

# BANNER OF LIGHT.

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## The Second Coming.

The Boston Herald in a cut represents a spirit medium as a person in the other world receiving a message from a soul or spirit of a dead person, which message, by what Prof. Barrett of England terms "Mental waves," is sent zig zagging, like lightning streaks, through the intervening space, to the brain of a medium, in person, on earth, and by the earth-medium given to a friend of the spirit of the dead person on earth. An article published therewith tells that

### GHOSTS ARE REAL.

The present editor of the "Banner," without attaching responsibility upon any one else, desires to say, while fully in accord with the conclusions concerning the soul of man after death, and its power to communicate, the following explanation of Prof. Barrett, in the Boston Herald, whose findings are exceedingly gratifying to those who have studied these subjects as faithfully as he, are not more clearly proven than their own. There are other known methods of spirit communication which the eminent scientists and psychologists have not yet shown evidence of having taken into consideration. The world, unfortunately, has to wait until the world receives them from "men so highly esteemed in the scientific world that their wisdom and truthfulness is (are) beyond question." Same old query as of yore: "Can any good come out of Nazareth?"

While the members of the Society for Psychical Research have been for twenty-two years "bold and fearless men, who were not afraid of ridicule by people in general and by their own colleagues," there are others who have followed the "Banner" in the same spirit of boldness and fearlessness, who were pioneers in the same conclusions and mode of procedure years before the Society for Psychical Research were ever heard of, but, unfortunately, like John the Baptist and Jesus of Nazareth, they did not happen to be of that class arrogantly denominated by the Herald as "men so highly esteemed in the scientific world that their wisdom and truthfulness is (are) beyond question."

Telepathy by Natural laws, ignored by these men of wisdom and truthfulness in the scientific world, was clearly set forth in a long article in the "Banner" several years ago and copied from a Nazarene publication (Astrologia Sana) printed some time before them. These "men so highly esteemed in the scientific world" for their "wisdom and truthfulness," play all around the truth of the real law, but with all their boldness and fearlessness prefer to crawl through some hole in the fence on a well worn surreptitious path, rather than walk straight in at the open gateway which has been labeled "Nazareth."

Telepathy has never been otherwise proven, nor explained, except with the following statement as in the Herald article, to wit: that it has "become evident that beyond telepathy and hypnotism there existed an almost unknown land, a wilderness of facts and phenomena unrecognized by any branch of science and philosophy." The Nazarenes are not supposed to be considered as a "branch of science or philosophy," even though their knowledge is systematically presented, for they have been for years crying aloud in this so-called wilderness, "Prepare ye, prepare ye, for the kingdom is at hand." It takes men more wise, more truthful, more bold and fearless to voice this cry, than are the men so highly esteemed in the scientific world whom we most generously respect for what they are doing, although a round about way.

The following is the article presented in the Herald, which, together with the finding of the pedlar skeleton at Hydesville, as given from the Transcript in last week's "Banner," are very consoling to the honest Spiritualists who, like of old, have waited so long for a recognition of the second coming of the lord, or master, "Truth."

In this "second coming" is it not as stated of old, a few see it, and then a few more, and while some are grinding corn, one is taken with a truthful sense of it, and the other is left at his old grinding?

### FROM BOSTON HERALD.

After a series of experiments and study extending over a period of twenty-two years the officers and leading members of the Society for Psychical Research in England and America now regard it as scientifically proven that ghosts are real things and that the soul of man lives after death and can be communicated with. Prof. W. T. Barrett, fellow of the Royal Society, president of the Society for Psychical Research, and professor of physics at the Royal College of Science, Dublin, in a recently published address takes this position, and explains how messages from the dead are received and transmitted. Edward F. Bennett, assistant secretary of the Psychical Society, in that society's latest publication, sums up by just what steps scientific doubt on this subject has given way to what is considered a certainty on this greatest problem of the human race.

Dr. Richard Hodgson of Boston, secretary of the American branch of the Psychical Society, says: "At the present time I cannot profess to have any doubt but that certain persons have survived the change we call

death, and have directly communicated with us whom we call living."

Dr. Hodgson made a compact with the late distinguished scientist, Prof. F. W. H. Myers, fellow of Trinity College, Cambridge, Eng., that whichever of the two died first should communicate with the other. Soon after that, about three years ago, Prof. Myers died. Dr. Hodgson has received communications that he believes have come from Prof. Myers, and he will soon issue a statement reciting these messages in detail.

Prof. William James, of Harvard, a former president of the Society for Psychical Research, makes one of the latest contributions to this subject in an introduction to "The Little Book of Life After Death," by Gustav Theodore Fechner, the great German scientist and philosopher, which has come from the press this fall.

Up to the present time the utterances of scientific men on this subject have been so vague and qualified that the unprofessional seeker after truth has given up the problem of immortality as unsolvable from a scientific point of view. But out of all the mists that have enveloped it, now come plain, decisive statements from men so highly esteemed in the scientific world that their wisdom and truthfulness is beyond question.

It is through the investigation of such occult subjects as telepathy, hypnotism, thought-reading, ghosts, hauntings, apparitions, the divining rod, automatic and slate writing and spiritualistic seances, that the present conclusions of psychologists have been reached. To try to find scientific truth in a class of subjects so involved in superstition and fraud by charlatans required bold and fearless men, who were not afraid of ridicule by people in general and by their own colleagues.

Mr. Bennett's recital in "The Rise and Progress of the Society for Psychical Research," tells just how this work has progressed from one stage to another, until the conclusions have been reached.

### SOME INSTANCES OF TELEPATHY.

After an exhaustive set of experiments it was found that thought and ideas could be transmitted from one mind to another without ordinary means of communication. Even the ideas of images to be drawn could be thus transmitted. So it came to be accepted that there is a scientific basis for what the Spiritualists call slate-writing. But so full of trickery and fraud has that been that it is unfortunate to have to mention it by that name.

Nearly every one has heard of cases of telepathy—mind or thought telegraphy—and has doubtless wondered to what extent this was caused by a law of nature, or whether such instances were mere coincidences or freaks of imagination. Here is one such case which Mr. Bennett recites.

The narrator is the wife of Gen. R. "On Sept. 9, 1848, at the siege of Mooltan, Maj. Gen. R. C. B., then adjutant of his regiment, was severely and dangerously wounded, and, supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who, at the time, was fully 150 miles distant at Ferozepoor. On the night of the 9th of September, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded, and heard his voice saying: 'Take this ring off my finger and send it to my wife.' All the next day I could not get the sight or the voice out of my mind. In due time I heard of Gen. R. having been severely wounded in the assault at Mooltan. He survived, however, and is still living."

"It was not for some time after the siege that I heard from Col. R., the officer who helped to carry Gen. R. off the field, that the request as to the ring was actually made to him just as I heard it at Ferozepoor at that very time."

After investigating hundreds of cases like this, and of instances where a dying person has apparently been seen by a distant friend, the members of the Psychical Research Society came to the conclusion that these messages and apparitions were really seen and heard, and that there was no longer reason to doubt them. This established telepathy or thought transference as a psychic law, just as telegraphic transmission is a law of physics.

It has been clearly established, Mr. Bennett says, by the researches of the society, that many of the results obtained by the divining rod for locating hidden springs or streams of water are real, and not the results of chance. This used to be ascribed to witchcraft. The person who practiced it was called a water witch. The turning of the rod toward an underground water course is now considered due to unconscious muscular action of the one holding the rod, the ultimate cause being probably some subtle electrical attraction between the man's nervous system and the watercourse. This is another occult quality of the human being.

### SPIRIT MESSAGES TO THE LIVING.

This brought the researchers very near the border line of the greater mystery. "Can the soul or spirit of a dead person, if such a thing exists, be transmitted to the living?"

It was many years before any progress was made at solving this problem. During this period hypnotism was delved into to see if a person in the extremely sensitive hypnotic state had the power of receiving impressions from the world beyond, with but little result. Telepathy had been conclusively proved. The reality of the various phenomena of hypnotism was indisputable. But it rapidly became evident that beyond telepathy and hypnotism there existed an almost unknown land, a wilderness of facts and phenomena unrecognized by any branch of science and philosophy.

To the exploration and study of this new world Prof. F. W. H. Myers devoted himself. He came to the conclusion that, besides our ordinary consciousness, each person has another consciousness that he is unaware of, just as he is unaware of the nerve action that makes breathing and digestion possible. This other self he called the subliminal self, and to this he ascribed the faculty of automatic writing, and speaking, crystal gazing, some dreams and clairvoyant visions.

Taking up the subject of apparitions and hauntings, Prof. Myers, Edmund Gurney and F. Podmore gathered together 702 cases of this sort, which they recorded in a book called "Phantasms of the Living." In all of these cases, selected from a far larger number which were presented to the society, the evidence was considered sufficiently strong to warrant belief in the reality of the phenomena.

Most of the cases cited are classed as visual, that is, as apparitions in the ordinary sense. Many of these were of dying people appearing to friends. This seems, in fact, to be the most usual kind of apparitions. Curiously enough they are the kind of things that almost every one has heard of in his own experience. That scientific men now admit the truth and reality of such things must be very consoling to many who have been in a quandary as to whether to believe them or not.

A still more remarkable kind of ghost story, however, that now also receives the approval of science, is of the "haunted house" class. A case of this sort is a certain house in England inhabited by the Mortons, a family of intelligence, wealth and education.

The house was built about 1860. For a period of seven years, from 1882 to 1889, the hauntings continued, the most frequent ghost being the figure of a woman, both in the house and in the garden. The figure was seen in the passages, on the stairs, in various rooms and in the garden. It was seen not only by members of the Morton family, but by visitors and by servants—altogether by at least 20 persons.

The appearance of the figure seemed to identify it with a former resident in the house, with whose history and death some tragic circumstances were connected. Varying kinds of footsteps were also heard, and heavy thuds and other noises. Lights were also occasionally seen and a "cold wind" felt. This case had, in fact, all the hair-raising features of an old New England ghost story.

Now comes the solemn dictum of science about such cases, uttered by the late Prof. F. W. H. Myers: "Numbers of cases of an analogous character furnish evidence of the reality of facts which it seems impossible to explain away, but no other case presents such a mass of unimpeachable testimony from such a variety of persons. So that the position seems amply justified that, whatever may be the explanation, the phenomena are real and cannot be accounted for by any recognized cause."

### THE PROBLEM OF SUPREME INTEREST.

The admitting of such things as scientific data was leading up to a far more important problem, a thing of supreme human interest, which Mr. Bennett expresses in this way: "Are there other intelligences than those which we see around us in the flesh, and, if so, is intercommunication possible?"

Before arriving at a definite conclusion, Mr. Bennett states: "It would be presumptuous in us to imagine, especially in view of recent developments of physical science, and of recent investigations into the powers of the human mind, that man, with his five senses, is conscious of or is capable of perceiving all forms of intelligent life connected with this earth. The presumption is quite the other way. Analogy would lead us to infer the probability that the range and amount of life on the earth is far greater than we know."

Then comes the stating of certain cases which lead up to an affirmative answer to the question of life after death. One of these cases was a communication, through a medium in London, from an American soldier who had died in Brooklyn, N. Y., whose identity was unknown to either the medium or to the persons who received the communication from the medium. The most searching scientific inquiry was made into the matter, with the result that it was accepted as a scientific fact.

Another case, which led up to the conclusion that souls or spirits do survive after death, was the instance of George Pelham (a fictitious name for an associate of Dr. Hodgson), who had assisted him in many of his researches and experiments with the famous New England medium, Mrs. Piper. He lost his life suddenly through an accident, and a few weeks later communications began to come through Mrs. Piper professing to be from him. Dr. Hodgson says on this point:

"The manifestations of this G. P. communicating have not been of a fitful and spasmodic nature; they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years and showing the same characteristics of an independent intelligence, whether friends of G. P. were at the sitting or not. I learned of various cases where, in my absence, active assistance was rendered by G. P. to sitters who had never before heard of him, and from time to time he would make brief, pertinent reference to matters with which G. P. living was acquainted, though I was not, and sometimes in ways which indicated that he could to some extent see what was happening in our world to persons in whose welfare G. P. living would have been specially interested."

There are a number of other instances of this sort. They were what have caused the eminent psychologists of the Society for Psychical Research to come to the conclusion that a man's personality survives death. Here is the summing up which Edward T. Bennett makes in the society's latest publication, to which all the various phenomena which have been mentioned have led up to, step by step:

"1.—That proof is afforded that there are other means than the 'five senses' by which knowledge can be acquired by the human mind; in other words, that telepathy is a fact.

"2.—That one human mind has the power of influencing other human minds in ways not heretofore recognized by science; in other words, that the effects of suggestion, hypnotism and psychic healing represent groups of actual phenomena.

"3.—That there is a realm of undeveloped and unrecognized faculty in man provisionally termed the subliminal self.

"4.—That there is a basis of fact in many stories of hauntings and apparitions of various kinds.

"5.—That in psychical research the inquirer does meet with intelligences other than human beings in the flesh; and that there is evidence, small though it be in amount, which is sufficient to prove the continuity of individual life after death, and that communication does take place between those in this and in another condition of life."

### THE LIFE BEYOND THE GRAVE.

The scientist who has come the nearest to explaining just what is the other world into which man passes after death is F. C. S. Schiller of Oxford, Eng., who says: "From the very nature of the case, the relation between the two worlds must be of a psychological order. The alleged 'other' world cannot lie north, south, east nor west of ours. It must be a state of consciousness, or a mode of experience, into which we pass from that constituting our world and from which we can perhaps re-pass. The relation must be conceived as analogous to that of a dream world to that of a real world."

Vague as this description of an after life is, it shows the direction in which scientific minds are turned. One of the most confident assurances on this subject is a statement made by Prof. Myers shortly before his death: "In the infinite universe man may now feel for the first time at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is in the telepathic law."

"Let me draw out my meaning at greater length. As we have dwelt successively on various aspects of telepathy, we have gradually felt the conception enlarge and deepen under our study. It began as a quasi-mechanical transference of ideas and images from one brain to another. Presently we found it assuming a more varied and potent form, as though it were the veritable invasion of a distant mind. Again, its action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and disembodied; between the visible and the invisible world."

### METHOD OF SPIRIT COMMUNICATION.

It remained for the president of the Society for Psychical Research, Prof. W. F. Barrett, in his last address, to outline his idea of the exact way in which communications may be had with the spirit world. Here is his statement: "There is one interesting point in connection with spiritualistic phenomena which is worth a little attention. As we are all aware, the production of these phenomena appears to be inseparably connected with some special person whom we call 'mediumistic.'"

"This fact affords perennial amusement to the man in the street. But from a purely scientific standpoint there is nothing remarkable in this. Recent discoveries have revealed the fact that a comparatively few substances possess what is called radio-active power. Unlike ordinary forms of matter, these radio-active bodies possess an inherent and peculiar structure of their own. There is, therefore, nothing absurd in supposing that there may be a comparatively few persons who have a peculiar and remarkable mental structure differing from the rest of mankind. Moreover, the pathologist or alienist does not refuse to investigate epilepsy or monomania because restricted to a limited number of human beings."

"Furthermore, physical science gives us abundant analogies of the necessity of some intermediary between the seen and the unseen. Waves in the luminiferous ether require a material medium to absorb them before they can be perceived by our senses. The intermediary may be a photographic plate, a fluorescent screen, the retina, a black surface or an electric resonator, according to the length of those waves. But some medium formed of ponderable matter is absolutely necessary to render the actinic luminous thermal or electrical effects of these waves perceptible to our senses. And the more or less perfect rendering of the invisible waves depends on the more or less perfect synchronism between the unseen motions of the ether and the response of the material medium that absorbs and manifests them."

"Now the nexus between the seen and unseen may be physical or psychical, but it is always specialized substance or living organism. In some cases the receiver is a body in a state of unequal equilibrium, a sensitive material—like one of Sir Oliver Lodge's receivers for wireless telegraphy—and in that case its behavior and idiosyncrasies need to be studied beforehand."

"It is doubtless a peculiar psychical state of the nature of which we know nothing that enables certain persons whom we call mediums to act as receivers or resonators through which unseen intelligence can manifest itself to us. It seems to me very probable that a medium, an intermediary of some sort, is not only required on our side in the seen, but is also required on the other side in the unseen. In all communication of thought from one person to another a double translation is necessary. Thought in some inscrutable way acts upon the medium of our brain and becomes expressed in written or spoken words. These words, often passing through space, have again to be translated back to thought through the medium of another brain. That is to say, there is a descent from thought to gross matter on one side, a transmission through space and an ascent from gross matter to thought on the other side."

"Now the so-called medium acts as our brain, translating for us the impressions made upon it and which it receives across space from the unseen. But there must be a corresponding descent of thought on the other side to such a telepathic form that it can act upon the material particles of the brain of our medium. It may be even more difficult to find a spirit medium there than here—no doubt wisely so, for the invasion of our consciousness here might otherwise be so frequent and troublesome as to paralyze the conduct of our life."

"It is possible, therefore, that much of the difficulty and confusion of the manifestations are due to inevitable difficulties in translation on both sides. So that the real person whom we know on earth may find the difficulty of self-manifestation too great to overcome, and only a fitful fragment of their thoughts can thus reach us."

## Employees to Receive Christmas Bonus.

ANNUAL PROFIT-SHARING BEGINS IN THE JORDAN MARSH STORE.

A share in the profits made at Jordan Marsh's store, accruing from sales made, beginning yesterday, Dec. 1, and continuing until Christmas eve, will be given to all employees of the store, from the errand boy up to the heads of departments.

A notice was posted yesterday throughout the immense establishment to the effect that one-half of one per cent. of the amount of sales made between yesterday, Thursday, and Christmas, by each employee would be given them for a Christmas present. Shoppers, bookkeepers, errand boys, etc., who have not the opportunity to sell over the counter, will, nevertheless, have a share in the profits, according to their position and length of service in the company. Every employee will receive something.

For the past five or six years this sharing of profits, at the season when the clerks have the greatest opportunity to benefit thereby, has been the regular Christmas custom at this store.

Last year some of the clerks made \$30 and \$40 on sales. The store is crowded every day of the 21 days before Christmas and the sales are enormous. This profit sharing means thousands of dollars to the house, inasmuch as there is a small army of clerks and managers, every one of whom will receive a sum of money. The prospect of gaining a prize, linked with the thought that the management feels a kindly interest in each employee, puts an enthusiasm into the clerks that is of the right kind. It makes Christmas Day a much desired event, and the prospect of greater enjoyment is linked with the coming of the holiday.

The management desires the co-operation of the shopping public in making this Christmas event at the store, in the shape of profit sharing, the most successful that has occurred in the history of the house.

Everybody feels the good effect of doing something worthy that is in his nature about Christmas time. Every purchase made at Jordan's means that you are sharing in promoting and carrying to success a humanitarian principle of business.

