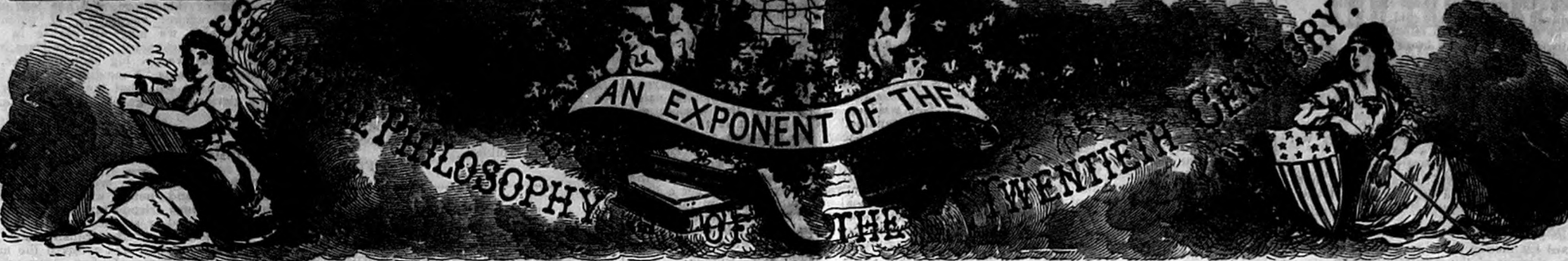


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From Henry Frank.

To the Editor of the Banner of Light:

My attention, at this late day, has just been called to a remarkable review of one of my books, in the "Banner of Light," issue of August 27th last. The writer is Mime Inness, manifestly some past master in the art of literary analysis and careful interpretation of philosophical and other publications. I must confess that I have seldom, even among the weightiest reviewers of the day, found a more facile pen or more penetrating mind than this. You are certainly to be congratulated in possessing such brilliant ability on your staff of editorial writers. Incidentally permit me to say, that under the present management the "Banner of Light" has shone with far clearer and purer literary splendor, than ever before. If the corps of Spiritualist workers needs any one thing more than another to give it recognition among the world's thinkers and intellectually select, it is that its publications shall bear the hall mark of genuine literary quality, and honest, straightforward thinking. I am pleased to compliment the "Banner" in both appreciating this requirement and in doing all it can to fashion its columns after such a pattern.

The little book of some hundred pages, to which the "Banner" generously devoted an entire column in the issue referred to, for Mime Inness' facile review, I chose to call "The Scientific Demonstration of the Soul's Existence and Immortality." I am at once willing to admit with your justly sarcastic reviewer that this title for so small a book makes it, perhaps, a little top-heavy. But before he enters very far into the review of the volume, he reveals the fact that, may be, the book contains enough of scientific data to justify its portentous name!

In short, I never meant the book as a treatise. It was merely put forth, privately, as the result of a series of lectures I gave in this city some years ago, to satisfy the pleasure of my hearers. But I am intending when time is less heavy on my hands to expand the work and make it a comprehensive dissertation on the entire theme.

This little book was sent out as a mere feeler, a beggarly hint, to catch the argus eye of just such a keen thinker as Mime Inness, and, so far as the "Banner" goes, has thus accomplished its end.

It is criticism that the author craves for his brochure; for he is well aware as the reviewer jocularly points out, that the book offers the public "Something new in Souls."

He is right. Nowhere in literature, as far as I know, is the results of the startling experiments of Lionel Beale, the famous chemist, made to tell in the investigation of psychic problems, as I have attempted in my study. I have clung closely to ultra scientific facts. I have called on Spencer, Haeckel, Huxley, Beale, among the physicists, and Ribot, Fere and Binet, Boris Sidis, James, among psychologists, and many others to sustain the conclusions to which I have attempted to lead the reader.

As yet I have found no reviewer who has answered my position and shown that my conclusions were illegitimate or illogical.

It is therefore a genuine gratification to me to find Mime Inness boldly attacking the very heart of the citadel, within which I had hoped I was safely entrenched, and cause not a slight quivering in the foundations.

In other words, I had attempted a novel definition of the term "Soul," which I had deduced from the data not of physical experiments, but strictly physical or so called material. Therefore, the reviewer interprets me as being at times purely materialistic and at others apparently spiritual. Thus believing that he has discovered an inconsistency in my definition of the term, and therefore a fatal defect in my argument for "immortality."

This is the point to which I shall here especially address myself. He claims that I have given three different definitions of the term "Soul," and that they have been turned to the varying contingency of the argument advanced. He says one definition is as follows: "The soul is that universal force which transmits diffuse ether into visible form and evolves the lowest stages of matter into the most complex organisms; that is, it manifests itself in a special mode of motion known as vitality or vital force."

On another page he says I have defined soul thus: "Soul is simply the invisible material organism which is responsive to the operations of the mind; and is not a separate person within the human body, distinguishable from the organism itself and sometime to be separate from all material relationship." Another definition, still further contradictory of the rest, as he claims, is as follows: "The soul is the invisible reflection of the mental process upon the delicate nervous organism."

Of the first definition he says: "It is merely a 'universal force.'" Of the second, "Here you see the soul is merely a material thing." Of the third, "Here it is an entirely new sort of soul."

Now, I grant you, to one who would not approach the analysis and interpretation of the material universe, from the same point of view as myself, the criticism of the reviewer would be justifiable. But in this argument, as in all others, discussion will prove utterly futile, till we understand the terms we are employing. In short, we must first agree in our definitions. I am not now referring to the definition of the term "Soul," for that is the point in debate. But I am referring to the terms "material" and "spiritual."

In my philosophy, I set out with the dictum, which I attempt to prove that ultimately there is no distinguishable differentiation, in essence, between the so-called material and spiritual. To appreciate this conclusion, we must apprehend the scientific analysis of matter. Various definitions have been attempted, in the ages that have passed, but we can justly say, I think, that not till the very time in which we live, has science been even partially qualified to utter an opinion.

If we attempt to apprehend matter as did the old scientists, such as Descartes, Newton,

Boscovitch, for instance, we find an apparent contradiction between them, because they did not themselves understand the ultimate nature of universal substance.

In a recent article in "Mind" (July, 1904, New York City), I have ventured to say on this point:

"The old conception of the non-materiality of matter; or that matter, as we know it, has no real existence, but is merely phenomenal, or the product of mental conditions; has been re-echoed in all the idealistic philosophies of the ages, but has only recently been suggested by the physical sciences. Leibnitz declared that matter was merely the assemblage of simple forces or dynamic monads. Newton, in opposition, insisted that matter was corporeal, that is, consisted of final minute particles which acted mechanically on each other. Boscovitch declared that in the last analysis matter consisted of mere centres of force which by mutually attracting and repelling each other affected our senses. Now, while these several theories were apparently conflicting, and were mere hypotheses, forming a logical basis on which to rear an idealistic philosophy, in point of fact there was nothing mutually conflicting between them, and the idealism which was based on them was finally justified by the actual discoveries of science."

And that conclusion I proceed to prove in the treatise I have referred to.

It will not be overlooked by intelligent and well-informed readers that Haeckel, who is so commonly regarded as a blank materialist, incidentally corroborates my conclusion in his recent popular treatise, "The Riddle of the Universe." He says (p. 215), referring to Baruch Spinoza:

"In his stately pantheistic system the notion of the world (the universe or the cosmos) is identical with the all-pervading notion of God; it is at one and the same time the purest and most rational monism, and the clearest and most abstract monotheism. This universal substance, this 'divine nature of the world' shows us two different aspects of its being or two fundamental attributes—matter (infinitely extended substance), and spirit (the all-embracing energy of thought)."

Now observe Haeckel's remarkable comment on this analysis of the universe. He continues:

"All the changes which have since come over the idea of substance are reduced, on a logical analysis, to the supreme thought of Spinoza's, with Goethe. I take it to be the loftiest, profoundest and truest thought of all ages."

After that statement I fail to see how Haeckel can hereafter be regarded as a mere materialist. For, if Spinoza's interpretation is accepted as a scientific deduction, it analyzes the world as a unit, essentially identical, but dual in its primary manifestations. A manifestation is but an appearance. The shadow is not the substance; it is but the reflection of the substance under certain conditions. Therefore, to assume that because the universe manifests itself dually, in material phenomena and in spiritual energy or thought, it is consequently dual in nature, is equivalent to saying that the shadow and substance are two separable existences, each primary and independent of the other. The substance is alone, as related to the shadow, essential and absolute. The shadow (or manifestation) is merely the incidental reflex of the ultimate substance. Therefore, according to both Spinoza and Haeckel, substance is the ultimate reality of nature. But confessedly substance is not to be interpreted only in its manifestation as shadow (phenomena) or in its energy as thought (mind, spirit, soul). Substance, whatever it may be, the absolute reality, is the matrix, as it were, from which thought and phenomena spring. The substance, dual in manifestation, is monistic, identical everywhere, the same in nature. Therefore, on the one hand, to define the universe as all phenomena (materialism), or on the other as all thought or mind (idealism or Spiritualism) is manifestly unscientific and incorrect.

But this much we know from the evidence of this "divine substance," that it is manifest to us both as matter and as mind, that is, as phenomena or as thought. The difference depends only on our point of view. Hence phenomena (that is, matter as we know it) springing from the same source as thought, must in its essence or ultimate nature be identical with thought. Substance could not manifest itself in two essential opposites. For if it did it would argue that primary substance is essentially self-contradictory, namely, consisting of two opposites which mutually annihilate each other.

By way of illustration let me explain this metaphysical conclusion still further. Let us suppose that there were a substance that was composed of both light and darkness (assuming for argument's sake that darkness and light were actual substances). Now, if the same substance were composed of both lightness and darkness, at the same time, as these are mutually destructive, naturally the assumed substance could have no existence at all. We cannot have night and day at the same time. Again, let us take an apple. Now the apple is essentially all apple.

True, the apple has many parts when analyzed. It consists of peel, pulp, seeds, stem, etc. Now, if we take each of these parts by themselves and analyze them we find they are all essentially of the apple nature. We do not find here the peel of the apple together with the seed of the plum and the pulpy food of the peach. Each organic thing in nature is alone after its own kind. If the apple were a mixture of all these foreign substances it would cease to be an apple, whatever else it might be.

Now, in like manner the universe, whatever it may be, must essentially be itself. It cannot be itself and something else at the same time. Neither can it be one half itself and one half something else.

Having, therefore, discovered what the universe is, we must rest with our discovery. Now (for argument's sake), it is assumed that the ultimate reality of nature or the universe is invisible substance. This substance manifests itself in matter and thought, phenomena and mental energy. If these are manifestations of the absolute substance then they can manifest nothing else than the na-

ture of that ultimate substance. Therefore, thought and phenomena, or mind and matter, must be one and the same thing in essence. It seems to me there is no escape from this logic.

Now, then, if this conclusion is correct, it follows that the hypothesis of two opposite phases of existence (material and spiritual, body and soul, nature and spirit), is wholly undemonstrable, unscientific and incorrect. Hence, in the last analysis, nature is one, and so is man. We may define matter in terms of spirit, or spirit in terms of matter. In the end we arrive at the same truth.

Consequently, when my point of view is apprehended, I think Mime Inness will be forced to conclude that there is no contradiction in my various apparently conflicting statements as to the human soul.

To begin with, I made in my little book a careful distinction between the working presence, so to speak, of the universal soul and the human soul—I try to show how in nature they are essentially the same, but they vary in manifestation simply because of the variable media through which they appear.

On page 13 of my book I say "I undertake to demonstrate the proposition that all nature is a unit, and as whatsoever in nature is akin and related to all things else it follows that the mind or soul is so related to the body that instead of being separate and distinct from it, it is inwoven and intermingled therewith; it commingles with every fibre and tissue, every organ and member. The soul is coterminous with the body and is a personal soul only so long as it retains this coterminous relation."

Evidently by this I imply that the universal ultimate substance becomes an incorporated soul, so to speak, when it builds up and operates the individual human body. But that as the ultimate substance is always the same everywhere, the soul and body must in essence be the same, and when the body expires that portion of the universal substance (spirit) that functioned in the human body, ceases to manifest itself in the personal body but still continues to exist and operate; for nothing that is can ever be absolutely destroyed. The manifestation of the form (shadow) only can cease or disappear, but the substance of which the form was the temporary shadow cannot pass away. This "substance" is, then, nothing less than the universal or cosmic spirit, if we so choose to term it, the pervading Person of the Infinite. Now, in scientific terminology, this substance would not be called spirit or soul, but energy or force, or that polarity of forces we call equilibrium.

In order to establish my hypothesis, then, I must show the identity of matter, spirit and force. I have attempted to prove this above, metaphysically, and as a logical consequence of thought. But now I shall attempt the same by the scientific method, so to speak. If I succeed, then I think I have sufficiently demonstrated that my proposition, as set forth in my book, namely, that the invisible bioplasts of matter that constitute the organism of the human body are the actual seat of the human soul, and these will constitute the invisible frame work on which the soul shall be carried over the stygian gloom of death.

Science is rapidly showing that in the last analysis matter and force are one and the same thing. Very recent science has resolved the atom (the one time accepted unit of matter) into its constituent elements. What are these elements? Units of electricity, electrons, or infinitesimal corpuscles of electrical energy. This is the description that a scientific writer gives of the atom: "Compared with the corpuscles the atom must be something gigantic, a huge composite made up, perhaps, of the corpuscles themselves. The atom may be conceived as a great swarm of corpuscles revolving about a mutual centre much as our planets whirl about the sun."

This same writer then explains that there is absolutely no difference whatever in the essence of the multifarious atoms of matter, and the only reason that material things appear different to us is because of the number of the corpuscles in each atom and the rapidity of the motions of these bits of primal matter.

Naturally, then, what appears to us as matter is nothing more than the resultant of the equilibrium of forces, mutually playing on one another. As says Sir Oliver Lodge in a recent article (Harper's, August, 1904), "Matter appears to be composed of positive and negative electricity, and nothing else."

In other words, matter is a state of equilibrium in energy, resulting from the mutual play of positive and negative forces upon each other. If this be true, and it is the very latest deduction of experimental science, then the electron, the unit of electricity, which is nothing more than a centre of force, is the unit of matter. Therefore, matter and electricity are one and the same. But electricity is a mode of motion, as is heat, cohesion, gravitation, etc. "The formation of an atom of matter out of electricity is," says Lodge, "a new idea." But it is confessedly the last if not the chiefest triumph of modern physical science.

Thus I think I have shown that, scientifically, it is demonstrated that matter and force are identical. It now remains to show that force and mind or energy and thought are also identical.

If we restrict our notion of thought to the human mind we may be confused in our analysis. But if we recognize thought in the universe, as demonstrated in the logical relation and mutual functioning of all things and events, we will not be so much perplexed with apparent inconsistency.

Now, in my judgment, a thought in the human being is the result of the play of certain forces upon the grey matter of the nervous system, which generates a certain registration in the brain we call thinking or consciousness. (I am inclined to believe it can logically be demonstrated that thought is an electro-magnetic process, affecting the biological cell of the human body much as all other substances are affected. But that is at present foreign to my subject.)

If this be so, then it is manifest that we think and are conscious because the primal

substance or energy of the universe somehow plays upon our organism and sets up certain chemical and electrical relations that we call life and thought. This primal energy is of course everywhere the same, but appears different as thought and life in a human being from what it does in any other manifestation of itself, because of the more highly complex organization of the human body. Hence I say in my little book:

"The living substance we call bioplasm is a direct natural product of the ever existing spiritual energy we call soul (in the human body). It is also the dwelling place of the world-soul as well as the human soul. For the indefinable, universal, vital force in nature is the same wherever it appears, whether in mineral, in plant, in insect or in man. . . ."

Thought then is also the same everywhere in nature. It is the result of the operation of the Cosmic Energy or Universal Spirit (whichever term you choose), through the infinite media of expression that nature affords. It is, however, no less "thought" in the mineral, because it has not the organism of the plant through which to express itself in higher form; nor less is it "thought" in the rudely developed animal of the inferior kingdoms than in man, because it must needs express itself through smooth and unconvoluted brain substance rather than in its opposite. Thus in nature all elements are reducible to one substance; and matter, force and mind (or phenomena, energy and thought), are one and the same in essence, though infinitely variable in manifestation.

If then my reviewer will once again read my seemingly inconsistent definitions of "soul," from the point of view of the analysis of nature as herein set forth, I think he will modify his criticism.

"Soul" may indeed in one sense, as I have here shown, be a "spiritual thing," a universal force; and in another sense merely "a material thing," dependent upon whether we refer to the material counterpart or the spiritual reflexion of the universal substance. But when we understand that the body is as spiritual as the soul, and the soul no less material than the body (when apprehended from the point of view of their ultimate nature), then we see the effort to show a confusion of thought, in the equivalent use of these terms for two seemingly opposite things, is not so wrong as my critic had at first made out.

For the benefit of the reader who may not have read Mime Inness' review, I wish merely to say that I have endeavored in my book to show that there is within the human body a transparent, invisible, though actual organism that is the exact counterpart of the visible human body; and that in its essential nature this invisible body of so-called bioplasts is indestructible, and therefore it will live forever. I have also shown that the character of its future continuity will depend upon the psychological influences that have been brought to bear upon it in its earthly career.

But for a complete outline of the argument I must refer to the book itself, as I have already trespassed beyond all reason on the limits of the paper, not to say the patience of the reader.

Henry Frank.
New York City, Dec. 1, 1904.

The Philosophy of Life.

(Inspirationally Received by David A. Leisk.)

The philosophy of life and its varied problems can only be interpreted through the knowledge of spiritual cause and effect. The avenues of the great unknown have been opened up to us by the spirit world in the past, but more particularly in the present. The modus operandi of the existing phenomena occurring throughout the world as the result of the operation of spirit on the sensitively organized of humanity, is explained today in a manner never before understood. The age is an age of investigation and knowledge and the dark ages are gone forever. Mankind looks on life through the burnished mirror of truth undimmed by fear or ignorance. The enslavement of dogmas and creeds are gone. Through the influx and illumination of the spirit world he has freed himself from their shackles and now stands in the glorious liberty of a son of God, a child of truth begotten of the spirit of truth. Spiritualism through its kindred phenomena and philosophy has shed the heavenly rays of truth which have broken from the fetters of the mind of man the fetters of the past. Through the rationalism of its philosophy and the demonstration of its facts it has given new hope and added impetus to the progress of the human race. Through an understanding of these great underlying spiritual causes the seemingly inexplicable effects everywhere manifested in life are rightly apprehended.

In the past mankind has stood astounded and awe stricken at the phenomenal display in the magnificent productions of the man of genius. He has been worshiped, idealized and placed amongst the gods. Yet the display of genius was not alone the result of his inherent power, but was caused through the operation of unseen forces on the sensitive organism of a naturally endowed individual. Spirit intelligence with a knowledge of the law can easily operate on the still unborn babe, impregnating it with their ideas and life forces, thereby stamping it with that quality of mentality which would cause it to stand out from amongst its fellows as no ordinary mortal. This is also true that these same intelligences banded together would remain with their proteges throughout its earthly career until the accomplishment of the project they had in view.

This is the true explanation of genius and through such means has the spirit world given forth from time to time all that which has caused humanity to progress in the various branches of knowledge which man now possesses. Good and bad exist alike in the world beyond, so spirits have banded together for the production of good and bad genius. Through the operation of the same law that which can permit the development of the spiritual and moral power of a Christ, in like manner can take hold of and carry through the warring genius of a Napoleon. Jesus was

a great moral and spiritual genius. His qualities were the natural result of true parental generation, combined with the love, wisdom and intelligence of the higher spheres. Mankind is learning through his awakening faculties something of these great intelligent forces which have ever been in combination with him for his evolution and development.

