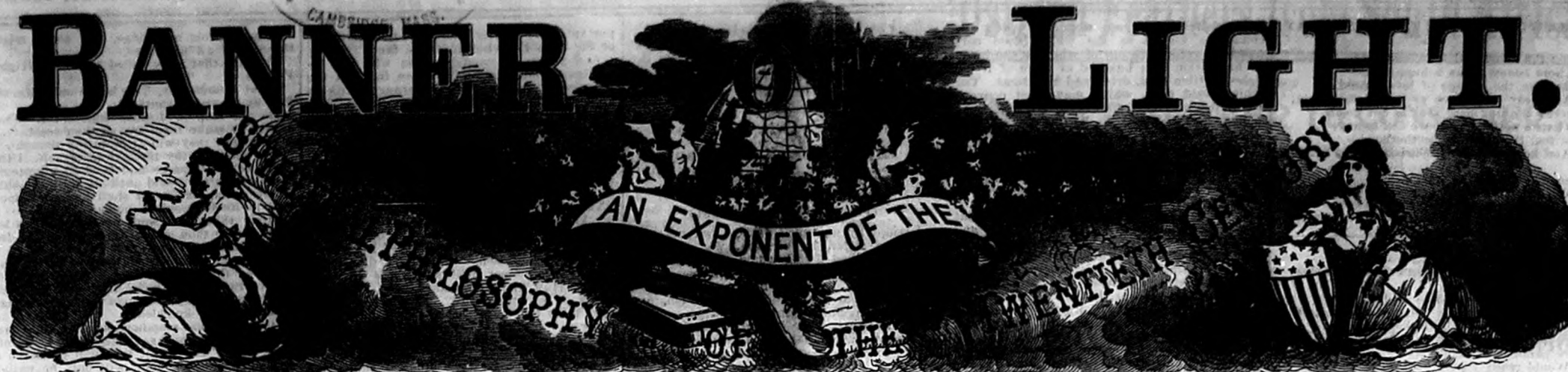


DEC 22 1904



The Educational Uses of Mediumship.

W. J. Colville.

(Written for the "Banner of Light.")

Before entering into the heart of this attractive theme we need to clearly define precisely what is meant by mediumship. There are two extreme positions now taken in the literary world towards mediumship in general; one being that of the enthusiastic Spiritualist who regards mediumship as the greatest possible blessing, the other that of fanatical opponents of Spiritualism, who regard mediumship as a decided curse to humanity. Between these two extreme views there are so many partially defined positions that we will not attempt to enumerate more than one of them, which is the particular view we desire to advocate, our position being one of friendliness to mediumship in general, but by no means one of uncompromising adhesion to all that mediumship may involve.

The simplest possible definition of the term makes it signify no more than simply a means of communication between two or more individuals or between differing planes of consciousness. When we say that a pane of glass is a medium for admitting light into a room we are only acknowledging that glass is sufficiently susceptible or sensitive to admit light without injury to itself, while the solid masonry of the adjacent wall manifests no such susceptibility. We can scarcely say that there is quite as much difference between the organic sensitiveness of one human being and another as between the opaqueness of the wall and the transparency of the window-pane, but there is certainly an analogy here which can be safely used in moderation.

That some children are remarkably sensitive at a very early age is a fact admitting of no dispute, and that other children seem quite destitute of psychic experiences is equally self-evident, and it has always been from the spontaneous experiences of childhood that the most convincing proofs of mediumship or seership have been originally drawn. The psychic experiences of children have given rise to much serious comment and have led to a good deal of strange misapprehension.

Ignorant and bigoted people have frequently condemned children as falsifiers, or else doled them with medicine supposing them to be ill because of simple spiritual experiences shared by multitudes of normal children in all parts of the world through all ages of recorded history.

Mediumship thus opposed and thwarted may develop into a phase of insanity, but if it does so nothing is to blame but the ignorant mismanagement of the mediumistic child. The very disagreeable subject of obsession which presents many perplexities to the student of mental or psychic phenomena needs to be dealt with in a spirit of strict impartiality, for though there are undoubtedly abnormal expressions of psychic demonstrations which are often bewildering and annoying, these are no necessary concomitants of mediumship though they may be normal or aberrant manifestations of it.

A very common experience with highly sensitive children is that they cannot learn readily in ordinarily appointed schools, the discipline of which seems favorable to the average scholar. Many of these sensitive little ones are natural psychometers whose remarkable clair-sensitiveness enables them to absorb knowledge in most mysterious ways, they consequently present a strange enigma to the world at large because they appear unusually dull at school and remarkably bright, even intellectually precocious, when school methods are not applied to them. Such children are evidently mediums to an unusual extent, and while neither they nor their parents may know anything of the laws governing mediumship, extreme sensitiveness of organism suffices to produce the mediumistic temperament.

