from faith,
which buoy up the spirits, sets the blood
flowing more freely and the nerves playing
their part without disturbance, that a large
part of all cure arises. Dependence, or lack
of faith, will often sink the stoutest constitu-
tion almost to death's door; faith will enable
a spoonful of water or a bread pill to do al-
most miracles of healing when the best medi-
cines have been given over in despair. The
basis of the entire profession of medicine is
faith in the doctor, his drugs and his meth-
ods."

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seances held November 15, 1904, S. E. ST.

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 ateno-
graphically by a representative of the "Ban-
ner 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
burden wherever it is made known to the
world. In the cause of truth, kindly assist
us to find those whom you believe may verify
them. Many of them are not Spiritualists or
subscribers to the "Banner of Light," so may
we ask each of you to become a missionary
for your particular locality?

INVOCATION.

O Spirit of Infinite Love and Tenderness,
breathe lightly o'er our waiting hearts. May
the benediction of the life that is the beauty
and the joy of it settle down upon us. We
reach for the hand of the loved ones come on.
We know that they understand our longings
and our aspirations for them who have
walked the same paths, have climbed the
same hills, have suffered loss and defeat, and
have gained at last that vantage-ground of
light. And so we ask that they, our guides,
our ministers, our friends, may draw very
near to us and help us along our earthly way.
And may they in that life so filled with
beauty and joy, find opportunity to bless us
in our effort, and finding the wanderers there,
those who have not yet come into the full
realization of the life in which they live,
may they lead them out and on, and if, per-
chance, some heart is aching, some voice
should be eager to send a message to a loved
one, may they give aid and sustenance to
that one. For this purpose we gather here
today that the longing ones and the eager
ones may find opportunity to speak to their
own. If every other avenue is closed and
every other door be shut, may they today in
this place find entrance to that heart that is
sitting in sorrow and sadness and waiting for
the comfort of their voice. Amen.

MESSAGES.

Sarah Dodge.

I see now a spirit of a woman, slender and
light, I should think about forty years old.
She's very quiet and unassuming. She
doesn't make very much effort to push her-
self in here. She says, "I am a Malden
woman. My name is Sarah Dodge. I had
heard a great deal about Spiritualists and
had an idea that some time I would know
more about these things, but somehow the
days went by and then before I knew it I
was taken away. I've felt that if I could
only tell them that I think that there isn't a
single thing they've done that I have not been
conscious of, that perhaps would please
them. Joe sees me often. He doesn't think
of it as being really I. He has a notion that
it is a picture, a suggestion, or his imagina-
tion, but I am really able to get very close
to him and sometimes I whisper a word that
he hears. If I could begin to tell them all
the things that have happened to me since I
came over here, they would be surprised—sur-
prised because it isn't different from what it
is. I am in a home just as real to me as
this is to them. I have my plants that I
am just as fond of as I was of the plants I
used to care for when here. I am able to go
to see people, look after them, and take things
to them just as I used to here, but we seem
to get hold of things through our thought
much easier than I used to when I was in
the body. It seems as though everything
grows. We exchange some things for other
things, but it doesn't seem to be in the same
way of bargain that it is in the old life. I
am still studying to understand, and will, as
fast as I am able, tell any of my friends
about it. I am a little puzzled sometimes be-
cause I can't see farther ahead, but I haven't
changed in my love and my tastes or my de-
sires, and that will mean more to them than
all the rest put together. I send great love
and a hope that I may soon come again."

George Bancroft.

There is a spirit of a young man who
comes here, and he is, I should think, about
thirty-five years old. He is of medium
height, not very stout, very earnest, and has
rather a strong face. His hair is dark brown
and his eyes are blue. He says his name is
George Bancroft and that he is a relative of
Samuel Bancroft who is the husband of
Mattie. He says, "I've been trying to come
with Samuel for some time because he keeps
telling me what an easy thing it is to get back
and talk to your friends. I laughed at him,
and I said it was all nonsense and he said,
'I'm going and I will show you a way,' so
here I am today and I want to send a mes-
sage saying that it's about time for a Lord
reunion. All the friends in the spirit gather
very close on Tuesday nights to Mattie, and
they are striving to make some manifestation
in the home that will attract her attention
and make her feel that she is the one who
has got the power and not anyone else about
her. I am going to stand by for a few weeks
and see what comes of this effort at mani-
festation. We have all been near the sister
because she has been passing through a trial,
but the light is shining now and soon it will
be much brighter than it is today. Willie
is here, too."