Reincarnation from a certain school of thought has been given as the only reasonable solution of the question of genius, also claiming that inherited good or bad was the resultant of past lives, and was only accountable through the operation of a law of which reincarnation was the legitimate outcome. The claim of this school is founded not on demonstration and fact, but simply through the teachings of ancient dogmas. With knowledge and observation comes understanding if reincarnations in general and if some in particular would study closely the sciences of astrology and phrenology, not forgetting the much abused laws of heredity and prenatal conditions, a full and rational conclusion could be arrived at regarding the cause and effect of the seemingly strange operation of certain forces in the lives of mankind. Astrology shows by demonstration and proof how at birth, the various constellations and planets of the solar world, according to their positions in the heavens and through the quality of their magnetic vibration give to the child those various characteristics which in life are the potential causes which make its destiny. Phrenology through its measurements of the brain structure takes note of the preponderating organs in the brain, pointing out that according to the mental and spiritual make up of the brain, so will certain qualifications be the resultant therefrom. Lastly, but not of least value in adding testimony to the logic of this explanation are prenatal and hereditary conditions.

These must be taken into consideration as subscribing their quota to the individual make up of the child, when it is taken into account how many foolish and ignorant marriages are made, with no true union between the couples so mated, can it be otherwise expected that results the opposite of harmonious follow? Parents can practically injure a child for life before its birth by the non-recognition and non-understanding of prenatal conditions. True polarization can only be gained by affinity on the spiritual, mental, and physical planes of being. Learn the law that all is favorable, planetary and otherwise, when there is a true recognition and understanding of the marriage union and when this union is the result of true magnetic affinity in the spiritual, mental and physical constitutions of the individuals.

It requires no great power of discernment to observe the action of heredity in the lives of the human family. Cases are innumerable where disease, mental and physical deformities have been transmitted to succeeding generations. This is one reason why the laws relating to marriage should be stricter. Until these things are properly understood and a practical application made of these demonstrable facts, the progress of the human race must of a necessity be hindered.

A new cycle of time has begun for humanity. Everything points to great social and industrial upheavals, the rising tide of truth has set in and is flooding the banks of ignorance and wrong. Those who would partake of the incoming feast of light and knowledge must awake, shake off the sleep of the past and the conservatism of their fathers. The age requires every man and woman to do something, and to do it now to bring about the final emancipation of the world from the gods of selfishness, monopoly, greed and ignorance. Some are looking for another Christ; another great idealist, forgetting that the Christ is within themselves, and that ideals must be translated into practical reform. Religions of the past have been very much dream states. The religion of today, must be real and practical, grasping the complex problems of the age with no maiden grasp, but bringing to bear on them all the vast spiritual and intellectual power resident in consciousness of the individual man. Remembering always that vast hosts of emancipated souls in the higher realm of the invisible world surround this earth to inspire and to encourage the least of those on the earth plane, who in singleness of heart and purpose seek the good of all. Every soul has a mission, it only requires the realization of the thought to make life noble, fraught with earnest work. No longer to drag through the duties of life in weariness and sorrow held in by the littleness of your own mind, but catching fresh hope and vigorous life from the awakened divinity within conscious that though only a unit in the scale of creation, yet a mighty host when linked to all that is grand, beautiful and noble in the spheres of the invisible.

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Mrs. W. B.

We cannot step from city to city with one stride, neither can we go at one step from a long conceived idea to a new one. Our mind ponders and moves slowly from the old idea of things to the new idea, "not upon jot and tittle upon tittle."

O world, as God has made it. All is beauty and knowing this, is love, and love is duty. What further may be sought for or declared? Browning.

A MISSIONARY STORY.

In a city street, on Thanksgiving eve,
A newsboy tried his wares to sell.
A piercing wind was blowing wild,
Causing the small and scant clad child,
To shiver in the weather cold.
But he struggled on, in effort bold,
To dispose of his extra large supply.
By calling, "Evening papers, won't you buy?"
For he knew if he no sales could make,
He would be supperless, and no bed to make,
For he was homeless, and an orphan.

But the passers by were so intent,
To complete the errands on which they were bent,
And so muffled up, to avoid the wind,
That they paid no heed to his pleading face,
As he darted here and there to find a place
To make a sale.

So the hour grew late, and the deserted street,
Caused his aching heart to beat,
As he thought of the desolation drear,
And his lonely life, with all friends dear,
Gone from him to a higher sphere.

And as he wandered without aim,
Weary and footsore he became,
Till he felt obliged to seek for rest,
At the nearest place which seemed best.
But he could go no further, and was obliged
To drop.

Upon the lowest step of a brown-stone front,
Shrinking in the wind so wild,
As it whistled by the weary child,
With his unsold papers on his lap,
His head soon drooped upon them in a nap.

A moment more, and up the street,
Came the owner of this house so grand,
Anxious from the wind to make retreat,
And on the railing, as he placed his hand,
To steady his steps in the piercing wind,
He caught a glimpse of an object dark,
Crouched at his feet. But hark!
Was that a sigh, or a human sound,
Which the piercing wind had almost drowned?
He stooped to investigate, and as he found,
The unconscious child, in his sleep so sound,
His heart was touched, as he caught the sight,
Of a little child out in such a night.

He gathered him up in his arms so strong,
And took him into the house so warm.
The child aroused in the glowing light,
And as he looked around on the scene so
Bright,
He felt he was in Paradise.

As the man questioned the child so frail,
And drew from him the bitter tale,
Of his hard struggle,
And as he looked in the child's bright face,
His thoughts were taken back a space,
When his own bright boy had clasped his
hand,
Now several years in the Spirit land,
And as the scene came before him so vivid
now,
He felt a hand placed on his brow,
And in his ear he heard the words so low,
Spoken in a voice he seemed to know,
"Father, give this boy my place in the
earthly home,
Not cause him more in the cold world to
roam."

The voice was heeded,
And as we leave the child in the bright home,
And back to our own surroundings come,
With Christmas coming on apace,
Perhaps we all can find a place,
To do something for suffering humanity.

The Region of Nowhere.

It is absolutely necessary to have our feet
permanently established upon the earth.
There can be no poise—and poise is happiness
—without this foundation. It will not do to
stand on one leg and have the other propped
up in the air. A horizontal position, "at-
tended with aches and pains, is the penalty
for such performance. This is true, both lit-
erally and figuratively, as any fair-minded
person will concede after a moment's thought.
The tendency to under-value the funda-
mental values of our beautiful planet is most
marked at the present time. The fact that we
stand upon the ground with our heads in the
universe has no especial meaning for the or-
dinary thinker. "The earth is not our dwell-
ing-place," has been the song of the ages—
the most misleading doggerel that ever floated
into active circulation.

"Heaven is our home," we are constantly
told; and so it comes to pass that two-thirds
of the inhabitants of the globe are betwixters
and betweeners, residents of Nowhere.

It does really seem as if our two feet were
constructed with a view to treading the earth.
The perpendicular position is ours. It seems
also as if our hands were intended to take
things, our mouths to receive things and enjoy
things, our stomachs for purposes of digestion
and blood supply.

There is certainly every possible thing for
every possible material need and desire. The
supply is infinite, and yet we are told that
"this is not our dwelling-place, and heaven
is our home."

If it is not a dwelling-place, what is it?
We know absolutely nothing of any other
living spot. It is certainly fair to admit
that whatever the circumstances the earth
is our home today. It is our home now.

Then why not call it home and enjoy it?
"The earth is the Lord's and the fulness
thereof." "The fulness?" What a joy-pro-
ducing phrase this is. Repeat it over and
over again. You who have wallowed in
stinginess, you who have tucked all your
money into banks and safe deposits trembling
about spending a dollar, for fear of the fate
that may overtake you. The fulness? and it
is all yours as you save and squeeze and tuck
away the proper amount for your shroud and
casket.

For whom is this fulness if not for you and
for me? Was all this gorgeous richness, this
plenteous and indescribable variety brought
into visibility without a purpose? Is it a
luck-and-chance proposition? Does it not
really seem as you think it over that the
Power responsible for this beauty and opul-
ence had the home-making and housekeeping
of the race in mind? Not a necessary or sat-
isfactory thing left out, and yet "heaven is
my home" and the "sweet by and bye" are
sighed and sung quite as if there was nothing
in life to love, use, and be thankful for.

What is the matter with the earth, any-
way? I am not speaking of the world as rep-
resented by the people, but by our real, good,
old Terra, with its solid foundations, its hid-
den treasures of ore and precious stones, its
trees, vines, and fruits, its grains, its vegeta-
tion, its oceans, rivers, and lakes.

that precedent and education are but thin
veneerings, entirely unrelated to the truth of
the innermost.

No particulars have ever been given in
regard to the locality of the "heavenly home"
toward which so many people seem to be
hurrying. When it is mentioned they look
up. This is a habit formed from being taught
to imagine a God in the sky, and of course
heaven must be where God is.

What a glorious spot this world would be
if God were credited with having something to
do with it; if the Infinite were now enjoyed in
stead of anticipated; if the beautiful things of
earth were recognized as our very own, given
us to use and take solid comfort with. What
if we could even dimly realize that the In-
finite Father had made it possible for us to
be house-keepers and home-makers in the
fullest sense of these terms, and that nothing
interposed to prevent except our own ignor-
ance of the Almighty love and power which
dwells in us as well as all about us.

There is not one atom of pessimism in the
heart of the writer. She knows that life is
from everlasting to everlasting, and that all
who leave this especial environment are com-
pelled by the absoluteness of God's law, to
work out their own salvation. But every day
the knowledge grows that to make the most
of all the good things here is to live in har-
mony with the Love that provided them.

It is manifestly impossible to live in two
places at the same time. The attempt to do
this is to stumble about in the Region of No-
where.

An Alethian Believer.

ON DR. PEEBLES' "OBSESSIONS."

I have read with pleasure the editor's lec-
tures on Practical Spiritualism. They agree
in the main with my intuitions and with what
I have learned through other channels. They
seem to me of permanent value, and calcu-
lated by increasing true knowledge to do
much good.

Of course there is much else in the "Ban-
ner" very edifying and interesting, but not
necessary to mention in detail. I suppose I
should be interested in the Wonder Wheel if
I had the key to it. Have recently finished
reading Bro. Peebles' book on Obsessions, and
am impressed that he has done the world a
great and important service in issuing the
same. It marks not a recession but advance
in the spiritualistic cause. For one important
purpose of spirit manifestations, as declared
by the purified intelligences, through in-
spired Shakers (Alethian Believers) is to un-
cover the states of the dead to the view of
the living.

It is no sign of degeneration or decline in
quality of spiritual manifestations, but does
shine forth increasing light on spirit condi-
tions and their relations with mortals. This
knowledge is needed that people may be able
to govern these conditions—to make for them-
selves such as are most desirable, and no
longer be the sport of deceiving tricksters
whose concealment behind a curtain enables
them to pass for what they are not.

No effort here to create a sensation, need-
less portrayal of the dark side of life, but a
plain, straightforward statement of facts as
they occur, and the remedy for the same. For
when mankind generally have learned the
facts and the character and conditions of
those desiring to control them, those whose
motives are pure, and guided by an upright,
honest purpose, will have the remedy in their
own hands, as exemplified in the case of J.
Hartman, of Pittsburg, Pa.

The more intelligent earth bound spirits
know that when mortals have acquired this
knowledge, their power to control and use
mortals to further their ends will be over-
thrown. Hence will do what they can to sow
distrust and prevent such knowledge from
being received. It is a book of permanent
value, deserving to be classed with the books
of the Bible, and we doubt not but it will have
a world wide circulation.

A. G. Hollister.
Mount Lebanon, N. Y., Nov. 15, 1904.

Living Up to Christianity.

(Editorial in the December Century.)

It is more, and not less, Christianity that
the world needs as between peoples and be-
tween people, in diplomacy, in public and
private business, in all affairs of the State,
the family, and the individual. Unselfish kind-
ness, helpfulness, courtesy, gentleness, hon-
orable dealing among men—these are all
practical versions of the Golden Rule, and
genuine products of the Sermon on the Mount.

In the secret soul there are apprehensions
and appreciations of the hidden truth, the
deep humanity, of even the dogmas which
are so often spoken of, nowadays, with scorn-
ful and superior criticism by those who have
not studied their philosophical significance or
felt their meaning in spiritual experience.
The doctrine of atonement, by so many
deemed outworn—how many souls it has
helped to cast off an impaling and degrading
past, how many, in dashing aside the shell
of form and tradition, dispossessed themselves
of some inner treasure, fit and needful for the
spirit's food!

More, and not less, of genuine Christianity
is the need of this world. Every intelligent
religion may have something to impart to
those born to Christianity; but those so born,
and the nations thus cradled, will arrive at
nobler destinies in the increasing endeavor to
follow the spirit of the teachings of the
world's one inimitable prophet.

The Century might have added that Chris-
tianity has not as yet been tried. The
world for centuries has been under Church-
ism, not Christianity, and hundreds of
churches have been contending against each
other for the "loaves and the fishes," and not
for "peace on earth, good will to men."

"Resist the devil and he will flee from you."
If you do not believe it, you just try it on
any church minister. Just resist his idea of
self-glorified truth, and note how quickly he
will put his fingers in his ears and escape
from your presence and thereafter take occa-
sion to ostracize you, for fear that otherwise
he might become converted to the real truth
and lose his hold on the "loaves and the fishes."

They make too free a use of the word
"sinners" to all who do not contribute to their
support, and not one of them in a hundred
can tell from whence was derived the word
"sin," only as they have misinterpreted it.
When they get rid of such unsavory epithets
they will get nearer to the enjoyment of that
eternal life of which they talk much, with no
knowledge of except from hearsay evidence.

The church has robbed mankind not only
of the Sabbath, but also of Sunday, which
was established by Constantine, as a day of
joy and recreation from the weekday toil.
We are not opposed to church. We are only
opposed to the dogmatic teaching of churches,
which holds up its hands in horror, with the
Pharisaical cry of "I am more holy than
thou."

For the first 300 years of the Christian era,
the Christians worshiped the "Sun and the
head of an ass." They discarded the Sabbath,
at least, in the following years, and they have
never explained the sort of an ass which was
their early symbol of beauty and enlighten-
ment. Much of this we know was due to the
"dark ages," which followed the trying days

of early Christianity, in which Barbarism
became indiscriminately mixed with Chris-
tianity, but the churches have never striven
to any great extent to enlighten the masses
as to which is which, so long as the "loaves
and the fishes" were sufficiently forthcoming.

A convention of Biblical churchists are
about to attack all Scientists, in Boston,
within a few weeks. We trust they will be
able to trash out enough light on the Bible
to understand it for themselves. The Bible
is a good book, but it is no good to anyone
who does not understand it. Solomon said:
"Get wisdom, but with all thy wisdom get
understanding." The serpent is the emblem
of wisdom because he wriggles, which is the
best that he can do. The dogmatic church-
ist follows the example of the wriggling fast
enough, but it would be beneficial to the
world if they would only strive to get a little
of the spiritual understanding from the Bible,
and join the spiritual ranks of those who are
striving to make earth a paradise, as well as
insuring themselves of a seat in the eternal
spiritual realm.—Temp. Ed. "Banner."

Future Life by a Methodist.

Richard C. Smith.

Uncle David Smith was a stanch Metho-
dist church member and all who knew him
could vouch for his integrity and truthfulness.

These words I write, I received from his
lips. He said, "Annie Ghen was on her death
bed and I went to see her for the last time, as
I supposed. Our conversation turned upon
Spiritualism. Said she, 'Do you suppose it is
true that the dead can return. If it is so, I
will come to you, David,' and as I went from
the house, I could hear her saying, 'If a pos-
sible thing, David, I will return to you.'"

After her death I would borrow the "Ban-
ner of Light" and carefully search the Mes-
sage department, till one day in summer as I
pushed my chair from the supper table, I sud-
denly recollected that I had several errands
to do at the store, so I put on my hat and
started. As I stepped through the gateway I
noticed a woman who had just turned from
the main street and came toward me. I kept
my eyes upon her till she got nearly abreast
of me when a sudden thrill of electricity
stopped me as I recognized her as Annie
Ghen (our late neighbor). I seemed rooted to
the spot and could only follow her course up
the street. Instead of turning out, I saw her
walk directly through two women who were
coming behind me. I waited till they came up,
and asked what woman had just passed them.
Both answered they had seen no one and were
sure of it.

"But," said Uncle David, "I am sure that
I saw Annie Ghen's spirit, and that she ful-
filled her promise to me."

A Remarkable Woman.

(For "The Banner of Light.")

Wednesday, Nov. 30th, there was held at
Mount Lebanon, N. Y., the Shaker Commu-
nity, a remarkable service of memorial for
a remarkable woman, a Shaker sister,
Minerva L. Reynolds. Coming to Mount
Lebanon in early womanhood with two young
children, her long life of active service in
the cause of Shakerism is no less remarkable than
her exemplification of the forces and realities
of spirit influence and co-operation.

She came to Mount Lebanon just before
that marvelous outbreak of spirit manifesta-
tion, which in all the Shaker communities an-
tecedated by ten years the first movements at
Rochester, an account of which period was so
fully given in recent issues of the "Banner."
Minerva L. Reynolds was one of the "instru-
ments" or media employed at the time.
When, in 1847, these spirit bands announced
that their work among believers was done for
a time, and that they were about to go out
and visit "every city and hamlet, every
palace and cottage in the land," Sister
Minerva took up the common duties of the
Shaker home in the same spirit of loving,
faithful service. Always subject to the in-
spiration of pure and exalted spirits, her min-
istrations have ever been of the highest
order, whether uttered by the voice or man-
ifested in the work of the hands.

A descendant of the Mason family that
came to America in the Mayflower, she pos-
sessed all the heroic traits of the pioneer and
missionary. At the age of 75, under the in-
fluence of spiritual guides, she entered upon
the work of the pioneer, at her own request
being sent with the little company from
Mount Lebanon to establish a Shaker colony
in Florida. For ten years she toiled with
unabated hope and enthusiasm and tireless
energy, an isolated Narcissus, fully believing that
a new centre of Shakerism had been there ap-
pointed by Shaker Leaders beyond the veil.
Returning a few months since, a latent dis-
ease rapidly developed and she passed to the
spirit land five days after her 86th birthday.

Shakers render personal tributes of affec-
tion and respect to the memory of their de-
parted, in which their principle of exact and
truthful speech is carefully observed, and on
this occasion, the spontaneous outburst of
love, gratitude and appreciation made of the
service is a veritable triumph.

There were present a daughter, Sister Myra
MacLean, of Harvard, Mass., and three stal-
wart grandsons, one of whom gave utterance
to his appreciation of the kindness and affec-
tion shown to their beloved relative.

Seldom does a nobler, more heroic, tender
and devoted toiler for humanity pass; few in-
deed are there to day, in the bands of earnest,
active Spiritualists, who have seen and
known of this grand movement what this
quiet Shaker sister experienced in her 86
years of earth life. A beautiful singer, one of
her inspirational songs voices the sweet
serenity of her soul and the joyous inner life
of that faith she so grandly exemplified:

"Out of the shadows cold and gray,
Into the light of a new born day,
Up where the sun shines brightly alway,
Let us be onward going;
Ours is a joy that the world cannot know,
Love that increases as onward we go,
Peace that the spirit of good will bestow,
As onward we're joyfully going."

Mt. Lebanon, N. Y.

Talks on the Simple Life.

MR. COLVILLE'S ADDRESS TO THE FIRST SPIRITUALIST SOCIETY.

The author and lecturer, W. J. Colville,
talks on strenuous and simple life, and made
a very interesting address at the service of
the First Spiritualist Congregation of Wash-
ington in the Masonic Temple Sunday morn-
ing. "The Life of Strenuous Simplicity" was
the theme of his address, and he gave his
text, "Mary had chosen the better part," a
practical and real meaning by applying it to
the home and every-day life. He told the au-
dience that although all have confidence in
the eternal life of the spirit, from past in-
finity to the infinite future, it is, after all, the
"here" and the "now" with which men must
deal.

The man who gives to all he does his simple
best is not satisfied with "good," but insists
on "better;" goes to his work with joy and
finds pleasure in doing it well; he is living

the life of strenuous simplicity. He doesn't
worry, nor hurry, nor flurry, nor scurry; but
works easily at everything, and is not only a
comfort to himself, but a pleasure to all who
meet and know him.—Washington News.