Here comes in the possibility of excellent education through mediumship on the one hand, and of undue yielding to extraneous influence on the other; it is just in this connection that very many mistakes are made concerning what constitutes desirable or dangerous susceptibility. There is a great deal of tall talk in these days about the folly of surrendering one's individuality to the control of another, but the individuality must first be built up and firmly established before we can reasonably speak of retaining or preserving it. The fact of extraordinary susceptibility on the part of some children and adults to outside influence is never seriously in dispute, everybody knowing from experience that all people are not equally sensitive. Mediumship certainly exists and the only practical question before us is how to wisely deal with it. At the very outset of a mediumistic career some singular phenomena usually occur quite unexpectedly; these may be of the mental or of a physical variety, but in any case they are sure to cause surprise among people who are not used to such experiences. When a child displays unusual sensitiveness in any direction, the wise course to pursue is to take intelligent notice of the child's general health and observe what occurs without unduly criticizing it. One of the most frequent forms of mediumship in childhood is a form of clairvoyance to which nothing undesirable attaches, and this is often supplemented by kindred experiences bordering on clairaudience and psychometry which if exhibited in a family where something is known of psychic experiences may be cordially welcomed and certainly will not be violently opposed.

To take an extreme case for illustration, we will instance a delicately organized but very healthy child manifesting a lovely disposition and showing great regard for truthfulness, but of the intensely imaginative order. Such a child learns next to nothing at school and is almost the despair of private tutors, but though routine methods seem not only useless but almost incomprehensible to this unusually sensitive boy or girl, the child in question frequently astonishes parents, teachers and companions by exhibiting an amount of knowledge on many topics altogether eclipsing theirs. How can the child know so

much is the natural question raised; then at once speculative answers begin to be submitted. One very ready answer is that the child is inspired, highly intuitive or an unconscious genius, but while these are good explanations provided such language is clearly understood, those phrases are usually substituted for interpretations seeing that those who use them most readily confess utter inability to explain them. Intuition means inward teaching; inspiration signifies inward breathing, but the words "unconscious" and "genius" have never yet been adequately defined. While it is not inconceivable that there may be direct communion with Deity and that this may account for the amazing wisdom displayed often by untutored minds, we have to take into account when dealing with the evidences of mediumship that the information received is often of quite a mundane character, and that the mediumistic child displays unusual readiness to absorb instruction in some mysterious psychic manner from other people, though sometimes exhibiting singular inability to profit by reading or study.

The chief fault with existing methods of training is that they are largely based on the fallacious assumption that knowledge can only be obtained in one way—through external agencies, but this fallacy the new psychology is operating rapidly to dispel. Though there is considerable difference of opinion regarding telepathy and thought-transference among those who vouch for its reality, on one point all such must be agreed, viz., that in some way or other knowledge is conveyed from one mind to another without recourse to objective material agencies. Some Spiritualists in the exuberance of their desire to prove spirit-communion are inclined to ignore, if not to deny, that phase of mediumship which makes it possible for two incarnate entities to communicate without the necessary intervention of any extraneous entity, while many Telepathists who substantially endorse the views of T. J. Hudson, endeavor to annihilate the evidences of Spiritism by substituting exclusively mundane telepathy. There is not the slightest reason for going to one extreme or the other because no fact of demonstrated telepathy can serve in the slightest degree to undermine a single fact of Spiritism, and no proof of spirit-communion can possibly disprove any fact connected with telepathy. The broader synthesis is what we need and until we are ready to admit that communion between intelligent entities is alike possible between incarnate and incarnate intelligences we shall be continually running against experiences calculated to shake the foundations of our altogether too restrictive theories. Nothing can ever be gained by denying any fact for which adequate testimony can be furnished, but certain facts may be very desirable, while others equally self-evident are quite the reverse. Whether mediumship in any of its phases is properly speaking educational or not depends upon the nature of the information conveyed far more than upon the fact that some intelligence is conveyed in a phenomenal manner. There are probably many Spiritualists who are as well acquainted with the facts of mediumship in their outline as they are acquainted with the employment of a telephone, but no one is edified by sounds transmitted unless the words spoken give valuable instruction. We may talk incessantly with our friends by means of any apparatus conceivable, but it will be only the subject of our conversation, not the machinery employed, which will tend to our enlightenment.