Frank Hanson.

There is a spirit comes now says his name
is Frank Hanson. I should think he was
about twenty-five years old. He is very tall
and thin. He is one of those happy-go-lucky
sort of men that just takes everything as it
comes and goes through life with a sort of
polka step. He says "I'm from Gloucester.
I lived there a long time. When I came to
Boston and I had some associations with
people in Boston. That doesn't mean that I
just made a call or two. It means that I had
some business relations. I came over here
rather suddenly one morning and never quite
understood yet how it all happened. The
most of my people are back in earth life, and
they have got sort of used to doing without
me. They always speak of me with a sigh,
though it is useless. I had to come. They
don't seem to think that I might be right at
their elbow. It seems to me just as though
I could play a joke on them as I used to,
also that I might say a few things that would
surprise a few people, and so I have never
made much of an effort to disturb their equi-
librium. It came over me the other day that

it was about time that there was a little
noise made, so it seemed a pity for them to
go on taking their meals and their sleep regu-
larly and making no sort of an effort to find
out what had become of their arisen friends.
I just said to myself I will make haste to
return and assure them that all is well with
soul. They may think that I am using too
much levity in my effort to get to them, but
if I come to them with a long face and a
serious air they would never for one moment
believe it was I. I cannot see any particular
being sober at a funeral when nobody is
dead and I cannot see any particular reason
why there should be hushed voices and drawn
shades when nothing but my body lay there
and I was walking around the room just as
lively as ever. It seems something like the
ridiculous and it seemed for a few minutes
as if I would disturb the solemnity of the oc-
casion by tipping over something, and then
I was a little afraid that I might upset the
nerves of some of my family as well as the
solemnity of the affair, so I refrained. I
would have been willing to give all I have
got, which isn't much, as I couldn't take my
chance with me, to be able to start things
moving my way. I did not repent of any par-
ticular sins before I came and I hope they
are not grieving as to my whereabouts. If
anybody who knew me is in doubt as to the
temperature of the place where I reside, if
they will make an effort to connect with me
I will tell them that I have never experienced
anything but temperate heat. I will be very
glad, indeed, to extend this conversation, but
I don't see any particular need, so long as I
have reported and am giving evidence that I
am myself just the same today as before I
left them."

Arthur Scott.

There is a spirit of a man. I should think
he was about thirty. He has dark eyes and
hair, and he is of medium height. He is very
quick and abrupt in his manner. He says his
name is Arthur Scott and he says he lived in
Syracuse, New York. I want to go to George.
I have been wanting to talk with him and
tell him that I could help him for such a
long time that it seems that now when I get
here I can hardly express what I feel. Every-
thing is upside down in his life and it doesn't
seem as though it would ever be straightened
out, and yet I can see that only a few months
from now things will be much more to his
taste. They cannot go on as they have been
going. It seemed as though everybody was
trying to jump on him at once, and there's
got to be an end to this, and it won't be
failure or death. I want him to know that
we've got some power and we are not afraid
to use

Societary News.

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

Boston and Vicinity.

Boston.—The Children's Progressive Lyceum, No. 1, opened their course of Sunday evening meetings Nov. 20th in Red Men's Hall. A goodly audience was present and a very interesting meeting was held. The meeting was opened with an invocation by Mrs. H. C. Berry. Dr. Wm. A. Hale, chairman of the meeting, read a poem and gave a short address. He was followed by Mrs. Lizzie D. Butler of Lynn and Mrs. M. J. Butler with remarks and tests. Solos by Mrs. Minnie E. Parker. Meetings will be held every Sunday evening at 7.30. The "Banner of Light" on sale.—H. C. Berry.