Prof. Colville has closed his engagements
with the different societies of this city. He
has been overwhelmed with work, lecturing in
four different parts of the city. His readings
of chirology and personal poems were much
enjoyed by all every Monday evening.

Mr. G. W. Kates and wife will lecture for
the First Association during the months of
December and January. The auxiliary to the
First Association was held at Mr. F. A.
Woods. The Ladies Aid Temple Society was
held at Mrs. Hinkle's.

E. R. Fielding.

Infidelity.

Are you an infidel? Now don't assume that
because you happen to believe in Spiritualism,
or Christianity, or some other religion, this
question is irrelevant when applied to you.
Perhaps it is not.

Between an infidel and a church member
there is not so broad a chasm as many seem
to think. Infidels are not to be distinguished
by their disbelief in any certain religion; it is
by their lives that we should know them, not
by what they profess. They are confined to
no one religion more than to another. As
weeds abound in all soils, so infidels are to
be found rooted in every religion.

It is true that there is a disposition on the
part of some sanctimonious religionists to
apply the epithet "infidel" to those who dis-
credit the orthodox religion, and to limit the
word so that it will apply only to these.

This, however, is unfair, and a grave mis-
take. Infidel is an epithet that cannot logi-
cally be so limited as to apply exclusively to
those who doubt the reality of the future life
and God, but it more properly refers to those
who are untrue to their professed belief, re-
gardless of its teachings, and who fail to em-
body in their every-day lives what they deem
highest and most correct, and this regardless
of what religion they may see fit to call their
own. A person who fails to live in consonance
with his professed principles is an infidel in
the fullest and most correct understanding of
the word, whether he class himself a Free-
thinker, a Mohammedan, a Christian, or a
Spiritualist.

And as well as this is true, its antithesis is
also true. When a person of any faith, teach-
ing or dogma lives in accord with his under-
standing of its meaning, he should not be
classed as an infidel, even though he be an
agnostic, or his religion be the personification
of error and most malignant in its influence.
Those who govern their lives by what they
think right, who, to use a current expression,
"practice what they preach," are not infidels,
all the arguments and assertions of the pious
and the creed-bound and the narrow-minded
to the contrary notwithstanding.

Infidels are the result of a flaw in human
nature. To be more definite, an infidel is a
person with a weak and inoperative con-
science, showing a lack of moral responsi-
bility, weakness of will, and an unstable
mind, dominated by whims, and unable to hold
rigidly to an ideal. Who follows conscience is
not an infidel, though without religion; who
doesn't follow conscience is an infidel in spite
of any religion.

Since infidels are native to all religions
Spiritualism is no exception to the rule. It
often seems that in some religions they out-
number the good and the true, and I some-
times think they come dangerously near it in
Spiritualism as well. But they have pestered
every new religion, they pester every old one,
and doubtless we must expect them, and en-
dure them, in Spiritualism too. But may the
numbers of those who give assent to its teach-
ings and then prove their infidelity by failing
to embody in their lives the truths to which
they hold, grow continually less with the
passing of the years.

Another fact evident to the careful observer
is that the character of the religion has much
to do with determining the extent to which
its devotees will prove infidels. An arbitrary
religion, opposed to reason, will cause even
the best of people to turn infidels to its teach-
ings. On the other hand a religion like Spir-
itualism, because it is natural and sane, and
calculated to develop the best traits of char-
acter in those who are attracted to it, will
be less troubled by inconstancy on the part of
those who accept its truth.

And since every failure to grasp an oppor-
tunity to advance the truth is an evidence of
infidelity, a critical self-examination on the
part of many of us might prove highly ben-
eficial to ourselves as well as to the truths to
which we adhere.

Grand Rapids, Mich. George B. Ferrie.

"The Grand Old Man" of Spirit-
ualism.

Having paid a flying visit to the United
States collecting material for a contemplated
work, I had a thousand calls upon my time
and attention, but I managed to spare a few
hours for Boston, and, of course, my one de-
sire was to see the Father of Modern Spir-
itualism, and of those various uplifting move-
ments the golden threads of which are being
gathered together as the "New" or the
"Higher Thought." Of course I refer to Dr.
Andrew Jackson Davis, whose works came
truly as "Nature's Divine Revelations" to me
at the critical period of my life.

I had written to ask him if I might give
him a passing grasp of the hand, and he in
response called at my hotel before I got
there. It was Sunday; so instead of being at
his Warren Avenue office he left me a sub-
urban address six miles from town. In the
afternoon I drove out with my good guide,
philosopher and friend, Mr. Horace Fletcher,
the great dietetician, who has been an earthly
Providence to me all through this delightful
trip. I had told Dr. Davis of the great work
my friend is doing; so he received us both
with fraternal warmth and heartiness.

The doctor was bright, young, and alert as
ever; his face radiant with knowledge, love,
and charity. On falling to find me at the
hotel he had walked back the whole six miles.
He and his sweet and bright-faced wife ride
incredible distances on their winged wheels—
their "bikes."

With his usual modesty he always deftly
turned the conversation from himself and his
work to that of my friend or to mine. His
youthful freshness of interest showed him to
be one of the eternal men, not of an age, but
for all time—to vary the old saying. Youth
and age are all one to him.

My treacherous memory holds few of his
words or happy expressions, but the impres-
sion left on me is ineffaceable. I had men-
tally pictured him in glowing colors, but the
reality exceeded them all. Time is needed
for us to appreciate the Revelation which
flowed through this happy medium; how he
summed up the knowledge of the past, an-
alyzed the then present, and forecasted nearly
all of the later developments, illuminating all
in the light of eternal principles, throwing us
back on Reason and into the arms of our
benighted and beautiful Mother Nature. He
outlined for us the grandest cosmogony that
ever shone through the mind of man; the
most rational interpretation of the scheme of
things; clearing away the nightmares of
medieval superstitions, illuminating our

duties, and picturing a destiny for us so glori-
ous that we are blinded by its excess of light.
As I have said before, he has shown us how
religion, philosophy, and science may be
united in fruitful embrace; has sketched the
philosophy of the future, and has left us a
mine of pregnant suggestion, of potential
wealth, which we may all realize in the
measure of our capacity. We shall see in it
all just what we are big enough to see. I
feel inclined to sing "Nunc dimittis" now that
mine eyes have seen that the man is worthy
of his glorious message.—E. Wake Cooke, in
Light.

A Tribute to Dr. Helen Densmore.

I wish to say just a word concerning a
very gifted and noble woman numbered
among my valued friends for many years. I
was not surprised or startled to read the re-
cent announcement of the transition of Dr.
Helen Densmore, as I had received the most
persistent intimation of her approaching
change several days before it actually
occurred. I knew this brilliant woman a
number of years, and have often conversed
earnestly with her in New York, in England
and in California on the topics nearest to her
heart. It was therefore not very strange that
she should knowingly or unwittingly convey
to me those tidings of her condition, or if she
did not individually reach me telepathically,
a spirit friend near to both of us certainly
did. Now that she has passed on, her inter-
est in Spiritua philosophy is, if possible, in-
tensified, and she is still ardently devoted to
the cause of Florence Maybrick. It is her
express wish that all her friends should do
their utmost to circulate Mrs. Maybrick's
book, which is a faithful record of her sad
and thrilling experiences. Though English
justice is proverbial, it certainly grievously
miscarried in the case of this entirely inno-
cent and greatly wronged American woman.

Several years ago, I had a clairvoyant
vision of Mrs. Maybrick's release from prison,
and her immediate reception by Drs. Emmet
and Helen Densmore, both of whom acted
with celestial graciousness to this good
woman who deserves the very best that faith-
ful friends can bestow upon her. Let no one
waste eulogies on Mrs. Densmore, whose
kindly deeds have been beyond number and
above praise, and whose contributions to en-
nobling literature, rank her as one of the
leading women of her times.

By purchasing at this holiday time, (through
the Banner's Agency) Mrs. Maybrick's story,
a tribute will be paid to our arisen friend
such as her philanthropic spirit will most de-
light in.

As one who knew Dr. Helen Densmore well
enough to feel it a high privilege to help to
carry out her benevolent desires, and more-
over as one who has never doubted Mrs. May-
brick's innocence, I wish to add my tithe of
testimony and throw in my quota of influence
to show in a practical and worthy manner
how we can honor at the time of her transi-
tion, a noble woman, by rendering heartfelt
sympathy to her much-tried friend. We all
love and honor Dr. Emmet Densmore, and
he knows his beloved wife is his companion
still. Yours sincerely, W. J. Colville.

Well Said.

We occasionally come across some reading
in the New Testament that has no relation to
the manners or customs and ideas of the
people of Palestine or of any neighboring na-
tions. Take that story of the three wise men
who came from the East following a star,
"For we have seen his star in the East, etc."

Now this is a thing foreign to Western
ideas, but to this very day in Mongolia and
Eastern Tibet, the three wise men seek for
the star of the transmigrated Buddha of their
Lhamasary. Whenever the Grand Lama of
a Lhamasary dies, three of the most véné-
rable Lhamas of the temple start out for
the West towards Lhasa, Tibet, guided by
a star which they believe will direct them
and settle over the home where the infant or
reincarnated new Lhamas is to be found, and
if the one sought shall be a little child, it is
put to the severest tests and must come out
victoriously in proving itself to be the intelli-
gence of the deceased one re- clad in mortal
form. Read the travels of Hue in Tibet and
Tartary and find this account and many other
strange matters in that most delightful and
instructive work. Father Hue is compelled
to admit that actual miracles are done by
Buddhist priests. But he says it must be the
devil that assists them. Jaccoliot does the
same and so does Sabet.

It is a pity that our young people waste
time and money on the trashy novels and the
like published now and know not a thing
about the great works of the past. I venture
to say that there is more value and learning
in Clarke's travels, Bell's, Hue's, Took's Di-
versions, Macaulay and Smith's Essays,
Hume and Gibbon, Herodotus, Livy and
Tacitus—than in all the works published
since the death of that Emperor of all novel-
ists, Dickens. Clarke's Travels will be read
thousands of years hence for the same reason
that Herodotus is now—for they literally
photograph conditions, facts, societies, cus-
toms, monuments even then, a century ago,
passing for ever away, and posterity can have
no other means of knowing what had been.
And the same may be said of Bell's Travels.

Oregon, M.

A college professor, who was master of six
different languages and who was able to com-
pute the exact distance to the furthest visible
star, took a vacation and went out into the
country to have a fish. A country boy hap-
pened to come by, and seeing the professor,
watched him for a while and then started for
home. Calling to his father, who was work-
ing in a field near the house, the boy said:
"Pap, there's a poor old half-witted man
down there by the creek who I reckon must
wandered off from some asylum or other, or
else he's just naturally feeble minded."

"How do you know he's feeble minded,
son?" asked the father.
"How do I know it

Does the God of the Bible Obstruct the Emancipation of Man, Mentally, Morally and Physically?

This is a great question and it assumes a great deal to begin with and will consume a great deal more before it is correctly settled. It assumes not only that there is a God of the Bible, but that we know who he is or what he is and that we are thereby able to sit in judgment upon his actions. It also assumes that man, not the churchman, not the creed bound man, but every kind of man, is a slave to something to which he ought not to be a slave and, last of all, it assumes that man has mental, moral and physical attributes, each of which in their separate capacities may be made slavish to the God of the Bible himself, or to some other power with whom the God of the Bible is in league. Thus we have a question based on assumptions, and a question composed of so many questionable parts that there is hardly a person who can take the negative or affirmative side, as a whole, without laying his own system of faith and morals, if he has any, open to the severest criticism. For instance:

The Atheist is one who denies the existence of a God. He cannot take the negative. Why? Because, believing that there is no God, it would be nonsense for him to declare that a thing which he does not believe exists, could possibly obstruct anything.

A Deist believes in a God as a sublime Intelligence, but rejects anything purporting to be a revealed religion. He believes in Nature's God, and the first verse in the Bible teaches us that the God of the Bible is Nature's God, for, in the beginning God made the heavens and the earth and all that in them. The Deist cannot possibly believe that the God of Nature makes a slave of anything, but he can and does believe that man in his own perverse ways and belief makes a slave of himself. How, then, can a Deist take the affirmative?

The Pantheist believes that God is all things and all things are God. Therefore all gods are his God, including of course the Bible God, and his God is all gods. As Pope says:

"All are but parts of one stupendous whole Whose body nature is and God the soul."

Can the Pantheist declare that his God obstructs the emancipation of his own self in that part of himself which is termed man? for to him, Man is God.

The Jew cannot argue that the God of the Bible obstructs the emancipation of man when he is taught to believe that the God of the Bible brought his people out of captivity, and again came to save them in the character of a Messiah whom they would not receive, preferring to continue as they were, rather than be saved by that God when presented in the form of a lowly Nazarene.

The Infidel does not believe in the inspiration of the Scriptures nor that God had anything more to do with the Bible than with other books of all ages. He therefore can see no God in the Bible that he does not see in other works. He sees only man and man's assumption of a God, and he certainly would never ascribe to any real God responsibility for the assumed teachings of an imaginary God.

And now we come to the Christian belief in a God. The various denominations of Christians may be classed under three heads: Armenians, Calvinists and Universalists. Their opinions of the God of the Bible are as follows: Armenians believe that God would save all mankind, but cannot; Calvinists believe God can save all mankind, but will not; Universalists believe that God can save all mankind, and will.

Then we have the Spiritualists' idea of God, which is indefinite, vivid or vague, depending largely upon the circumstances of early training or later evidences which they believe to have been demonstrated to their mind.

Now we have shown the representatives from each of the above beliefs, and from these various standpoints the God of the Bible is to be defended or denounced. It is of course to be expected that Christians of every class will defend the Bible-God, aided by the Jews, the Pantheists and possibly by many of the Spiritualists. The Infidel, is a Free Thinker and is liable to take any side. The Deist may deny that his God, the God of Nature, ever made the heavens and the earth, and for the sake of argument denounce the God of the Bible, not on his own understanding of it, but upon the erroneous understanding which others have of it, while the Atheist seems to have no opening for an argument in this question at all, for believing that a thing does not exist he can neither defend nor denounce such a nonentity.

It should be observed that this question does not offensively question anyone's creed. Its first point is to show who, which or what is the God of the Bible. The second is to show whether or not man is a slave and if so whether or not his emancipation is obstructed by the God of the Bible, and the third point is to show not that such slavery affects either his mind, his body or his morals alone, but that it does or does not affect man mentally, morally and physically, thus making him absolutely, tetotally and completely bound to some great power which the question itself gives us no inkling of and leaves us to conjecture. If it ever be proven that man is a slave unto God, by the will of God, why should he not obstruct the emancipation of his slaves in any way he chooses, and here I make my claim and standing upon the question which is this: God is an All-Wise, All-Powerful, Omnipotent, Omnipresent and Omnipresent entity. In this entity or existence there are many other entities or existences, which might be termed attributes of God, or inferior gods, or component parts. We who make up the great body of mankind are individual atoms of those component parts, mentally one atom, morally another atom, physically another atom. We can no more disconnect ourselves from the Great I Am-ness of God than a grain of sand on the Desert of Sahara can of its own will and accord spring from thence into the bosom of the mighty ocean. I believe and maintain on this question that God's will is expressed in the one great and unchanging law known as "Cause and Effect,"—like causes producing like effects at any and all times, whether in this age, the Mosiac age, or an age to come. I believe that we are bound by those laws; that it would not be for our good nor the good of the universe to depart from them; that we cannot depart from them, as firm hard as we may, but we are no more slaves to them than we are slaves to the laws of the United States. Not being slaves, no emancipation is needed nor desirable to have. I believe as the Deist believes, in God and in Nature; looking upon nature as the material expression or manifestation of God. I believe in the Eternal and the Self-Existing God, termed in the Bible "Jehovah," and I believe that the God of the Deist, the God of the Buddhist, the God of the Chinese, the God of the Hebrew and the God of the Christian and the God of the Bible, if you please, to be one and the same God; the expression of that God differing in each class of believers only so far as their understanding and needs of a God differ in their various minds. The God of the Bible is the God of Nature, the God of Science—and the God of Truth, described, explained and illustrated as clearly to the world as the minds of the ancient wisest men were able to understand and explain truth, and if we would but

study the Bible devoid of prejudice, superstition or bigotry, in the light of the times in which the books were written, instead of subjecting them to the full glare of our incandescent electric light of the present, we would find that the people who wrote those books knew a great deal more than we give them credit for knowing, and that they were not in need of either mental, moral or physical emancipation, but were merely as far in advance of their times then as they are now far behind our times of the present day in method of expressing thought. The thought itself, however, which pervades the Bible is ahead of our own time yet. The God of the Bible does not obstruct the emancipation of man, neither mentally, morally nor physically, because God nor man does not recognize that he is a slave to anything except to his own beliefs, which are but the operations of the law of cause and effect. Destroy that belief and he would then be a slave to unbelief, or like the dumb brute, would be a slave to his own emotions and fears. Man may by his own perverse misunderstandings make himself a slave to obstinacy and prejudice, but it remains for those upon the affirmative side to show first who, what or which the God of the Bible is, out of the multiplicity of Gods and Lords of which the Bible speaks, and then to show what he has to do with man's being bowed down in ignorance, superstition or misery.

C. H. Webber.

Willing, I Follow.

M. J. Weatherbee-Rice.

So says Cleanthes, and so says everyone who has come into the consciousness of life as something more than "to eat and drink and be merry"—who has a consciousness that all life is interrelated with life universal, that everyone's existence should respond as a vibrant chord in the great harmonies of the universe.

"Willing, I follow," says the faithful soul. The way I know not, yet I follow—content that my path has been laid out for me by one wiser than I—content for every manifestation I find of an all-wise purpose and design.

For everywhere, at every turn in the road, I see the events of the hour are working out results so far-reaching and so beneficent I am willing to trust and to follow.

Circumstances that affect my destiny in weave with those of a myriad of other lives, each and all for some definite result, so that I am compelled to acknowledge an intelligence higher than mine, directing and controlling every event in life as of one grand harmonious whole.

"Willing I follow," says Cleanthes, "as the great God leads," for, "if against my will, a baffled rebel I must follow still."

But something haunts me. It is the ghost of my own perverse will.

And so I said, "Alas! my burdens are greater than I can bear;—and again the spirit of ingratitude perplexed me sore, and I complained that nothing went to my liking."

Then it came to me, that were I to follow my own will and you were to follow yours, we should be virtually subverting the great purposes of the universe.

There must be some higher end of our existence than simply living for our own selfish desires.

This conviction is thrust upon us all. Self-seeking we must all, ultimately, abandon, as subservient to the great divine plan.

What makes the difference if a babe is born in a hood, or born in the place of the king?

Life for the child in rags and life for the one in purple, is simply for the development of a soul.

We have the consciousness within us that we are in a never ending process of unfolding—that all our varied experiences are that we may grow thereby into the likeness of Him whose name is Love—that as the begotten of the Father we may become God-like.

It is written in the oldest of Egyptian MSS. that God lives through all that is good and pure.

By loving that which is good and pure we become transformed into the same image.

Thus we follow in His steps. His love pervades the earth. Why should we dare murmur that our way is hedged in, since He is all wisdom? And though I do not know the purposes of my existence, let me ever say, "Willing I follow." So I, as the begotten of God may thus come into the likeness of Him whose name, hidden from his creatures, is Love.

Better Than Spanking.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 337, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Letter from W. J. Colville.

To the Editor of the Banner of Light:
Dear Sir: Now that I have left Washington, and look back with very much pleasure on a four weeks' very busy engagement in the beautiful Capital City, I desire to let my friends all over the country who see the "Banner," know that my only reason for not addressing them more frequently is simply that my time is more than fully occupied with important literary work which I have now on hand in addition to very frequent lecturing. As announced in your columns a few weeks ago, I expect ere long to turn my steps again toward Australia and New Zealand, though the date of my departure for these distant islands is not yet determined. I am now in Boston on a flying visit. On Saturday, December 10, I am to lecture at 3 p. m., in the hall of the Metaphysical Club, 30 Huntington Avenue, and on the same day at 8 p. m., in the Pelham, 74 Boylston street. On Sunday, December 11, I am announced to speak in Hartford at 2.30 and 7.30 p. m. in Alliance Hall, Chapel street. My address during Xmas tide will be 125 West 56th street, New York. I have engagements there and in Brooklyn during the holiday season, and immediately at the expiration of these engagements, I expect to depart for Los Angeles, where I am expected to begin a short season of work, Sunday, January 15, 1905.