## Sunbeam's Christmas Work.

Spirit Sunbeam wishes us to thank the contributors to her Christmas fund. She has already heard from a generous heart in New Jersey, besides from another Spiritualist society (in Cambridge) and many personal contributions from individuals and personal friends in the parish of the Gospel-of-Spirit-Retreat Society. Some of you in Boston will receive your "Banner" in season to be reminded in this that a meeting in the interests of this work and for the opening of the "Sunbeam Boxes" will be held at the "Banner of Light" Building Wednesday evening, Dec. 7. Any one else who wishes in this way to help lift on the burdens of the world, by co-operating with us can do so in money or usable articles of clothing, books and toys (in good, usable condition) leaving with Miss Freitas at the "Banner of Light" Book store or sending to the pastor of the society, Mrs. Minnie M. Soule, 79 Prospect street, Somerville, Mass.

## State Association Mass Meeting.

The Massachusetts State Association will hold a mass meeting at Haverhill Friday, Dec. 16. This meeting will be in the interest of missionary work. The State Association is trying to raise a fund to send missionaries to local societies (who are needy) and to start societies in communities where there are none, and in this way strengthen the Cause. At this meeting in Haverhill the following talent will be present: Speakers, Dr. G. A. Fuller, C. Fannie Allen, Mr. S. S. Ham, Mr. Simmons. Mediums, Mrs. Minnie M. Soule, "Banner of Light" medium; Mrs. Dr. Caird, Mrs. Mamie Helyett, Mrs. Maud Litch, Mrs. Kate Ham, Ruth Swift and Miss Annie Foley. Good music has been secured. There will be circles held between the afternoon and evening session. Concert from 6.30 to 7.30 p. m. Supper at 5.30 p. m. Be sure and remember the date, Dec. 16, Haverhill, 40 Merrimack Street. Societies in surrounding towns please take notice and advertise the same. Let us have a large attendance.—Carrie L. Hatch, sec.

## Concerning Russia.

In 1863, just thirty-six years ago, Andrew Jackson Davis predicted of Russia: "Thy soldiers will fall thee in battle; their hearts shall beat for the down-trodden. Thy officers shall fall in death before thine eyes, and thy cunning shall depart."

The reference to the officers falling in death probably meant the assassination of state officials.

The many letters which have been recently addressed to Count Tolstoy by heart-broken soldiers under orders for the front plainly show how fully the army has awakened to the cruelty and rottenness of the government, which would have the world believe that its soldiers are ablaze with patriotism and love of Holy Russia.—From the Message of Life, New Zealand.

Folded within my Being  
A wonder to me is taught,  
Too deep for curious seeing  
Or fathom of sounding thought.

Of all sweet mysteries holiest,  
Faded are rose and sun,  
The Highest dwells in the lowliest,  
My Father and I are one.  
Q. G. Ames.



## A Spirit's Return.

FACT NOT FICTION.

Annie Knowlton Heman.

Celestial realms had claimed a mother dear—  
We left in prison garb our long loved home,  
Bolted and barred the doors. The shutters  
Closed.

A dread, and voiceless tomb those empty  
rooms.  
Dust covered floors bore imprint of our feet.  
Deft spiders spun their light, fantastic webs.  
Laughter and sunshine in our memory stood  
Like mocking sentinels, at portals closed  
To vanished bliss. And so the time dragged  
on—

At last there came a day when he, nearer,  
And dearer than the rest, whose heart was  
knit

To hers for many bright and glad years,  
Went mournful, and alone into this long  
Deserted home, feeling, perhaps, the hope,  
Her presence there might then be seen or felt.  
The night was spent, none knew the anguish  
of

Those still, long hours for him who lingered  
there

Alone, not even faith that it might be  
Gave him the hope his wish to see. Supply  
His spirit as the swaying branches of  
A willow tree. And thus some unseen one,  
At dawn of day, guided his faltering feet  
To where the staircase wound its upward  
way.

He knew not why his feet were led this way.  
So blind with grief he knew not why, nor  
cared.

But she who loved him still had heard the  
cry  
Of agony from his dear soul, and from  
The Courts of Heaven our mother came and  
stood

A guardian angel, there, above his head,  
And looking up he saw her precious form,  
Her smiling face, and waving hair, and then  
He thought his loneliness was all a dream—  
He eagerly advanced to her embrace.  
She vanished in a light not born of earth—  
Bravely he barred the door and went his way.  
Under this benediction sweet he lived  
And felt her close companionship. She came  
A mission to fulfill, to bridge the chasm  
He made with sighs and tears 'twixt earth  
and heaven.

## How the Other Side Looks at Spiritualism.

Not often does anything as rich in suggestion  
of conceit born of ignorance of the subject  
discussed, come to the surface as a letter  
written by Rev. Hendry, of Tacoma,  
Wash., to a friend in Texas, Mr. J. H. Anderson,  
to convince him that his belief in Spiritualism  
is all wrong and will land him in hell.

Such letters written by gospel ministers to  
those who have recently escaped from the  
church belief, and are now in Spiritualism, are  
the source of misgivings and unrest, and because  
of this they are consequential altogether  
disproportionate to their source.

The letter is too lengthy to be inserted  
entire. His first proposition is that he takes the  
"Bible and that alone," for his guidance.

"From the Bible I learn that it is undoubtedly  
true that we can have, if we wish, communication  
with and guidance by spirits."

"These spirits are good and bad."

After this admission he makes the astonishing  
statement that there is only one good spirit,  
and that spirit is God. All others are evil.

"The spirits of all departed dead are under  
the control of Christ, and he alone can take  
them out of the place to which they have been  
consigned, whether in Paradise, where He is,  
or in Hades, and from these places He will  
in his own good time bring them, 'Some to  
everlasting life, and some to shame and everlasting  
contempt.'"

After this strictly orthodox assertion, he  
continues:

"Your idea of hell is very grotesque (presupposing  
hell is to be taken literally), nevertheless,  
on the word of Jesus himself, the 'Lake of  
Fire is a very real and awful place' prepared  
for the Devil and his spirits, and of men  
who have chosen their company rather than  
that of Christ."

Surely, this idea of hell is "very grotesque,"  
quite absurd, and for an intelligent man, getting  
up as a spiritual teacher, to advocate these  
dogmas of the benighted ages, reminds one  
of a revived mummy galvanized into a  
semblance of life.

Mr. Anderson has a daughter, Stella, in  
spirit-life. With his wife and himself, a circle  
is formed, and the dear one comes to comfort  
them. They are an aged couple, and it gives  
them a heaven of joy to receive messages  
by themselves from her.

This is the comfort this representative of  
orthodoxy gives them:

"Stella was a noble, Christian woman, the  
servant of the Lord Jesus Christ, in whom  
dwelt the Holy Spirit, and when she left  
this earth she went to be with Christ, according  
to his promise, and will come with him,  
and not until then. Any spirit which has been  
speaking to you in her name is a liar seeking  
to deceive you by impersonating her."

"As a servant of the Lord Jesus, I command  
that spirit, in the name of Jesus the Christ,  
speak no more in Stella's name, and I entreat  
you if that spirit again comes to you, to read  
this command to it."

"Obey God's command to have no dealing  
with 'familiar spirits,' for as sure as you do,  
and follow those who 'peep and mutter,' you  
will find out too late that you will have no  
part with Stella and those who are of 'the  
first resurrection.'"

The arrogance of Rev. Hendry in assuming  
spiritual dictatorship, after the manner of a  
Catholic priest, as far as the he is individually  
concerned, is of small moment. Because  
he is a type and illustration of tens of thousands  
of other ministers who thrust their  
heads into the Bible as ostriches are said to  
do into the sand, and are blind to everything  
else, makes him worthy of comment. It is  
scarcely worth while to show that he and his  
fellows misinterpret and misunderstand the  
Bible on which they found their belief, or  
how completely the world has outgrown them  
and what residuary relics they all are of an  
age past and gone we trust forever.

Stella, as representative of all our loved  
spirit friends, may have been a Christian or  
she may not have been. In either case when  
her aged parents who loved her and yet love  
her with such fervency, sit around the home  
hearth, praying earnestly for her coming, will  
she not be drawn by the magnetism of their  
desire from the farthest Paradise?

If Jesus has given every spirit a place,  
what a "savior" he would be to forbid their  
coming. Can there be a Paradise for Stella  
comparable to the Eden of her parents' hearts?  
Could she be happy if she could not come to  
her friends?

The exorcism of the Reverend Gentleman is  
amusing for its self-assured complacency, and  
the threat that the poor Spiritualists will go  
to hell at last, because God allows them to  
believe in the devices of evil spirits, if founded  
on anything tangible would be alarming.

Suppose all the assertions of orthodox ministers  
are proven by the Bible: that there is a  
hell, and no spirits can return, and at a  
circle a spirit comes and identifies itself as  
our Stella, beyond a doubt, all other theories  
and assertions vanish and become inconsequential  
for discussion.

The one fact disposes of all theories. Rev.  
Hendry has never tested his formula for lay-

ing evil spirits. He would not be so unguardedly  
certain if he had. Before he publishes it  
widely, he had best give it a trial. We have  
met other preachers who firmly believed they  
could make the devil flee before them, some  
with exorcism, others by laying the "Holy  
Bible" on the table. Without exception they  
have failed, as this one will fail, though he  
will not learn wisdom or humility thereby.

Thousands and tens of thousands find in  
Spiritualism an assurance they never found in  
the churches. A knowledge that the lost are  
found, that the broken threads of this life  
are gathered up in the next; that those  
mourned as dead live in eternity; that they are  
not shut away from us by arbitrary decree, or  
have forgotten us; that affection draws them  
to us, and the world of spirits broods over the  
world of men, is a Balm in Gilead for all  
broken hearts.

Hudson Tuttle,

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

## Distorted Prosperity.

I have something which you have not. I  
have no immediate use for it, while you have.  
By the civil law—not the Divine law—what  
I have is my property. Because it is my  
property I must keep it whether or not I  
have any use for it, until I can dispose of it.  
You suffer for it, because you have nothing  
which I want, and you cannot get it because  
you have not what the speculator wants. If  
this is not a system of Barbarism, depriving  
humanity of its necessities which Nature  
provides for all, then tell us what is.

But it is the law of property rights. Yes,  
but who made property rights? Why were  
they made and when? In the days when savages  
and inhuman hordes sprang upon their  
weaker brothers and took from them what  
they had, in robbing and in piracy.

To protect themselves these weaker ones in  
the matter of their necessary possessions  
banded themselves into a government, and  
made property laws, under which punishments  
should be inflicted upon those who took from  
others that which they had industriously ac-  
cumulated for their necessities.

This aroused the tendency towards greed in  
man, and with one accord all men became  
greedy and at once fell to work to excel each  
other in the accumulation of anything and  
everything termed property, and the successful  
accomplishment of these efforts is termed  
prosperity.

Those that had before been weak, under the  
governmental law, soon became the strong, or  
at least as strong as those who before had  
been their tormentors.

So far so good; government by united  
action was a blessing to humanity, for it  
equalized the powers of man and protected  
the weaker from the strong, but it did not  
stop there. The weak soon began to develop  
excessive powers by virtue of their property  
rights, and sufferings began to manifest by  
reason of excessive accumulations, and the  
greed of property holdings unto the third and  
fourth generations.

Stealthily this almost silent force of Barbarism  
has crept upon the affairs of man, and  
unlike the open savage attacks upon the weak,  
it appeals only to those who are the im-  
mediate sufferers, for he who accumulates a  
little has greed; hopes of accumulating more,  
hence mankind is a victim to the silent ravages  
of Barbarism, while he prates of Christianity  
and Civilization.

Under the present system of Barbarism, few  
men are willing to denounce it until they are  
its victims, and at such times they are powerless.  
Later on, maybe, they somehow manage  
to get on the side of the accumulations,  
and then soon forget their previous grievances  
against the system, and pompously assert that  
through their own powers they arose from  
penury and that any other may if he will do  
the same.

So, too, the robbers of old might have laid  
to their victims: "It is all your own fault that  
you are robbed by us, for you have freedom to  
rob others as we rob you, and if you were  
elsewhere engaged in robbery as we are, then  
you would not be here for us to rob."

Government is a great and a wise institution.  
Money as a convenient medium of ex-  
change is excellent for some purposes, yet the  
world has much to learn in which, when  
learned, the conditions of this age which are  
termed "prosperous" will in comparison be as  
crude and as antiquated as is that to us of  
living in caves.

Suppose when we drove the cattle into pasture,  
we should see them get together and ap-  
point certain of the herd to mark off bound-  
aries and spots of different quality where  
each particular beast should feed, and by a  
human system of commercialism a few of the  
cattle should get under shady trees and com-  
pel the others to bring the grass to them.  
Would we not cry out with reason: "What  
fools these creatures be." The grass is plenty  
everywhere and how much more comfortable  
it would be for each animal to gather his own  
food as he wants it and lie down where he  
pleases when he is tired. The Human Family  
has silently grown into a system of inequality  
and Mental Barbarism, by reason of its en-  
deavors centuries ago to overcome open depredations  
upon the weak.

We are not waiting for methods by which  
these difficulties may be overcome, we are  
waiting for the greedy ones to learn that the  
system of their greed is binding their own  
lives in shackles of slavishness which they in  
their present vanity have not learned to com-  
prehend.

The witchcraft horrors of Colonial days  
ended only when the curse of accusation came  
home to the accusers. Our age is not yet wise  
enough for equalized civilization. The civil-  
ized are educated to be Mental Barbarians in  
order to sustain the distorted idea of pros-  
perity, which now means an elevation of the  
few at the expense of the many.

## JUDGMENT.

Opinions are governed by circumstances.  
When circumstances change the opinions  
change. An opinion is a conviction of the  
truth of some statement. It is merely an evi-  
dence of something shown in some agreeable  
way to the present mind. Circumstances  
change the mind. When the mind changes, as  
it constantly does in everything but a mummy,  
then the circumstances, the evidence, the con-  
viction, and the opinion change, regardless of  
primal fact.

Public Opinion is no evidence of truth. It  
is not to be relied upon, because it is made up  
of many minds, incongruently mixed, and in-  
differently convincing, according to the cir-  
cumstances of each individual. The conviction by  
twelve men, "tried and true," is not truly fair  
to anyone, unless their several minds are in  
agreement with the circumstances of the case.

It is not possible for such to be, unless the  
minds of the twelve are of the same calibre as  
the mind of the one judged at the time the  
event indeed took place. By this it will be  
seen how difficult it is for true judgment to be  
rendered, one to another, and this is why the  
Teacher rendered in the "Sermon on the Mount,"  
the wise admonition, "Judge not lest ye also  
be judged." In the present state  
of society, we are not able to arrive at a bet-  
ter form of judgment than is entrusted to the  
courts, just as Lynch law is the best judgment  
that can be arrived at in uncivil communities.

We have in our civil functions made but a  
slight step in advance of Lynch law. We have  
merely toned down the action from a rabid,  
to a more temperate condition of judicial  
mind. We have changed the tone of the judg-  
ment, or opinion, from the Barbarian mob to the  
Civilized mob, but we have not as yet

reached the Christian standpoint of opinion,  
such as exemplified by the +. Can we ever  
attain to that standpoint? Surely not until  
we learn, "Not upon jot and tittle upon tittle,"  
the true import of the + and how it applies  
to us, as we individually and personally are  
related to the seen and the unseen forces  
about us. To pass judgment; to form an  
opinion concerning another we must have a  
standard by which to judge, and we are not  
able to judge or to form an opinion above the  
level of our own standard; hence we cannot  
righteously judge another unless possessed of  
the same mental calibre as that other. If so  
then we will employ the same standard.

C. H. Webber.

## Haunted Houses and Haunted Lives.

George W. Kates lectured on the above  
topic before the Lynn Spiritualists' Associ-  
ation in Cadet Hall, recently.

The speaker quoted the following from J.  
B. Wiggins, of Cambridgeport, Mass.:

"In evil houses, evil spirits dwell;  
The dead and living make that house a hell.  
In happy homes kind, loving hearts reside,  
And blessed angels with them there abide."

He also read a poetic appeal entitled "The  
Pilgrim's Cry," addressed to "Wanderer in  
Unknown Lands," and concluding, "Only  
Come Back! Be near me as of old; so thou  
and I shall triumph over death."

The speaker said that all houses are  
haunted, for from all homes some loved one  
has gone to "that bourne from which travelers  
do return."

If homes are not haunted by anything worse  
than the spirits of the loved, then the haunt-  
ings will not do much harm.

But there are evil spirits in the decarated  
life, who fasten, barnacle like, upon poor hu-  
manity whose life are haunted by squalor, ig-  
norance and vice. The haunted conscience is  
the worst form of psychic phenomena. There  
is an uncanny skeleton in many a closet—and  
our auras will long continue to reveal these.  
We cannot readily escape from the evil effects  
of evil acts. New houses of earth may be  
quickly builded and the old ones entirely de-  
molished, but the soul house endures and its  
closets are not easily cleansed, nor the con-  
tents readily destroyed. Shakespeare made  
the grave digger say his houses lasted the  
longest, but nature reveals that her handiwork  
is the most permanent and the soul-house is  
never entirely destroyed. This permanent in-  
dividuality most people are afraid of, because  
it is a denizen after earthly death of another  
dimension of space. The exorcised spirit of  
the human is held to be uncanny, simply be-  
cause its relation to life has not been under-  
stood. People are usually afraid of the dead,  
and hence also of the arisen spirit of the so-  
called dead. Graveyards are supposed to  
yawn, and the dead gambol at midnight. The  
ghost is supposed to be unable to endure the  
light of day, but in the soul-land, the spirits  
enjoy light far superior to the illumination  
that old Sol sheds upon the earth. The old  
man spoken to in the graveyard, said his way  
"home" lay through there. If one could only  
realize how our soul-homes depend upon the  
deeds of our earth-lives, we would carefully  
guard ourselves; and, if conscience free,  
have no dread of the hereafter.

The speaker dwelt upon needs for truth  
with regard to psychic causes and effects, and  
told of the causes, profits and defects of evil.  
He pictured how little evils grow into great  
ones.

"And who can say but the dismal frown  
And the doleful sigh, are the sin  
That keeps the good from our homes and  
hearts,  
And lets the evil in."

Who can compute the misery of the world?  
Do you know what causes it more than does  
any other one thing? It is the seeking for  
happiness and obtaining it by every possible  
sacrifice purely in a selfish way. The great  
injustice existing amongst people is caused by  
selfishness, and the idea of a happy salvation  
by and by, no matter who may be damned,  
and this obtained vicariously is the cause of  
evil by creating a dependent character. What  
we need is effort in life for humanity's sake;  
and not solely or even prominently for  
Christ's sake. Hypocrisy must be abolished!  
Superstition must be destroyed! True reli-  
gion must be developed! Personal responsi-  
bility must be created!

Then humanity will not be haunted by bad  
temper, false pride, base appetites, bad heredi-  
tary, horrible hallucinations, delusions and ob-  
sessions. We will not then even imagine that  
"God shall send us strong delusion that we  
should believe a lie." Our comprehension of  
God will enlarge into the concept of love, jus-  
tice and mercy.

Spirit communion is proven! These commu-  
nicants are mostly our loved ones and often  
the wise, good and pure. If you are beset by  
evil spirits—if they haunt your life, then look  
well to the cause, and find the same in the  
modes of your living. The prime causes of  
evil spirits are war, murder, greed, intemper-  
ance, lust, ignorance, society, revenge,  
lynching, hangings, selfishness and a vicious  
atonement.