Prominent Spiritualists as widely apart in their views as Dr. Peebles and Prof. Loveland, though they are seemingly at the extreme opposite ends of a controversy, quite agree that the human individual is in no way radically altered by passing through physical dissolution, the only serious point of disagreement between the teachings of these veteran Spiritualists is concerning the real disposition of any individual whether in the flesh or out of it. Those who with Dr. Peebles take a very serious view of obsession, attribute to obsessing influences the retention in the post mortem state of terrible propensities which those who agree with Prof. Loveland do not regard as actual human predilections; when this single point is clearly understood all discussion of the influence exerted by one mind upon another will be greatly simplified.

All people who intelligently consider mediumship must sooner or later agree that the information conveyed through its agency is seldom of a stuporously transcendent character; for this fact several reasons can be readily assigned. In the first place we should consider that those intelligences who are most directly in touch with us must in the very nature of the case be not very far removed from us in thought and feeling. Very warm friendships rarely exist between widely dissimilar natures except in cases where the contrasting elements of two characters naturally blend as two colors like red and yellow can unite in orange, or as blue and yellow can unite in green. Though in the case of innocent children there may be no felt desire for spirit-communion, and no large consciousness of its existence, yet there is almost always evidence of some psychic agreement between the medium and the unseen intelligence. When certain people are drawn together by mutual attraction without previous acquaintance there must be something on both sides to bring about the union, and on the psychic plane where external limitations and business requirements do not so conspicuously operate as on the physical plane, the interior bond of fellowship is usually even more pronounced. We often hear it remarked that some altogether illiterate or uneducated person has been manifesting remarkable intelligence when under spirit influence and it is then usually claimed that the channel through whom the intelligence was given was quite unconscious of its nature. This, in some instances, is undoubtedly the case, but granting entire unconsciousness on the part of the medium, together with illiteracy, we have by no means proved that an uneducated sensitive is uneducable, and it is inherent educability, not necessarily an educated education, which renders one a fit channel for the transmission of definite intelligence. Between an uneducated and a lax person there is no just comparison, for while simple lack of education does not deprive one from serving in the

highest mediumistic capacity, intellectual idleness wherever it exists proves an effective barrier. We often hear it remarked that mediumistic persons are so profoundly entranced that they know nothing whatever of the information which is being given through them, but whenever this is the case a further acquaintance with psychology would enable us to understand that they are simply conscious on some other plane than the objective. In the well known case of Mrs. Cora L. V. Richmond, who has been styled a trance speaker since her childhood, the fact is very evident on her own testimony that she is intensely conscious in some field of experience while unconscious in another. This conveys the idea of a transference or transposition of attention from one plane of observation to another, and it can be readily understood that if a message is being transmitted through the lips of a medium which that medium does not hear, she or he may be fully conscious of receiving information pertaining to other matters, and it is also quite conceivable that any close mental association with a highly developed entity will of itself conduce to further intellectual development on the part of the sensitive. Practically everything depends on whom we are associating with rather than upon the exact method of association, and it is not at all probable that any voluntary agreement will be entered into between any intelligences unless some benefits are derivable on both sides.

We can, of course, quite readily conceive of philanthropic beings desirous only of enlightening humanity. These would be perfectly willing to work through any instrument in any way open to them for the accomplishment of their benevolent ends; such influences might readily avail themselves of the open gateway of trance mediumship and produce wonderful results through an untrained sensitive, but far from such influence being detrimental to the medium it would of necessity prove beneficial. The chief objection to the word "control" is that it instantly suggests coercion or subjugation when co-operation is the idea that ought to be conveyed. We are quite prepared to admit that a physical brain can be employed by a communicating intelligence and that for a time that organ is under control of its temporary manipulator, and if this occurs with the full knowledge and consent of the owner of that brain, no violence is done to individual liberty. This question is a very wide one and can never be fully settled until all parties to a controversy agree to employ a terminology which all can understand alike. It would be absurd to deny that you have the right to allow a spirit to use your organism, but it is very necessary to insist that no spirit can have a right to use that organism without your consent. Precisely at this point we find the line is sharply drawn in actual experience between voluntary and involuntary mediumship, the former very often conducing to increased bodily health and mental vigor, while the latter again tends to physical debility and mental disturbance.

Whenever you hear a well-known trance speaker declare that he or she has been a medium for thirty or forty years and has never suffered any injury but has enjoyed many benefits as the result of mediumship, you are sure to encounter a strongly individualized man or woman through whose agency no doctrine has been disseminated which is repugnant to that individual when in the normal state. Highly individualized people are not always prejudiced or bigoted nor are they unwilling that statements should be made through their knowledge, but they are so mentally fortified that no unwelcome or intrusive influences can manipulate their organism to their annoyance or their injury.