I am glad to be able to report very good success in Washington, and the following brief report from the "Washington Post" (Monday, Nov. 28) showing that the city press treats the First Association of Spiritualists quite fairly.

It was less what he said than the idea that he said it under direct inspiration from the spirit world that made interesting the address of W. J. Colville at the service of the First Spiritualist Congregation of Washington in the Masonic Temple yesterday morning. "The Life of Strenuous Simplicity" was the theme of his address, and he gave his text, "Mary had chosen the better part," a practical and real meaning by applying it to the home and every-day life. He told the audience that although all have confidence in the eternal life of the spirit, from past infinity to the infinite future, it is, after all, the "here" and the "now" with which men must deal.

The man who gives to all he does his simple best is not satisfied with "good," but in-

stists on "better," goes to his work with joy and finds pleasure in doing it well; he is living the life of strenuous simplicity. He doesn't worry; nor hurry, nor hurry, nor hurry; but works easily at everything, and is not only a comfort to himself, but a pleasure to all who meet and know him.

Along this line Mr. Colville developed an address of over an hour's length. After the address he offered to make a poem on any word suggested by any one in the audience. "Eternity" and "Felicity" were called out. He combined the two into a dozen stanzas that might not stand a rhetorical test, but had at least two essentials of poetry—rhythm and thought.

Looked at in any light, this inspired "medium" is a remarkable psychological phenomenon.—Washington paper.

Catarh Can Be Cured.

Catarh is a kindred ailment of Consumption, long considered incurable; and yet there is one remedy that will positively cure Catarh 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 Catarh, 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 sagacity of dogs is proverbial, but there was something positively eerie about the intelligence of the particular dog with which this story deals. The dog in question was a mongrel. Just to look at him was enough to stamp him as without the pale of distinguished pedigree, and yet in many ways he was an ideal dog. His attachment to his master was such that he would sit in front of the house, when its owner had gone out in the evening, until his return. No inducement was sufficient to make him leave his post, even for a moment. He was once tempted with a fine piece of beefsteak, but would pay no attention to the bait.

But now comes the remarkable part of the story. The dog's master, who may be called Mr. B., became ill and was obliged to go to the far West in search of health. The trip was of no avail, and he died in the West.

The dog had been left at Mr. B.'s country place in Massachusetts. One night, about 12 o'clock, the dog began to moan and cry in such a manner that the man in charge of the place was awakened, got out of bed, dressed himself, and went out to see what was the matter with the animal. There was no evidence of any trouble, but the dog could not be prevailed upon to keep quiet, and continued to moan and cry the night through.

A Book of the Century.

(THIRD EDITION.)

By J. C. F. GRUMBINE.

SINCE the publication of Emanuel Swedenborg's book, no greater and more valuable work has appeared than the one entitled "Clairvoyance, Its Nature, Law and Unfoldment," by J. C. F. Grumbine. It is a System of Inspired Teachings concerning Divinity, especially Clairvoyance, and how to unfold the clairvoyant vision, to pierce the veil of sense, and converse with spirits, enter at will into the spiritual world and become a seer and an adept in mystical science. Never before in the history of revealed religion, metaphysics, theosophy, divine and christian science and spiritualism has such a book appeared. Its literary style is elevated and scholarly, its logic is incisive, its method simple yet scientific. It is the product of illumination and inspiration under the guidance of "The Order of the White Rose." It will, whatever may be its claims, stand on its own merits and value. Its list of twelve experiments is a key to the occult, both practical and demonstrative. To the sensitive and student seeking spiritual realization it will prove to be of priceless value. In this respect the work is absolute.

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"Admirably unfolds the law and nature of Clairvoyance."—Chicago Inter-Ocean.
"A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that the volume is the offspring of inspiration."—Progressive Thinker.
"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walcott, Rochester.
"It is the best work on the subject of Clairvoyance thus far, and points out an alluring goal of true spiritual development."—Mind, New York City.
"It is a revelation."—Light, London, Eng.
"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature, Law and Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine who writes as the exponent of 'The Spiritual Order of the White Rose.' The essence of which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clear scientific view of Clairvoyance and the practical development of the faculty in themselves by means of a series of simple and practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed. All sincere students of the psychic realm will do well to read and study this excellent volume."—W. J. Colville, The Banner of Light, Boston.

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THE WIDOW'S MITE

And Other

Psychological Phenomena

By I. K. FUNK

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Was it a spirit that told Mrs. Piper where was the lost book of the mother-in-law of Prof. James, the great psychologist of Harvard, as told by himself?
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In all these cases and thousands more are spirits the explanation, or are the answers to be found in the Subliminal Consciousness or subjective mind of the medium?
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The next day the hired man received a telegram announcing the date and hour of Mr. B.'s death. It proved to be identical with the moment when the dog began to cry. About 2000 miles had separated the animal and his master. After Mr. B.'s death the dog refused to eat, and died within a few weeks, apparently of grief.—Selected.

Why She Failed.

To the Editor of the Banner of Light:
After reading the "Cake Puzzle" in the "Banner," I send a few lines giving a more simple solution to the puzzle. I know that fear and worry are apt to do a great deal of harm, but listen:

Why did she fail in making cake, Wherein she hoped to please; Was it in working for success? She should have been at ease.

She measured well the mixtures all Flour, eggs, the sugar, butter, And stirred them up with wondrous care, Though heart was in a flutter.

Did fear and worry spoil the cake, Or was it other sin? Now don't you think that she forgot To put the soda in?

L. H., Boston.

Well, 'pon my soul I cannot tell. Cake isn't in my line. Had it been soup, or hash, I might To answer you, incline.

But cake that's made for Country Fair, Yum, yum-yum-yum, yum, yum. My teeth shed tears upon my tongue, In dreams of sponge, or plum.

Or, maybe it was angel-cake, With nectar, served to gods, What's in a name, if it's called "cake," Why fret about the podge.

Tem Ed.

Dr. Geo. W. Carey says: If you wish to know the results of majority rule look about you. Who gave three men the right to rule two; or, three hundred the right to rule two hundred; or, three million the right to rule two million?

The majority prate glibly about the inherent right of majorities to rule, but the moment they see a possibility of the minority increasing their strength until the balance tips the other way, they are filled with consternation and forget their motto.

The Protestants would rebel tomorrow if the Catholics were in the majority and had charge of the reins of government.

Those who believe in majority rule do so with mental reservations—always "Provided WE are in the majority."

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If you will answer this advertisement promptly and mention this magazine we will mail you, FREE, a copy of THE DELINEATOR's beautiful Art Panel printed in tint, showing in a series of eleven superb drawings the progress of style in woman's dress during the past one hundred years—ten years apart. These panels are well worthy of framing.

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We request patrons to notify us promptly in case they discover
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the varied views of opinion to which correspondents may
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No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
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Whoever you desire the address of your paper
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is then sent or the change cannot be made.

Banner of Light

BOSTON, SATURDAY, DECEMBER 17, 1904.

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

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 Wash-
ington, D. C., October, 1902.

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."

Miss Florence Morse.

The above talented servant of the spirits will reach Boston at the end of the present month, so she informs us under a recent date, and she is open to fill calls for lectures followed by messages, from societies in the New England states for the remainder of the present season. Will those friends who desire her services address their enquiries to her in care of this office, and immediately on her arrival same will receive her prompt attention.

Christmas is now upon us. We wish all readers of the "Banner" a Merry Christmas, and trust, in the thought waves now sweeping over the world from a law higher than that of the mortal mind, that the Christmas prayers will be responsive to that true thought which is radiant with the sentiment, "Peace on earth, good will to men."

A Happy New Year.

One more week and then we resign the chair to its rightful occupant. We hail with joy the coming of the heir, as we have no ambition in this line of work that was not gratified years gone by.

Mr. J. J. Morse sails from England on Dec. 17, and will spend his Christmas, as he months ago proposed, in America, where he becomes the permanent editor of the "Banner of Light," and an adopted son of the United States, adding his entire family to our National Roll of Honor.

If any there are who have been impatient at his long absence, which has caused the present encumbrance to impose his view of things upon the field of Truth, take to thought the fact that we are all but creatures of circumstances, merely filling for a brief period of time the individualized expression of the one great law that binds us together, by Spirit Control, as a Human Brotherhood.

If we do not at all times act towards each other as we imagine that brothers should, then let us not forget that "Man proposes, but God disposes."

Taking up the line of work which Mr. Morse left, it has been my purpose not to overthrow the original "Banner" policy, which Mr. Morse was engrained in, of "Justice to all and enmity towards none." With but a temporary consideration of the duties which involved upon me, I have endeavored to be more than careful that "Principles, not Men," should be the short time rule, and, in every case where circumstances required the treating of subjects of a delicate nature that

might, perhaps, be misunderstood, I have tried to impress the reader with the fact that errors, if any, should fall upon my own shoulders and not upon the long established reputation of the "Banner." Its honored chief-editor, Mr. Symonds, who in no manner seemed to lack confidence in my carefulness, or its permanent acting-editor, Mr. Morse, who has been so highly honored at his old home, and who is so well known and respected on this side of the "great waters."

For future operations the "Banner" certainly appears to be in good and worthy hands, with a high ideal of the future of Spiritualism, which is without a question the Basic Rock upon which all of the other isms, cults and moral and health inspiring movements, christened under other names, now stand before the world.

Let them go on with their good work. They are all aiming at the same goal, which is the freedom of the world mind from the doubts and fears which have been unfortunately inherited by the present generation from the misunderstandings created during the regrettable "dark ages" of the Christian Dispensation.

Let them not forget, however, that when the world mind becomes so harmoniously illuminated that all will be able to form one grand circle of Humanity, that the circle will, of necessity, be a Spiritual Circle, as described by the Spiritualist John, in his trance Revelation, and all will sing "Hallelujah" about the one Central Throne occupied by the centralized collective spiritual powers contained in its Aureola, of which each of the various Truth-seekers will form a part. Then the Angels or Angels of the entire circumference, will be so harmonized by the equality of their polarities that unity will dwell among them, so symmetrically formed, that the lion and the lamb will lie down together before the throne and a little child may lead them.

Harmony of action in the world can never be possible so long as the Human Mind is moving in Thought, like a lop-sided wheel. When we all know our own place in Nature and are permitted to enjoy it, by an equilibrium of opposing forces, or angles of power, then the wheel of human progress will be a balance wheel to all other operations—health, commerce, politics, nationalities, and diversified beliefs and desires—and not until then can there be universal "peace on earth, good will to men."

"The light shineth in the darkness, but the darkness comprehendeth it not." So, too, there may be light on our own pathway in life, which our present darkened mind fails to perceive. As out of a cloudless sky a thunderbolt may come, so out of lowly Nazareth a truth to the world may be evolved. Let not your light be hid beneath a bushel, nor your talent be concealed in a napkin through any mortal fear of scoffings or frowns, but contribute your widow's mite to the advancement of Truth as it is given you by the Spirit which dwelleth in you. Sooner or later the good that you do will be recognized, for he that is faithful in little things will, by the law of eternal equilibrium, be made ruler over the greater things which the little things accumulate en masse. There is a law, in the eternality of things, which balances all accounts even to the utmost farthing.

Send in your contributions now to Mr. Morse, although we expect he will come prepared with a portfolio of richest offerings, and don't forget to send in your subscriptions. At the same time it would be an act of wisdom, to order your books, for your winter's intellectual feasting from the rare and exclusive stock carried in the "Banner of Light" bookstore.

Christmas Eye-Opener.

The planet Uranus, the greatest of the Negative Occult Forces, is now at the highest cardinal point of the South—the Christmas point of the Sun—in that particular portion of the heavens, which the Church each time the Sun is there, celebrates as the "Nativity." It is an exceedingly strong point in the heavens—the beginning of the Midnight Hour of the year. Negative, or Mutable forces are always strongest (i. e. active) at the midnight hour. Spirit forces are the Negative forces on earth.

This planet was at the East, in the Cardinal Sign Aries, when Spiritualism was resurrected through the instrumentality of Andrew Jackson Davis, the Fox girls, and Baron Richenbach. Remember that the Church always celebrates this Eastern point, annually, as Easter, or the resurrection. This occult wandering star, or planet (Uranus) was seen in the east at the birth of Modern Spiritualism in the forties. It was then in the World's Birth Number, 1.

It has taken, approximately, 60 years, since that time for this planet to travel three-quarters around the circle, struggling through as many other Birth Numbers as there are digits in Mathematics, and through as many years as there are seconds in a minute or minutes in an hour.

There is an immense amount of occultism to be gleaned from this fact. The Higher Spiritual Adepts know it but it would confuse the thought of worldly minds to suddenly break all such truths upon them. They must learn these things "Jot upon jot and tittle upon tittle." The Spirit-powers are now ready to open some of the seals, which have so long been closed, and reveal the Holy One sitting as a "Lord in the heavens" where all may see who will.

It might surprise some people to be told that the world has come to its end. Unless the matter is lightly revealed they might catch cold waiting in their ascension robes for Gabriel to blow his horn. I do not mean that the solid earth has been smashed into smithereens. Only Material Minded people look at things in that way. People Spiritually minded see the endings of things in quite another manner. There are seven worlds, or heavens. We may enjoy them all together, skipping from one to the other, mentally, if we only know how; just as we may physically enjoy seven rooms together in our house.

If we live in the kitchens all the time, we will never know the comfort of the other rooms. Our Father's house is the Spiritual or Mental House, in which there "are many mansions."

"Mansions" merely mean places or conditions in which we may dwell. If we dwell on spiritual matters, then we may enjoy all the rooms in the house as we will without in any way ignoring or forsaking the basement, the attic and the back stairways, the only apartments known to Materialists.

Now do not think for a moment that the planet Uranus is our only Spiritual Father. It is true he is fa(r)ther away than Jupiter, so long worshipped as Jehovah or Jove; and even fa(r)ther away than Saturn, who governs Time, under the name of Chronos, from which is derived the term Chronology, but Uranus is now in especial power over the earth, as all movements on earth denote.

No doubt, in body Uranus is as material as earth or sun, but it is not the body of a thing that is of the Spirit, it is the Aureola in which the Spiritual vibrations are.

Like unto the Sun, Uranus is a Lord in the heavens, or, in other words, a "Master" over such matters as he is appointed to impress, and he impresses us with the deepest thought that our mind is capable of, and teaching the whys and the wherefores of the Unknown.

He merely agitates by the spirit forces of his Aureola the vibratory action of waves in contact with the Earth's Aureola, and this affects minds sensitive to such waves and impresses upon them feelings or desires to delve deeper, to look further, or to investigate more closely, and to gather from the storehouses of the Universal Pater or the Mater, such daily mental bread as may be free to humanity from time to time.

Let us remember, however, that Uranus does not furnish the essence. It is the Pater who furnishes the spiritual essence and the Mater who furnishes the Material essence. Let us also remember that there are things called "Matter," aside from what we call "earthly," and that many things are Spiritual which we call "Worldly."

There is another planet fa(r)ther yet, than Uranus, called Neptune and he is not inconsequential, although we have not yet become as familiar with him as with Uranus. He is the positive opposite to Uranus—like husband and wife—and he is now in the Cardinal point of the North. It is 78 years since these planets were both together as two loving couple at the point of the "Nativity" where Uranus now is.

In 1826 Neptune was at the "Resurrectional" point in the East and remained there, practically, until 1865, when Uranus arrived near to the place where Neptune now is in Cancer. They are now in opposition to each other, Neptune in the North and Uranus in the South. This is the proper relation to each other which should exist between polarized man and wife (other things being equal).

Let us now go over these 78 years, which approximate to the biblical "Three score years and ten." In 1825 there was commercial or worldly peace all over the world, in which both Adams and Jefferson died, and a new political era began.

In 1865, forty years later, Lincoln was shot near the ending of the Civil War; peace was declared and a new political era was entered upon. Another 40 years is near its close, with these two planets approximating closely to the same meridional line. This time it is to be hoped that these cardinal promises will be the Nativity of a new power in both the Religious and the Secular World, or, in other words, twins of Spiritual and of Material Import harmoniously blended.

How does Modern Spiritualism stand in relation to these heavenly movements. Three-quarters of a circle is equivalent to the embryonic life of a human being. Well and good. Neptune and Uranus were in conjunction in 1825 when good-will prevailed on earth. In 1845 Uranus, the Spiritual planet, was at the Resurrectional point in Aries, and under that impact (7 years in a sign) Modern Spiritualism was conceived. Since then it has been gradually organizing its forces in its embryonic stage, and the world has been wondering what sort of a child would be born. With Uranus, now three-quarters around the circle and in the most powerful part of the heavens, it is ready to proclaim that a new child is fully born, and its clothes, in spite of fuss and flutter concerning the pattern from which they should be cut, are declared by science and philosophy to be quite unique and well-fitting. The wise men of the age, like the Magi of old, who long ago saw this star in the east, are well prepared with gifts and incense (or inner-sense).

The Herods of the present age have already aroused themselves to a high pitch of opposition, as evinced at the N. S. A. Convention, where the mighty hosts had gathered as at the birth of a previous child. The Christian Era closely approximate to 21 Uranian cycles, when the Christ-principle was recognized by the Magi at Bethlehem. These figurings are only crudely alluded to by reason of insufficient chronological data, but we know that the Ancient Church, under Gregory, as shown by the works of Gregory, were very much interested in them. They are Christmas eye-openers to those who have eyes to see.

It is, by the laws of Cause and Effect, proven beyond the slightest shadow of a doubt, that "the heavens do rule," with their spiritual hosts. We know that "history repeats itself," and with each repetition there is a missing or an added page each time.

The addition used to be called "Joseph" but now it is sometimes called the "epiklonism." Advanced Spiritualists will find much that is edifying by studying along these lines, and will be armored so strongly that no Herods can pierce their shield.

Even to those that have not advanced, an inspiration idea may be gleaned herefrom that may awaken sluggish minds and help them to "come up Higher." "Plenty of room at the top;" no elbow crowding there.

Unanimity of thought upon details may be impossible, but surely unity upon essentials is of the first importance.

Polarities and Affinities.

Spiritualism, as a philosophy, a faith, a belief, or a creed, transcends all others, for popular acceptance, in that it is of the spirit, and, therefore, leaves everyone free to act in accordance with the spirit as it manifests in and through his own mediocrity.

When a person is convinced of a thing beyond a reasonable doubt in his own mind, that becomes his purity of belief, or, in other words, the standard of his Spiritualism. It is as true as anything can possibly be to his present state of mind.

Spiritualism does not hold one during his entire earth existence to any one particular point of belief, because Spiritualism is progressive, and thereby permits one to advance into a higher condition of understanding just as soon as he receives evidences which, to him, warrant such advancement.

He is not held in his views and his opinions to a set of laws and rules established by monitors over the scope of his mental discernment, under the ban of, "thus far shalt thou go and no farther." The mind has been so held under dogmatic church-creedology but the shackles are being loosened by Spiritualism.

Spiritualism is the true Americanism proposed by the forefathers of this country who came to this shore to be freed from the thralldom of bigotry and oppression, and where one might be permitted to "worship God" according to the dictates of his own conscience.

When individual spirit-power first began to manifest itself among the Puritans, Ann Putnam, of whose family the writer is a descendant—began to act strangely, when compared with the staid demeanor of the other Puritan children, and, in the playful manner of the spirit-power within her, crawled under tables and into cuddyholes, to the consternation of her associates. They considered it unseemly for a child to do differently than as the straight-laced elderly people did, and this little exhibition of spirit-freedom, manifested in a child, fanned into a blaze and then to a conflagration of terror, the notable witchcraft delusion.

After this, under the exhilarating power of the spirit of liberty, which was warming the temples of every American, his listeners, awed by the dogmatic edicts of King George the Third, hardly knew whether or not it was safe to applaud, when Patrick Henry, in defiance of that power which stultifies the God-given inspirational impulses of man, cried, "Give me Liberty or give me Death."