Boston.—First Spiritualist Church, 694 Washington St., Mrs. M. Adeline Wilkinson, pastor. Morning conference. Prof. Henry held the audience spellbound with his talks on astrology of the Bible. Speakers and mediums for the day assisting were: Dr. Carey, Mr. Wilson, Mr. Prevo, Dr. Brown, Mrs. Julia Davis, Mrs. Nettie Holt Harding, Mrs. Robertson, Mrs. Fox, Mrs. Blanchard, Mrs. Roberts, Prof. Brooks, Mrs. Reed, Mr. Hardy, Mrs. Knowles, Madam Yedda. Subject next Sunday morning, "Spiritualists' Duty to One Another." Tuesday, Indian Healing circle. Wednesday evening, meeting for readings, also Thursday afternoon. Mrs. Wilkinson's anniversary first Sunday in December.—Reporter.

Boston.—The Spiritual Progression Society held its meeting in Odd Ladies' Hall, 446 Tremont St., Friday, Nov. 18, at 2.30, with a large attendance. Meeting opened with Indian invocation. Dr. Litchman, communications. Mrs. Hayes, Mrs. Randlett, Mrs. Edwards, Miss Evertsen on Faith, Mr. Graves and Mr. Berry. All interested are invited to attend. H. A. C. sec.

Boston.—First Spiritual Church, Rev. Clara B. Strong, pastor. Regular services were held during the day. John 3: "For God so loved the world" was the subject of the morning. Sitting Bull spoke very instructively. Mrs. Sears, Mr. Hill followed and spoke with great power. Mrs. McLean and Jennie Rhind gave out spirit communications. Mr. Mackie spoke upon the morning subject. After a few communications and remarks by Mrs. Hughes, Mrs. Scott and Mr. Brewer, the meeting was closed by a benediction by the pastor. I John 1:16, "Let us not love in word but in truth and deed," was given great application by Sitting Bull. A few earnest, enthusiastic words were given by Dr. F. Dunn, of Maine, after which "Pat" spoke, controlling his medium Mrs. Cutter. Mrs. Hill gave many communications, after which Mrs. Reid also spoke. Meeting closed by the pastor. Luke xv, 17, "Not what goeth into the mouth," was the subject of the evening upon which Sitting Bull spoke very earnestly. Mr. Forrest Harding and Mrs. Nettie Holt Harding spoke very earnestly of the spiritual power and were listened to very attentively. Miss Strong gave communications, after which Mabel Witham gave words of light and truth, after which she gave some communications. Mrs. Lewis followed with spiritual words, after which the pastor gave many interesting and helpful thoughts and communications. Mrs. Reid gave words for spirits who presented themselves, after which the pastor closed with the benediction.—A. M. S. clerk.

The Boston Psychic Conference was crowded on Sunday evening. Miss Sears and Mrs. Erickson gave many interesting spirit messages. Mr. B. C. Smith gave several descriptions of re-embodiments and astrological readings, all of which were well received. Prof. A. E. Carpenter, the well-known mesmerist, who in the early days of modern Spiritualism was the state agent and lecturer for the Massachusetts Society, made a very interesting speech, telling his experiences of those early days of modern Spiritualism. Prof. Henry, of the "Banner of Light" gave us a short address, which was listened to with great interest, on his favorite subject, Astrology in the highest and best relations to the human family. Other mediums and speakers were present. Several attend these meetings, among them Mr. Littlefield, Dr. Clough, Mr. Smith, Prof. Carpenter, Mrs. Miller, and others. Prof. Carpenter will be with us Thanksgiving eve and give illustrations.