Destroy these and let all be born right and  
live right, and the words of mortality and im-  
mortality will be redeemed. Spiritualism of-  
fers the true processes for this redemption!  
Reflect upon these statements: "Know ye not  
that your body is the temple of the Holy  
Ghost?" "The flesh lusteth against the spirit,  
and the spirit lusteth against the flesh, and  
these are contrary the one to the other."

"The manifest works of the flesh are exces-  
sive sensuality, idolatry, hatred, emulations,  
quarrels, heresies, murders and such like."

All these show us that the spirit should rule.  
Harken ye to its admonitions! "Man lives a  
life half dead, a living death, himself his sepul-  
chre, a moving grave."

The late Thomas B. Reed said:  
"But if I were to select the greatest triumph  
of the human race; if I were to depict the  
nightmare struggle we ever went through, I  
should select our victory over the fear of the  
unknown and undiscovered; over demons and  
witches, and all the false gods which mock  
when our fear cometh."

Let me enjoin upon you, therefore, to banish  
all fears of God, Satan or Demons, and  
arise into the fulness of your divine power,  
knowing that as "ye sow, so shall ye reap."

"The future of humanity depends upon spiri-  
tual truth to banish haunting fears and the  
thrall of ignorance."

"His life is long whose work is well;  
And be his station low or high,  
He who the most good works can tell,  
Lives longest though he soonest die."

Elsie's Christmas Money.

Elizabeth Price.

"Papa, can I have some money? I want to  
buy my Christmas gifts today," said pretty  
Bertha Burris as her father put on his over-  
coat after breakfast.

Mr. Burris hesitated. "I thought I had given  
you your allowance for this month, my dear."

"So you did, papa; but I spent that long  
ago. I supposed, of course, I should have  
some extra money for Christmas. You gave  
me some last year," said Bertha, with an in-  
jured air.

"It was much easier for me to do so last  
year than this, daughter. However, what  
must be, must. Here is all I can spare—make  
it go as far as possible, for I am under heavy  
expense, you know," and Mr. Burris left the  
room looking worried.

Bertha frowned. "Only five dollars, and I  
have such hosts of things to buy. Why, the  
gift I had planned to buy for papa would  
cost this much. He isn't near as generous as  
he used to be. I'm just going to tease till he  
gives me more."

"Bertha, I wouldn't worry papa. The other  
children must be supplied, and my own share  
is yet to come. You should have saved part  
of your allowance, or even all of it, this  
month," and Mrs. Burris hurried away to in-  
terview the cook.

Bertha, still pouting, put the bill in her  
purse. "It is hardly worth while to go down  
town with this," she said to Aunt Agnes, who  
was busy among the plants in the sunny south  
window.

"Auntie, you are a good hand at  
planning. Do tell me how to make five dollars  
do the work of fifteen."

"I can't do that," replied Aunt Agnes  
quietly, "but before you make out your list  
I'd like to tell you a little story. Once upon a  
time I knew a little girl two or three years  
younger than you are now. Her father was a  
hard-working man, and made a comfortable  
living for his flock of boys and girls, but there  
was little left over for luxuries, and the sum-  
mer Elsie was twelve Mr. Weller was sick  
for a month, and, of course, his finances were  
not improved by the added expense that ill-  
ness always entails."

"Mrs. Weller was an old and dear friend of  
mine, and I spent the month of December  
with her that year. The day after my arrival  
Elsie's father gave her one dollar, saying,  
'That is for you to buy some little things for  
the children's Christmas. Father wishes it  
were more, dear, but that is the best I can do.'

"It was plenty, father, and thank you ever so  
much," said Elsie, kissing him. After he had  
gone she stood looking at the bill with tears  
in her eyes. 'He is so good to me,' she said,  
'and I know he and mother need this for  
themselves. I hate to take it. I wish there  
was something I could do to help.' She was  
very quiet as she cleared the breakfast table,  
and I let her alone, feeling sure she was  
busy planning how to spend her money."

"That afternoon she went out awhile, and  
when she came home her face was glowing.  
'Miss Agnes, I've got the loveliest secret! I'll  
have to tell mother, because I couldn't do it  
without her finding it out, but the children and  
father mustn't know for the world. You see I  
can crochet real nice mittens. I made those  
the boys are wearing to school, and I went to  
see Mrs. Thayer, and she said she'd be glad  
to pay me twenty-five cents a pair and furnish  
the material. She has four boys. I bought  
the wool on the way home and I'm going to  
work every spare minute, and I'm almost sure  
I can finish them before Christmas.'

"She worked at those mittens most industri-  
ously, shaping them carefully and finishing  
the wrists with gay little scallops, and in  
three weeks she had the four pair done. Mrs.  
Thayer paid her a crisp new bill, and I am  
sure no one was ever happier than Elsie as  
she displayed her first earnings to her mother  
and me."

"She went down town next day with her  
little shopping basket on her arm, and Mrs.  
Weller smiled after the scarlet hood, saying  
tenderly, 'She is a good child, Agnes.'

"That dollar was wonderfully elastic, for it  
bought something for every one of us. Mar-  
bles for the brothers, which were placed in  
gorgeous bags of Elsie's own making. A cun-  
ning set of wee pewter dishes for the little  
sister, hair ribbons for the older girls, mat-  
erials for beautiful book-marks for her mother  
and me, which she worked neatly on the per-  
forated cardboard then much used, and  
mounted on ribbon. Those we didn't see till  
Christmas Day. I have mine yet in my Bible.

Then there was a gay bandana handkerchief  
for the old wood-sawyer, and a tiny bottle of  
cologne for the washerwoman, who loved  
nothing so well."

"After he had inspected her purchases and  
passed judgment on them, her mother said, 'I  
don't see anything for father, Elsie. Did you  
forget him?' 'No, indeed, mamma,' but I  
want to keep his present a secret even from  
you. May I?' Of course Mrs. Weller con-  
sented, but we both felt a little curious, and  
on Christmas we found out about it. In an  
envelope addressed to her father was the crisp  
bill Mrs. Thayer had paid her, with a note  
that Mr. Weller showed us afterward. 'Dear  
Father,' it said, 'I didn't need but one dollar,  
so I spent the one you gave me, and saved  
this for you. I earned it all alone, and I  
want you to take it and use it every bit for  
your own dear self. Merry, merry Christmas!  
From Elsie.'

"That is all, unless I add that I never saw  
a family more happy than that, though I've seen  
a great many whose gifts were more numerous  
and costly."

Bertha sat silent and thoughtful for awhile  
as auntie went on with her work. Presently  
she looked up brightly. 'It's 'tooken,' auntie,  
as Bert said about my vaccination. Thank  
you for your little story. I'm afraid I don't  
compare very favorably with Elsie, for it's  
so hard for me to be unselfish. It's too late  
for me to earn money, even if I knew how,  
which I don't, but I won't ask papa for any  
more money, and I will try to let him see that  
I do love him and appreciate his kindness."

And she did, for the three plain linen hand-  
kerchiefs, neatly hemstitched by girlish fingers  
and labeled "For my dear papa, with Ber-  
tha's best love," were more precious to the  
recipient than any ready-made gift the entire  
five dollars could have purchased.—The Sun-  
day School Times.

The Great Reality.

Mary J. Weatherbee-Rice.

"I had a friend. We had but one pipe be-  
tween us. We drank out of the same cup.  
We slept beneath the same tent; but Death  
took him from me." So writes Xavier de  
Maire.

But tell me, is not this the epitome of the  
life of every man, till like a shroud, earth-  
soiled, toll worn, it lies discarded at the feet.

What then? Is man but a phantom that  
appeareth for a little while, only to vanish as  
a vapor, or into nothingness?

Are our hearts to be forever breaking that  
we cannot penetrate the veil that hides us  
from the beyond, from the soul of the friend  
which, like the perfume from the broken vase,  
has passed out of its earthen shell?

We know it is even so, and the heart must  
break so long as it distinguishes not the real  
from the unrealities of life.

No one can tell us what this life is we hold  
so dear—though all that a man hath will he  
give for his life. No one can tell us "whence  
it cometh nor whither it goeth."

What then? Because the shell on shore cast  
up from some incoming tide is an empty shell,  
shall I say that the builder and occupant has  
passed out of existence—that it is dead?

The human eye takes in but the merest  
shadows of things that are. Because my  
vision is limited shall I say there are no val-  
leys and hills beyond my narrow sight?

There are countless forms of crawling and  
winged things all about me, too small for me  
to distinguish their presence—yet I cannot  
deny their existence even though I cannot see  
them, and though I can no longer feel the  
clapping hand of my friend I may not say  
that he is dead, but rather that he has out-

grown his late environment to be clothed upon  
with a body no less real, but more ethereal for  
a higher mode of existence.

The world is full of aching hearts—breaking  
for a vain desire to see and know what is in  
the beyond—breaking for the awful dread of  
final separation from the beloved who have  
passed from sight. Yet hearts must break  
(ill we learn that death is not the destroyer—  
but the revealer of life.

Oh for some proof of immortality that shall  
bring hope, though fears are in the way—hope  
that shall be as an anchor to the soul, sure  
and steadfast.

Let us not separate natural and spiritual  
things, as if the natural and spiritual worlds  
touched only on their boundaries and that the  
spiritual world being unseen, were beyond,  
outside of this and more or less if not alto-  
gether unreal.

If any one thing is impressed upon our con-  
sciousness it is this—that life, whatever it be,  
is the motive power of all that is; that there  
is a soul of things reaching up, up to the  
Great Soul of all—God moving the world.  
How else, since in him we live and move and  
have our being—since God is everywhere.

The seed of corn or wheat we put in the  
ground is not quickened except it die. So by  
analogy is the soul of man quickened save  
only through the process of death—sown a  
natural body—developing in earth life as the  
corn in the damp of earth mould—death is  
that process that sets the soul free from the  
hull of its earth life to expand to its true  
parts through the taking on of the ethereal or  
spiritual body—unseen by us simply because  
our eyes cannot distinguish other than gross  
materiality.

Why then this heart break if not because  
of ignorance through want of sight.

Blind faith cannot satisfy us, though it is  
"the substance of things hoped for," for the  
heart may break even while



Teach your child to recognize the divine principle in its own being as the highest manifestation of God in creative law. To reverence its physical life as a sacred tabernacle, for God, the soul, dwells therein. Think of the influence on the building character of each word, each thought sent out from the human mind, that mind is God. Let us pray that mind's laws may bring beautiful conditions of influence to our child, to ourselves. "Thy kingdom come, thy will be done on earth in earth, in our physical bodies. Thy kingdom established in our hearts." Teach your child to pray, Make me to grow beautiful in mind and character. Explain the full meaning of the prayer, and every time the mind repeats the wish it reacts on itself and aids the child to bring the answer to its own prayer, for it is God's law of mental reflection working in matter, in spirit clothed in matter, and it is God.

Teach yourself to reverently acknowledge God's wisdom, justice, mercy, in all laws of life. Will to be what those laws make it possible for you to be, and know the law of cause and effect is recognized in all existing powers. Grow upward out of darkness and lead your child to God in time to save the purity of its nature, and be at oneness with the spirit of the Creator.—Mrs. May A. Price, Washington, D. C.

### Boston Spiritual Temple.

Sunday, November 27, the Rev. F. A. Wiggin, pastor of the Boston Spiritual Temple, spoke, entranced, and a brief synopsis of what was said follows.

"I take as a text this morning words found in the book of John, the 18th chapter and the 16th verse, 'But Peter stood at the door without.'"

"Starting with the text selected, as a suggestion, may we not be able to deduce some helpful lessons?"

"No line of reasoning can be found which is able to annul the force of the claim of Spiritualism without doing violence to the principal factor of all religions, which is an assertion that man continues to be a conscious being, after the change of death. Notwithstanding this, every seer and every revelator of spiritual truth has been by the majority condemned, and the seer has had to be content to wait for time for the justification of the truth he revealed and the establishment of his own sanity."

"John, the forerunner and prophet of Jesus, was looked upon as a strange fanatic of the wilderness. His life of fasting and living apart from the people was criticised. His head was chopped off by the order of Herod. Jesus came and was denounced as a seducer of the people with strange doctrines. He was called a wine-bibber and a glutton. The pangs of crucifixion were the only solace offered him at his exit from earth. When Paul stood before the Athenians, the people said, 'Who is this?' 'What will this babbling say?' 'And when they heard of the resurrection of the dead, some mocked. He was accused of being mad, and in the course of time his earthly career was ended as his head fell into the basket, severed from his body by the orders of Nero."

"Some were pleased at what they heard and were anxious to pursue the subject 'at some more convenient time.' Some who heard Jesus were of a receptive mind. They had been prepared by torturing doubts and trials of spirit. They perceived the truth that they had heard and embraced it, and some were willing to sell all they had and follow the teacher."

"All of this preaching on the part of John, Jesus, Paul and others, which was but a revelation of the true and spiritual, was by the majority set aside. But years are marked upon the dial of time and their impress is registered upon the thought and progress of the world, and their doctrine becomes an established religion. Still more years leave their record and this religion of primitive Christianity becomes a vast organized establishment, extending over whole nations and reaching the distant quarters of the globe."

"During all these years the Peters have been standing at the door without, but as this institution becomes popular they come inside, and with an almost admirable display of audacity, proclaim most loudly that they have in spirit always been in perfect sympathy. It is better to come to the truth late than never, but it is better to never come to the truth than to come to it like a cringing coward or clothed upon with the garments of hypocrisy."

"Truth honors the man who

"Smote for her when God himself seemed dumb, And all his arching skies were in eclipse."

"Too many there are, who like Peter, stand at the door without till 'freedom becomes the popular shibboleth of courtier's lips,' then in their enthusiasm proclaim their devotion to the cause for which others have suffered and struggled to advance."

"Like a rocket, which with savage glare, Whirrs suddenly up, then bursts, and leaves the night Painfully quivering on the dazed eyes."

"Man's relation to Spiritualism, in these days of its infancy, is in no way different from that which has been entertained toward all spiritual or natural revelation of the past. Man's relation to it, when time has passed, will warrant the claim that 'history repeats itself.' Today, the majority stand at the door without, and pride themselves at being so discreet as to view the whole matter from a distance. They are afraid that it will explode and they would be so far away as to receive no injury. Like Nicodemus, they will find the medium by night. Like Saul, they will seek the woman under the cover of darkness. But, vain man, whether thou art minister or layman, rich or poor, remember in thy proud and haughty vanity, 'that whatsoever a man soweth, that shall he also reap.' Be thou advised, for the time will come when thou shalt reap the harvest of spiritual hunger, when the husks of popular theology will no longer satisfy. Thou art now bidden to come in and partake of the rich provisions spread upon life's spiritual table. Again, be advised, for that day will come when thou shalt stand knocking for admittance and shall hear no response to thy call, save the sad echo of thy own pleading."

"Spiritualism, with all its loveliness, calls to all. It seeks all with a pleading voice, born of its truthfulness and value to humanity. It will, ere long, cease to stand as an outcast. It is God's message to the world. Hear it now, and prove your manhood and womanhood by giving to it the best you can, and rest assured that the best will come back to you."

### Extract from Dr. George Carey's Famous Lecture, "The Eternal Now."

Man lays his scepter on the stars, analyzes their substances and then dies from the effect of acid in his blood because he does not know what to eat.

He foretells the return of a comet to an hour a thousand years in the future, but cannot tell if he himself will have a gripe next week. He can tell you the hour in the day one hundred years hence that there will be

high tide at Bombay or on the coast of Norway, but he doesn't know the cause of smallpox and foolishly thinks the decaying organic matter or pus from a sick calf injected into his blood may somehow prevent it, and thus does he build up medical trusts, vaccine farms and tyrannical Boards of Health that fatten on political pap.

He can clothe himself in armor and dive to the ocean's floor or travel three thousand leagues under the sea in a submarine boat and then be killed by a street car or automobile in broad daylight on the level road.

He can foretell the coming of the storm, but cannot foretell the burning of his own house or if the bank will fail in which his money is deposited.

He can tell all about the moons of Jupiter, the rings of Saturn, the transit of Venus, the canals on Mars and talk with the man in the moon, but knows no more about the real composition of his own blood, or nerve fluid or the mysteries of digestion and assimilation or the chemical formation of bile than a politician knows of the true science of government.

He can vibrate the air at Boston at a rate that will record the same dots and dashes on a receiver in Liverpool, but cannot receive and correctly translate a dispatch from his solar plexus to his brain.

Why is man forever a paradox? Why does he always want to level down a hill or fill up a hollow? Get married if single, or get a divorce if married? Why does he want cold weather when it is warm and warm weather when it is cold. He wants it to rain when it is dry, and always wants it to clear up when it rains.

Why does he lock a man up in jail for begging for food and then give him three meals a day?

Man declares that he is mortised and based in the statement "Thou shalt not kill," and attuned to the music of "Peace on Earth and Good Will Toward Men," and yet the iron-clads do not rust, nor are the battle flags furled. He loads his muskets with the sermon on the Mount of Olives—emblems of peace—and his cannons with the Declaration of Independence, proclaiming the equality of man, and bombards alike the Dutch farmer in South Africa and the brown men on the Thousand Isles of the Philippines. He prays for the time to come quickly when "swords shall be beaten into ploughshares and spears into pruning hooks," but he keeps the seas covered with warships, shakes the solid earth with the tread of soldiers while the smoke from his arsenals and manufactories of implements of war and murder darkens the noon-day sun. He declares that war is hell, but likes it so well that he must need play war in mimic battles with ironclads, torpedo boats and forts and then pay the bills in increased taxes, while he boasts of his country's greatness.

Man mutilates his fellows upon the field of battle and then establishes a Red Cross society and hospital to bind up his wounds. He condemns cruelty to birds and animals, but expects beefsteak for breakfast and chicken pie for dinner. He preaches humanitarianism, but the sweatshop still remains a bloody blotch on the cheek of humanity. He preaches kindness to the children, but gives them military caps, tin swords, toy pistols, boxing gloves and drills them in the manly (?) art of self-defense—all under the auspices of churches that preach "Peace on Earth."

### Catarrah Can Be Cured.

Catarrah is a kindred ailment of Consumption, long considered incurable; and yet there is one remedy that will positively cure Catarrah in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrah, Asthma, Consumption and nervous diseases, this recipe, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

### The Boston Psychic Conference.

These meetings have been well attended. Sunday afternoon lecture by Mr. B. C. Smith, subject, "The Key to Knowledge," was well attended by an audience who appreciate these sciences. Sunday evening Prof. A. E. Carpenter, so well known as the teacher and demonstrator of psychological science, made a very fine address, showing that the physical scientists of the present day many of them had accepted the facts of a future life through the teachings of Spiritualism. It was a very clear and comprehensive statement of the conditions held today by the accepted scientists.

Mr. Whitlock claimed that they should not be accepted as superior to other investigators, from the fact that the true Scientist must investigate without prejudice and these people had investigated with preconceived notions and had arrived at the same conclusions that many Spiritualists had years before and that through mediums in the same way. Prof. Henry, at these meetings, never opposes any of the works or opinions of the others, but he persistently claims that his line is in advance of them all, as is that of the pioneer who is blazing a path in the forest for a great army to follow in. What he tells of the beauties beyond, those who are interested in their immediate surroundings find it hard to understand, yet he claims that they are doing their work as best they should, while he is doing his, and later on they will bring their army up to where he now is, and then he will be still further on.