Not alone in personal communications from departed relatives and friends does Spiritualism present itself as of benefit to the world. From personal and individual spirit powers, the scale ascends until, in a collectivity of spirit-power, we have a communal, a civil, a social, or a governmental spirit, composed of the relative atomic spirits, which, at the present time, hover over the composite mind of the civilized world, and tending towards the humanitarianism of that great Christ-teacher who declared for "Peace on earth, good-will to men."

Irresponsible conjurers in all ages take advantage of newly developing ideals, and serve the devil in heaven's library.

Because of such acts it is American policy to throw stumbling blocks in the way of any good cause. Spiritualism on the surface, by its very name, shows a tendency towards the teaching of man to be mentally free. It is this freedom that the opponents fear, like the old slave-owners of the South.

Is there not room enough under the great dome of the sky to permit spiritually awakening minds to enjoy matters manifested to them, whilst men like Owen, Buffon, Lamarck, Saint Hilaire, Hugh Miller, Spencer, Wallace, Darwin and Haeckel, with their development theory, play on their own phenomenal lives, leaving still further enjoyment to the Psychological Research Society and others to dovetail these two extremes into a union of hearts, a union of hands and a flag of the union forever?

Development on the one side with manifestation on the other are no more antagonistic than the right hand and the left. They may yet be able to clasp without destroying the joys of the initiates from either starting point.

True Science and True Spiritualism can never be bigoted. Bigotry is born of cowardly Fear. Fear and Truth may perchance be nailed to a cross, but the moment the nails give way Fear and Truth will part company. The Finite Mind is limited only in its satisfied belief.

Belief is but the resting place of Spirit-man in his eternal life of progression. It is only the bigoted mind that wants the rest of the world to halt while he enjoys a rest from his aching corns.

The watchword of Spiritualism is "Onward, ever onward," for the onward movement is ever in a circle. In that cyclic movement we come around again in touch with the dear ones of yore.

Polarities—the bride and the bridegroom—are the affinities of life, other things being equal, as well in the mental as in the physical field.

Charges Against Hugh R. Moore and Wife Unsubstantiated.

At the time of the arrest of the parties named above, we were assured that there was just cause for the attack, and that the case would be prosecuted successfully. Our information came from such a reliable source that we felt it was due to the reading public to have at least a report, as given in the "Banner," put before them. We have now been informed by Mr. Charles P. Cocks that the charges have been dismissed by the Court as unsubstantiated. He adds: "The attack has caused the innocent mediums' reputation to suffer beyond repair and we feel your readers will be glad to know that the charges were not sustained in the Court."

It should be remembered that the "Banner" did not speak of this matter as a Spiritual fraud, as some readers thought that we should do. Had the "Banner" done so Mr. Moore could now bring a libel suit against the "Banner." We stated it as a matter of personal differences in Brooklyn, and upon which the

truth of Spiritualism did not depend. Mr. Moore was arrested only for "assault, battery and immorality." These charges and his acquittal have nothing whatever to do with the truthfulness or falsity of his work. He is innocent until proven by the court to be guilty. When courts are trying a man for one thing, people outside call it another thing, and therein lie our misunderstandings.

The "Banner of Light's" Epistle

TO THE BIBLE LEAGUE.

The American Bible League met in Park Street Church, Boston, last week. Among other things the "acceptance of the traditional view of the Bible" was favored, and the "supreme authority of Christ" was insisted on.

Will any one explain what the "traditional view of the Bible" is. Prior to the printing of the Bible, only a few centuries ago, very little was known of the Bible except among the Jews, the Catholic teachers and the most learned of men, and they were never in harmony concerning it. Since then it has been variously interpreted, making a variety of traditional authorities.

As for the "supreme authority of Christ," in what portion of the Bible will it be found? Many people are led to believe that the headings of the chapters are legitimate portions of the Bible. This is not so. They were created by the printers or publishers, just as the headlines are put upon articles in a newspaper, to intimate what follows.

Now, note, in these headlines you will often find the word "Christ," when the word "Christ" is in no way to be found in the Chapter following. It might surprise some of these people who talk so much of "Christ," to go over the four gospels and find in how few instances the word "Christ" is used. "Jesus" is often mentioned, but not "Christ," and Jesus took particular pains to declare that many would come in his name, declaring that he was "Christ." He distinctly said, "Believe them not."

Can there be found in the verses of the four gospels, one single instance where Jesus declared that he was "Christ?" Hunt for it. When Peter told him that the people said he was "Christ," he rebuked him by saying: "Tell it to no man." As much as to say, "Do not put me in such a false position."

Believing Jesus to be an honest and a conscientious man, Pilate asked him squarely: "Art thou the Christ?" If he had answered squarely, "Yes," it is not likely that Pilate would have suffered the Jews to have killed him, but Jesus only replied: "Thou sayest it," as much as to say, "You and others among the people have said so, but I never said so." Put the accent on "Thou."

This expression has been misconstrued by putting the accent on "it," as if he admitted the fact. In consequence, many have come in the name of Jesus, saying, "Jesus was Christ." The people have been deceived thereby, and have consequently lost the true significance of the word, "Christ." It is a Greek term that was attached to the Hebrew name Jesus, by Greek writers, merely meaning that Jesus personified the Christ principle, to a greater degree than any other of whom they had any record, knowledge or belief.

Jesus suffered mortal death, according to the gospels, and in mortal agony, he cried out, "My God, my God, Why hast thou forsaken me?" Christ is a principle, eternal and abiding. God could never forsake such a principle. Christ may be crucified, just as liberty, or any other principle may be, but it cannot be killed. That same Christ principle is the life-principle dwelling in us all, but we fail to recognize it, or to be consciously guided by it. It is the Logos, the word, the conscious, central Spirit essence of our Being; the "I am" with which we are all anointed, and around which our physical elements and our aureola eternally hangs, just as the Sun centre, or the earth centre, is the eternal essence of their entities.

The Christ-principle—call it by whatever other name we may please—is the indestructible ego of our existence; of a strictly Spiritual, and not material nature, and upon which the Continuity of Life depends.

It has supreme individual authority over every individual, according to the sphere in life of the individual, but, it can have no supreme authority over the world only by virtue of human harmony, or by will of the majority as vested in some legally accepted law, and even then, there is another law called "the laws of Nature," and, if you please, still another law, which is popularly termed "God." These three principles may be termed co-equals, or, the Universal One.

The members of the American Bible League, may if they please, hug themselves with their own Christ-principle, and crucify the Christ-principle in the breast of their fellow-mortals, as tyrants and bigots, and misguided Bible students have done for years, and thereby continue to keep alive the persecutions and agonies of the innocents on earth. But by so doing when they pass out of their mortal bodies they will find a like warfare going on in that portion of the Spirit-world to which they will go, for, as it is on earth so it will be in heaven, in answer to their earth efforts and to their "Lord's Prayer."

Heaven needs our good works on earth, as much as earth needs good work in heaven. If we ever expect to work ourselves away from the inherited errors of the past, to "Peace on earth, good will to men," (men both in heaven and earth), then, the Bible League, as well as everybody else, had better learn to understand the Bible, more clearly than it has been traditionally confounded since the dark ages, or else cast it altogether aside and depend entirely upon inspirational or intuitionality humanity, which is crushed out in their ranks by misinterpreted scripture.

Spiritualism has for its Guide, Intuition and Inspiration, most strongly expressed when "in the Spirit" as John was "on the Lord's Day," and, under such Christ-guidance, aided by individual Spirit Friends, it can interpret the Bible much better than the traditional hodge-podge interpretations inherited from the dark ages.

Samuel Finlay, 1856-1904

Following a seeming recovery from last summer's illness, our brother was attacked with acute gastritis, and an overworked heart suddenly failed him completely at two o'clock Tuesday, December the sixth, as he was about to speak to his wife in answer to a question she had just asked him. Services, conducted by Mrs. Minnie M. Soule, Pastor of the Gospel of Spirit-Return Society, in which she was assisted by Rev. F. A. Wiggin, Pastor of the Boston Spiritual Temple, were held on Friday, at 9 o'clock, at the deceased's pleasant home, 9 Magazine street, Cambridge.

Mrs. Nellie Kneeland furnished the music, and feelingly rendered appropriate selections. Beautiful floral offerings spoke eloquently the love and esteem in which he was held by many of his friends. Among the floral gifts we noted an unusual piece from his associates in the "Joy Line" Steamship Company, whose freight department he was superintendent of when he died.

This impressive design was made up of an arch of American Beauty roses, three feet or more high, and underneath, in purple and white immortelles, was a book, under which were the words, "Joy Line-Closed," the whole design set in a bank of roses.

Among those gathered to do honor to our Brother was noticed: Mr. Irving F. Symonds, of the "Banner of Light"; Mr. French, from the "Merchants Dispatch"; Mrs. M. A. Bemis and Mrs. N. M. Kemp, of the Gospel of Truth Society, and Mr. Allen, of the Boston Spiritual Temple.

Following are stenographic reports of the addresses of Mrs. Soule and Mr. Wiggin, both of which were given in sweetest sympathy, as to a Brother indeed. Mrs. Soule spoke as follows:

Death always comes to us with a shock, even when it is expected, even when it is a welcome release for the spirit, even when age has put its sign upon the brow and we feel that the spirit is going on into higher spheres of life—even then, the still, cold form, the unresponsive body somehow sends a shudder through us, and instinctively we turn to the past—to all that has been, and gather every message of comfort and strength that may have been whispered into the ear of humanity.

Years ago, when life was in its morning and all the world was bright and beautiful with promise, this friend of ours started out in quest of the beautiful. How high his hopes, how holy his purposes, how earnest his endeavor, we may not today comprehend. We see only the years of struggle and toil, the reaching for success and all that was beautiful for those dear to him (for his heart was full of love and tenderness always, and always the endeavor was his to bring the best that he had to everyone that might come into his life, even in a small way). And so the years passed on, bringing the fair success of life, many visions of brighter things, and always up and onwards. But the day comes when clouds darken his fair sky, and his home life is invaded by the Angel of Death, as today the home is broken once more, then, with the earnestness of a soul that is bound to know the Truth, he steps aside from the customary paths, and with strong hands pulls back the veil that hides us from that other life, which is so full of wisdom and completeness. And when once the comfort is given to him that this little bit of material existence is but a drop in the ocean of Life, then he makes it the effort of his life to preach this gospel to the sorrowing ones, and to carry the message of the life that he has now entered himself.

Like a faithful soldier, he stood side by side with those who were fighting for the Cause. Like a brave heart, he supports us when the heart is torn with anguish, and wherever he is brought, not only to be brightened by service, but by his good will, his expressive manner to all in trouble. This is no idle tribute that we give just because his body lies here, or just because we are sad. Death does soften us, and I like to think that instead of making us seem to be more charitable, it makes us see more definitely the good that there was in the life. I do not speak for those who have scarcely understood the effort of his life and the purpose of it, but I speak this tribute for those who loved him, for those who knew the struggle and the effort of his life, for those who understood his temptations and his crosses. It would not be sufficient to say that "he was but a man," we must add that he was a man with all the strength and purpose, with all the character of a good man. We do not say he had no frailties or failures—but who shall say what are failures when so often what seems to us frailties were but victories over something which we could not understand.

God bless his sweet spirit. God help him to express to us more freely than ever before the purpose of life, and help us to understand some other life that is making his struggle and its effort, as he made struggles and efforts. And may we picture him today, with those dear ones whom he loved so tenderly, in that Morning Land—with that dear little boy who was his pride, his joy, his hope; with that dear little daughter, who ever spoke words back to him with love in every tone of her voice. Is it not sweet to think of him ever with these (addressing the wife and daughter), two lonely hearts, who, whatever they believe, must pass through the shade again, but with a new prospect and a new understanding?

Death is bound to bring changes, the empty chair, the vacant place at the table, the echo of the silent room; yet though we see him not, we know that he is still with us and that his hands will be outstretched to those he loved. It is a beautiful picture, this of his last hour here—the patient, attentive wife speaking in words of love, and the words of love struggling for expression in his voice—just a gurgle, which, if it could have found expression, would have been found to be one of a love ripened through the years of suffering and trial—love to the one who has ever worked with him through the years. I know and feel that his true, brave spirit will be ever near, bending over her, and in the days that are to come, when she stands, unable perhaps, to see which way to turn or what duty to accomplish first, then his spirit will whisper back to her the message, and always we know that she can depend upon his love. Certainly we may understand our own lives and their lessons better for having been his friend. We give this tribute to the life that has expressed to the full love and tenderness and loyalty, and in passing breathes sweet benediction upon us.

ADDRESS BY MR. WIGGIN.

I do not come here today as his pastor exactly, but rather as one who shares with those who mourn the physical loss of a man whom I loved.

I knew him as a member of my church well. Faithful and constant, loving and kind, so much of good did I know in him that his memory will refresh my life as long as I travel along the road of this mundane existence. He was ever active, and ever trying to do some kindly deed that should make the life of some one else a little brighter, and many is the life that has been smoothed and brightened by him.

Brother Finlay did not carry his best upon

the outside, simply for the world to observe, but his loving wife and daughter who can remember nothing but words of kindness speaks a good deal. Upon occasions like this I have always felt that eulogies were out of place, for every man's life is a eulogy, and the only necessity that I can see for a eulogy in this case is that the mind be directed to the inner life. The world does not know us, it is too busy, but others should speak for us when we cannot speak for ourselves; but friends who knew Brother Finlay need to hear no eulogies from my lips. He was, as a man, very energetic, faithful to his duty, and always desirous of serving the best interests of those in whose company he so faithfully served for so many years. As a member of my church, I have seen him not in pleasant weather only with his good wife finding his way towards the church and there interested in every work of the church, but I have seen him with the snow and sleet falling about the streets, punctually and devotedly in attendance, the same.

He was not exactly a sectarian, he was broad minded, too broad minded to be sectarian, he believed in the church of humanity, he believed that man should do his best in all that he does, and that is all any of us can do, and in so doing none can make failures. And what if at the last God shall enquire, not "Hast thou succeeded?" but "Hast thou tried?" Perhaps the measure of success is in having tried to do our best, and, judging of success on this basis, from the bottom of my heart I can bear testimony for our brother. His dear wife will miss his loving physical presence. His daughter will miss him. But time will heal these wounds, dear friends. This wound is not peculiar to you, but comes to us also, and as you have heard this afternoon, his hand will be stretched out to you. He is not dead, he is living still, as all will live; he will support you with all the force possible for an excommunicated soul; he will guide you through the dark labyrinth of

earthly experience, as all our loved ones attempt to guide us. Love is the only thing in the world possessed of real vitality; it lives and endures forever, and to have loved once is to have loved forever. He has loved you with all the strength of his loving heart, and that love, being of an indestructible character, continues to live. Yes, he is in that spirit world with those who have gone before him, and as we come so close to the borderland of humanity, we can almost see the angel messengers guiding him by the hand to your loved ones in the other world. The other world seems more real to him than this to us, and he will wait for you, as all have some loving ones waiting for them.

All is ordered well. God understands.

The Laying On of Hands.

The Windham County Transcript of Dec. 8th has the following:
"At W. D. Wood's lecture, Danielson, Conn., the room was filled to its utmost capacity. The subject was, 'Mediumship.' Following the lecture, Mr. Wood gave a demonstration of magnetic power with a lady present who was afflicted with the trouble known as ticdolorous, an inflammation of the fifth nerve. This trouble is said by the medical fraternity to be incurable. The lady in question had the acute form of it, the side of the face being so sore that it could not stand the slightest personal contact with anything. Mr. Wood did not touch the lady, but by simply looking at her a few moments she passed into an hypnotic state—a condition in which she could not open her eyes, move a muscle, or speak, yet could hear every word that was said. While in this condition, without the slightest suggestion, the side of the face afflicted became absolutely numb, and Mr. Wood took hold of the muscles of the face and massaged and stretched them vigorously without causing the slightest pain to

the lady. There were many in the audience who knew personally of the lady and her trouble, and the demonstration proved most conclusive and positive to them—far more, perhaps, than any other test could have done—that there was a strong power being exerted by Mr. Wood, and that it was capable of producing great relief. The lady stated to the audience that she did not feel the slightest particle of pain during Mr. Wood's massage of the muscles, and her face felt as well as it ever did."

Mr. Wood will accept engagements in New England from Spiritualist societies.

Nearly all people born under Birth Number 8, have this same power, and some, by a modified influence, have it, if born under some other Birth Numbers.—Prof. Henry.

Geo. Leander Randall, Marion, Mass., inspirational speaker, expects to be in South Carolina about January 15, 1905. Societies wishing his services about that time or later please address him as above.
Lynn Spiritualists' Association, Cadet Hall.—Samuel Merchant, president, Mr. George W. Kates, lecturer. Mrs. Kates, lecturer, test medium and vocal soloist at 2.30 and 7.30. Circles at 4 and song service at 6.30. Good music. The Ladies' Social Union, Mrs. Dr. Caird, president, meets every Wednesday afternoon and evening in Freedom Hall, Cadet Hall Building. Supper served.
G. W. Kates and wife are engaged for the following months: December and January, Washington, D. C.; February and March, Philadelphia, Pa.; April, Pittsburgh, Pa.; May, Battle Creek, Mich. Their permanent address is Thornton, Delaware Co., Pa.
The Brighton Psychic Society have started their meetings for the winter and will hold a meeting every other Wednesday evening. Place of meeting 14 Kenwick Street (off 147 Foster Street), Brighton. D. H. Hall, president. A fee of 15 cents will be expected.

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Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

My Soul and I.

My Soul and I walked through the City streets
One day, I in quest of knowledge of the Human race. She my counsellor and friend; I narrow in my conceit. She broad And God-like in her attitude towards men. The furrowed faces and scrawny hands Of those I met caused me to turn away. But she of Christ-like grace stayed gently my Harsh course, then spoke she thus: "Nay, Sister, those Deep set lines are born of anxious thought, that Care worn look the legacy of mental Strife, those poor, misshapen hands have wrestled For the daily bread that mortals crave and Need, or even though this may be the garb Of sin, 'tis pitiful and should invoke Your mercy. Theirs are thorny ways, pleasant Places are yours. Bequeathed to them are laws That dwarf a God-like growth. Because some fall A prey to stringent laws that dim the spark Divine, and scar the outward man, shall we Take up our robes and fall in Charity? Then we become the sinners and not they. For we are judged according to the light We have." "There is contamination in The touch of those who walk the path leading Unto destruction." "In pity yield To thine inherent love and knowledge true. The Father rules His human family. Keep pure and filled with Christ-like love and sin Shall never thee coerce. Treat men as heirs Of God. Brush off the grime of birth and dark Surroundings and know them as heirs in God With thee. Thy cold disdain is like a cloud Upon their clouded bliss. Another page Blotted upon thy book of life!" My sweet Companion gently talked and patient at All times, but I was set in human ways, Had matured body, and my mind toward men Was cold. Proud of my ancestry and pure Environment I thought myself possessed Of princely heritage, that all the gems Within my crown of womanhood were set, And so I gathered up my robes and walked Upon the other side. Then spake my soul: "Behold! thy jewels, sister, are not bright And free from dust. Let justice weigh them 'gainst The sufferings of men." I paused to think, When lo! I found my jewels lustrous, Because not tarnished with a love divine. My virtues, oft assumed for praise of men, Counted for naught when weighed, with shame I dropped My robes. Blindly I sought my way, and as I felt the kinship of my Soul I prayed, O! give me more of love to God and man!

Annie Knowlton Hinman.

A Link in Our Golden Chain.

MAKE ALL LIVES A SONG.—SINCE
YOUR BROTHERHOOD IS UNIVER-
SAL.—Susie C. Clark.

The night closed in and the darkness settled down.

At sunset there was no particular reason for the busy housewife to think as she glanced out of the window that a storm was coming on.

The smoke from the neighboring chimneys and the gathering dusk might well account for the hazy sky and almost misty atmosphere.