We can readily understand how a band of guides or teachers desiring to present a philosophy to the world may gather around a "sensitive" in infancy and so accustom a growing child to their presence and association that the child regards them quite naturally and simply, experiencing no fear or distaste for them but regarding them as friends and helpers; in such cases as time goes on there is an almost imperceptible blending of the increasing normal knowledge of the child with the infused or transmitted knowledge proceeding from the guides, till at length the medium has received quite a considerable education mediumistically. Not every young person has been offered scholastic training; many mediumistic people have been brought up among very humble surroundings with little opportunity or leisure for extensive reading, but though from the collegiate standpoint they may grow up uneducated, they often display remarkable quickness of perception and learn very readily from their general surroundings.

The mediumistic temperament must be highly receptive but it need not be objectionably passive; between reasonable receptivity and blind passivity there is an immense distinction, but it is absurd to claim that a passive state is never desirable. So very wide are the dissimilarities displayed among mediums that it seems almost incomprehensible at first how two such widely opposite mental conditions as extreme activity of thought and complete passivity of mental state can both be favorable to mediumistic development, but both are favorable, though not at the same stage of mediumship, or for the production of identical results.

It is almost uniformly observed that mediumship partakes of the natural bent or inclination of the sensitive, even when it does not display that sensitive's marked peculiarities. Few, if any, persons who speak or write well when in the psychic state are naturally opposed to the work of writing or speaking, but they may never have cultivated their latent ability. There is not necessarily any more infringement upon individual rights when one is employed willingly as a transmitter of tidings from the Spirit-world through mediumship than in any position where one acts as a messenger for another. Present human conditions are by no means ideal and the gateways of communication between psychic and physical states are not very wide open; it therefore results that the best available means are now employed in the absence of better means ultimately employable. Collaboration is a word which very precisely conveys the relation between me-

diom and guide when the two are in complete sympathy and it will be found on close examination that all the best, because most truly elevated, mediumistic productions have been produced in that manner. The well known Stainton Moses (M. A. Oxon) was a remarkable instance of combined culture and mediumship, for though a graduate from a great historic university and a clergyman of the English church, he gave much of his best literary work to the world avowedly as the result of mediumship. Though it is generally claimed that people can only be educated at some seminary or by means of continued reading, the mediumistic temperament defies and denies all such limitation by proving that psychic experiences can often more than take the place of academic training. If the object in view be chiefly to acquire technical terms and to employ classic language, routine methods of study may be desirable, but if knowledge is valued more than phraseology this, though clad in homely garb, can very often prove itself a direct result of contact with unseen spiritual intelligences. We must face the issue broadly and boldly and not hesitate to admit that many genuine sensitives receive much of the information they give forth from people living on earth, but the manner in which they receive this information makes it quite possible for them to continue to receive it though the one from whom they have hitherto received it passes to spirit life. A very sensitive girl may be quite deaf physically, but if she attends a lecture she can hear clearly whatever the speaker may say and thus receive instruction apart from the organs of physical hearing which in her case are not available; another equally sensitive girl with acute physical hearing but not understanding the English language may carry away a completely satisfactory idea of a speech delivered in English because of her psychic sympathy with the speaker's line of thought. These two illustrations, based on clearly observed phenomena, introduce to us a question concerning subconsciousness which is now very greatly in dispute. What is known as automatic mediumship is very mechanical and comparatively rare, but inspirational and impressional mediumship is very frequent. William Stead's "Letters from Julia" purport to be automatic, for Mr. Stead distinctly declares that he gave the use of his hand to Julia and she wrote with it whatever she pleased. In these letters we find nothing strikingly original nor anything seemingly at variance with Mr. Stead's own opinions, but the general trend of the letters is exactly in accordance with the general tendency of the individual from whom they purport to have come, taking into account the fact that her views of spiritual life may have naturally enlarged since her departure from earthly embodiment.