Miss Sears gives manifestations and an excellent address under control. Mr. Smith demonstrates with interesting remarks on re-embodiment. Mrs. Kampe gives remarkable psychometric readings. Mr. Littlefield holds sessions every Monday evening. Dr. Clough, Tuesday evening, has many friends. Wednesday Mr. Smith gives every person astrological conditions of their re-embodiment. Thursday evening Prof. A. E. Carpenter has a good audience. Every Friday evening, Mrs. Millan is at the conference with many friends. Saturday evening is a general seance. Mrs. Reed gives remarkable readings. Mrs. Saunders favors us, also Mrs. Fox and Mr. Smith. The meetings of the week have been interesting.

### Lake Pleasant, Mass.

Some twenty-five families are located here for the winter and though the days are short and the nights long and cold the cottages are fitted up comfortably and whist and social converse while away many a pleasant hour. The writer has been here nearly the entire time since the close of last summer's vacation superintending the affairs of the association and many needed repairs and improvements have been made. The roofs of the hotel and pumping station have been painted and the dancing pavilion and confectionery booth near the lake have been shingled. The cottages owned by Mrs. E. S. Loveland, Ezra P. Lyon, Miss F. M. Allen, J. C. Fremont and Mrs. Wm. Critchley have all been newly painted and look greatly improved. L. E. Henry has shingled one of his cottages and greatly enlarged another. Mrs. Angie Clapp

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has purchased the Hunt place and moved the cottage back, which greatly improves the appearance of her home, "The Brookside." F. C. Bryant has built an addition on his cottage and Dr. C. I. Weston has purchased and greatly improved the cottage on Eighth Ave., formerly owned by E. B. Conant.

During the past week Miss Jennie E. Harvey has been the guest of Mrs. A. E. Barnes and on Saturday evening Mr. and Mrs. Robert Conick gave a supper and whist at the Home Comfort House in Miss Harvey's honor. Among the invited guests were: Miss Harvey, Mrs. A. E. Barnes, Mr. John Johnson, editor of the Troy Press, Miss Olive Reynolds, Mrs. M. E. Palmer, Mrs. Esther H. Blinn and the writer. A splendid supper was served and the evening was pleasantly passed with music, readings, social intercourse and whist.

Visitors to the grounds next summer will miss one of the old landmarks, as the Boston & Maine Railroad will have removed the foot bridge in front of the pavilion, which has been quite a thoroughfare for our young people in the past.

The sudden passing away of Mrs. C. A. Perry, one of the old time campers here, was quite a shock and will be learned of with regret by many readers.

Albert P. Blinn, clerk.

Albert P. Blinn will lecture at Lynn, Mass., Dec. 4, and at Philadelphia on the last three Sundays of December. Is engaged to serve the societies at Greenwich, Brooklyn, Waltham, Portland, Haverhill, Springfield and Marlboro. Has five open Sundays as follows: January 22, February 26, March 5, April 2 and 9, 1905, which he would like to fill. Address during December, 605 North Seventh St., Philadelphia, Pa.

The Spiritual Church of the Soul, of Newburyport, met every Sunday afternoon and evening in O. U. A. M. Hall, No. 3 State Street.

Newburyport, Mass.—The Spiritual Church of the Soul had with them on Sunday, Nov. 27, Mrs. Bemis, of Boston, and on Dec. 4, Mrs. Maud Litch of Lynn. On the 11th it will be Mrs. E. D. Butler, of Lynn.

Mrs. Jennie Hagan Brown has lectured recently in St. Louis, Mo., Chicago, Ill., Cleveland, Clyde, Conneaut, Ohio, and other points. She will speak at Mendonville, Pa., Buffalo, N. Y., E. Aurora, N. Y., Elmira and a number of other points. Mrs. Brown will be at the Iowa State Convention at Des Moines, Iowa. She will engage after Jan. 15 in the Middle States.

Mrs. Jennie Hagan Brown of El Campo, Texas, will visit Massachusetts for a short time and will be pleased to meet her old time friends. Mrs. Brown will make lecture engagements during her eastern visit for week evenings and Sundays. All wishing to secure her work will send telegrams and special delivery letters in care of Daniel Metcalf, Holliston, Mass.

The Spiritualist Society of Augusta, Me., are holding regular meetings this winter for the furtherance of the cause of Spiritualism to place it before the world in all its truth and beauty. On Sunday, Nov. 27, Chas. E. Dane, of Lowell, Mass., lectured before two large audiences. We have also secured the services of J. S. Scarlett, Nettie Holt Harding, Mrs. A. J. Pettengill and others. Miss F. M. Bragg, sec.

The New Bedford Progressive Lyceum gave a harvest concert Sunday, Nov. 27, a very pleasing program being rendered under the management of the conductor, Mrs. Henry C. Janelle. The proceeds—which amounted to \$5.00—have been sent to the N. S. A. for the aid of the aged—the pioneers. If the storm had not interfered the proceeds would have been larger. Would that more of the societies would do the same to help along this worthy cause.—Geo. Leander Randall.

### For Over Sixty Years

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

### Helping Hand Association of Spiritualists.

Haverhill, Mass., Nov. 11, 1904.—Thinking it would be of interest to the readers of the "Banner" to hear from our society work I will give some facts concerning the work this season. After nearly three months of rest during the time from June to October first, we held no public work, commencing on the evening of Oct. 2 with Annie L. Jones as our speaker. Sister Jones is a speaker that all are interested in. She gave us one of her best lectures, after which her control voiced some beautiful thoughts from friends to those who fully recognized that all that was given was correct.

On Sunday, Oct. 9th, we inaugurated a new service in Haverhill, at 12 o'clock noon, called conference and healing service, first part of the time giving testimony as regard our personal experience in Spiritualism, from all who desire to participate; last half hour reserved for our magnetic healer to give free treatment to any who may desire. We dedicated four seats to our kind Indian friend and at this time we sing a song dedicated to the red man. This service has become very popular and is still increasing.

On Sunday, Oct. 9th, the platform was filled by our sister, C. Fannie Allyn, who gave lecture as usual. Subject from audience. All are aware we have only one Fannie Allyn.

On the 16th Mamie Helyett, of Lynn, a very promising medium, who is doing fine work in our cause.

On the 23d, Sister Pettengill, of Malden, who is always at her best when she is with our society. We have all learned to love her and the good work she is giving the various societies she serves.

On the 30th, Bro. J. S. Scarlett, of Cambridge, who has been with us many times and always gives us the best thought for us to treasure up, that we may grow wise for truth's sake.

On Nov. 6th we had as speaker Dr. Geo. H. Fuller of Onset, state president, who gave us one of the best lectures we had ever heard from his lips. He has many warm friends in our city who always give him a hearty welcome.

We are steadily increasing as a young society, electing six new members at our monthly meeting. We hold a supper every Saturday evening and are having good success.

Some changes have taken place since last year in regard to our hall work in many ways. Bro. W. H. A. Simmons, the lecturer, is located in office connected with hall; will also treat patients magnetically at office or at patient's home.

We all feel that the Helping Hand Association has a great work to do in Haverhill in the near future.

Yours for truth,  
W. H. A. Simmons.  
82 Merrimack St., Haverhill, Mass.

### Words of Kindness.

To the Editor of the Banner of Light:

Dear Sir: For many years I have been a reader of your valued paper. Although not a personal subscriber, my father was one of your first, and my sympathy as well as that of our entire family are in accordance with the principles set forth in your comments, and the truths are being now propounded by newer and brighter lights, and as time claims us, and we pass by, we rejoice to know some one will follow to broaden our views and carry conviction to those who seek the truth. I have in my mind now one whom we were greatly pleased to listen to on several occasions, and truly believe that through her we were in satisfactory converse with our spirit friends. I refer to Mrs. Fannie Spaulding of Norwich, Conn., and we cannot speak of her only in praise. Not wishing to occupy more of your time I remain, very respectfully, E. S. Nichols.  
150 Winchester Ave., New Haven, Conn.

Some men are optimists until they judge their neighbors, and others are pessimists until they judge themselves.

Believe that you will accomplish and you will become conscious that you must, since all is possible to God or one who believes.

### Fence-Rail Philosophy.

According to some men, other people's business always needs attention.

A wedding has sobered up many a feller that was intoxicated with love.

It often requires more strength to decide to do a thing than to actually do it.

If everybody practiced what they preached this world would be peaceful and perfect.

Some men succeed in marryin' well, even if they don't succeed well in anything else.

This is such a good country that some of the millionaires are apparently tryin' to grab it all.

When it comes to makin' laws they are always intended for the other feller, but not for ourselves.

When some folks die it's hard to tell whether on account of a complication of diseases or doctors.

Some folks think so little of the future that they haven't even got an umbrella laid up for a rainy day.

The balance of C. E. S. Twing's visits to the various camps, which had to be unceremoniously cut. Speaking of Madison, she continues:

Trolley cars as well as the lake steamers bring people to the meetings and entertainments, besides those who live near or camp on the grounds. From Madison I went to Lynn and out to Unity Camp—a camp built up in a short time by the energetic "Cadet Hall Society." George W. Kates and wife were the speakers the day of my visit. A large crowd was in attendance; all the exercises were interesting. Mrs. Kates' tests were exceptionally good. The Maine Camp, on account of the limited time the camp was in session, did not have many speakers, but the arrangements were so admirably made that no one felt overworked. At Temple Heights, Effie I. Webster, Edgar W. Emerson and the writer. At Etta, F. A. Wiggin, Thomas Cross, Mrs. May S. Pepper, Mrs. Ella Hughes, and the writer. At Madison, Mr. Wiggin, George A. Fuller, May S. Pepper, and the writer.

### Birds Sing on the Wing.

The songs of all birds gain in beauty when they are uttered on the wing. They seem to be delivered with more abandon and greater volume. The water thrush's first cousin, the oven bird, furnishes a striking example of this. His ordinary song consists of a repetition of the same note, hammered out with a constant crescendo.

Very effective it is, too, as a part of the general music of the forest, though lacking individual attractiveness on account of the monotony of its iteration. But when the bird rises above the treetops and descends after the fashion of the indigo bird to an accompaniment of scattered notes he takes far higher rank as a performer.

Not always, however, does he require the exhilaration and inspiration of an aerial toboggan to cause him to abandon his plain chant for a more florid song. I have heard him sing the latter perched on a grapevine not two feet above the ground. And as if to show that he did not reserve his superior powers for special occasions he mingled it with his plain chant and ending with the song and sometimes reversing this order.

I love to see the oven bird on the ground. There is such a ludicrous assumption of dignity on his part as he strides about the stage, never for a moment forgetting himself so far as to hop. There is the same even, measured steadiness about his movements that there is in his chant. It is only when he launches himself into the offerring song that he forgets his staid demeanor.—Lippincott's.

Believe yourself right now, whoever you are, and God will help you.

Necessity is the argument of tyrants; it is the creed of slaves.—William Pitt.

Custom is the law of one description of fools and fashion of another.—Colton.



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Our columns are open for the expression of impersonal free thought, but we do not necessarily endorse all the varied modes of opinion to which correspondents may give expression.  
No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return unsolicited articles.  
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## Banner of Light

BOSTON, SATURDAY, DECEMBER 10, 1904.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK  
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Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

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

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

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

### Features for Next Issue.

An Inspiration on "The Philosophy of Life" by David A. Leisk, of Alameda, California.  
Henry Frank, the great liberal thinker, who for years has maintained a liberal platform in Carnegie Hall, New York City, replies to Mr. Inness' review of Dr. Frank's "The Scientific Demonstration of the Soul's Existence and Immortality," in the "Banner of Light," August 27. Dr. Frank in this has produced a remarkable philosophical article. Make sure of a copy of the "Banner of Light," which will contain it.

Who sent us a dollar bill in an envelope post-marked "Cambridge?" We received such an one this week and nothing to indicate to whom it should be credited. We can use the dollar, but, to save misunderstanding later, we would thank the party to state his wishes as to its disposal.

Editor J. J. Morse, Nov. 25, reports that it is bitterly cold in England—snow, frost and fog. He receives the "Banner" regularly and says the editor pro tem has "held the fort all right." That's pleasing to know. We keep shooting from our "long tom," and may be we have hit something if we may judge from the "squell." Well, we try to put a grain of truth in each shell, so if the truth is received with good grace and the shell cast aside we will do no truth-loving creature any mortal harm. Quite likely Bro. Morse is about "half seas over by this time." We hope there is no Jonah on board. Send in your subscriptions ready to start the New Year with him.

"The children, we learn, are taking great interest in Wonder Wheel Science," so the "Banner" is informed. They seem to have caught on, and at some of the schools they are reading and classifying each other according to their birth-numbers and their capabilities. Well, that is usually the field for advanced knowledge, because the older minds are too strongly fixed in their previously conceived ideas. As the saying is, "It is hard to teach old dogs new tricks," but we would not like to have the word "tricks" accepted in the wrong sense. The author of the series will pledge his honor, and hold himself responsible to the entire intellectual world that the fundamental laws of this science have been honestly, conscientiously, and by the best of authorities, most zealously tested by him, in a devoting of more than a quarter of a

century, to be Divine Truths which only need to be understood to be appreciated. It began July 23, and back numbers of the "Banner" may be had, and they are worthy of being secured and preserved, in order to better understand what is to follow. The subject is without limitation, and eternal in the heavens.

### Our Brooklyn Friends.

We call particular attention to the letters to the "Banner" from the First Spiritualist Church, of Brooklyn, N. Y., relative to the pro and con sides of the controversy in that borough. We credited our Spiritualist readers with intelligence enough to discern the ignorance and bigotry contained in the reprint articles. The "Banner" would not care to follow such bigotry as has so long been exercised by church folk, and assume censorship over the power of our readers to discriminate. Relative to our editorial notes thereon, if anyone will quote any words of ours that betrayed an unsympathetic tone, we will then be able to show how the English language may contain the power of a double construction according to the bias of the mind that reads it.

How could it be possible for the "Banner of Light" to misconstrue anything given to the world, under the endorsement of a church established for a furtherance of the cause of Spiritualism. It is generally known that by the civil laws of our country, all operations are declared to be honest and true until they are legally declared to be otherwise. The burden of proof rests with the plaintiff and not with the defendant. Jesus of Nazareth did not offer to prove his mission before Pilate. He merely said "You say so," or in the ancient phraseology, "Thou sayest it."

The "Banner" respects everything legitimately connected with Spiritualism, and the "Banner" also respects the laws of our country. No Spiritualist should ever for one moment even suspect any utterance in the "Banner" to be in any way detrimental to legitimate Spiritualism or its faithful workers. The construction of every word, every sentence and every article in the "Banner" should always be accepted as the utterance of the most true and the longest tried friends of the Cause so dear to our hearts. If there is anything untrue to the Cause, there should be no one so earnest as the "Banner" to make that untruthfulness known, and every Spiritualist should be at once ready to support the "Banner" in so doing.

We know, and science has proven, and philosophers are accepting the fact that Spiritualism is a demonstrable fact. What occasion is there then for contending over inconsequential side-issues, whether brought into play by the Brooklyn Eagle, or from any other unilluminated sources. We know, as all Spiritualists should know, that nearly all the phenomena of Spiritualism can be duplicated by methods termed "conjuring." Instead of acting on the defensive against the Brooklyn Eagle, and contending over the modus operandi, the "Banner" believes the time has come when Spiritualists can turn upon the old time enemies and inform them that the burden of proof rests with them and not with the Spiritualists.

Jesus of Nazareth turned water into wine, and today we can turn coal into oil and can instantaneously send messages from one point of the earth to another. What matters it to us whether it be done in one way or another, so long as it is done? If a thing is done, what else is there in all creation to do it but spirit? If intellectual facts are brought to the mind of any one, what else in all creation can bring facts of the past unless it be the power of intellect at some time in the past which resided in the mind of some human being? These opponents prate about telepathy, mind reading, hypnotism and a hundred other terms which roll on their tongues like a sweet morsel. Bring these people into the spiritual court and ask them to explain by what power these things are done.

"Done all alone by ourselves," is it? Did Marconi institute the power that transmits a message? Did Edison make the sounds that come from a phonograph? Did Morse make the electricity that speeds through the wire? Did Stevenson make the power that expresses itself in steam?

We discuss these matters too much like the boys that got into a wrangle over the problem of whether it was better to have a cupola or a mortgage on their father's house. The "Banner" is frank enough to say that with all the evidences and knowledge gleaned concerning spiritual matters, the spat between the Brooklyn Eagle and over the Brooklyn Spiritual Church is much in the same line. Such contentions were the order of things forty years ago, when conjurers and honest Spiritualists were indiscriminately mixed. The conjurers held the crowds, while the Spiritualists poured God's truths into their ears and into their brains, where the truths took firm root and evolved into scientific investigations of Divine truths which have revolutionized the thought of the world. Just so did the turning of water into wine, whether it was a clever piece of conjuring or a supernatural operation.

The "Banner" has no disposition to thrash out matters for the edification of the Brooklyn Eagle that have been thrashed out again and again to the glory of Spiritualism, but the "Banner" will take occasion to challenge the Brooklyn Eagle to explain what it calls "telepathy," "mind reading," "hypnotism," or any of its other unseen intellectual forces, on any other than the spirit theory. Let them tell, if they can, from whence they get their powers to indict an editorial, and before they get through they will be forced to admit that spirit guides play through their brain like water through a sieve, and what the editor calls "himself" is merely a spirit appointed to keep a material body in working order for disembodied spirits to play upon, as upon a harp of a thousand strings.

It is about time for Spiritualists to get down to solid business; let these nonsensical puerile personal matters alone and bring into active life in this world the fullness of spirit philosophy and science, the grandest truths ever presented to the world, and by so doing the

"loaves and the fishes" will take care of themselves.

Every seven years a new generation comes into the active field of mental life, and in these same seven years dull minds awaken to a realization of advanced mental knowledge. Then these new comers want the world to hang back and explain to them what the world had to stop for and explain to their fathers. Make these laggards catch up with the advancing hosts of the Divine, and if they want to fill the world with proofs, let them first try to prove the things which they have just awakened to, and which they think to have been created for the first time in their infantile minds.

These ineffectuals hold the mental world back waiting for them to sharpen their teeth for a bite of truth. By reason of them it takes the world a hundred years to get on to a new truth, and not until the pioneers are dead are their discoveries appreciated.

"Old Mother Shipton" told of the wonderful inventions of the present age more than an hundred years ago. If the people had listened to the spirits that were playing tunes on her brain, they might have enjoyed before they died what we enjoy today and we might now be enjoying the blessings which the crucified ones in this age are preparing for the ages to come.

Does the church ever go into an editorial sanctum and prove to newspaper critics how Doubting Thomas put his fingers into the holes of the spirit hands of the spirit Jesus.

We are now in that age when spiritual evidences are for individual discernment, and among the investigators one will be taken by the spirit power of proof and the other fellow will "get left."