But when the evening lights began to dance and quiver up and down the busy streets, the white snow was falling in big, feathery flakes and as noiselessly as the tender mother covers her sleeping babe. Mother Nature was lightly dropping a spotless blanket over the brown earth and ugly pavements.

The very ease with which the task was done made the transformation all the more marvelous.

Late at night the stars came out and the weary traveler returning from an errand of love, which had been begun in the early evening when the snow was falling found rare delight in the wonderful beauty of the snowy streets and the thousands of scintillating frost diamonds revealed by the lights of the city.

The air was as sweet as a June rose and as crisp as an icicle.

The essence of purity was escaping from the store-house of nature, and like all unadulterated purity it was making everything it touched as pure as itself.

But it was very cold and even purity served up too cold loses some of its power. The artificial lights might intensify its beauty, but the sunshine would beautify and make useful as well, for warmed by the sun it would settle itself down into every corner and cranny and be "tucked in" around every sleeping bush and twig, a heaven-sent protector through the long winter months.

Ah, though we be as pure as snow and are not warmed by the sunshine of loving kindness, our purity may never do more than make us look white as we walk through a sombre-colored world.

Alas, that the beautiful snow-time should be a time of sorrow, but to the poor and unprotected, it certainly is a season of distress and discomfort.

Improperly housed, poorly fed and with nothing of light or sunshine to make life livable, to say nothing of comfort, it is any wonder that the faces of the little children look as if a smile would be an event and a hearty laugh an unheard of indulgence for them?

In the holiday season when the shops are transformed into scenes from fairyland, when the eager purchaser rushes from one gorgeous display to another for "something for Harry and something for Tom and something for Mary and Dot, one somehow gets caught in the current and rushes around in the same wild way and buys and buys, and wishes for more money to buy more and more, so that no one will be forgotten at the merry-making.

It seems a pity to have to look on the pinched faces of the poor and hungry, and many times a little money is given here and there just to make the conscience easy.

Is it right?

To toss a beggar a coin to put space between us and a disagreeable sight is positively wicked in its weakness.

Christmas is good and the merry making and good cheer that characterize the Christmas festivities is wholesome and sweet. Far be it from us to say one word against the custom of giving and receiving in the spirit of love and good will on this Gift Day of the year.

It is the "bargain" spirit which has entered in and to which all our sentiment has been sacrificed that we deplore.

It sometimes seems as if we had grown into a nation of gift seekers.

Our holiest and happiest occasions are marked by an "open house," to which our friends may come and bring their choicest treasures.

When we marry, when we die, on the birthday and the anniversary of anything and everything, which we dare remember, on all special days from Easter to the birthdays of the saints, we make it an occasion to give or to receive.

There was a time when the blushing cheek and the bright eye of a new joy conveyed the knowledge that "Prince Charming" had come, and the whispered word of congratulation was a sacred benediction on the event.

Now, the betrothal party is quite the thing and betrothal presents go a long way towards making a happy engagement.

A gift should always be the expression of love, and love can never barter and bargain in material commodities.

All this enters or should enter into our Christmas plans, and on this happy, happy day of all the year when love is on the throne, let us give ourselves the perfect pleasure of giving something of ourselves with every gift that passes through our hands.

"I can't give her that, it's too cheap! You know she gave me a beautiful gift last year."

All too often our ears catch remarks like that and similar ones and it sets us all thinking, for we surely do not want to be repaid for what love prompted us to do last year.

"I had twenty-five presents," a young lady exclaims in triumph, as if the number of her gifts was proof of her popularity among her friends.

"I would like to do something to help you with the 'poor children,' but I really have so many friends who expect to be remembered, that I haven't any time or money for it," whispers a woman with an apologetic air.

A service grudgingly given or gifts hesitatingly bestowed are perfectly valueless, and from a spiritual standpoint, are a mockery and a farce.

"My little girl is dead," writes a mother, "but I want to send you a coat she used to wear. Will you give it to some little girl who needs a warm garment and tell her that a lady who loves little girls very much will be happy in the thought that she is warm and comfortable through the long winter?"

That is the kind of a gift that carries more than warmth and protection.

Why not make it a part of our Christmas giving that we will make someone one happy with a gift who would otherwise be left without a token of love.

Instead of striving to forget the wistful eyes of the half-starved babies who gaze in wonder at the wealth of "goodies" and toys, let us make an effort to remember them.

Instead of being haunted by the hungry face and wide eyes of the ragged little stragler on the streets, we can make it possible for the picture of a pale but happy countenance to greet us when we enter into the shadow and the silence of the night-time, when the Christmas festivities have ceased.

Dear Home Circle mothers and fathers, when your little people smile back their happiness to you, when you bend over their snowy beds to whisper a last "good-night, Mamma loves the baby," remember the children huddled like rats in a cage in some terrible city tenement where curses are the only form of prayer they ever hear.

Don't remember them only that you may be everlastingly grateful that your little ones are so much better off than they, but remember them and do not let yourself forget them until you are forced out of your comfortable home into active and loving service for their welfare.

A Pilgrim Boy.

Mime Inness.

CHAPTER XX.

Master, I marvel how the fishes live in the sea.—Shakespeare.

Squanto, or to use his full name, Tisquantum, remained in New Plymouth after the departure of Massasoit and his tribe. He was one of the tribe who before the plague had lived on the spot now occupied by the Pilgrims. He had been carried away by one Hunt, a ship captain who had visited Plymouth before it was known as Plymouth. He had lived with the white people long enough to acquire their language and learn their ways.

When he came back and found the Pilgrims on the spot where he had lived he was a happy Red man. He immediately attached himself to the white people, became a valuable friend to them and lived in the village ever after. He spoke English better than Massasoit and, having lived among the whites at an age when impressions and habits are easily formed, he had acquired many of their ways to which Massasoit ever found himself a stranger. Squanto, too, seemed to have more fun in him, the boys thought, and Indian like preferred to show the boys how to fish and hunt rather than to confine himself to the labor of a man, as the Elders would have him.

It is easy to believe that Squanto had not long lived among these overworked people who were compelled to be thrifty or starve, without being made to understand that he who eats must work. A belief in what is known as the "primordial curse," which is often expressed, "In the sweat of thy brow shalt thou eat thy bread," was as thoroughly a part of the nature of the Pilgrim fathers as was the air they breathed. It seems strange to most of us in this twentieth century to realize the fear these people felt of the wrath of God.

Squanto, therefore, had to work. He was a good natured savage and made friends of all the boys, younger as well as older.

The advancing spring brought better health to the villagers. It also brought back the migratory birds and the spawning fish. It unlocked the ice-bound ponds and loosed the pickerel and perch from their winter's prison. The honk-honk of the wild geese far up in the clouds always drew from both Massasoit and Squanto an echoing honk-honk as they attempted to lure the flying wanderers near enough to the ground to give their arrows a chance. When near one of the ponds where these flocks were wont to stop for rest or food, the Indians would often succeed in deceiving the gander which led the company in their flight into believing that somewhere down there were other geese. So close was the imitation of their honk-honk call that the old goose leader would bring his numerous family down. Then more gentle honk-honks from the bushes would bring the bevy of now swimming geese close in shore in search of their supposed kindred. Suddenly with a scarcely perceived swish an arrow would cut the air. Sometimes so careful was the aim, so quiet the blow that the death of a comrade would not frighten the flock. Squanto's aim was very sure. He was a better shot than Massasoit. He was one of those natural marksmen who seem to shoot accurately by instinct and appear never to take aim at all.

One day shortly after Massasoit's visit, Squanto met "Chawnee" (as he always called John) at the spring.

"Chawnee, want go ketch lot eel? Come on, Chawnee."

"Where do you go, Squanto?"

"Down river. Down dere," pointing south.

"How far is it, Squanto?"

"Bout mile, two mile."

"All right. I'll get some of the other boys and we'll go. Are they good to eat, these eels and do you catch them with a hook and line?"

"Heap good eat. No hook. Git big basket. John and Love Brewster and Resolved White went just after dinner. The Indian

took a basket which would hold half a bushel and, pleased to be trusted with the boys, trotted off down the hill across the brook and thence southward along the harbor bluff.

Just before they reached the high bluff now called Ellisha's point a small muddy sluggish stream was reached. Further progress was impossible until this stream was crossed. Now the tide was low and the muddy flats spread on both sides of a small thread of water which was the stream. The incoming tide filled up the little river until, when the tide was high, a boat would be required if one wished to cross.

"Take off shoes, stockings," said Squanto, as he was removing his moccasins and leggings. Then the boys saw him advance barefoot out into the soft mud down almost to the bank of the little stream. Here the boys followed. The mud was warm. The wading through the eel grass, which had scarcely begun yet to grow on the flats, was great larks for the boys.

"What shall we look for, Squanto?"

It was Love that asked, but scarcely were the words spoken before a loud exclamation from him caused them all to look up.

There was Love with one bare leg down deep in the mud leaning over with his arms in nearly to his elbows.

"There, Love," said John, "now thou hast done it, to a certainty. What is it? Has the bottom dropped out of the river and hast thou stepped into the hole?"

"O dear, O dear. I am all wet," wept Love as he held up his hands dripping with clots of wet mud. "What shall I do?"

"Wash thy dirty hands and go back ashore, sit in the sun and dry thyself. Don't cry. Thou art wet enough already," said Resolved White.

John had gone to the assistance of Love and was about to lead him ashore, but Squanto, as soon as Love's disaster occurred, had grunted:

"Eel hole. Good."

Disregarding the small boys' despair, Squanto began treading the mud about the eel hole. John let Love go back alone while he and Resolved watched the Indian. Presently the savage made a grab into the mud and held up a long wriggling eel.

"Hi-yi," shouted Squanto. "One eel. Bring basket, Chawnee."

Holding the slippery creature in his iron grip, the Indian ruthlessly banged the eel's head upon the basket's edge until it had ceased somewhat to wriggle. Then he threw it into the basket and told the boys to get the rest from that hole, if there were others. He went off searching for other holes.

The boys soon caught the trick of treading out eels and the basket was ere long nearly filled with the slippery, crawling creatures.

The boys thought them too much like snakes to be good for food, but that night at supper they learned to the contrary.

When the basket was carried ashore, Squanto looked at the sun, then at the promontory of Ellisha's Point, then at the boys.

"Pappoose dees?" he asked Love. Pappoose objected to such a name, knowing the Indian used it to tease him. So he was silent. Then the Indian added:

"Ugh, Pappoose wet, cried too much. Wet jacket. Indian pappoose not cry. Come on. Wet pappoose good bait for lobsters." Seizing Love, who struggled in vain, he raised him in his arms and bore him over the river to the opposite bank. Then shouting to John and Resolved, who stood still, wondering what Squanto was trying to do, he said, "Come, boees. Come ketch lobster."

Both boys were delighted. Leaving the basket of eels hidden in a clump of bushes, they quickly joined Squanto.

A short walk along the beach brought them under the brow of the cliff at Ellisha's. Squanto looked up toward the trees at the top and started up the almost perpendicular bank, leaving the astonished boys on the beach.

"Come back soon," he shouted from the top and disappeared.

What this all meant was a mystery to the boys.

"He said we were going to catch lobsters," said John, "but lobsters don't grow in the woods."

"Oh," said Resolved, with an air of superior wisdom, "he's gone to cut some fishing poles. We must sit on the rocks and fish for them."

"Well thou art a wise-acre," retorted John. "What will it avail us to have poles without either lines or hooks?"

"You're a fool," added Love, whose fun had been spoiled and who was feeling anything but happy.

"The pappoose is cross," said Resolved. "He wants his mammy."

"Don't tease him, Resolved," said John. "He's tired and hasn't had the fine time we have."

(To be continued.)

(Translated from the French for the "Banner of Light" by Mime Inness.)

Prayer.

God of Time and Space! O father of the starry heavens! Thou, whose love and thought governs the world! hear my prayer and bless all my beloved Brethren on earth.

I pray thee for the poor miner, buried under the earth, deprived of the joyous rays of thy sun, who exposes his life to the danger of fire and the infalling of the rocks.

I pray thee for the workman bathed in the sweat of his brow, who bending over the furnace raises to thee his supplicating arms.

I pray thee for woman, the sacred mystery who causes our eyes to open to the light of day, bringing us life by her suffering, giving us to drink of her milk and of the love of her heart.

I pray thee for the sailor, who, amid the mightiest storms and tempests, offers to thy eyes a calm face and a heart armored with triple brass.

I pray thee for the wife waiting for her husband, the child abandoned by its father, the betrothed sighing for her well-beloved, for all those who stretch their hands toward Thee, Give to all O Lord, Faith, Courage and Peace.

I pray thee for the poor soldier, the victim of rage and ambition, who dies unknown upon the field of battle; for all those oppressed by the Kings of the earth; for all those who weep and cry aloud in the desert.

I pray thee for the poor exile, who knows not where to lay his head; for the mothers sitting by their dying sons; for the poor, the little, the weak and the suffering everywhere; for all our Human Brethren whose griefs we should espouse.

I pray thee for all the lower beings in creation, who are guided only by instinct and who suffer as ourselves.

I pray thee for all those Navigators, hardy and courageous men, seeking, in the midst of the thickening darkness which surrounds and slays us, thine impenetrable Designs and the Reason for existence. Remove from the faces of these glorious Martyrs of thought, all doubt and despair.

Bless, O God, the cry of affronted Genius, the sigh of Wisdom enlightened too late. Shed the Light of thy divine truth and the Balm of thy heavenly consolation upon all those who labor, who suffer and who love.

O Thou, of whom the stars are the eyes divine, Thou who knowest all souls, and hast numbered the grains of the sands which roll upon the borders of the seas, shed upon all strength, courage, and peace, and may there come from all here below Prayer, Love and Faith.

Rene Caille, in La Revue Spirite.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.
SHIP OF
MR. MINNIE M. SOULE.

Report of Session held December 5, 1904. S. E. 7.

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.

O Spirit of Infinite Love, we come to thee this morning feeling the influence of peace and joy in our hearts. Out from the very gates of heaven has swept the Angel of Peace bringing joy into the world of sorrow. Wide open have been thrown those gates until today a stream of living purity love is coming and flowing over the sorrowing ones of earth. No longer we walk in the shadow and doubt. No longer we mourn and sigh and murmur, for the light of truth is illuminating every corner of earth. The song of triumph is ringing out over the land. To feel that life is but begun, to understand that the first steps are being taken towards immortality, to feel our kinship with all that is true and beautiful makes us brave and strong and more holy than anything that has ever been given us. And we would go forth like a mighty army with the banners of truth and the white flag of peace flying over our heads, and with all the beauty that love can give, would speak the message to every heart that suffers or is in doubt. And this special effort, our special work to bring joy to those who have lost their loved ones, to those whose eyes are wet with tears, to those whose ears are untuned to the spirit message, we give greetings, love, and assurance. Some message from some soul must find its way to its own, and so in confidence and love we speak the word. Amen.

MESSAGES.

Thomas Richards.

The first spirit that comes to me this morning is a young man. I should think he was about 23 or 24 years old. His name is Thomas Richards, and he says that he used to live in Montclair, N. J. He says, "I have been over here about five years, and I have now concluded that I had better make an effort to express myself to my people. Many times I have thought I would do so, but the time went on and I didn't find any special way, and now I have determined to find a way. I would like to send word to Henry Richards. He is very much in need of an understanding of spirit presence. He is very nervous, unstrung and depleted, and his friends are afraid that he is going into a nervous decline. I can see from where I am that it is nothing in the world but a manifestation of a psychic nature, that if it is fed and if he could once understand that he is gifted with mediumship and would make an effort to unfold, that he would be better and be able to do some work and would find many years of happiness here on earth. My Aunt Jennie tells me to send word to Bessie that she is gaining faster than she thinks, that when she gets discouraged over the things that keep her from the things she is most interested in, it doesn't follow that she is really being kept. I don't know that I have made myself very clear, but what I feel most is that I am alive and that I can see my friends and that I can help them. The very fact that I am here proves that I am interested, so to say that wouldn't mean anything. I have found very much that interests me in this life, and I have my dog. He didn't go away until I did. I have him with me, and we take long tramps off into the country. He seems to be as fond of me as I am of him, and we make good chums. I would like to say to my mother that her very independence makes it hard for me to talk to her as I would like to. The time will come when I shall be able to say more to her, but it is not today. Thank you."

Lillian Harvey.

There is a spirit that comes to me now of a woman. I should think about 35 or 40, and her name is Lillian Harvey. She says, "It is so hard for me to say what I want to. I am so weak. I thought I would be stronger, but I don't seem to understand how to hold myself to express all I want to. I lived in Pittsburgh, Pa., and I want to talk to Arthur. Tell him that George is with me, that I am not unhappy and not far away. When I first came I was lonely and wanted so much to talk and let them all know that while I suffered, I went easily at the last. I want them all to know that I didn't get any distance away from them. For a long time I tried to talk, to make some sign, but they never paid any attention, and it was very hard to stand there and strive so awfully and get no response. And after awhile I went away with my grandma, and she has been as kind and encouraging as a woman could be. She told me the time would come when I could speak. Etta is with her too, and I was surprised to find her grown up. I thought she would be the same little girl that I remembered, and instead she is a woman like me, and she frequently goes to her father to take him comfort and strength. Uncle Ellisha is with me too, and he says to 'tell the folks that he is not lame any more, is able to walk about as well as the best of them.' There is so much I want to say, and so little that I can say, that I am almost discouraged, but if they would only help me at home I think I could speak plainer to them. Thank you people very much for your help."

Mrs. William G. Swett.

There is a spirit now of a woman I should think about 50 years old. She is short, rather stout and dark hair with very little gray in it, dark blue eyes. She is a very energetic sort of a woman. Seems to move about with an air of responsibility and dignity. Her name is Mrs. Wm. G. Swett. She says, "I lived in Georgetown, N. Y.," and she says, "It is good of you to give me a chance to say what I want to. I have one boy living and three girls. They are not familiar with

spirits but would not be unwilling to accept any evidence that might be given them. I knew nothing definite about it before I came over here, and my death was so sudden and unexpected that I had no time to make any plan or promise about an effort to return. I could not begin to tell you all the people I have seen or the beauty of this life. It is so much clearer. That was the thing impressed me most; that I could see so far. I look at the things I had left, and the people I had left, and I seem to see beyond them and through them, and it is the same in this life over here. I can see such distances that it is very impressive to me, for I was always troubled with sight. I wanted and still want to tell Marion to stop her fretting over things she cannot help; it is only a habit, and if she would only make an effort to grow away from it she would find more happiness. She depended so much on me for everything that she has never grown quite used to doing without me, without help, to a certain extent, but I am not able to advise her until she lets me do so. I suppose that I may say that my heart is full of love for all the friends I left, and it would be a happy, happy moment if I could tell them so face to face."

George Keyes.

There is a spirit of a man, tall, rather thin, broad shoulders and a long, strong face. He says that his name is George Keyes, and that he lived in Mattapan, Mass., and he says, "There is nothing that would make me come back except that I can't rest until I do. I am tormented with the thought night and day of what I might do to help my friends, if I were in touch with them. So here I am, hoping that I may attract the attention of those I want to reach. It is a signal that I send out, and if they will only pay attention, I can find my way to communicate with them and help both them and myself. I want Frank Leard to know that I remember what I promised to do, and that I never did it. It wasn't because I didn't intend to, but because I neglected it, and now it is too late and all I can do is to talk about it. If Charlie would step to the front and do what he knows is right, that would help me out; but I doubt if he ever does. I have seen old Mr. Warren and he says, 'Better let it alone, can't afford to stir them up,' but I can't quite rest until I make this effort. I, too, say 'thank you,' it is the least I can do."

Nelson Allen.