Boston.—Dwight Hall. The Ladies' Spiritualistic Industrial Society held on Thursday evening, Nov. 17th, one of the best meetings of the season, at which were present many local and visiting mediums. The meetings at present are conducted by Mrs. B. W. Belcher, first vice-president. There were many fine tests given by Mrs. Wilkinson, Mrs. Annie B. Scott, Mrs. Belcher and Madam Yarda. Mrs. Minnie E. Parker's singing while under control was perfect. On Thursday evening, Nov. 24th, will be held the regular monthly dance. We hope no one will forget that night. Thursday evening, December 1st, will be mediums' night. Local and out of town mediums are cordially invited. In the afternoon of December 1st from 3 to 5 p. m., will be held a whist party at which there will be prizes, given by Mrs. Belcher. The society is in a most flourishing condition. There has been sixteen new members taken in so far, and new ones coming. Hoping that no one will forget the next two meetings, we will try to entertain those coming to the hall later in first class style.—Rec. Sec.

Malden Progressive Spiritual Society.—Sunday, Nov. 13th. Audiences not quite as large as usual, owing to the inclement weather, but spiritual meetings and good harmony prevailed. Sunday school at 1.30 p. m. Lesson and responsive readings. Musical selection, "Forget Me Not," Miss Ada Eaton. Reading, "The Ways of Certain Crows," by Albert Matthews. Recitation on "Birds," by Russell Harrington. Circle at 3.30 p. m. for healing, developing and readings, conducted by Pres. Harvey Redding. We had with us Mr. Jas. Milton, who voiced good thoughts and gave several messages. Mrs. Borden, of Winchester, gave very convincing tests. "Little Golden Hair" gave a number of very accurate communications. Alice M. Whall and her guide, "Prairie Flower," did their usual good work. Miss Jennie Milton and "Snow Flake" were very satisfactory in the stage line, as was also Mrs. Morton. Singing session opened with service of song. To be reading and remarks on "Other planes" and "Accept the Scriptures," by the Cyran. Alice M. Whall, "Prairie Flower," day's work. Control "Big Dog," finished the "Banner of Light" on sale at all of our meetings. L. Redding, cor. sec., 202 Main St., Lynn.

Lynn.—The Progressive Spiritualists' Sunday at 2.30 p. m. audience was present. Sunday Market St., 1.30 in Temple Hall, 38 who is a first-class greet Mrs. H. E. Millan medium. She spoke and a popular test gave to our best and interesting remarks in communications which belief. Gave fine communication, planist, all recognized. Mrs. selections. A feature rendered several was the excellent musical program Osgood and pupils of singing by Mrs. school. The order

of services. Organ prelude. Opening hymn, No. 36. Scripture lesson, Matt. 23: 1, 3, 10 by the president, Mrs. Anna J. Qualie. Prayer by Della E. Matson. Responsive reading, Psalms 19 and 23. The entire evening devoted to spiritual messages, which were well received. Mrs. Matson followed by instructive remarks. Many Boston mediums present. Mrs. H. E. Millan of Boston, speaker and test medium, will address the society next Sunday at 2.30 and 7.30.—Della E. Matson, sec., 13 Tower Ave., W. Lynn, Mass.

Portland, Nov. 20.—First Spiritual Society, Mystic Hall. Today was a social meeting and it proved a social meeting in truth; each and every one seemed to feel that in the spirit which creates that harmonious social feeling so enjoyable at a meeting of Spiritualists. The subject for the afternoon was "What Has Spiritualism Done for You?" The subject for the evening was "Our Religion." A number of our members spoke on this all engrossing subject and Mrs. Vaughn and Mrs. Reddon gave a number of messages, all tending to make the day one of the most social ever enjoyed at Mystic Hall. Next Sunday Mrs. A. L. Jones will be here and her many friends will be here to greet her.—S. E. H.

Clinton, Iowa, Nov. 18.—The Philosophical Society of Spiritualists of Clinton, Ia., opened their regular Sunday evening meeting immediately after the close of the Mt. Pleasant Park Campmeeting with our much beloved and efficient speaker and medium, Mrs. Alice C. Barry, who has made our society successful and awakened an interest that is adding to our membership slowly but surely, and under the teachings of Mrs. Barry the society is in better standing in the community at large than ever before. Her lectures and mediumship are very much appreciated by those unacquainted with our philosophy as well as all Spiritualists. She has been with us for the past year and we consider ourselves fortunate that we are able to keep such an efficient worker. The Band of Harmony, the auxiliary to this society, meets every second and fourth Thursday of each month at 3 p. m. in K. of P. hall. After the regular business meeting supper is served by the ladies to the members and their friends. In the evening the regular social and card party is held and is much enjoyed and very popular.—Lottie Leavitt, sec.