### Spirit Form of General Lee, and Its Lessons.

The Pennsylvania Grit gives an account of four Confederate veterans who sat on the front porch of one of the party's home in the South and had been talking seriously and reverently of their war experiences and of their high regard for their loved commander, Gen. Robt. E. Lee. A young man who was passing with a photographic camera suggested that he be permitted to snap the group. Consent was given and the picture taken. When the plate was developed, a nebulous but unmistakable portrait of Gen. Lee was found to occupy the background of the picture. Rigid investigation of the matter convinced these veterans that nothing could account for the phenomenon except the spirit of their great leader was hovering about them while they were doing homage to his memory, and the sensitive plate of the camera, aided by the peculiar reflection of the afternoon sun from the window that formed the background of the group caught the spirit form which the human eye could not see.

This goes to show what we declared recently in the "Banner," that we cannot think of a departed friend without the spirit of that friend being actually in our presence.

On this basis then, we assume that when our mind is brought into touch by memory with the departed—no matter what the medium may be that awakens the memory—the spirit of such departed ones is truly in our midst, and if we are truthful enough to recognize the fact, and are earnest enough to abstract our thought from our immediate worldly environments, we will be able to see the form of those departed ones as clearly as objects are seen in a dream.

Such is the clairvoyant power of seeing into the spirit world: It belongs to our inner consciousness, or spirit self, and this power and this knowledge transcends the animal or lower self and has ever been known by adepts to be ruled by the solar laws of the Sun, under which the spirit of our soul blends with the spirit of other souls in what is known to physical life, as the "Unseen World."

But, mark you, no one is able to see both worlds at the self same second, for when the spirit takes form in our solar vision, the material world becomes the unseen. So, too, when material forms are visible the spirit forms are unseen. From one to the other we may mentally and we do continually jump, and we have been taught to call the physical "real" and the spiritual "imagination." Is it not about time to try to learn a little about this realm of the imagination and ponder a while upon whence this wonderful power comes?

Do you believe it possible to stretch a real wire from Earth to Mars and communicate therewith? How then but through the wonderful power of imagination will you ever be able to know about our nearest planetary sister worlds? Out of the imagination springs all the genius and knowledge of the real world, while the spirit world, in its most convincing forms of proof still resides in the imagination,—that glorious Elysium realm where even the God Himself seems most disposed to dwell. In the Bible we are at the very beginning told that man became nationalized as but an image of his own spirit and from which man is supposed to have fallen into the wilderness of briars and brambles of real materiality.

### Beyond.

That powerful dramatic plea for the universal salvation of humanity, entitled "Beyond, or the Story of a Soul's Flight," and which had such a successful run recently in Boston, will be presented once more at Steinert Hall, opening on Monday, Jan. 2, and continuing every evening for two weeks, with matinees Tuesdays, Thursdays and Saturdays. This will be the only opportunity for those who have not seen it, to see it in Boston. Even those who before saw it are among the most eager for tickets to witness it again. The stage in ancient times shared its honors with the church for doing good, but the church through jealousy denounced the stage, and for centuries the church almost ostracized the devotees of Shakespeare and the histrionic arts. We are now under a new cycle of intellectual power and spiritual truth will soon find its portmanteau as faithful before the

footlights as any that stand behind the pulpit. The stage, the press and the pulpit are the greatest of all educators, either for good or for ill. When they work unitedly for good, emperors, kings and mammon will be obliged to doff their worldly crowns. Don't fail to see "Beyond."

### The True Xmas.

Christmas is a day of rejoicing on account of the return of the "Prodigal Son." How few there are who have ever been taught that fact. On Dec. 21 each year the earth has gone as far north as it is safe to go, and hold its relationship to the solar centre. At that extreme northern point it stands (by declination) for three days. On the fourth day it begins to slowly wend its way back to warmth and life and light.

When shepherds watched their flocks at night in ancient times, they watched these movements most carefully, more or less fearful that the earth might possibly "get off its trolley" and carry them into some unknown region of eternity. On the 25th, when they were assured that the earth was all right, and had started on a new trip around the circuit and would once again bring them back to the life and warmth of the spring-time sun, then they killed the fatted ones of their flock in tokens of rejoicing, and this is the true Christmas.

Later the story was worked out, like the Santa Claus stories, for the benefit of puerile minds who were not able to understand Nature's laws as the shepherds understood them, and it was called "the Nativity," because it was the beginning of a new cycle. The three months following correspond to the life and teaching of the Son (Horns, or earth) or Sun (Sol).

The dreary months of January and February and March were the Sun's daily speaking to the people of the Spring life to come; but the ignorant could not understand why it did not come at once. Along in March when the disagreeable winds began to blow, they would decry the powers of the Sun (or Son) and crucify all prophecies regarding the return.

On March 21 the earth is, then, on Nature's Cross (geocentrically) or the Sun is on the Cross (heliocentrically).

The cross is the dividing line between winter and summer. These on the two sides of the central cross are the two thieves. The King of the North steals warmth from the earth and converts it into cold. The King of the South steals cold from the earth and converts it into heat. The Sun crossing the line (Vernal equinox) on that day (or die) brings the King of the South into terms of supplication to the sun for mercy, because the sun is apparently moving north into its glory over the winter, while the summer, by reason of the earth moving south, takes the earth in charge. Hence both sun and summer come into glory at the same time, called "paradise."

In three calendar days (approximately) the Angel, or Angle of the Spring cycle, had rolled the stone of ice from the tomb of Joseph (which means "addition"). The resurrection of the life of the earth which had been checked by the burial of earth in its white robes of winter, and the life of prophesy, which had been checked by the burial of prophesy by the scoffers, was whispered first to one and then to another. The entire world, represented by the twelve disciples, or twelve sign characters of humanity, fully recognized that the earth (son) or sol (sun) had arisen, and that life on earth for another season was fully assured. Then by multitudes the Sun was seen to ascend farther and farther each day into the northern portion of the heavens (apparently) by reason of the movement of the earth towards the South.

This story of Nature has been worked over and over, in many ways, but the same sequence of laws run through them all. If any people are still unable to understand these Divine laws, which testify to life, resurrections and the immortal unchanging laws of cause and effect, in like manner in all things, then let them still hang on to their Santa Claus stories and their sentimental Mother Goose yarns. Because these people are in their mental bibs and tuckers, and it is not right for those who can eat strong meat to offend those who feed on milk, whether from the mother's breast, or from the clerical sucking bottle.

Christmas is a day for humanity's rejoicing, whether it be through knowledge of Nature's laws, or merely through belief in Santa Claus stories. Christmas is truly the birth of the principle "Christ," a word which is synonymous with the word "cross," for whoever is upon the cross in nature is anointed with an equalized surrounding aureola, according to the nature of the particular cross which he by nature is appointed to. Therefore we write it Xmas.

A committee is at work with the idea of obtaining unity of action among the churches in regard to marriages, divorces, etc. If the churches understand these love matters better than the creator of love, then they may succeed in keeping love in the church where they desire it, until it comes under the spell of a new attraction. The church might perhaps better accomplish the church desire to control, if it would leave love and passion out of the matter altogether and oblige everyone to be married at the age of maturity; after which, so long as they rank in society as duly married people they might be allowed to place their love and affections whenever and wherever they please. This might help the Episcopalian fathers out of their difficulty concerning the wording of the marriage ceremony.

Why wouldn't it be a good idea for the State to compel everybody to be married, whether they like it or not? That would be no worse than some of the laws.

In old Holland, the unmarried girls it would seem from an old song, were given away on every market day, and the girls used to enjoy the lottery as well as the boys, and no reason why they should not.

### From the Brooklyn Church.

Borough of Brooklyn, City of New York.  
November 29, 1904.

To the Editor of the Banner of Light:  
In your last issue of the "Banner" you published a reprint of a small portion of the numerous articles appearing in the Brooklyn Eagle, and in other New York papers, concerning Rev. May S. Pepper, and her work as pastor of the First Spiritual Church of Brooklyn.

This was your unquestioned right; but it has occurred to many readers of the "Banner," that, were you more fully acquainted with the situation here; with the intense interest that the work of this church is creating in this great metropolis, the tone of your editorial would have been in some respects quite different.

The character of the work that Mrs. Pepper has done upon the platform throughout the vicinity of Boston, and other parts of New England, and New York and Philadelphia during the last ten years, has been so decisive as to attract attention, to startle and confound the ablest thinkers and observers who have heard her, or have heard of what has been done by and through her.

The ordeal through which she has been passing has been trying and severe in the extreme. She has been beset by reporters and curiosity seekers, and what she has said has, in a few instances only, been fairly reported. Anything and everything that would tend to create curiosity or attraction, has been said and printed, with far too little regard for the truth.

The "Banner" is old in years, and surely experience has shown that the Cause it represents, has time and again been betrayed by its supposed friends, and stabbed, maligned and opposed by its enemies. The secular press has shown but little consideration, and few of that class of papers have found it to their interest to publish fair reports of the proceedings of the Spiritualists. The Brooklyn Eagle has been the fairest and most courageous of any of the secular press without question; and it probably has the widest circulation of any evening paper in this country. What has surprised many of the friends of the "Banner" is to find within its columns a series of reprints of articles from the pens of ignorant or bigoted persons—probably both—assailing Mrs. Pepper most unwarrantably, thereby giving them an additional publicity, to be made use of by the foes of our Cause. The greatest charge has been that the messages given through Mrs. Pepper are telepathic, and not spiritual; that all of them can be accounted for upon the basis of telepathy; whilst various others have charged fraud, trickery and confederates.

We do not wish Mrs. Pepper to be placed in a false position, and now, in fairness to her, we send you a copy of the letter of the Board of Trustees of this church, given to her at its date, under which she has been and still is acting in this matter. We most respectfully request that you publish it with this communication in the next issue of the "Banner."

Fraternally yours,

Wm. M. Markwell,  
S. K. Schenck,  
A. Wagner,  
Geo. D. R. Hubbard,  
William B. Stuart,  
C. Kuchenecker,  
A. G. Macdonald,  
Board of Trustees,  
A. B. Robertson, Clerk.

Rev. May S. Pepper.  
Dear Madam: The Trustees of the First Spiritual Church of Brooklyn have observed with deep interest the controversies and criticisms that have been made in the public journals during the last few weeks in this city and elsewhere, regarding you and your work as pastor of our church. It is needless to assure you of our deep sympathy for you. It is the duty of every member to stand fearlessly by and sustain you in your work; to defend you against injustice; and of the Advisory Board to advise you, when in need of counsel. You have asked our advice in regard to those challenges, and having counseled with our Advisory Board, we write you this letter in answer, trusting that we have been wisely directed.

Before you were called here, you, and your work as a seeress, trance and inspirational speaker, were widely known in this and in foreign countries. Your work in the Boroughs of Brooklyn and Manhattan, filling engagements of two months each year for several years, had been such that the halls where you spoke were filled to overflowing. The same results had attended your engagements in Pennsylvania, and the principal cities and towns of New England. All of your public work has been characterized by deep sincerity, and the conviction that you were discharging a sacred and religious duty, binding upon your soul and conscience. You have been, and still are, a conspicuous instrument for the transmission of messages between this and the Spiritual World. You are possessed of numerous remarkable psychic gifts, the extent and nature of which are evidently not fully known to you, nor are they fully known to the most learned students of the laws of psychic phenomena. The great success which has attended your work, evidently, is largely due to the prayers you have uttered, and the remarkable discourses you have delivered, in moments of your inspiration and entrancement. The growing perfection of your instrumentality as a medium, for the transmission of the teachings of the great, the wise and holy of the Spiritual World, has been a source of gratification to your friends, and has given them cause to hope for greater and grander inspirations in the near future.

After much reflection and many prayers that they might be divinely guided, your many friends in Brooklyn concluded that, were you to become permanently located here, where you could have a church which recognized the sacredness of Truth; the Fatherhood of God, and necessarily the brotherhood of all His children; and the unfailing love of a deathless Christ, for all humanity, now, and forever more; and friends who were united in bonds of sacred fellowship; and who were possessed of the knowledge of Spiritual communion, and appreciated its value, to become members to aid you in your work, that it would greatly increase your usefulness, and extend the knowledge of Spiritualism, as it is, in its purity and simplicity, far more than you could, by itinerant labors, in the various cities and towns where you have been speaking. Accordingly, last winter, we organized and duly incorporated this church, under the Religious Corporation laws of this State. We prepared and laid before you its constitution of principles; the basis and scope of its proposed work; and invited you to become its pastor. After due consideration you accepted our call, and actively commenced your work on the first Sunday of October last. The success that has attended our undertaking, while it has been exceedingly gratifying, is not unexpected, and the criticisms, innuendoes, slurs, challenges, etc., which you have called forth, do not surprise us. You have been given the powers you possess for a wise purpose; and you are under the guidance of greater and wiser beings than ourselves. They have directed you in the past, and will not fail you in any emergency of your life, so long as you are true to yourself, and your mission. Let those who claim and believe that the phenomenal reading of sealed letters, and that the communications which you give from spirit friends can all be accounted for on the basis of telepathy, be happy in their great







## Our Home Circle.

EDITED BY  
MINNIE RESERVE SOULE.

### Grandma's Treasure.

(Written especially for "Banner of Light.")

'Twas just two years ago today  
That angels came in glad surprise;  
Brought to us a tiny treasure,  
The sweetest child beneath the skies;  
Whose dimpled hands and little feet  
Were all too small for daily use  
But, yet were given for purpose wise  
And not just for some simple ruse.

But two short years have passed away,  
Our treasure now, a bright-eyed boy  
With rosy cheeks and laughing eyes  
Filling our hearts with love and joy.  
His busy hands and active feet  
Are never for a moment still,  
Seeking ever hidden pleasure,  
Striving to have his own sweet will.

Bright-eyed, laughing little darling!  
Grandma's sweetheart and dearest one.  
Oh, may angels walk beside him  
Till his work on earth is done.  
Oh, may they ever guard his manhood,  
Keep him pure and free from all harm,  
Lest he stumble by the wayside,  
Lured away by a siren's charm.

And may Heaven's choicest blessing  
Ever be his earthly share,  
Honored, upright in his nature,  
Is his Grandma's daily prayer.

Laura J. Hayes.

### Epitaph on a Tired Maid-of-All-Work.

"Here lies a poor woman who always was tired,  
For she lived in a house where help was not hired;  
Her last words on earth were: 'Dear friends, I am going  
Where washing ain't done, nor sweeping, nor sewing;  
But everything there is exact to my wishes,  
For where they don't eat there's no washing of dishes.  
I'll be where loud anthems will always be ringing,  
But, having no voice, I'll be clear of the singing.  
Don't mourn for me now, don't mourn for me never;  
For I'm going to do nothing forever and ever!"

Eleanor Kirk's Idea.

### A Link in Our Golden Chain.

"TIS BETTER TO TRY AND FAIL  
THAN NOT TO TRY AT ALL."—Henry Frank.

With a feeling of personal loss we note the passing of Ednah D. Cheney.

While never a handclasp or an exchange of greetings has passed between us yet the well-known and well-loved features, the gracious manner and sweet sympathetic voice were a part of so many gatherings that were of interest to us that there will be a vacant chair at the fireside, a minor chord in the chorus as the days go by and we see her form no more.

So many lessons may be taught from her useful, active life and from her sunny character that one is fain to dwell upon these things even when the heart is sad in the early days of loss and separation.

Long years ago when life was in its morning the joy of a great love burst in upon her dreams and illumined all the future.

Sweet were the days and glorified the purposes of those two lovers as hand in hand they stepped out into the great world with its wonderful opportunities for service and action.

Across the waves they sped and among kindred spirits grew in power and in expression through the medium of art.

The day darkened and the light died.

The young husband slipped out into the night of shadow and death and the little wife stood alone.

Then it was that the great, unselfish soul of Ednah D. Cheney asserted itself and unfalteringly took up the life problems of her fellow-travelers and became a staff and a stay, a power and a protector to those in need.

She took new and untried paths.

The life work of two was resting on her shoulders.

He, the dearly beloved, was an artist and for love of him her efforts and energies were centered on a school of design which she established.

Nor did she rest as one content to have accomplished an unusual task. From one duty to another she rushed with willing feet as if all service had become an avenue for love's expression.

Brave, strong woman, feeling through the darkness the light of the morning yet unborn; hearing through the silence love's dear approval and holding fast through the storm to the hand of the Pilot whose wisdom she never doubted.

Prayers and sighs might sometimes mingle, sobs and smiles might struggle for supremacy, but the feet were moving onward all the while toward the goal which unselfishness and love had planted mid the stars.

Oh, women who bury your hopes with the bodies of your loved ones and forget that the world has need of you.

Oh, women who dream that widowhood excuses you from service to mankind and so hide behind a veil and shut the world out and yourselves in!

Oh, women who idly dream of what you would do if only you had the support of the loved one at the elbow!

Oh, women who erect monuments to your darlings and then weep in the shadow of them until wills are paralyzed and tears have drowned all unselfish purposes.

What will you say about this woman who gave her life to service for love's sweet sake? Whose every act spoke devotion and remembrance of him.

Whose every deed breathed forgetfulness of self and the hours of loneliness which might well be hers.

Whose breath seemed a prayer for her brothers and sisters of the great human family which was being continually answered through loving service.

Was not her life a text-book to which you may refer for the solution of many of your own life-problems?

"Alone, can I take part in the affairs of the city, state or nation?"

"And her life says 'Yes.'"

"A woman without special training, can I preach to the people and help them?"

"And her life whispers back the answer, 'Yes.'"

"With this great burden of sorrow can I ever find peace?"

"And the smile on her face that had looked on greater sorrows than her own and found a way to heal them, too, tells the story of peace that the world cannot give nor the sorrows of the world take away."

The years were long and many between that day when the soft cover of earth shut

the dear form away and the day when with vision illumined with wisdom as well as love they two looked into each other's eyes the other morning.

"Brave little wife," perchance he will whisper, and the long years will be lost in the joy of that reunion.

Sorrow is a great teacher. It teaches the heart and through the heart the intellect is trained. The world is sorrow's schoolroom.

No teacher, however wise, can teach a pupil who is engrossed in purely selfish desires, but let the attention once find its way to an object outside itself, and the wise and tender teacher, sorrow, will lead on and out into fields of knowledge and usefulness before unguessed and undreamed of.

So while we sorrow over the loss of the physical presence of our dear Mrs. Cheney we will learn a lesson from her life, and forgetting ourselves, go and find something for our hands and minds to do in the world which she loved and which she did so much for.

### A Pilgrim Boy.

Mime Inness.

### CHAPTER XVIII.

#### THE FIRST TREATY.

(Continued.)

All rushed to the door to see the astonished Red man who was the unwitting cause of John's hilarity. They too expelled, for once, amid their cares and griefs, all Plymouth laughed as the Indian proceeded up the street.

Samoset's sense of humor was very slightly developed. He imagined himself a white man, at least in costume and the reception he met with angered him. He threatened to go away and not come back; but John Alden straightened him out by giving him a pair of knee breeches which had also belonged to the dead sailor. These soothed the Indian's injured vanity and peace was declared again. But the hot clothing was too much for Samoset. He went away on Wednesday and on his next appearance on Thursday with Massasoit and all his warriors (in fact, all his tribe), the white man's clothes had disappeared. Their fate was never known. Samoset would never tell what he had done with them. He never attempted to be again anything but an Indian.

Thursday, March 22nd, 1621, was a fair day. The spring sunlight was as warm as it was bright and the little village was reminded of the budding day of the English spring time. The men were trying to do some business to regulate their daily life as a town and met "to do public business" in the half-finished public house. The morning work of the coarser kind could not be neglected of course. Therefore, they had agreed to come together at noon time. This would give them time to renew the harder out-of-door work early in the afternoon.