The next spirit that comes is a man, rather stout, little above medium height, full, round face, eyes as merry and blue as a school boy's. He has a smooth face, too, and he comes up to me with an air of cordiality that is very helpful and he says, "Isn't this an unusual way for a man to talk? I have talked through a trumpet, and I have talked through a telephone, but I never yet talked through a spirit. My name is Nelson Allen. I lived in Anderson, Iowa. This is certainly a luxury, after you have discovered that you were cut off from your friends, to find a chance to send them a word. I have got a little wife back with the folks and her name is Jessie, and she would be so happy to know that I could come to her that she wouldn't be able to sleep for thinking about it. She is not one of those little women who put on veils and laugh behind it, nor is she one of those who puts on a veil and wets it through with tears, but she is one of those women who make the best of everything that comes. And if it is to go out and work and take care of the babies, she doesn't make much fuss and goes straight along and does it. Now I just think that a little girl that is brave enough to face life with its difficulties and take up whatever she finds to do, needs just the support a husband can give to her, so I am here to tell her that I am proud of her, that I will support her, that I will never go away from her because I believe that I have a duty towards her. It kinds of knocks the bottom out of our plans to have Old King Death take me by the throat, but there was nothing to do. That is one thing no man can say when. But when I found that death didn't shut my eyes, I thought perhaps I could find a joy, and here it is in a letter written to you whom I love better than my life and better than anything I have seen over here, or ever can see I know."

Annette Rogers.

The next spirit that comes to me is the dearest old lady. She is medium height, her hair is snow white and she has curls on the side. She is very much of a lady, just as dainty and elegant, and yet as anxious to come as if she hadn't had everything that heart could wish. Her name is Annette Rogers, and she says that she lived in Cambridge, and she says, "This is truly a pleasant place to me, for while I have often dreamed that I might sometime come and speak, I have never made a definite time as to the day or hour, and today I find my friend, Mr. Jefferson White, able to assist me as I come here. It doesn't do anybody any good to talk about the joy and loveliness of this real life of the spirit, for in the real life that you are living today, there is more beauty than you can grasp. My effort then would be to enlarge your opportunities in the present hour, and see if you cannot have better co-operation of your forces with those of your friends. In our life, you cannot make life more beautiful than it was before. I have a little friend named Grace, who sees this naper in which this message will appear, and I want her to understand how much she is indebted to spiritual people, or rather spirit people for the beauty that comes to her. If she follows her impressions, which are from direct imprint of spirit thought on her mind, she wouldn't have the difficulties which seem to beset her path. Her mother will soon recover. Her father is with me, and he is amply able to bring strength and power. And the little brother is grown to manhood, and he will help also. I would like to see an unfoldment along artistic lines, and it would be helpful to her and would take her mind off herself and give her a brighter outlook on life. For myself, I can only say that it is the greatest pleasure that I have to meet those who have accomplished something. The scenery and the wonderful places and beauty doesn't mean so much to me as to find the great souls who have expressed in the earth life, and are still expressing in the spirit, so many wonderful and beautiful things. So when you think of me, Grace, think of me as worshipping at the shrine of men and women who have accomplished something; and think of me as learning from them something that makes me a more useful woman. I send my love and the promise of my help always. Goodby."

The worst effect of sin is within, and is manifest not in poverty and bodily deformity, but in the discovered faculties, the unworthy love, the low ideal, the brutalized and enslaved spirit.—Edwin H. Chapin.

The Reiviewer.

The Power of Silence.

By Horatio W. Dresser. 356 pp. Second edition. Revised and enlarged. 7 1/2 by 5. G. P. Putnam Sons.

"There is need of an art of life which shall show man how to live philosophically." This sentence from the first chapter is the justification for this book. That the so-called New Thought answers a demand there can be no doubt. For that portion of mankind which is just beginning to awaken to the fact that it can and does think, that its mind is intended to think with and not merely something to accept the dogmatical teaching of a past generation or of a professional clergy, and that they are not satisfied with the negations of agnosticism, the New Thought comes like a welcome guest. Its philosophy of life is satisfying both to the intellectual and the spiritual sides of our nature. The conclusions it reaches are practical rules for a practical religious life. They apply to our everyday living. Without cant, without theology, without a mystical change called "getting religion," the New Thought gives every man what at first sight appears to be new rules for every moment of every day, rules to live by in time of joy and in hours of despair. They show God to be here, now, walking our walks, thinking our thoughts, living in our hearts, sympathizing and helping us always. There is no necessity for a far distant mediator, half God and half man, striving to make our peace with an angry God requiring us to "Come to Him before we can find our griefs relieved and our sins forgiven, but a loving, ever-present Father whose joy it is to come to us, to be with us always and to answer our whispered call whether that call is breathed in the closet or on the street.

This is the strength of the New Thought. But while any one must welcome its message, and cannot, certainly with success, controvert the conclusions which it promulgates, none of its advocates, with the exceptions of Henry Wood and Henry Frank, succeed in their philosophizing. Their conclusions are welcome, their reasoning we are compelled to reject. It is an unpleasant task, for example, to criticize this book of Mr. Dresser, for its aim and our aim coincide. Its rules of conduct we gladly accept as a practical philosophy for practical living, but when the author who declares reason to be our only guide, attempts to exercise his reason in order to justify his conclusions, we say, "Save us from our friends. We are with you in your conclusions, but we cannot accept the logic by which you attempt to establish those conclusions."

Bishop Berkeley, when he published his theory of Idealism, whether he was right or wrong, was certainly clean cut and clear in his reasoning and his expression. Mr. Dresser either lacks the clearness of thought necessary to a metaphysical discussion or the exactness of expression needed to convey clearly his precise meaning. If it be the latter, it would seem that haste or carelessness is partly responsible for the looseness of his logic; for the man who wrote "The human soul is God's emphasis on some phase of His own nature," certainly is in his best moments no novice in elegant and exact expression.

Perhaps it is the result of an excessively charitable nature—certainly misapplied in a polemical discussion of principles—which creates in Mr. Dresser's book an apparent effort to make a compromise between the Idealistic and Materialistic theories. In such a warfare, however, the two armies of arguments are really distinct and antagonistic. They cannot meet on any common ground. The moment such an attempt is made, they lose their distinctiveness and become an heterogeneous mob, disappointing to the friends and advocates of both.

It is this good natured attempt to reconcile Idealism and Materialism, to compromise, that makes this book so hard to read. No sooner does one begin to feel solid ground under his feet, than the author shifts that ground in order to draw nearer to the other side; and leaves one in the air.

To illustrate. In the chapter on the Immanent God Mr. Dresser attempts to get rid of the old theory of a "first cause," and seeks to base his arguments for the necessary existence of God upon what he calls "The Ground which is itself beyond all causality."

Does this substitution of one term for another really help out the situation? To one, at least, it seems to be a mere play upon words and the new is not as good as the old. It is not until we reach the tenth chapter where the philosopher ceases and the practical helper begins that one can be patient in reading the book. The chapter on "Adjustment" and that on "Poise" would justify the book.

They are most excellent, helpful, inspiring and uplifting. Nothing but praise can be spoken of them. With the chapter on Poise the book might well end. Nothing would be lost by the omission of the last three chapters which are either repetition of what was once said or new matter of but little moment. The two chapters on Adjustment and Poise certainly entitle the author to the gratitude of his readers and should make them quite ready to forget the unsatisfactory reasoning of the earlier portions of the book.

The binding and type work are pleasing. The paper is fair only, but the proof reading is too defective for a book of this character issued by such a house as Putnam's.

Mime Inness.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children's 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.

How to See Clairvoyantly.

Unless you wish to be controlled by spirits, which is not good or wise, unless you wish to surrender your will to death dealing obsessions, there is but one way to express or unfold your clairvoyance. It is by the system or law which God or Nature ordained from the foundation of the world. Hypnotism cannot do it. Sitting in circles may end in the mad house. Looking at nothing in the dark will invite a vacuum in which the dweller on the threshold will fill you with horror.

Better begin in the light. Better begin right by knowing how? Better follow a wise teacher who has found the way and made it easy for you.

If any medium is a clairvoyant I can, if you will let me, prove to you that God is no respecter of persons. You, too, are naturally clairvoyant. Buy my book now in its third enlarged edition and containing the secrets of crystal reading and divination and learn how.

It teaches you how to pierce the veil of sense and matter; see and converse with spirits; enter the spirit world; divine as a seer; locate mines and lost treasures; to apply the laws of telepathy and adaptability. Positively the only book of its kind published. It is endorsed by the "Banner," "Mind," the "Progressive Thinker," "Light," "Harbinger of Light," "Lillian Whiting," "Henry Wood," "W. J. Colville" and hosts of others. Professor Hartradin, the distinguished hypnotist, uses it as a text book in his classes. What prevents you from buying such a book which places

such profound secrets of the soul where you can realize and utilize them. Buy the book now. Price (\$2.00), reduced to \$1.50. Address the Banner of Light Pub. Co., J. C. F. Grumline (the author), 1285 Commonwealth Ave., Boston, Mass.

The Greatest of All Problems.

To the Editor of the Banner of Light: Your editorial on "Cross-Eyed Teachings," and of the trifling "talk-talk," so persistently sent to editors, are good. There are some, however, who are more disposed to talk truth, or of something which is of vital importance to the very life of our nation. Such talk there is much need, and in a worldly consideration is above all things else.

I cannot afford, like Garrett Smith of slavery times, to pay for printing an unpopular truth. My terrible subject is in line with my thought which at present hovers about these items in my daily:—

New York, Nov. 25.—So great has been the rush of immigrants to this port within the past few days that the immigration station at Ellis Island was crowded today and several thousand steerage passengers were forced to remain tonight on board the steamers on which they arrived.

New York, Nov. 25.—American families are growing smaller. This conclusion is reached by examination of statistics just issued by the Children's Aid Society showing that, whereas a few years ago it was impossible to find homes for all the children offered for adoption, the demand now exceeds the supply. "This demand for orphan children to adopt," says the report, "comes to us from all parts of the Union, and exceeds the supply of children. It is becoming more and more insistent as the size of the American family decreases. So many parents now have but one child and ask us for another as companion for the one."

I know of a truthful man who in one of our leading cities followed a closed carriage bringing voters to the polls and saw a man pay money into the hands of each of his voters.

In a country convention of Grangers, I spoke on a delicate subject, viz: "The best stock a farmer should raise is boys and girls." I illustrated the subject by contrasting our farm families—even the largest—with the hordes of the most ignorant from the south of Europe. As voters, they count as much as the most enlightened.

A stranger in New Hampshire asked, "What do you raise here on your poor soil?" and the answer was, "A superior race of men and women."

When President Roosevelt gave that truly inspired letter on "Race," it was treated as a joke, when it is the greatest of all truths for Americans to ponder on. It even extends to the next life. Who are to educate and train the untold millions of a degenerate class of souls? When I look at the picture of our family group, I contemplate with satisfaction their spiritual life as well as their mortal. My wife was of New England Scotch-Irish stock. Her parents had twelve children. Her grandparents had fourteen, on each side. My side of Knickerbocker origin was composed of large families and on each side a U. S. Senator. Some fifty years ago it was published that the Mayflower pilgrims were the parents of one-third of the people of the United States.

Another great truth lies in the fact that small families are selfish, that they do not want children. They consider them a nuisance to their society and would prefer to bestow their affection on dogs and cats. Hearst pictures a coach and four, taking their puppy out for an airing.

Australia's decrease in population shows us a terrible fact. The proper raising of children is an art. It can only be perfected by practice. The government should bestow a pension upon parents for every worthy child produced.

I have known young mothers who permitted their infants to perish with neglect, in order to satisfy their own greedy appearance in society. Well we are but following the road to ruin, as in the case of Greece and Rome.

Henry Voorhees.

Travers, Mich.

A Reliable Heart Cure.

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

Baltimore, Md.

I deem it a great privilege and pleasure to use my pen in behalf of an earnest and devoted worker who has been serving the First Spiritual Church of this city since last September. Mr. Geo. H. Brooks of Wheaton, Ill., is the man who has succeeded by his untiring and persistent efforts to materially increase the membership and revenues of the church. His always pleasant demeanor and unquestionable sincerity have won him a large circle of friends who are loath to see him leave in the near future. This very remarkable and pronounced mediumship has been the means of attracting to the church large and intelligent audiences every Thursday and Sunday nights. But the greatest task Mr. Brooks successfully accomplished was the organization of a Children's Progressive Lyceum. The obstacles thrown in his pathway seemed mountain high and sufficient to discourage most anyone. But nothing could daunt his spirit or swerve his determination to overcome every obstacle. Early and late he worked and planned, and finally after three months of herculean efforts he has the supreme satisfaction of seeing his beloved Lyceum firmly established, governed by young, capable and enthusiastic workers and a business like constitution. Mr. Brooks will leave us shortly for other fields of labor to the great regret of his many friends, who wish him God speed and a happy and successful new year.

Henry Scharffetter, sec.

Topic for the Progressive Lyceum.

Sunday, Dec. 25, 1904. S. E. 57. Holidays and Holy Days.

Gem of Thought:—
Holy Days are days, wherein
Some helpful deed is done;
Incense from the Soul within
To cheer the weary one.

Holidays are days, for men
To leave all toil and care;
Of Principles to think, and then
With Strength, to hold them there.

All days are Holy—(I) days,
Wherein some good is done;
Thoughts or Deeds to open ways,
By which Life's Triumph's Won.

For information concerning the Progressive Lyceum, authorized lesson sheet of the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

"Let each man think himself an act of God. His mind a thought, his life a breath of God."

What I cannot praise, I speak not of.

Goethe.

The Wisdom of Passion

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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 retreating conventionalities. The book fairly bristles with wise sayings. I believe the thesis 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.—Albion W. Small, Head of Dept. of Sociology and Director of Amiliated 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 choices—I can ascribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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Society News.

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

Boston and Vicinity.

Boston.—First Spiritual Church, Inc., Rev. Clara E. Strong, pastor, held its regular services. During the day the speakers were Officer Mason, Mr. Graham, the pastor, Mrs. Lewis, Mrs. Morgan, Miss Strong and others in the forenoon. In the afternoon Miss Strong and Mrs. Morgan. In the evening Miss Strong, the pastor, Mr. Cobb and a solo by Mrs. Lewis.—A. M. S., clerk.

Boston.—Appleton Hall, 9 Appleton Street. The Ladies' Aid Society, president Mrs. Mattie E. A. Albee. The chocolate tea was a great success. We are indebted to Walter M. Lowney Co. for the chocolate served. The meeting opened with congregational singing. Mrs. Waterhouse said we are always striving to make conditions we should see that they are good ones. Spirit friends are always willing to help to dispel our gloom and sorrow. Mrs. Hattie Mason said: "It is our fault if life is not what it seems." Tests were given by Dr. Richardson, Mrs. Lizzie M. Shackley and Mrs. Mason. Next Friday a public circle will be held at 4 p. m. Mediums' night in the evening. All mediums invited. Mrs. M. A. Lovering presided at the piano. Dec. 23 a Christmas festival will be held.—C. L. H.

Boston.—Dwight Hall, 514 Tremont Street. The Ladies' Spiritualist Industrial Society, Thursday evening, Dec. 8th, had one of the most pleasant meetings since the season began. There was present a large gathering to hear Mrs. Ott, Mrs. Wilkinson, Mrs. Dix, Dr. Marston and Mrs. Belcher. The singing was spirited and spiritual and was led by Mrs. Minnie E. Parker. There will be held circles at the hall every Thursday afternoon this month from 4 to 5 p. m. Don't forget that there is a grand social dance on the night of Dec. 22. Thursday evening, Dec. 15, will be mediums' night, when there will be present a number of local and out of town mediums. All are cordially invited to attend. Come early and join the circle.—F. H. Rice, rec. sec.

First Spiritualists' Church, 694 Washington Street.—M. Adeline Wilkinson, pastor. Spiritual conference at 11. Mediums and speakers of the day were Mr. Bakstrom, Dr. Brown, Mr. Brewer, Dr. Lindsey, Prof. Brooks, Mrs. Nellie Kneeland, Mrs. Blanchard, Mrs. Brown, Mrs. Julia Davis, Mrs. Peabody McKenna, Mrs. Georgia Hughes, Mrs. Fox, Mrs. Millan, Mrs. Bonnell, Mrs. Belle Robertson and Mr. Roberts. Tuesday afternoon Indian healing circle. Wednesday evening and Thursday afternoon tests and readings. Indian Peace Council Dec. 28, evening. Dec. 31st, New Year's eve, grand entertainment. Walker's illustrated songs and pictures, followed by tests, readings and speeches until the close of the year.—Reporter.

Boston.—Dec. 7, Dwight Hall. Ladies' Lyceum Union held their business meeting at 5.15. Supper served at 6.30. Evening meeting opened at 8 o'clock. Mrs. Butler presiding, giving out notices of all the meetings in Boston as far as notices are given to her. Miss Fern Foster gave notice of fair and entertainment to be held in Dwight Hall Dec. 21 by the children, afternoon and evening, with dancing from 9.30 to 12 o'clock p. m. Mrs. Waterhouse opened the evening with remarks, followed by Mrs. George, messages. Mrs. Annie Chapman, remarks and messages. Mrs. Hattie Mason, remarks. Mrs. Butler gave very fine messages readily recognized by friends in the audience. Mrs. Waterhouse closed the meeting.—F. A. Bennett, sec.

Boston.—The Spiritual Progression Society, Wm. E. Smith, conductor, held its regular meeting at 446 Tremont St., Friday, Dec. 9, at 2.30 p. m. Helpers were Belcher, Brown, Ewertson, Randlett, Hays, Mr. Berry, Wild Flower and Little Crow.

Boston.—Red Men's Hall. Lyceum meetings. At the close of the usual song service, Dr. W. A. Hale, the chairman, read a poem, followed with an invocation and short address. Mrs. Chapman was with us, and spoke interestingly, and gave some fine tests. Dr. Hale followed with several delineations that were recognized. Mrs. M. J. Butler interested all with a short talk, and the many remarkable tests which she gave to strangers in the audience. Vocal selections were rendered by Miss Minnie E. Parker and Miss Stella Cooley. A large audience was present. Next Sunday evening we expect to have with us Mr. Roberts, test medium, Mrs. M. J. Butler and others. We cordially invite all mediums to come and help us in the good work. "Banner of Light" on sale.—H. C. Berry.

Boston.—Lyceum meetings Red Men's Hall. Dr. Hale, chairman. Services opened by invocation poem and address by Dr. Hale, followed by Mrs. Anna M. Whittemore with tests, all recognized. Mrs. Dick gave a short address, closing with an inspirational poem. Miss Fern Foster, one of our Lyceum scholars, gave a reading in her usual fine manner. Miss Henry rendered a vocal solo very finely. Mrs. M. J. Butler gave many fine tests which were recognized. Dr. Hale closed the meeting with a benediction. The "Banner" for sale at all meetings. Next Sunday Mrs. Butler, Mrs. Whittemore and others are expected.—H. C. Berry.

Malden Progressive Spiritual Society.—Sunday, Dec. 4.—Sunday School, 1.30 p. m. Lesson, "What Constitutes the Difference Between Men and Animals." Reading by Mrs. F. A. Sherfield, entitled, "Speech," by Ella Wheeler Wilcox. Song by Rosie Milton, "Now I lay me down to sleep." Piano selection by Miss Ada Eaton. Reading, "The Dog," by Lester Harrington. Circle at 3.30 p. m. for healing, developing and readings, conducted by Pres. Harvey Redding. Large number present. "Morning Dew" and "Dinah," gave fine communications. Evening session opened with song service. Scripture reading and remarks by President. Recitation by "Cyrus." "The Shadow of Thy Wings." A good audience greeted Mrs. M. A. Bonney of Boston, who was speaker and medium for the rest of the evening, reading a poem and giving a number of messages to the waiting ones present. Do not forget our supper Friday, Dec. 16. Meeting 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 street, Everett.

Stoneham, Dec. 1.—By invitation of Mrs. N. E. Abbott, the First Spiritual Ladies' Aid went to Lawrence to lunch, and for the evening, meeting there members of the Lowell society. Mrs. A. J. Pettengill of Malden, and some of the earnest workers in the cause of Spiritualism in Lawrence. The Stoneham friends took along a quilt that Mrs. Abbott drew at one of our socials. It seemed to worry the natives along the road somewhat, for they seemed to think the president of the Stoneham Aid was going camping and needed blankets, but we landed in Lawrence all right, meeting a royal welcome from all the friends. The lunch. Well, you ought to have been there. If that is a specimen of Mrs. Abbott's work, Spiritualism in Lawrence is bound to

grow. Get acquainted with the Lawrence friends; it pays. Good speed to Mrs. Abbott and her helpers.—F. A. Bennett.