Providence, R. I., Nov. 18, 1904.—Our Providence Association never held better meetings than we are having this season, both Sunday and midweek services. The interest seems greater than for some time and many new faces are seen at meetings of the Association and the Ladies' Aid. I am pleased to say we are working in perfect harmony for the higher building of the truths of Spiritualism. Our speakers have done excellent work thus far. Among those that have been with us are Mrs. Ham, Thomas Cross, Edgar Emerson, William C. Whitney, Nettie Holt Harding, Dr. Fuller and Miss Nellie Palmer of Lowell. The latter remained with us about ten days holding meetings and circles both in Pawtucket and Providence, and assisting the society in their midweek meeting giving many messages. For a new worker in the field her messages are most excellent. I understand she has some open dates. Societies looking for a good message bearer should give her a trial. Next Sunday Mrs. Swift of Haverhill will be with us for the first time. We are expecting grand work from her. Our Friday evening meetings are largely attended. Many strangers are seeking truth and light through them. As a society we are facing toward the rising sun looking for a higher unfoldment of spiritual truth. With the good fellowship now prevailing success is sure to crown our efforts.—A. T. Marsh, pres.

The ladies of the First Spiritual Society of Portland held one of the most enjoyable and successful, if not the most successful of suppers at Mystic Hall last Tuesday evening. A number of fancy articles were for sale. Mr. Vaughn treated the company assembled to a number of well chosen piano selections. Mrs. Reddon and Mrs. Vaughn both lent their assistance freely to give readings. Everybody entered into the spirit of the moment and a very pleasant time was the result. Mrs. Ross and Mrs. Ward won the "Guess Cake," Mrs. Smith the picture, Mrs. McFarlane the quilt. The ice cream table was presided over by Mrs. Ross. The table at which Mrs. Burns did attention, and most important of all was the work done by Mrs. Sewell and Mrs. Chandler, who superintended the supper and reaped their reward in the success they attained. The four charming young members who waited on table also added to the general tone of the supper and their pleasant faces and busy hands were pleasant to see. The ladies now have in prospect a Christmas tree for the children. This is something not before attempted, but with the spirit which is behind the thought, we know it will be a success too, and the little ones may count on a visit from Santa Claus. Our Cause is gaining.—S. H. R.

Fitchburg, Mass., Nov. 20, 1904.—Mrs. Annie L. Jones of Lowell was speaker for the First Spiritual Society Sunday. Large and appreciative audiences greeted this most gifted speaker and test medium. The subject at the morning service, "The Ideal Becomes the Real," was well presented and was followed by many evidences from the spirit side of life. The Mediums' Circle was largely attended and was very helpful to all. Many messages were correctly given. The subject of the evening service, "Create in Me a Clean Heart, and Renew a Right Spirit Within Me," was ably presented, supplemented by many convincing tests and spirit messages. Edith Lloyd Brown, of Lynn, test medium, will address the society next Sunday.—Dr. C. L. Fox, president.

Brooklyn, N. Y.—The third and concluding memorial meeting to the Indians was held at the home of Mrs. Linden D. Stevens on the evening of Oct. 22d. The occasion was also made a sort of dedication of her home to the cause of Spiritualism by Mrs. Stevens who has lately become greatly interested in the work. Refreshments of cake, cream and fruit were served to over fifty guests and a very profitable and enjoyable evening was spent by all. The proceeds, amounting to \$11.85, were donated as follows: \$6.35 were turned over to Mrs. Cahoon for the National Spiritualist Association, \$5.50 to the N. Y. State Association of Spiritualists through its secretary.—Sec.