As the men were all busy in what was then the Town Hall, the street looked unusually quiet. None but boys were occupying the noon-hour which had been usually given over to dinner, rest and general conversation. Now the customary groups were missed and the boys were amusing themselves as best they might.

John had cut some rather large twigs from a willow tree and, jackknife in hand, sat on the south side of his house, trying to show Love Brewster how to make a willow whistle. He had often made them in England when younger, and he thought the trees by the brookside looked enough like his old English willow trees to justify him in the attempt to make a whistle. John, watched by Love with great and absorbing interest, had carried the job as far as removing the bark. This bark had to come off in one piece or the whistle would be a failure. He was pounding it gently on all sides with the handle of his knife, to loosen the bark, when a slight noise caused him to raise his eyes. There down the street from the hilltop swung two Indians. One of these John instantly recognized as Samoset. The other, slightly smaller, John had never seen before. John, boy like, held his hand aloft and waved it quickly back and forth as a sign of recognition and welcome. Samoset acknowledged the salute with a rude attempt at imitation. The two came soon to John who rose and put out his hand to the Indian who was again dressed in the native costume. The garments of the white man had been discarded.

"How fares it with thee today, Samoset?" asked John.

"Good, Chawnee." This was as near as Samoset could get to Johnnie. "Here Squanto," pointing to the other Indian. "Squanto good Indian."

John held out his hand to Squanto who took it quite like a white man and shook hands. To John's great surprise Squanto said in very good English, better than Samoset's, "How do you do. Glad to see. Good boy. Nice boy." Then to Love, "Nadder nice little feller." Then to John, "How all folks?"

"Ugh," said Samoset. "Where white man?" John was so surprised at Squanto, he did not notice Samoset's question until he had repeated it, when John said they were holding a meeting.

Squanto, as speaking the better English, assumed the burden of the conversation, not altogether to Samoset's liking. From him John learned that Massasoit and all his people were on the hill, now called Watson's Hill, across the brook to the westward and they wanted to see the white men as friends.

This was truly exciting news and both boys ran to the meeting. It was then about one o'clock and the meeting had not broken up. But such weighty news as this could not be delayed and, in spite of frowns from all the men at his intrusion, John went boldly into the dingy low room and announced Massasoit's presence and the source of his information.

Of course the meeting at once broke up. Governor Carver saw the importance of meeting Massasoit and told the meeting his views. All came out at once and Samoset who could be trusted (Squanto they had never seen before), was sent to ask the Chief what he wished.

In about an hour over the top of Watson's Hill came the Indians, sixty in all. Massasoit led them and another Indian whom they afterward learned was his brother, Quadequina, walked beside him. Half way down the hill, they halted, while Samoset came back to the village.

### CHAPTER XIX.

#### THE TREATY IS MADE.

In the meantime the Pilgrims had decked themselves in their martial trim. A few had a partial "coat of mail," and Standish wore his corselet of steel with feather in his hat and his faithful sword by his side. All bore their arms, for none were sure of the cause or motive of this Indian approach, albeit it was made in reply to their own invitation.

Massasoit was equally uncertain as to the temper of these white strangers. Both were wary. Samoset having vouched for Squanto's friendliness, as it was quite clear that Squanto spoke and understood English better than his introducer, Squanto was made messenger. Massasoit wished to see the white men's Sagamore, but Standish advised against Carver's going. Squanto was therefore told to ask Massasoit to come to them. But that wily Indian, whose good faith and trustworthiness they afterward learned to know

so well, asked that some white man meet him half way.

Governor Carver appointed Edward Winslow as this messenger. Winslow in plain sight of the savages held up his hands to show he was unarmed, except with his sword, and advanced toward the hill toward the brook. Massasoit laid aside his bow and strode to meet him. Squanto went with Winslow to interpret, and also to bear some gifts to the two kings; for kings of their tribe indeed were Massasoit and Quadequina.

To Massasoit they sent a pair of knives and a copper chain with a jewel in it; to his brother a knife, a jewel to hang in his ear and to both an earthen pot full of gin, a lot of shops-biscuit and some butter. These seem to us now strange gifts. But to the Indians they proved very acceptable and very good evidence of friendliness.

Massasoit carefully examined the gifts and ate some of the ship bread and took a mighty swig of gin. Then he gave what was left to his brother who shared it with a few of those about him.

Massasoit took Winslow's sword and felt of his armor. Then he told Squanto he would like to buy them. But Winslow told him he did not wish to sell; and that his king saluted him with words of love and peace and wished him to be his friend and ally, and that Governor Carver wished to see him and confirm peace with him as a neighbor.

To interpret this was a hard task for Squanto. His knowledge of English was scarcely equal to it, but the idea was worked out finally in a rough way and it was agreed that Winslow should stay with Quadequina as a hostage, while Massasoit went across the brook.

Of course the boys took all this in. In a group by themselves in a spot where they could see and hear all that was done and said, they enjoyed the scene with the same interest only rather more intensified, with which boys today see for the first time a circus parade.

The Indians were all tall, well-formed men. They were dressed as each one fancied, and their faces were painted in many fantastic designs. Some wore deerskins, some were more naked. Some had eagle-feather head dresses, as did Massasoit, while others decked their hair with a fox's tail hanging behind as an ornament. Some were bare-legged, while others wore leather leggings. All were armed with bows and arrows, and the bodies and faces of all were glistening with oil.

As Massasoit and Squanto came forward with about twenty unarmed followers, leaving Winslow among the savages, Love Brewster was alarmed. "Oh, Johnnie," said he, "they have kept Winslow. Is he a prisoner, think you? Will he come back again?"

"Be quiet, Love," said John. "He's only a hostage."

"What's a hostage, Johnnie? Is that a sort of a prisoner? Is it anything bad? Then, by gracious, if those red men hurt him we'll just kill 'em all with our matchlocks, won't we? I'd just like to see 'em dare to hurt him. Capt. Standish would—well, he'd—yes, sir, he'd just take his sword and cut their heads off, and then he'd just scalp their old red heads, wouldn't he? I know he would."

"Be still, Love. Stop thy prating. They will hear thee," said John, forgetting that it would be harmless if they did hear his English child talk.

While this task was in progress, Capt. Standish took Mr. Williamson and with six men armed with matchlocks, they proceeded in military formation toward the brook to meet the king.

First, the Captain took six of Massasoit's Indians and put them in charge of three of his men, as hostages for Winslow. Then up the hill they marched, the Captain and Massasoit leading. It was a queer sight to see the grim old Indian. He was terribly fearful of treachery and showed it by his actions. Whatever fear the Pilgrims felt, they concealed.

They conducted Massasoit to the Town Hall or Council House and placed him on a bit of rug with cushions lying about it. Then Governor Carver, who had retired to his house in order to approach in a formal way, came to the council with a trumpeter and drummer and some more musketeers.

Governor Carver kissed the Indian's hand and Massasoit did the same to Carver. Then they sat down and ate and drank together and talked of making a treaty. The King was glad the white men were friendly, and the Governor said they would always be friends with him.

Then John Alden wrote out the treaty, which the poem at the beginning of the last chapter recites, and both sides agreed to it very gladly.

That treaty was never broken. Both sides kept their agreement faithfully.

That night Massasoit and his followers slept in the woods only a short distance away and the Pilgrims carefully guarded their homes.

John and the other boys saw the whole of this. There was one among them who owed his life to this same old King Massasoit within four months from the making of the treaty and no one then knew which one.

### Where Narcissus Came From.

Years and years ago, and ever so many years before, there lived far away in a lovely country a youth who was the most beautiful man in the world. His name was Narcissus, and he had a sister as beautiful as himself, whom he loved very dearly. Narcissus often used to go hunting in the woods with his sister. Each of them knew that the other one was very beautiful, but they did not know the same about themselves. You see, they had no looking-glasses in those days, at least only the mermaids had them—and they never lent them to anyone else. One day the girl died, and poor Narcissus was very unhappy, and after that he had to go hunting by himself. Once, when he was thirsty he came to a stream, and was just bending down to drink when he saw his own face in the water. He had never seen it before, and thought it was the face of his dear sister. So he tried to catch hold of her, but could not. When he had tried for a long time he was so disappointed that he killed himself. Then the fairies came in the night to bury him, but they only found a pretty white flower, which is still called "Narcissus."

Strange: every other phase of Nature seems to come to perfect development except mankind alone. The flowers bloom into perfect development—the fullness of their possibility—unless indeed they get into the wrong corner of the garden.

That's it—we get into the wrong corner of the garden perhaps.

Then why does not some wise gardener pull us up by the roots and set us where we belong.

There is just such a gardener. Don't you suppose the rose bush when it is being burnt by the sun, looks at the shady corner of the pansies and says, why am I not there? Yet the burning of the sun is necessary for the rose's development—if it but only knew! And the pansies when they shiver in the shade look longingly out at the sun. Yet the gardener knows best. He can look the whole landscape over,—he is larger, wiser than they and knows best the end.

Ah, all very well—if we could be sure there was a gardener!

Don't we know as much about it as the pansies? Humph! just about—quoth the cynic!

## SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held December 5, 1904. S. E. 57.

### In Explanation.

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

### To Our Readers.

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

### INVOCATION.

Out on the sea of stillness and peace we would be wafted by the aspirations after better things and purer love. Away from the distractions of material demands, we would feed our souls and be filled with the joy of eternal things, would come back again, even into the midst of tumult and action, made strong and holy for the effort of life. For a moment we would stand on the heights of wisdom, which is love. For a moment we would grasp hands with those who have gone before and who stand serene and peaceful over all the lower elements and conditions of life. For a moment we would stand in the great white light of truth and be revealed to ourselves, all the weak places made manifest and all the strong places made plain, so that we would come back to life with a better understanding of our strength and frailties. And so be able to take up life with assurance and power. So may we be filled with that understanding that wherever we are weak, strength may be poured in upon us, and wherever we are strong, that strength shall be given for the weakness of another. We would, O Spirit of Truth, feel the influence of all that is good, true and holy in the world. So we would touch hands with all those servants of truth who are seeking to make plain life and its wonderful expression to the whole world. Our hearts are beating in unison with all those who are sorrowful and are afraid. With them we would stand and give of our life and our love. May the sweetest message that has ever been given to the whole world ring out in clarion tones as never before, that there is no separation, no death, no darkness, nothing but union and love and life and sunlight over all the children of God. Amen.

### MESSAGES.

#### Jennie Mathews.

The first spirit that comes to me this morning is a woman about 45 years old. She is slender and rather tall and medium complexion. Her hair is just tinged with gray. It was quite light originally, so the gray is hardly noticeable. She seems very much distressed. I think it is a distressing condition of the physical body that she feels as she returns here, but that she doesn't have it when she isn't here. She says her name is Jennie Mathews. She says that she used to live in Lyndboro, Ohio, and she says, "I want to talk to Frank and the children. If I had any other way to get to them, I would not come here. My home is in such a state of disruption that I cannot get a hold to express myself to my people. I don't know as there is anything I could do to help them or not, but I would feel very much better if I could make them understand that I realize what is going on and that I am near them when they suffer, and want to help if it is possible. My mother has come over here since I passed away, and she is so weak that it is all I can do to make her understand just what I am trying to do now, but she sends a word to Katie to tell her that after a while she will be able to tell her the things that were on her mind, that she couldn't speak at the last. I have my own little boy who came over here some years ago, and he is a great comfort to me. I wish that I could make them all understand that I didn't have a moment of unconsciousness nor a moment of pain after I closed my eyes, but all was peace and quiet. I thank you."

#### Mary Gordon.

There is a spirit of a woman. I should think she was about 50 or 55 years old. She is stout and rather short, her eyes are blue, her face is full and red. She seems to be one of those women who worked as hard as she could just as long as she could, and when she stepped out into the other world, it was without the hope that there was any rest for her. Her name is Mary Gordon, and she says, "I am a New Hampshire woman. I lived in Keene, and for many years that place was my home. I do not know anything about this other life, and thought that all there was to do was to work as hard as I could and make the most of every day and trust to God that my soul would be taken care of. I was not particularly pious. I went to church now and then, but I was too tired to go when Sunday came, and so took that day to rest a little and get ready for the next day. Since I came over here, I have seen so many things that I might have done and might have understood, that it has been quite a source of grief to me, and I felt if I could just come back and say so, perhaps it will help some of my friends to do all they ought, and have no regrets when they came over here. My son went away and I didn't know what became of him, and I fretted a great deal, and when I came over here my first effort was to find out. Now I have been thinking that if it is so easy to find out where our friends are, when they come over here, that I certainly might get in touch with them through the fact of spirit return, and I thought it might help all the mothers who have suffered as I have, and they might receive the comfort if they only knew how. And so I have come to tell them about it. I am not unhappy. I am not settled at any particular work yet, but I suppose the time will come when I will like to do something for those about me, and then I shall feel that my life work is begun all over again. I am glad that they put me beside my mother, instead of the other place that was talked about. It pleases me to think that my wish was carried out. I thank you."

#### Lizzie Curtis.

There is a spirit of a woman, I should think she was about 38 or 40 years old. Dark eyes and hair and a very bright, energetic manner. Her name is Lizzie Curtis. With her

is a man, and his name is George Curtis. They are man and wife, and he passed into spirit life before she did, and he seems weaker than she. I think it is because he was naturally retiring, while she was brave and strong and full of life and courage. She is the one who is taking the lead in sending this communication, and she says, "We have come together, because I wanted my people to know that when I came over here, I found George waiting for me and knew that he had not forgotten about me, and that we are happy together. If there were no other joy in dying, the joy of finding those you love will be unspeakable. But it is the sense of release that comes to most of us. I have talked with many people, and they all say the same thing, that the sense of lightness and joy and release is quite evident to them and then they grow anxious over the ones they have left, besides all the duties left, and then they get the whole sense of burdens and care. Now I used to live in Fond du Lac, Wisconsin, and we had many friends, though I originally lived in New England. I want, if I can, to send a message to Annie Wheeler. She sees your paper and she knows about spirit. She is mediumistic, and I want her to realize that I can come and communicate with her and some time tell her things that will be helpful to her in the ordinary affairs of life. I don't want to preach and don't want to practice medicine, but simply want to be a kind friend and helpful to her through all her unfoldment. I am very grateful to you for the chance to come.

#### Charles Wingate.

There is a spirit that comes here now, of a man. He is medium height, side whiskers, blue eyes, dark lashes and hair, just ordinarily heavy. He says, "My name is Charles Wingate. I come from Brockton. It looks to me like a strange thing for you people to be sitting here talking with spirits and giving it out to the world. My first question is what do you get out of it? I never in my life undertook to do anything that there wasn't something in it. I didn't see any business in talking to folks for their soul's sake. I wasn't such a bad man, but I felt that the thing for a man to do was to get ahead, get all he could, make as big a show in the world as he could, that was what a man was for. If he had a wife, make her the best dressed woman in the town. If he had a family, make them the best home. If he had a horse, make it the best horse. I couldn't see that there was anything else to do. When I died it was a sudden event. I didn't have any time to make any preparation, and I didn't have any preparation to make that I know of. You cannot imagine what a blow it was to me to find myself with a body, and yet without one; with a voice and yet without one. I could talk with people, but they aren't the people I want to talk with. I could get about, but it doesn't do me any good. I wanted to talk with George and Arthur, and instead I found a lot of people that I had known years ago. A lot of relatives that I had grown away from, had not associated with, and had no particular interest in because they had been dead so long and out of my life. I began to ask questions, and was told about a little company of people who try to help people from our life to talk to people in another. So I found some meetings and I found some mediums, and I found the people trying to help the live people to talk with dead ones, but I couldn't find any people trying to help the dead ones talk to the live ones. They waited till the live ones came and sought us. They didn't seek us and give us an opportunity to seek our own. That is when I began to find out about this department, where you let anybody seek anybody, ask for them or not, come and send their message, and while I never was a man to 'God bless you,' I could say it to you people with a good deal of feeling, for I am relieved to be able to send this message out to my own. I feel pretty much alone over here, for I was one of those men who have never lost any friends by death. I don't mourn over death any more, had just felt that I had got a friend in the land to which I had to go and it would be a comfort to think of going because of meeting them again. Now you may think that I was in the shoe business because I lived in Brockton, but all I knew about shoes was that I had to pay for them before I could wear them, and that I didn't find much comfort unless I paid a good price for them. I was interested in the leather business but not in shoes. Now I have friends in other parts of the country that will not take stock at first in this message of mine, but the time will come when they will be glad to pick it up, and see if it may not be true that I can come. I could talk here for half a day, but I am only taking the time from some one else, so I thank you for the effort you have made, and if you help every spirit as much as you have helped me, your life will be full of blessings."

#### Robert Lamson.

There is a man now, rough and strong. He is medium height, thick set, full reddish beard and heavy hair and brown eyes and he says his name is Robert Lamson. He has a very outspoken manner, and he says, "Come, come, move along, move along, give me a chance. I have been waiting now for a good many years, and it is about time I got a chance to say my little piece. I am a man from Bangor. Now I want to send a word to Daniel, and I want to say that I have seen Morse, and that the thing we feared was true. I made right up to him and told him it was no use to try to sneak clear of me, because I had come to have it out with him. And he shivered and shook like a coward, and begged so, I have come here about it myself. To tell the truth, Daniel, I felt like making him do something to make the thing right, but I did not have any way. Not many spirits can come into such scattered conditions, and there wasn't much use in trying. But I got his promise that he would do anything he could to help to make up for it. And if you feel a disagreeable feeling down your back as though Morse was around and you did not want him, don't be afraid, he won't hurt you. He is there to give a lift, and I'll stand behind and see that he keeps his word. Mary Jane is just as full of talk as she used to be. She chatters all the time, but she says things that have more sense and that helps out some. I will be on deck when you come over, and you needn't be afraid, for I will pilot you through and will get you up to your friends all right, so you can have a nice social time. I don't know of anything else that would prompt me to come back and say things just as I have except my interest in you."

"To think a right is the sum of human duty." Earth's crammed with heaven. And every common bush affords with God. Mrs. Browning.

... All things Are of one pattern made; bird, beast and flower, Song, picture, form, space, thought and character.

Deceive us, seeming to be many things, And are but one.—Emerson.

Man is greater than a world, than systems of worlds; there is more mystery in the union of a soul with the physical than in the creation of a universe.

We all dread bodily paralysis and would make use of every contrivance to avoid it, but none of us is troubled about a paralysis of the soul.—Epictetus.



## A CHILLING WIND.

Down through a sheltered pathway,  
One morn at break of day,  
A chilling wind from the southward  
Swept o'er the rocks of grey.

Rise, thou free-born plowman!  
Shoulder firm your gun;  
A shell has burst o'er Sumter's fort,  
A Civil War must run.

Come forth and stand for country,  
Put on your blue and light;  
A great voice calls through bugle-drum,  
For victory—for right.

The brave wife kissed the plowman,  
And bade her son—God speed;  
"With lifted soul—I'll constant plead,  
To guard you both in hour of need."

Along each front bright sabers shone,  
Loved brothers stood—afire—  
One banner bore a single star,  
Emblem of an enslaved race.