Brookline.—Our Society extends a cordial welcome to Mr. J. J. Morse and family. May they spend many happy years upon this side of the Atlantic. We greatly enjoyed the able lectures given by Mr. Morse and his daughter last season, and hope we shall be fortunate enough to secure them again. Our speakers for the month of Nov. have been, Mrs. C. Fannie Allyn, of Stoneham; Mrs. Manie Helyett, of Lynn; Mr. Albert Blinn, of Boston, and Mrs. Lizzie Butler, of Lynn. Mrs. Allyn and Mr. Blinn have been with us many times and their good works are so well known by all Spiritualists, in the vicinity of Boston, that it is useless for us to say more. We are always uplifted by their words. Mrs. Helyett of Lynn, gave very good satisfaction, but owing to a severe storm our audience was small. Those attending, however, were amply repaid. We hope to have her with us again under more favorable circumstances. Mrs. Butler has served us before in past years. Her communications were recognized, and the audience was enthusiastic. With the combined efforts of the Lyceum, the Marguerite Club (the young ladies in the Lyceum), and the Association, we have just held a successful Rummage sale and cleared a goodly sum towards our building fund. Let the good work go on.—Alice Holbrook, cor. sec.

Cambridge, 591 Mass. Ave., Dec. 4, 7.30 p. m.—The Gospel of Truth Society had one of the best services this season. There was a good audience and the influence was very fine. All seemed much interested in what was given. After the opening service Mrs. Bemis gave a fifteen minutes' address regarding Christmas work and the feeling that should attend it. She was listened to with close attention. Afterward Mr. Graham sang the Indian song they gave tests. Mrs. Bolton and Mrs. George followed with more evidences and all, I believe, were recognized. Mrs. Bemis used the last half hour giving messages which came as fast as she could speak. She always gives pleasure and comfort to those who are fortunate enough to get a message from her. The benediction was given at 9.30. Our heartfelt sympathy goes out to our dear friend and sister, Mrs. Finlay, in her great bereavement. We also shall miss the bright face from week to week, but we know our sister does not weep without comfort for she knows her loved one is ever near. Let us all send her our best thoughts to help and uplift her at the dark hour of life, that it may be lightened as speedily as possible and she be enabled to raise her head once more to the bright light above her.—N. M. K., sec.

Bible Progressive Spiritual Association.—Madam Bruce, the noted test medium, of great power was unable to come on account of sickness. The meetings held Sunday afternoon and evening in Templar's Hall, 36 Market St., Lynn, were attended by large audiences and were highly interesting. At the afternoon meeting, which opened at 2.30 o'clock, a large attendance was in waiting and they were given an intellectual treat by M. C. Raymond, who gave a highly entertaining and instructive talk on a spiritual life, and then gave spirit messages to a large number which were correct and well received. At 5.30 supper was served to a large number. From 6.30 o'clock song service, hymns. Vocal numbers by Osgood and her pupils. 7.30 Bible reading and remarks by the president, Prayer, Mrs. Matson. Remarks by M. C. Raymond, who said we are pleased to welcome and feel we can give you something in the line of spiritual food. Her Indian control voiced proof of spirit return. A large number of convincing messages were received. Madam Bruce, the noted test medium of great power, will address the society next Sunday.

Anna J. Quaide, president.—After eight years of faithful and untiring labor, Mrs. Quaide at her first Bible Spiritual Church, 36 Market St., will hold on January 8 her anniversary, which is an occasion to be attended with great interest. She has selected a fine program for both afternoon and evening. Quartet singing. All speakers and test mediums are invited. John Z. Kelley and pianist, orchestral selections.

Fitchburg, Mass., Dec. 11, 1904.—The First Spiritualist Society had the usual large attendance at both services Sunday. Emma B. Smith of Lawrence was the speaker. The morning's address was very interestingly presented, supplemented by many evidences from the spirit side of life. The Mediums' Circle was well attended, and many messages given. The subject at the evening service, "Don't let the song go out of your life," was ably presented, and was followed by many tests and messages, correctly given. Mrs. Annie L. Jones of Lowell, test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

Portland.—First Spiritual Society, Mystic Hall. Mrs. Annie L. Jones gave us today two most instructive and useful lectures. Her messages, too, went straight to the heart of her hearers. A good audience attended both services at our business meeting last Wednesday. Three new members were elected, making nine new members within six months. Let us "make haste slowly," yet we see in the near distance a Sunday school for the little ones. Our Xmas tree is growing as it should. The ladies also plan a Xmas sale and soiree for the 20th of this month and that it will be well attended and successful is in accord with all other good times the ladies have planned and carried out.—S. M. R.

St. John, N. B., Canada, Dec. 5, 1904.—We have had great pleasure in having Mrs. S. C. Cunningham of Cambridgeport, Mass., with us from November 18th to the 23th. We can speak of her work here as perfectly satisfactory. She came to our city a stranger and with a strange message. Notwithstanding many difficulties, she delivered messages to thousands, with the result of a great longing and desire for more work such as she so nobly begun. We desire the service and advice of some good medium, who would come and stay with us and organize and conduct a society in the interest of Spiritualism, and not from a financial point of view. We who wish to organize are poor, yet willing to sacrifice something for the comfort and welfare of the one who will come to us and as one of us. There is a grand field here for a good, plain, honest worker and also for the introduction of spiritual literature. The seeds are sown. A little careful cultivation and there will be a grand harvest for Spiritualism. Yours, St. John, N. B.

New York.—The Spiritual and Ethical Society, of which Mrs. Helen Temple Brigham is speaker, had an entertainment called a birthday party on Thursday afternoon and evening. Music, recitation, speeches, cards and dancing were among the attractions offered and the affair proved a great success in every way. Our Sunday meetings are well attended.—Bella V. Cushman.

Fitchburg, Mass., Dec. 4, 1904.—Mrs. A. J. Pettengill of Malden was speaker for the First Spiritualist Society Sunday. There was a large attendance at both services. At the morning service evidences were given demonstrating the continuity of life. The Mediums' Circle was largely attended and helpful messages given. The subject at the evening service, "What can I do to be saved?" was most ably presented and was supplemented by correct tests and messages. Mrs. Emma B. Smith of Lawrence, speaker and test medium will address the society next Sunday.—Dr. C. L. Fox, pres.

Augusta, Me., Dec. 5, 1904.—On Sunday, Dec. 4th, James S. Scarlett of Cambridge, Mass., addressed the Spiritualist Society of Augusta, both afternoon and evening, giving very interesting and instructive lectures, placing Spiritualism in its true light, as a light to lead man out of darkness into the light which is his by inheritance. May he be spared many years to shout the glad tidings of life after the change called death, and proving by the loving messages coming from the spirit world the fact that life is indeed victor over death and that the grave has lost its victory and death its sting.—Sundowner Society, Miss F. M. Bigg, sec.

The Children's Progressive Lyceum, No. 1.

Met as usual in Red Men's Hall. The session opened by Asst. Conductor Berry who read "The world would be the better for it." The lesson of the day was "Spiritual Growth" from Card No. 7. The lesson was explained by Dr. Hall, our Conductor. Following are those who took part: Piano solo by Lizzie Johnson; solo by Dr. Hale; song by Miss May Burdett and readings by Frances Luther and Miss Cooley. Messages by Mrs. Whittemore, Mr. Geo. Roberts. Question for next Sunday will be, "What is Christianity?"

In the Old Franklin School House, Washington St., on the evening of Dec. 5, was given a Memorial Service to our arisen sister, Mrs. E. E. Jones. A fraternal service participated in by three societies in which our sister was a worker for many, many years. Corps 23, represented by Miss Belle Martin. The Lyceum by Mrs. M. J. Butler. Ladies' Aid by Mrs. C. L. Hatch. It was a complete success, there being an audience of 400 people. In the work of the Lyceum she was earnest and her life was with us working for our benefit. Her transition is a great loss to the Lyceum movement. And now as she has become invisible to us, we can cherish her memory and hope she can be with us, though unseen, our guest. Though our standard bearers fall by the wayside other hands must take up the unfinished work and it also calls for a renewed conservation to new exertions, to carry on our work in life. Alonzo Danforth, sec.

Mass Meeting at Haverhill.

The mass meeting to be held in Haverhill, Mass., under the auspices of the Mass. State Association, will be one of great interest to all. There will be good singing, good music, good singing and a hearty supper. Be sure and attend. Leave Boston, North Station, 1.15 p. m. Meetings afternoon and evening, at 40 Merrimack St. Be sure to attend and help the missionary fund.—Carrie L. Hatch, sec.

Announcements.

A Benefit Entertainment. Complimentary to Nellie C. Grover, the Musical Conductor and efficient assistant of Mrs. Wilkinson, at Commercial Hall (next to Globe Theatre), Washington street, Wednesday evening, December 14.

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

Boston.—First Spiritual Temple, corner Exeter and Newbury Streets. Lecture at 2.30 and 7.30 p. m., through the trance mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening usual conference at 8. These Wednesday evening meetings are specially valuable to investigators who wish to ask questions in regard to the phenomena or philosophy of Spiritualism.

G. W. Kates and wife may be addressed at 715 12th St., N. W., Washington, D. C., during December and January.

Lynn Spiritualists' Association, Cadet Hall, S. Merchant, pres. Sunday, Dec. 18, 2.30 and 7.30. Dr. George A. Fuller will lecture and Mrs. Dr. Caird will give automatic writings and tests. Circles from 4 to 5. Supper at 5. Song service and entertainment at 6.30.

Dr. Carey speaks every Sunday evening at 7.30 at 556 Tremont St., near Brookline St., on the Science of Being. Sunday, Dec. 4th, his discourse, "When the Sleepers Awaken," created great interest. Next Sunday evening the subject will be "What do You Want?" The doctor lectures every Tuesday evening at 8 sharp on Biochemistry. Dr. Carey says: "No, thoughts are not things. In the true sense there are no thoughts. Thought is singular, universal, like Mind, Life or Wisdom. Thought causes or manifests things by different rates of motion or vibration. Thought speaks many words (motion). These words are made visible in matter, hence arose the idea that 'thoughts are things.'"

To the Spiritualists of New York State.

I am to speak for the month of January, 1905, for the Watertown, N. Y., society. February I speak for the Spiritual Church in Buffalo, N. Y. It is my desire while I am in the state to do some missionary work if possible. I am an appointed missionary by the N. S. A. Am one of the unpaid ones. While in Watertown I should like to visit a few places that are not too far away and hold either parlor or public meetings and help our friends along. I will respond to calls for funerals or weddings. Send all mail and telegrams for the month of January to Watertown, N. Y. My address while in Buffalo will be 204 York St., Buffalo, N. Y. I will respond to funerals from there.

Come, friends, in the different parts of the state, let us put our shoulders to the wheel and help place the great truth before the people. There was never a time when a clearer understanding of this truth was needed more than now, so let us get to work and show what we can do. Remember, January I am in Watertown, N. Y. February in Buffalo, N. Y., and my Buffalo address is 204 York St. Truly the well wisher of all. G. H. Brooks.

Baltimore, Md.

"The Effervescent" RELIEF FOR Constipation,

Sick Headache, Indigestion, Offensive Breath. Preeminently the best laxative for Family use. Contains no irritant or dangerous drugs. Sold on its merits for 50 years. Duggan's Coughers, 50c. & \$1., or by mail from THE TARRANT CO., 24 Hudson St., New York.

WONDER WHEEL SCIENCE.

(July 20, Copyrighted, 1904, by G. H. Webster.)

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, 5, 5 and 11, if their birth was about the 15th of their month, are in favor with the Money or Churchy Forces. Nos. 2, 6, 8, 10 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 these born almost any time in 1823-23-27-41-45-53-57-60-66-77-80-84-88-90-91 and 1904.

Bear in mind that these statements do not mean all, nor include all, but those 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. G, means that the path is Open. M, means Kindness on the way. D, means a Desirable resting place. E, means time for Enjoyment. ? means Indifference, or a Questionable period. K, means the Maturing time for Mutualities. O, 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.

Systematic Spiritualism.

In the article, by David A. Leisk, note the allusion to astrologic knowledge, which is so fast making inroads to the mind of man. It will in time systematize the mental world, as perfectly as railroading, or department stores are systematized on the physical plane of life.

At present, however, all mental teachers, outside of the higher understanding of this Spiritual Science, are laboring in the mental world with systems like those of an old-time country store, in which everything needed, is kept as circumstances permit, with the placard for customers reading: "If you do not see what you want, then call for it."

People do not know, exactly what they do want, but they are certain that they want something, and the teachers thinking that what will cure one will cure everybody, are crying aloud their own special wares.

We may, perhaps soon learn, that every Organized Being is a law unto himself, as a member of a Special Class, and one mental pattern will not fit all.

Theosophy, Mental Science, Christian Science, Psychology, New Thought, Hypnotism, Mind-Reading, Mental Telegraphy, Metaphysics, and such other ingeniously contrived terms, are nothing but Sugar-Coated Pills, to cure people of their old-time delusions and bigotry, and to prepare them for the only healthy line of True Thought, or philosophy, known as Spiritualism, together with the Science of all Sciences, anciently known as Astrology, but now better named Wonder Wheel Science.

The wonders of the Heavens, through Humanity's intuitive powers, as demonstrated in Spiritualism, prove Wonder Wheel Science.

The wonders of the Heavens through Humanity's mathematical order of classified Divine laws, as shown in the Wonder Wheel, prove Spiritualism, irrespective of the popular phenomena, or of Psychical Researches.

These two, combined, contain all the laws of the known universe, from atom to infinity,—past, present and future,—including all the principles of life, health, successes and failures, joys and sorrows now and to come; together with a positive chain of sequences, demonstrating Continuity of Life, which no other branch of life-teachings are ever able to do.

Every truth that can be taught in the sugar-coated pellets are contained in Spiritualism and everything contained in Spiritualism is contained in the Wonder Wheel.

How so? Because, the Wonder Wheel is a circle of the Universe, of which the Divine Essence, termed "God," is the centre.

Because, the Wonder Wheel is a Circle of the Aurora, surrounding the head of the Savior, the central essence of which is the "Christ."

Because, the Wonder Wheel is a Circle of the Aura surrounding our own body, the central essence of which is our own Logos.

Because, the Wonder Wheel, is a Circle of the Solar System, the central essence of which is the Sun.

Because, the Wonder Wheel is a Circle of the Zodiac, the central essence of which is the equatorial line, with its heart of Equality.

Because, the Wonder Wheel is a Circle of the Moon, the planets, or, of any of the stars, the central essence of which is the particular body for which the Circle is used.

Because, the Wonder Wheel is a Circle surrounding our own planet—the earth—the central essence of which is the law of gravitation, which holds it eternally to the ecliptical line.

Because, the Wonder Wheel is a Circle of the Ecliptical line, the central essence of which is that magnetic power which holds all bodies in harmony with the North pole of the Heavens.

Because, the Wonder Wheel is a Circle, surrounding our own birthplace, by either daylight or darkness, winter, spring, summer or fall, the central essence of which is the influence of that meridional ray which gave us our first breath of life. To this first breath we are connected by a continuous chain of breathings up to the present moment, and the earth has turned around 355 times each year and gone around the sun once each year since we were born. Each breath contained a grain of Thought, and we have left that Thought impressed upon the Ambient, like a long spun-out spider's web. Trace it backward mathematically, by the movement of the earth through space, and behold, the trail of your journey of life. May be, dear reader, you never thought of the footsteps that you are leaving in the Spirit World, on the Sands of Time. Will you ever have to retrace these tracks, or gather up the web of life as you have woven it, as the spider hanging on his web, gathers it up in order to get back to the place from whence he started?

There are Divine laws to prove that this is no fancy picture.

Around and around this earth; our breathing has been recorded in Thought. Has it been woven into a Spirit Home, like a cobweb of ideas, in which in Spirit Thought we have prepared our Mansion in the Skies. If so, would it not be a veritable wheel of ideas prepared by ourselves in the heavens, according to our life on earth, and by our earthly relationship would it not be

in close communion with those of our own kind who had gone before? Thought is the Spirit Essence of our Being. In that Spirit Home we store our remembrances.

The Wonder Wheel, is also a circle of our Life Wheel on earth, from cradle to grave, the central essence of which are such truths as we have been able to grasp from time to time, precisely as by the earth's turnings, and as the planetary rays have fastened our spinings together, we are related to the Spiritual environments.

"There are more wonders in heaven and earth than ever dreamed of in your philosophy, Horatio." Mental Telegraphy moves on these Spiritual waves, or webs, just as they move on telephone wires, but, the wires will not work when they are crossed, therefore we all suffer on our cross by these discordant crossings.

Thousands upon thousands of other things are taught and mentally evolved, by the endless possibility of study into the Great Unknown, by the infallible Fundamental Divine Laws contained in the Wonder Wheel. They are in no other thing, systematically contained, because, they cannot be.

Furthermore, when we have no mind to look into things higher than the necessities of our Daily Life, even then the same Wonder Wheel, by these Self-Same Divine Laws give us opportunities and methods by which we may read our Life conditions from day to day, and, still further, if we are not advanced above such desires, the Wheel is capable of being prostituted to puerile matters, known as Fortune-Telling, just as a gold dollar may be used to relieve a starving mortal, or be prostituted to any form of vice.

Thus, without any Bombastic Assumptions, I have suggested wherein the Truths of all Truths are contained in the wonderful form of a wheel which is the form of our earth, as presented on a plain, and the cyclic form of all the laws of Nature and of Eternity. All other forms, of physical or of Spiritual Substances, are but fragmentary parts of a circle, and nothing can be perfect and evenly balanced, but a ball, or a globe, of which the Wonder Wheel is a pictorial representation, filled to completion, and without confusion, with practical requirements for consideration, arranged by cycle within a cycle, from the outermost fixed stars, to the individual head of a human body, in the centre, representing the exact place which every human body occupies in relation to his Eternal Environments.

A clipping from the Boston Traveler, has been handed us, which runs as follows:

We answer the following inquiry with a statement which we believe to be accurate. If we are in error we should be glad to be corrected.

Editor Boston Traveler:

For a year or more I have noticed what seems like a marked increase of spiritualistic phenomena introduced into fiction and other literature. I have made no special study of Spiritualism, but had always assumed that it had no serious standing. May I ask you to state in your column whether any reputable scientists positively accept spirit communications as facts?

Arthur Mix.

Jamaica Plain, Nov. 12.

These philosophers hold that spirits are a possible explanation of certain phenomena: Paul Carns, Chicago, editor The Open Court and the Monist; James H. Hyslop, formerly professor of logic and ethics, Columbia University; Arthur L. Peck, professor of physics, University of Indiana; the Rev. Charles H. Parkhurst of New York.

These philosophers accept unreservedly the so-called spirit phenomena or spirit manifestations: William James, professor of psychology, Harvard; Alfred Russel Wallace of England; Sir William Crookes of England, inventor of the Crookes tube with which X-rays are made; M. Anesaki, professor of literature and history, Imperial University of Tokio; William T. Stead, editor Review of Reviews, London; Isaac K. Funk of Funk & Wagnalls, publishers of the Standard Dictionary, etc., New York; Minot J. Savage of New York; A. E. Dolbeare of Tufts College.

The standing of the Society for Psychological Research, headquarters in Boston, has never been questioned, and its "proceedings" can be obtained in book form. There is, beside, an abundance of printed matter bearing famous names.

We have never seen a claim by a reputable scientist that spirit phenomena had been proved by the standard tests of science. The scientists who accept them as true do so in the same way that a jury accepts circumstantial evidence. They establish their facts, as the lawyers say in a murder trial, "beyond reasonable doubt" (to their minds).

What better evidence is required in matters so difficult to immanely prove. If a man by civilized laws may be hung on circumstantial evidence, why may not a man be saved from dogmatic religions that were never proven "beyond reasonable doubt"—Tem. Ed. "Banner."