Last Sunday evening, at Mr. George Clark's home, 97 Washington St., Newark, N. J., Dr. John C. Wyman, of the First Spiritual Church of Brooklyn, N. Y., gave an able and interesting address on "What Spiritualists Believe." The lecture emphasized the necessity and importance of right beliefs, illustrating by historical examples, both individual and national, the beneficial results accruing therefrom. He also cited some striking instances of individual and national dishonor, decadence, and even serious degradation, resulting from wrong beliefs. The question was asked, "Why do spirits differ so greatly in their opinions and beliefs as evidenced by the messages received from them?" This was answered by stating that as the spirit-world was continually receiving from the earth-planes of existence accessions of those who were of varying grades of mentality and morality, and as these gradations were distinct and well-defined in spirit life, and determined the locality or sphere of the spirit, therefore, according to the grade of the spirit communicating, whether comparatively undeveloped, or more progressed in knowledge and spiritual unfoldment, so also must

necessarily be the quality and reliability (or the reverse) of the messages received by mortals. This fact necessitates a practical application of the apostolic counsel, "Try (or test) the spirits, whether they be good or evil!" "Prove all things; hold fast to that which is good!" The lecturer warned his hearers against yielding up their better judgment by blindly obeying the behests of spirits, or in accepting all that emanated from spirits as "the truth," the whole truth, and nothing but the truth; for it was just as true now as in the days of early Christianity, that "many deceiving spirits have gone out into the world, seeking to deceive, if it were possible, the very elect." Therefore mortals should bring all spirit messages to the bar of enlightened reason and twentieth century common sense, and decide accordingly, thus avoiding numerous errors and many disastrous mishaps otherwise unavoidable. The fundamental principles and teachings of Spiritualism were then fully elucidated, and their superior scientific, ethical and religious qualities were strikingly contrasted with the archaic and outgrown dogmas and creeds of Protestant and Catholic Christianity. Mr. Clark was assisted in his flower readings and spirit tests and messages by Messrs. Fleming, Monkos and Bried. Mrs. Ashley of Brooklyn, and Mrs. Taylor of Newark, also contributed to the success of the spiritual "feast of good things." The "Banner of Light" was recommended by the lecturer as one of the best exponents of the spiritualistic philosophy, and all were urged to become readers thereof.—Excelsior.

The Children's Paradise.

The Progressive Lyceum, No. 1. Our school was opened Nov. 20 with the usual exercises. The assistant conductor reading "My Belief." The lesson of the day, "What is the Aim of Spiritualism?" Not to establish a new creed, as its temple is all space, its shrine is in every heart and home, its faith calls for good works, pure motives, personal purity and to do good for goodness sake. It does not ask pardon for wrong doing but that wrong-doers may have the opportunity of atoning for their wrongs, and it aims to bring all mankind into at-one-ment with the divine in the universe and man.

On Thanksgiving Day we of the Lyceum family are thankful that we can have our schools of liberal thought where we can learn of angel ministrations and know that our arisen ones who have left their bodies are near us and doing all they can to assist us in our efforts to give good, noble, loving lives. Mrs. A. C. Berry, leader, E. Cousins and Carrie Engels gave us their thoughts upon the observance, which was entirely within the bonds of our beautiful knowledge of Spiritualism.

Readings were given by Daniel Wheelock, E. Cousins, Estelle Bird. Songs were rendered by Miss Minnie E. Parker and Margie Dunbar. Remarks by Mrs. Alice Waterhouse, Mr. Roberts and Mrs. M. J. Butler.

The question of "Heaven," which was given last Sunday, was rendered in the following answers:

When you are truly consecrated to a Principle, the Kingdom of Heaven is very near to you, and you are very near to it, and it is no longer necessary that you should hire ministers to steer you along the road to a salvation from the consequences of sin.

Clean the windows of your own house, let pure air and light in and rebuild, then we can commence to talk of love and peace and Heaven.

He who lives the life of harmony realizes Heaven.

You cannot realize that the Kingdom of Heaven is within you until you cultivate that purity of heart that induces love and wisdom.

The inner life that is lived, the life of reading, thought, purpose and aspiration is Heaven.