The battle cry resounded,  
Mid all the world's alarms;  
Life-blood flowed red in rivers wide,  
As heroes fell in glory's arms.

For those God's brilliant wild-bloomed turf  
Marks sweet the lonely graves;  
Till winter drifts its snow-white surf,  
Then spring its green dyed waves.

Triumphant—the cry—surrender—  
Rang out from victory's throat,  
Heart-broken the grey coats lowered  
Their standard—no longer to float.

High flashed our starry banner,  
Unfurled—to fly—for right  
Long after its gallant bearers  
Have passed to realms of light.

The lone one crossed her careworn hands,  
The home light ceased to burn;  
The grass grew high before the door,  
The plowman did not return.

Nature still smiles heavenward,  
From that sheltered rock-strewn way,  
A stranger's hand is on the plow,  
A child's sweet laugh is heard at play.

## WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak today?

We shall be so kind in the after-a-while,  
But what have we been today?  
We shall bring to each lonely life a smile,  
But what have we brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungry souls of earth;  
But whom have we fed today?

We shall reap such joys in the by and by,  
But what have we sown today?  
We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now do we do our task?  
Yes, this is the thing our souls must ask,  
"What have we done today?"

Nixon Waterman.

## Lake Helen, Florida.

The earth now chilled by the frosts of  
winter has wrapped herself in a "Persian  
Mantle." The landscapes are all a scene of  
gorgeous beauty. All the autumn rays of  
autumn sunsets have been caught and held in  
the times of the falling leaves.

Nature certainly presents harmony in all  
her varied expressions of beauty. It makes  
you feel akin to every living thing you can  
see and hear. You are conscious with every  
breath of all the beauty and peace that sur-  
rounds you. What pleasure can equal the  
hallucination? Linger on if you will for these  
golden days are numbered; all too soon No-  
vember is here, and there comes from off the  
cold Atlantic a storm with high East wind  
blowing day and night. As if by magic the  
trees are stripped bare; they stand swaying  
in the devastating blast, their stark forms  
dimly outlined before a dark and sombre sky.  
Oh! "The Melancholy Days have Come."  
The landscapes now all look bleak and for-  
bidding; the damp chill searches out the very  
marrow of your bones, and if you are at all  
sensitive the gloomy and cheerless surround-  
ings give a sombre cast to all your thoughts.

Nature now stands bare and comfortless,  
stripped of her Persian tints of beauty, wait-  
ing disconsolate till the white robe of winter  
shall fall softly down to cover her forlorn and  
shivering nakedness.

It is time now to seek comfort and cheer  
under different auspices. Where shall we go?  
Take another lesson from nature and follow  
the example of the migrating birds. Go  
where the chilly winds of winter never blow;  
go where gray skies and sombre clouds never  
appear; go where nature always represents  
the perpetuity of all life. Go where flowers  
always bloom; go where the leaves never  
lose their living green, and the flowers never  
wither; go where nature is always robed like  
an empress. Go where the land is like an  
artist's dream; go where eyes that have never  
had enough, find a full feast, and go away  
satisfied at last. And to sum it all up and  
clothe it in a "nutshell," go to Lake Helen,  
Florida, Camp, where you will not only find  
nature and climate as aforesaid described, but  
you will also find the best people on earth,  
and my word and reputation for it, if you go  
you will never regret it.

We are going to have the best campmeeting  
at the Southern Casadaga this winter that  
we have ever had. Our talent is all of the  
best. Our mediums for the phenomena will  
be of the best. All our social entertainments,  
which constitutes so much of the pleasure of  
this camp, and make it par excellence above  
all other camps of its kind, will be first class  
in every particular.

Our Sunday meetings will begin in Decem-  
ber; also the euchre parties, concerts, dances  
and mediums, seances and theatricals. So we  
will have abundant pleasures from that time  
on.

The regular session will begin the first Sun-  
day in February and continue on through  
March. Prof. W. T. Peck, whom all  
know and recognize as one of the  
ablest and most brilliant exponents of our  
beautiful philosophy, will be with us through-  
out the session, not only to lecture, but he also  
has charge of the theatricals. He informed me,  
during my recent visit to St. Louis, that  
he is coming this time with an entire new set  
of plays, and will not only be assisted by local  
talent but will bring imported talent with  
him. W. J. Colville (the greatest phre-  
nologist of this age) will also be with us to  
lecture and give class lessons. His special  
class will be held every day at 10.30 between  
the 2d and 4th Sundays in March. A list of  
his subjects will be published later on.

The inimitable Carrie E. S. Twing, whose  
name is a household word and whom none  
know except to love and honor, will also be  
with us; not only to lecture, but will also  
have charge of the Ladies' Aid, and direct in  
all camp work. F. Cordon White, who is sec-  
ond to none as a message medium, will be  
with us from the 15th day of December on till  
the close of the session and is engaged to give  
23 appearances before public audiences. Miss  
Grace Hampton is to be the soloist, with Mrs.  
Duncan organist.

The new pavilion is now enclosed and under  
roof, and the carpenters are fast putting on  
the finishing touches. Several new cottages  
are also being built.

Miss White and Miss Garbost now have  
the dining room open, and the hotel apart-  
ment house and cottages are fast filling up.  
About 75 people now in camp for the winter,  
and new arrivals every day.

It is my intention to be there by the first of  
December, when I hope to meet all old  
friends and many new ones. Let us all come  
friends, bringing nothing but kind thoughts;  
then we know that we shall have the blessing  
and comfort of our spirit friends.

G. N. Hilligoss, pres.

## A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn.,  
says if any sufferer from Heart Disease will  
write her she will without charge direct them  
to the perfect home cure she used.

## Mrs. Maybrick's Book.

Mrs. Maybrick's Life Story, as given in the  
Manchester Evening Chronicle, of England,  
created an unprecedented demand for the  
paper, and although the management antici-  
pated the demand with 100,000 extra copies,  
the real demand was so great that the presses  
were put to work the next day turning out  
thousands of copies of a paper a day old and  
yet in eager demand.

Floral Heights, Parkland, Eden  
Pa.

To the Editor of the Banner of Light:

On Sunday morning, Nov. 20, at the Temple  
of the First Association of Spiritualists of  
Philadelphia, Dr. N. F. Ravlin announced for  
his text: "What is the chaff to the wheat?  
saith the Lord." The discourse which fol-  
lowed was simply grand, and only those fa-  
vored to listen can appreciate. He spoke not  
merely flowing words, but truth, when he said  
he would rather have the knowledge of his  
oneness with Infinite Power than all the  
wealth of the world. That he has come into  
a realization of this great fact is the key to  
the masterly handling of his every subject,  
and one could but echo the sentiment of Ed-  
gar W. Emerson who, at the close of Dr.  
Ravlin's address said he desired to congratu-  
late the Association of having secured the  
services of such an able speaker for the  
whole season. The theme of the discourse at  
the evening services was "Operation of  
Natural Law in the Spiritual World." Next  
Sunday evening Dr. Ravlin will speak on the  
"Conquest of Self," and the writer feels sure  
all who attend will be well repaid with a  
feast of much needed instruction. There is a  
growing interest being manifested in these  
services at the Temple, where Dr. Ravlin is  
doing a great work in showing others how to  
help themselves. For this is the true mis-  
sion of Spiritualism; to teach us how to work  
out our own salvation, physically, mentally  
and spiritually through recognition of our  
own God-given power to help ourselves by  
drawing from the fountain at the centre of  
our being. More and still more are coming to  
realize that the greatest need of the hour  
among Spiritualists, as well as others, is an  
education in the grand and beautiful phi-  
losophy of Spiritualism; that there is some-  
thing higher than mere mediumship, which is  
soul culture. And this will include medium-  
ship of the very highest, and only of the  
highest; through this we will unfold true  
manhood, true womanhood—the aim of our  
existence. Sincerely a friend and co-worker  
for truth.

Elizabeth M. Fish.

For Coughs, Colds, Throat and Lung affec-  
tions, Piso's Cure is most effective.

## PASSED TO SPIRIT LIFE.

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

KATE S. FOWLER.

From her home in Vineland, N. J., Sept.  
29th, Kate S. Fowler. Her sudden death not  
only has left her home desolate and her aged  
mother and sister heartbroken, but has filled  
with sorrow the hearts of a large circle of  
friends and acquaintances. She was a woman  
of superior attainments, a prominent member  
of the Chautauqua Circle, and one whose  
bright presence will be greatly missed where-  
ver she was known. The funeral took place  
from her late residence, corner 7th and Al-  
mond Streets, Sunday afternoon, and was  
private.

The services were impressively conducted by  
Mrs. J. V. Aldrich of Quince Street. Some of  
Vineland's favorite singers sang several pieces  
very sweetly, among which was "Sometime  
We'll Understand," the most beautiful funeral  
hymn we have ever heard. Interment was at  
Oak Hill Cemetery.

M. M. Fowler.

DON ALPHONSO RATHBUN.

At Conneaut, Ohio, Nov. 25, the little son of  
Mr. and Mrs. Wm. E. Rathbun, 2 years, 8  
months old, after a long period of illness. The  
funeral of Don Alphonso Rathbun was con-  
ducted by Mrs. Jennie Hayon Brown. Music  
by the ladies of the Conneaut Spiritual As-  
sociation. It was largely attended and beau-  
tiful floral emblems were offered.

Any book mentioned in the "Banner" can  
be obtained at the "Banner of Light" book-  
store. Old friends are surprised when they  
see what improvements have been made in  
our book-store.

Behind thee leave thy merchandise,  
Thy churches and thy charities;  
And leave thy peacock wit behind;  
Enough for me the primal mind  
That flows in streams, that breathes in wind;  
Leave all thy pedant lore apart;  
God hid the whole world in thy heart.

Emerson.

The inner life that is lived—the life of  
reading, thought, purpose, aspiration and  
prayer—dominates and determines the outer  
life and creates it. And when one feels help-  
lessly drifting, at the mercy of events, his  
only safety lies in a more positive and  
abounding energy, in deeper purpose and a  
firmer grasp on his intellectual life, a higher  
and diviner trend to his thoughts, and a  
closer clinging to the divine promises.—Mac-  
terlinck.

## The Wisdom of Passion

BY SALVARONA.

In modern philosophy there are three great treatises on  
the Passions, that of Spinoza, that of Hume, and that of  
Salvarona.—Philosophical Journal.

Illustrated with three handsome portraits of Em-  
erson, Howe, Byron. 12mo. 250 pages. Red cloth; gold  
title. Will be mailed to any address on receipt of  
price by postal note.

\$1.00 NET. POSTAGE 10 CENTS.

The extraordinary merits of "The Wisdom of Passion"  
are the copiousness of human insight and content in the  
way of fact and reference with which the book is crammed  
its main thesis I agree with.—Prof. William James, Harvard  
University.

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

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

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

BANNER OF LIGHT PUB. CO.,

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SECOND EDITION.

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The land beyond  
Such beautiful hands  
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Waiting  
Beyond  
It's weary the waiting  
My mother's beautiful hands  
The beautiful land  
The angel life  
Infinite Father  
An angel band doth watch  
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AND



## Society News.

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

## Boston and Vicinity.

Boston. First Spiritualist Church, 694 Washington Street, M. Adeline Wilkinson, pastor. Spiritual conference at 11, subject, "Astronomy of the Bible." Opening speaker Prof. Holland. Prof. Henry, Dr. Combs and others followed. Afternoon: A grand musical and literary program. Mrs. Dicks an original poem; the Clover Musical Club gave many selections, piano, violin and mandolins, Miss Mabel Berry, Harry Berry, Ned Hurley and Christopher Curcia; Mrs. Lewis, Mr. Graham, Mrs. Davis, Mrs. Belcher, Mrs. Strong, Mrs. Grey, Mrs. Miller, Mrs. Fox, Mrs. Robertson, Mr. Collins, Dr. Brown, Mr. Brewer, Prof. Henry, Mrs. Wm. Butler; recitations, Mrs. Ballard, Mrs. Curtis, Ice cream and cake were served to all, after which Mrs. Wilkinson received her friends. She was the recipient of beautiful floral gifts, a handsome cake and a beautiful French clock, the gifts of her beloved people. Evening: Jubilee singers pleased the people with their fine music; solos by Miss Lily Brewer, Miss Ella Brewer, Miss Rose Shabbath and Miss Viola Hatch; recitations, Miss Georgina B. Carty, Mrs. White, Mr. Starkey, Mr. Richards. The speakers were Mrs. Wm. Butler, Mrs. Nettie Merrow, Mr. Simons, Mrs. Minnie Soule, Mr. Lewis and Prof. Henry. The hall was packed, and the entire affair was a grand success.

Boston Lyceum meeting, Red Men's Hall, Dec. 4, H. C. Berry, chairman. The meeting was opened by Mrs. Alice Waterhouse. She was followed by Mr. Geo. Roberts, who gave very convincing tests. This is Mr. Roberts' first appearance on our platform. The audience was much pleased with his tests and we trust to have him with us again. Mrs. Hattie Mason followed with a short address and tests. Mrs. H. C. Berry and Mrs. M. J. Butler also gave short addresses and tests, which were fully recognized. Vocal solo by Mr. Geo. Cleveland and a vocal duet by Mrs. Hattie Mason and Mr. Geo. Cleveland. "Banner of Light" on sale.—H. C. Berry.

Boston. Nov. 27.—The Gospel of Truth Society had a very pleasant and profitable service at their hall, 591 Mass. Avenue, Cambridge. Our very able worker, Mrs. Bemis, was out of town and was very greatly missed. However, we had very acceptable service from Mrs. Smith of Watertown, Mr. Graham, Mr. Hersey, Mrs. Bolton and Mrs. George. On Dec. 10 we expect Mrs. Arthur of Lowell will assist us. All are cordially invited.—N. M. K., sec.

Boston. Dwight Hall, 514 Tremont Street.—At the meeting of the Ladies' Spiritualist Industrial Society, Thursday evening, Dec. 1st, there was present the largest congregation this season, the occasion being the speaking of Mrs. Dr. Caird and Madam Helyett of Lynn, Mass. Interesting and comforting tests were given by both ladies. The singing and accompaniments of Mrs. Minnie E. Parker were much enjoyed. There were present Mrs. Wilkinson, Mrs. McClane, Mrs. M. J. Davis, Mrs. Anna Clark, Mrs. George, Mrs. Belcher and a host of other noted mediums. There will be a grand gathering of mediums at the hall Thursday afternoon, Dec. 8th, when a circle will be held from 5 to 8 p. m. All are cordially invited.—F. H. Rice, sec.

Boston. Appleton Hall, Appleton Street.—The Spiritualist Ladies' Aid Society met as usual with the president, Mrs. M. E. A. Albe, in the chair. Our Dutch supper was a success. We were favored with a delegation from the Independent Club of Boston, Mrs. M. J. Butler, president. Mrs. Albe greeted the club and in a few well chosen words welcomed the guests to the hall. After singing America, Mrs. A. S. Waterhouse spoke for the Union. She believed in union meetings in the fullest sense of the word. She was glad to greet the friends, both spirit and mortal. Mrs. H. Berry spoke briefly and she was glad to meet with the friends. It was the first time this season. "I love to meet with mortals who comprehend spirit return and to meet with those who are striving to uplift mortals and to assist the immortals, spirits who need assistance as much as mortals." She closed with tests. Mrs. Howe was then introduced and spoke briefly of the work of the Independent Club. They are going to visit societies to assist them and take them our good wishes. She closed her remarks with describing a vision which was given to her. Mr. H. Berry said he was pleased to be present and extended greetings to the society. He also spoke of the duty of Spiritualists toward their children. Mrs. Belcher was controlled and gave messages to the friends. Mrs. Hattie C. Mason spoke of the club and hoped we would all work in harmony for the advancement of our Cause. When we extend helpful hands to the mediums they will give to us more and richer demonstration of truth. Mrs. Lizzie Shackle closed a very interesting meeting with tests. Mrs. Mary F. Lovering is the musical director of our society and always furnishes sweet music during the evening. Friday we will have a snip sale, and we will serve a chocolate tea at 6.15 p. m. Be sure and come.—C. L. H.

Boston.—The Spiritual Progression Society held its meeting in Odd Ladies' Hall, 446 Tremont Street, Friday, Dec. 2, at 2.30, with a large attendance. Meeting opened with song service, followed by Indian invocation by the conductor, Mr. W. E. Smith. Communications were given by Mrs. Hayes, Mrs. Randlett, Mrs. Grover, Mr. Berry and Dr. Litchman. Inspirational readings by Mrs. Ewertson and Mrs. Biddle. All are welcome.—H. A. C., sec.

Boston.—First Spiritual Church of Boston, Inc. Rec. Clara E. Strong, pastor. The text for the morning was "Faith." "George" opened the talk upon this subject followed by Mr. Newhall. Communications were given by Mrs. McLean and Mrs. Lewis. Interesting remarks were made by Mr. Winslow, Mrs. Chapman and Mr. Brewer. Matt. 26, Christ at Gethsemane, was the subject of the afternoon and lessons were drawn from it by George. Communications were given by Miss Strong. Mr. Pierce spoke the Song of the Mystic. Mrs. Lewis sang another of her hymns. Mr. Van Vleck gave spirit messages, also Miss Ranth. Mrs. Reed gave spirit communications, after which the pastor gave a few words from spirit loved ones, then closed the meeting. John xvi, "My peace I leave with you," was the subject of the evening and George and Mrs. Lewis spoke interestingly. After a few remarks by the pastor, Madam Carbee gave astrological readings. Pastor spoke for some spirit friends, after which Miss Strong gave communications. Was closed. A solo by Mrs. Lewis the meeting was closed.

Boston.—The Ladies' Lyceum Union held their regular business meeting in Dwight Hall, Nov. 30, admitting several new members and planning future work for the society. After one of their good suppers evening meeting was opened, Mrs. M. J. Butler, president, in the chair. Mrs. Butler opened with remarks, giving out the notices of the Industrial and Ladies' Aid, beside children's Lyceum, and the meeting in Red Men's Hall Sunday evening for benefit of children's Lyceum. Mrs. Waterhouse gave notice of Puritan and

Dutch supper to be held by Ladies' Aid. One of the little ones, Robbie McNair, a song. Dr. Lindsey, remarks. Mrs. Stoven, song. Mr. Shaw, remarks. Mrs. Hattie Mason, remarks. Mrs. Mabel Witham in a beautiful manner asked the angels to be with all the mediums present and gave messages. Fern Foster, a poem by request. Mrs. Belcher, remarks, praising the Lyceum children's work and paying tribute to Auntie Butler and her work for the Lyceum. Mrs. George, messages. Mrs. Butler, although protesting when her friends showed that they were not willing to go home without some thought from her, spoke for a few minutes about mediums and their work.—F. A. Bennett, sec.