Man at peace within himself and his fellow men means a condition which we may call Heaven.

To love everybody (if we can) is to build a mental and material paradise and we can call it Heaven.

Growth in any direction is simply the repetition of an act or effort.

Permanent happiness is the end attained by growth in goodness. Every little kindness in thought or act is adding to that growth which will lead us to that condition which leads to Heaven.

Instead of wishing to rid yourself of one who is hateful, wish yourself higher and better than he. You will attain Heaven. This thought-path will lead to a higher plane where the air is rarer and the sight is clearer, and the hateful one, way down at the foot of the mountain which you have climbed, dare not lift his eyes to the heights upon which you climb, and this will be Heaven.

DWIGHT HALL.

Ladies' Lyceum Union. After the usual business meeting of this society supper was served. At 8 p. m. an entertainment by the children of the Lyceum was given. Mrs. M. J. Butler, president of the Association, opened with remarks, among which was the remembrance of our arisen workers.

Readings were given by Estelle Bird, Eva Cousins and Mr. McNeve, who acted his part so well as to receive an encore. Songs by Mertie Brown, Lottie Weston, Gladys Hale. Song and dance by Estelle Bird and Elsie Holtz. Dance by Becky Goolitz. Mertie Brown recited "Making Things for Grandpa." Eve Cousins showed how "Grandma Danced the Minnet." The evening's entertainment concluded with Aunt Jerusha's Quilting Party, written by Mrs. Carr and Uncle George Cleveland, and participated in by sixteen Lyceum children. Standing room only, as every seat was occupied by eight o'clock. We would say that the children of our school take very kindly to our way and give much thought and time to enable us to carry on our work. But it still remains a question why it is that the number is much larger attending our entertainments than to our school.

Our children work in unison with the ladies of the Lyceum Union to support our school, as the little folks must be led by example, the young folks by illustration and the adults by inspiration. So the instruction given in the Lyceum adapts itself to the various ages and conditions. It is only the matter of a few years when our children must take our places and upon them will be placed the responsibilities of which they are now learning. Then how important is our duty, and the duty of Spiritualists to support our school and its valuable adjunct, the Lyceum Union.

Alonzo Danforth.

Nov. 18, 1904.

"But why did you let your stenographer go?"
"She was too attentive to business."
"But that is a creditable trait, isn't it?"
"It wasn't in her case. She was attentive to everybody's business except her own."
—Cleveland Plain Dealer.

No man can really love who is attached. Pure love is non-attached; it is eternal and universal.

He who really wants to love and know God and all the blessed angels and adepts, and all the secrets and mysteries of Life and Nature, must get rid of his worldly delusion and misconceptions.

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 23 to December 7, 1904, inclusive.

Birth Numbers	1	2	3	4	5	6	7	8	9	10	11	12
November												
23-24	K	O	B	P	F	A	G	?	M	?	E	D
25-26-27	D	K	O	B	P	F	A	G	?	M	?	E
28-29	E	D	K	O	B	P	F	A	G	?	M	?
30	?	E	D	K	O	B	P	F	A	G	?	M
December												
1	?	E	D	K	O	B	P	F	A	G	?	M
2-3	M	?	E	D	K	O	B	P	F	A	G	?
4-5	?	M	?	E	D	K	O	B	P	F	A	G
6-7	G	?	M	?	E	D	K	O	B	P	F	A

PRIMARY TABLE OF INFLUENCES.

GENERAL RULES.—This table runs up to the 7th of December. Birth Number 9 now rules the General World.

The General World Forces of No. 9 are favorable to Nos. 11, 1, 5 and 7.
Nos. 1, 3, 4, 5 and 11, if their birth was about the 12th of their month are in favor with the Money or Churchy Forces. Nos. 1, 4, 5 and 11 are favored by the Love Forces (not passion) and, in these few days they should enjoy themselves if their birth was about the 6th 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 10th of Nov., Jan., Mar., July and Sep., any year and those born almost any time in 1853-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07-08-09-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-00-01-02-03-04-05-06-07