Malden Progressive Spiritual Society, Sunday, Nov. 27.—Sunday school, 1.30 p. m. The usual good attendance. Lesson considered, "The Relation of Everything in the Universe." Reading, "The Other Little Boy," by Miss Nellie Gowe. Circle, 3.30 p. m. for healing, developing and readings, conducted by Pres. Harvey Redding. These meetings have become wonderfully interesting and helpful, many expressing themselves benefited by the magnetism given by the Indian guide, "Floating Feather." Mr. Milton and his guides were interesting as usual. Mr. Chas. Murray read an article on "The finding of the skeleton of a human body buried in the cellar of the home of the Fox Sisters, supposed to be those of the pedlar." Thus verifying the statements made by the little girls in Rochester over fifty-six years ago. Little "Golden Hair" came for a short time, giving several bright and accurate messages. "Prairie Flower" was cheerful and pleasing in her message work. Inspirational reading, Mr. John Goddard. Evening session opened with service of song. Scripture reading and remarks by president. Declaration by Cyrus, "Spirit of Truth." Mrs. Abbie Barnham voiced good thoughts on the "Truth of Mediumship." Mrs. Mosier gave some very fine communications which were recognized. Indian control, "Big Dog," closed the service with his work. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main St., Everett.

Lawrence.—First Spiritual Society, Pemberton Hall, Nov. 27. Mrs. A. J. Pettigill of Malden spoke both afternoon and evening to large and interested audiences. Her lectures were pleasing and instructive and her messages were convincing and fully recognized. Mrs. Pettigill and her guides always receive a hearty welcome from Lawrence audiences, and all look forward to the time when she will be with us again. While Mrs. Pettigill is the first out of town speaker of the season, it is the intention to engage from time to time well known and established workers, that the beautiful truths of Spiritualism may be presented to the people of this vicinity. Sunday, Dec. 4, in the afternoon, Mrs. H. E. Abbott conducted the service, in the evening Mr. L. B. Talbot lectured. Mrs. Abbott has worked faithfully to establish this society. Our audiences and circles are mainly of church people, thinkers and earnest seekers after truth. Let us hope that the people of Lawrence will rally around Mrs. Abbott and help to accomplish the work that she has begun.—Sec.

New Bedford, Dec. 1.—The Spiritual Harmony Society are having very interesting meetings. Nov. 6, Mrs. Mamie Helyett served the society. Nov. 13, C. Fannie Allyn. Nov. 20, Mrs. Della A. Smith. Nov. 27, James S. Scarlett. All gave good satisfaction. Many strangers are showing a great interest. The Helping Hand are to have their monthly supper and entertainment Thursday eve, Dec. 15. We extend a kind invitation to all friends of the good work to join with us and help socially and financially. We assist the Harmony Society to carry on the Saturday meetings.—R. C. R., cor. sec.

Haverhill.—Helping Hand Association of Spiritualists.—We had for our speaker on Sunday, Nov. 13th, Lizzie D. Butler of Lynn, who was at her best and very convincing in the work of giving spirit communications. Our weekly circle is progressing finely and there are several new mediums developing. On Sunday, the 20th, Annie M. Foley, the young girl medium of Haverhill was on our platform for the first time under engagement. Her work was of the highest order and everything points to her being one of our best workers. She gave twenty-one messages, all of which were pronounced by those who received them as correctly given. We had a very large audience on this her first appearance in Haverhill, her home. Sunday, the 27th, our speaker and message bearer was Ruth A. Swift, of Haverhill, who did some very fine work as regards lecture, also her independent tests and ballot reading. On Sunday, Dec. 4th, we are to have Dr. W. L. Hale of Boston. On Friday, Dec. 16th, afternoon and evening, the Mass. Association of Spiritualists meet in Haverhill with this society. We look for a banner day. Yours for truth, W. H. A. Simmons.

Greenfield Spiritualist Society.—Since our last report our society has been what we promised to be, wide awake, and has wrought some good work. We could not be asleep if we would, as our president, Mr. R. F. Churchill, in whom we trust, believes in being very much alive and in living to a purpose. We have had for lecturers Mrs. Sadie L. Hand and Mr. Wellman C. Whitney, both helpful and interesting speakers. On Wednesday evening, Nov. 9th, the gentlemen of the society gave a supper, doing all the work, serving and waiting on tables in grand style. The gentlemen looked very charming, each wearing a white linen coat and carnation boutonniere. (Of course nobody could see what a sublime effort they were making to outdo the ladies on such occasions.) But it was a real success and netted a goodly sum, which was voted into the treasury of the society. Nov. 20th we had a harvest concert, the exercises consisting chiefly of recitations and music by the children. Mr. Wellman C. Whitney, of Springfield, the gifted psychic, was present and made a brief address, followed by interesting spirit messages. Fruits and vegetables had been generously contributed. These were used to decorate the platform, but finally were distributed, together with the money collection, among needy families. What you will hear from us next we do not know, but we intend to be alive and so probably shall have something to report. Meantime, a "Merry Christmas" to the "Banner of Light" and every one of its readers.—L. Clark, sec.

Portland, Dec. 4.—First Spiritual Society, Mystic Hall. The Hon. Jas. H. Foss addressed us today. A large audience attended both services. The subject for the afternoon was "Victors and Vanquished." The evening subject "Visions." Both lectures seemed to strike just the right chord and we hope that this sowing of the good seed broadcast will bring a bounteous return. The children's cause for Xmas is progressing and interest in that direction is slowly growing. "Hail the day," Mrs. Annie L. Jones will be with us again next Sunday and on the Sunday following that earnest worker, C. Fannie Allyn.—S. H. R.

Lynn Spiritualists' Association, Cadet Hall, S. Merchant, president. Services 2.30 and 7.30. Sunday, Dec. 11, Mrs. J. O. Allan will deliver short addresses, followed by Miss Annie Foley of Haverhill with tests and messages. Circles 4 to 6. Song service and entertainment 6.30.

First Spiritual Church of Boston, Inc., Rec. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 724 Washington St., up two flights. Morning circle at 11 a. m. Services at 3 and 7.30 p. m. All are cordially invited.—A. M. S., clerk.

## The Children's Progressive Lyceum, No. 1.

Sunday, Nov. 27, our school opened with the usual exercises. Our conductor read "No-bility," after which the children followed: Song by Roy McNair; piano solo, Becky Goolitz; Willis Milligan; solo, Dr. Hale; solo, Miss Minnie Parker; remarks, Mr. Severance from Seitate; tests, Mr. Roberts. The question of "Character" was our lesson. It is a part of ourselves that time cannot remove the imprint. Our lives do not make us; on the contrary we make our lives, and the name we leave behind us when we receive our summons, hence whereby the world may know us. Who we are is not engraved by Fate, but by our own hand. Let our names stand out in clear, bold characters that the world may see our life's impress.

Sunday, Dec. 4.—Our attendance the last two Sundays has been very good. Today the following children made our session interesting: Readings by Estelle Bird, Daniel Wheelock, Frances Luther; song by Roy McNair; piano solo, Becky Goolitz; remarks by Mrs. Waterhouse, Mrs. Belcher, Mr. Roberts and Mrs. Butler. Our lesson from card, "What is our Duty?" To do our work as it comes to us, as every day brings its full complement and they will not perform themselves nor will they step aside until tomorrow. "In order to grow spiritually how must we become?" As little children, willing and anxious to be taught that we must seek for channels of learning blended with wisdom. For the following Sunday: "Spiritual Growth."

Our Lyceum children have formed an association among themselves with the officers: President, Miss Fern Foster; vice president, Miss Lottie Weston; treasurer, Miss Carrie Engel. The third Wednesday in December, which is the 21st, they will present to the public a children's fair in the afternoon. In the evening a dramatic entertainment, to conclude with a dance. We can truly say that our children are hearty in our work and if the older Spiritualists would rally to our standard we know of no obstacle we could not overcome. To the reader we leave this thought that Spiritualism gives us the highest, best and most rational conception of the life continued and the most powerful incentive to moral and mental advancement.

Alonzo Danforth, sec.

Dec. 4, 1904.

## Announcements.

W. J. Colville has just completed four weeks of very successful work in Washington. On Sundays, Dec. 4, 11 and 18, he lectures in Hartford, Conn. On Monday he opens a week's lecture course in Boston 3 p. m. at Metaphysical Club, Huntington Ave., and 8 p. m. at the Pelham, 74 Boylston St., Room 27.

Dr. John C. Kenworthy of London, Eng., is in this country and while here will make a tour through the States giving lectures on Spiritualism.

Dr. Kenworthy's experience in and knowledge of the Spirit World, together with his broad culture and association with such men as Ruskin, Morris and Tolstoy, make him an extremely interesting and instructive lecturer. He is able to give new life and meaning to spirit circles and to convince the uninterested of this truth.

Arrangements for lectures may be made with his secretary, A. G. Crowley, 4247 College Grove Ave., Flat L, Chicago.

Commercial Hall, 694 Washington Street.—Spiritualistic meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday. The Spiritual Progression Society, Mr. Wm. E. Smith, conductor, hold meetings for spiritual development at Odd Ladies' Hall, 446 Tremont Street, every Friday at 2.30 p. m. "Banner of Light" for sale.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 724 Washington St., up two flights. Circle at 11 a. m. Services at 3 and 7.30 p. m. All are cordially invited.—A. M. S., clerk.

On every Sunday evening spiritual meetings will be held in Red Men's Hall under the auspices of the "Children's Progressive Lyceum Association."—Mrs. M. J. Butler, pres.

The Ladies' Schubert Quartet, with Mrs. C. E. Norris, of California, will conduct a Musical Healing Hour, in Metaphysical Hall, 30 Huntington Avenue, every Tuesday and Thursday morning, beginning Nov. 10th, at 11 o'clock.

Nellie F. Burbeck, of North Plymouth, Mass., is once more able to take up her public work as trance speaker and test medium. All open dates after Jan. 1st, 1905.

First Spiritualist Church of Cambridge services at 3 and 7.30 p. m. each Sunday in Washington Hall, 673 Mass. Ave.

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

Mrs. M. A. Bonney, 780 Shawmut Ave., has served the Portland, Waltham, Plymouth, Newburyport, 1st and 2d, and Manchester societies, this season. She holds two circles in Quincy Tuesdays, 2d at her home Thursdays; sittings Wednesdays and Fridays. Has a few open dates.

Boston.—First Spiritual Temple, cor. Newbury and Exeter Sts. Lectures at 2.30 and 7.30 p. m. through the trance mediumship of Mrs. N. J. Willis. School at 12 m. All seats free. Wednesday evening lygism or vegetarian supper from 6.30 to 7.30, followed by the usual conference from 8 to 9.30.

The second and fourth Wednesdays of the month an Hygienic Supper is served from 6.30 to 7.30, followed by the usual conference from 8 to 9.30. Tickets for the supper fifteen cents.

The Cambridge Industrial Society of Spiritualists will hold its regular meeting Friday, Dec. 9, in Cambridge Lower Hall, 631 Mass. Ave. Mabel Merritt, president. Business meeting at 5 p. m. Supper, 6.30. In the evening there will be dancing from 8 to 11. Dec. 23 we hope to have Mrs. Annie Chapman with us.—Emma E. Zwahlen, 16 Wright St., Cambridge.

Mrs. Amanda A. Cate, lecturer, inspirational and test medium, has Jan. 29, Feb. 19, March 29, open dates. Would like to hear from societies needing speaker for these dates.—186 Main St., Haverhill, Mass.

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## WONDER WHEEL SCIENCE.

(July 30, Copyrighted, 1904, by C. H. Webber.)

BY PROF. HENRY.

Table by which Every Individual may know his True Standing. From December 8 to December 21, 1904, inclusive.

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

## PRIMARY TABLE OF INFLUENCES.

GENERAL RULES.—This table runs up to the 21st 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, 2, 3, 4, 5 and 11, if their birth was about the 18th of their month, are in favor with the Money or Churchy Forces. Nos. 2, 3, 4, 5 and 12 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 1825-29-37-41-45-57-60-65-77-80-84-89-96-1901 and 1904.

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

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

## Locate Our Spirit Friends.

There is bigotry and lack of progress among Spiritualists, as well as in other lines of thought, and many Spiritualists, in numerous ways, are just as much opposed to anything beyond their personal advancement as the churches were opposed to Spiritualism 50 years ago.

Certain people in all religions, isms or social classes get a slight insight into a thing, and are then disposed to fasten themselves to that slight hitching post, and to that particular post they try to fasten everybody else.

The weakest point in Spiritualism is the insane method of advertising the mediums and the lecturers more than the truths and the light of the truths. This creates in the animal propensities of the workers feelings of jealousy, rivalry and dissension, based on the commercial necessities of mortal life.

This is due of course to the free and easy manner in which Spiritualism has grown up in our midst. It has developed in the past 50 years somewhat as a crowd develops at a country fair, and the crowd, not properly organized, systematized and disciplined, crowd and jam and scramble for the best positions. In time these matters regulate themselves, for people are by Nature separated into distinct classes and they will not remain mixed for any great length of time any more than will oil and water.

Spiritualism is now at that point when it will divide itself into two schools, the primary and the grammar.

The primary school will still continue to give inconsequential tests, and will draw its support from the sensational and curiosity-seeking classes.

The grammar school will devote itself more to the philosophy and the science of Spiritualism, and will thereby attract to its ranks the highest order of intellectual lights in the world.

There is a scientific proof of the fact, which has not yet been made public, that the spirit-world is divided into two schools in like manner, and in each school there are 12 classes, and 12 sub-classes to each class.

Our departed friends who have graduated from their mortal bodies have not all gone into the self same school of spirits. They have gone into the spirit-world into the school and into the grade of such school to which their mental attitude on earth had fitted them. If they were in the primary school on earth when they departed, then they would naturally enter the primary on the other side of the veil, and that would be a wonderful advance to them, but it would not be far away from earth; therefore, it is the primary school spirits, clinging closest to earth, that communicate in the form of Indians and such simple order of communications, to and through the instrumentalities of illiterate mediums, for the benefit of other minds on the same plane as their own. This is all right and is well enough for them, for they are not capable of appreciating anything abstruse, broad or complicated. These spirits, according to their grade in the primary spirit school, dwell in the various planetary orbits surrounding the earth.

Their grades are as follows, extending outward from the earth:

Grade 1.—In the orb of the Moon, and nearest the earth, are quite common and manifest mostly through illiterate mediums. Sub-lunar spirits.

Grade 2.—In the orb of Venus, and manifest through mediums, whose interior mind is of the fastidious cast. These are spirits who were loving on earth and they communicate most freely with those whom they once loved.

Grade 3.—In the orb of Mercury, and manifest through mediums, possessed of a quick tongue, and a nervous, excitable, or hysterical nature. Quite intelligent, but more superficial and sensational than profound.

Grade 4.—In the orb of the Sun, and manifest through mediums whose interior mind is of a dignified, commanding, or executive trend. Grades 1, 2 and 3 are the inferior spirits, in the primary school. They are most popular among the masses on earth. Grade 4 are the monitor spirits of the primary school, and stand between the inferior and the superior spirits in the primary school. These monitor spirits are most favored on earth by earth-people who occupy or aspire to official positions, and these monitor spirits rule such people for better or for worse. It was to the monitor spirits that Saul applied in his visit to the witch of Endor. It was to the monitor grade in heaven that Jesus taught his disciples to pray, for the disciples were only in the primary school on earth, although he belonged to the higher grammar school.

Grade 5.—In the orb of Mars, and manifest mostly through mediums whose interior mind is very forceful, hypnotic and enterprising.

Grade 6.—In the orb of Jupiter, and manifest mostly through mediums in the bon-ton walks of life; or, to the bon-tons, through mediums who endeavor to show how the stock-market on Earth may be broken; or, how to make the Esau of the world so hungry that they will freely offer their birthrights for a mess of pottage. These are the dominating spirits who rule the world today, and employ Grade 5 and Grade 3 as their assistants, to hold the world subject to their exclusive desires. Grade 6 are the spirits most in favor with the Shylocks, the sportsmen, the high-church people, and they are the class of spirits mythologically termed the "God of the Jews," which does not in par-

ticular mean the tribe of Judah (nicknamed Jew), but any and all people who are in love with the almighty dollar and the lavish formalities incident thereto. These people have no especial regard for any spirits in the world to come but those who are sequestered in the orb of Jupiter.

Grade 7.—In the orb of Saturn, and manifest mostly through mediums of a forlorn, slipshod, plodding appearance, but whose interior mind is deeply philosophic, scientific and worthy of regard, but whose instrumentality is so clogged with doubts and fears that they are able to view things only from the pessimistic standpoint. This is due to the fact that the spirits in this orb are of the most advanced class in the primary school, and they stand in fear and doubt as to whether they will be advanced into the grammar school, or whether they will sink back into the Jupiter prodigality which will sink they had become satiated.

Grades 5, 6 and 7 are the superior grades of spirits in the primary school of the spirit world, and the whole of them, from Moon to Saturn, are what were anciently termed the Seven Heavens. All spirits that have departed from the mortal body are in the seven heavens, according to their capability when they left the earth, unless they have since progressed, or have been reincarnated, or have passed on to the grammar school, which are the orbs of Uranus and Neptune, or, perchance, were enlightened enough when they left the earth, to enter at once into the Uranian, or the Neptunian, grade of thought; or, still further on, beyond the dark river, which divides the planets from the fixed stars, to that beautiful shore beyond.

As creatures of eternity we are each and all of us governed in the cosmos by the unchanging laws of cause and effect. This is Destiny, but nothing can influence our mind if the mind has no knowledge of it. Therefore we cannot mentally advance in the spirit world, whether in the earth sphere or any other, unless we mentally advance to an appreciation of it. If the mind, when it passes out of the body has no concept of a conscious future, then it is quite likely that there is no spirit to guide that mind, and it sinks with the body into the grave, as the resident of inert matter, until it can be awakened through material transformations to some future concept.

If the mind is illuminated with a concept of the future when, with the spirit, it leaves the body, it is not only reasonable to judge that it passes into a grade of the primary school, or of the grammar school, or beyond, in strict accordance with the bias of its illuminated concept.

Now that the question is reasonably settled that there is a spirit world, and a means of communication, let us try to bring order out of chaos and locate our friends, in the schools and in the grades beyond the veil, just as we locate our friends in the grades and the schools on our own mortal side.

We can better do so by a clear understanding of Wonder Wheel Science, but do not mix the Grade Numbers with the Birth Numbers. Get familiar with the Birth Numbers and later on we will combine the two and learn how the spirits communicate.

We hail the arrival of each edition of the old "Banner" as we hail the arrival of a dear friend. The efforts you are making and the work you are doing for the moral and spiritual growth of the people are worthy of the highest commendation and praise. Go on! go on! and the angel world go with you as all good men and women are with you. With ardent aspiration and inspired hope for the future of true Spiritualism as being the ruling science of all sciences, I remain, very cordially, Anna White.

Anna White and Leila S. Taylor are associated authors of "Shakerism," etc.

Malden Progressive Spiritual Society.—We hold meetings every Sunday. Sunday school, 1.30 p. m. Come and bring the children. Circle for healing, developing and reading at 3.30 p. m. conducted by Pres. Harvey Redding. 7.30 p. m. inspirational speaking and messages. The best of talent always present. Song service precedes each session. Monthly supper Friday, Dec. 16, from 6 to 7.30 p. m. Circle following, to which all supper ticket holders are invited. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main St., Everett.

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

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

Truth . . . the truth which draws Through all things upward,—that a two-fold world

Must go to a perfect cosmos. Natural things And spiritual,—who separates those two In art, in morals, or the social drift, Tears up the bond of nature.—Mrs. Browning.