The educational value of mediumistic experience cannot be tested altogether by the amount of actual information given through a medium. We must be prepared to seriously consider what the general mental and moral trend of the teaching conveyed practically amounts to, and it is just at this point that much discrimination is needed. The general influence upon character resulting from promiscuous mediumship may not be exalting because lack of stability frequently results from holding one's self open to all sorts of influences regardless of their disposition, but no worse results follow from such unsatisfactory mediumship than from the very prevalent habit, by no means confined to mediums, of allowing one's self to be swayed by whatever fashion or opinion may be in the ascendant in one's immediate surroundings. To become educated psychically in any orderly manner requires very much the same concentration upon some special branches of study, as will be found necessary when we seek information through customary physical channels. This proposition is clear to all who note the close relation which always obtains between the physical and the physical. To be educated literally means to be unfolded, thus a true educator must be one who furnishes stimulus to awaken some latent property within the pupil; cramming from the outside is no part of education.

Let us apply this test to the fruits of mediumship and see how far we can trace a parallel between subjective and objective educational methods. In order that education be effected in any case there must be capability and disposition to learn on the part of the scholar as well as ability and disposition to teach on the part of the instructor, two parties to the transaction being necessary in all cases. We can conceive of mediumistic people passively willing that their organisms should be used for the conveyance of useful information to others provided they are not called upon to tax their own brain to comprehend it; this mental attitude is certainly a lazy but it is not a sinful one, and if any wise and good spirits wish to give important instruction through the organism of so mentally weak a sensitive they are sometimes capable of doing so; particularly is this the case when the medium is surrounded by persons desirous of receiving important information. In such cases as these very little appreciable intellectual progress is usually made by the medium but no detrimental effects are to be seen, on the contrary we can generally trace some slight intellectual progress in the medium as a result of being frequently a channel through which valuable information is poured, for it never seems quite possible to allow one's self to be used long for any definite purpose without being affected by the nature of the communications which flow through one's instrumentality. A very much higher and more pronounced effect is manifestly produced in places where the medium possesses a love of education and gladly seizes every opportunity to become more fully educated no matter whether the educating influence approaches from the spiritual side or from the material. Many sensitive people read little and care little for scholastic processes because they feel quite certain that they can get the information they need from their spirit guides; they are thus only substituting the idea of unseen teachers for ordinary visible preceptors. It is now very generally believed among organized Spiritualists that external education is beneficial for sensitives as well as for all other people; there is something to be said in favor of this proposal, and also something to be said against it. When a lecturer is required for a society which

expects a regular pastor to go about in the community as an educated person fully abreast with the learning of the times, it is quite reasonable to propose that such a minister receive preliminary training in school or college unless it can be clearly demonstrated that the needed education is being obtained in other ways. With the case of one who is simply a "sensitive" whose services are required in quite different capacities from those of a lecturer or clergyman, a different kind of training may be absolutely needed and it is no more unreasonable to prescribe or recommend a different sort of education for these more private sensitives than to maintain that the kind of instruction needed by a musician may not be required by a merchant, though a man or woman can in some instances be well trained to fill both positions alternately.

The distinctive strength of the Spiritualistic movement in its pioneer days consisted in the widespread conviction that information of some unique character could be received through mediumship, therefore ordinary schooling was considered of little moment where mediums were concerned, and indeed so many sensitives were members of poor and illiterate families without much opportunity of enjoying the advantages of external culture that people became accustomed to a certain amount of "murdered English" when receiving messages from the Spirit World, and though a fastidious ear would never enjoy ungrammatical speech or any sort of vulgar diction, so much more important appeared the message than the external manner of its delivery that all crudities in transmission were often overlooked because of intense eagerness to receive the message, however it might be garmented. But from the very earliest days of modern mediumistic revelation there have been many striking instances of spiritual enlightenment coupled with great refinement of outward statement, and these elegant exhibitions on the part of mediums have called forth great wonder and have afforded many proofs of the ability of spirits to express themselves in their own way through an untutored but not naturally stupid medium. Many exaggerated and misleading statements have been made such as "He is a fool in his normal state, though extremely wise when entranced," which though intended to furnish testimony on behalf of remarkable mediumship have often misled enquirers at the beginning of their investigations and led to undue suspicion of all results later on. Temperate judgment united with fair discrimination clearly proves that unseen intelligences employ suitable organisms and they can also develop them, but they do not as a rule radically change their natural tendencies. A child with strong ambitions toward any sort of career must possess some natural bias or qualification in that direction, though he has never taken a single lesson calculated to fit him for that station in life. Granted that such a child be extremely sensitive, it is quite easy for unseen intelligences to use him in the very direction in which he most desires to be used, because he manifests psychic desire and possesses constitutional adaptability for the work attempted. Experience has abundantly shown that whenever great results are obtained through mediumship they are fundamentally congenial with the medium's desires and temperament, and as sensitive people absorb a great deal more knowledge by interior than they obtain by exterior methods, their education is by no means neglected because they apparently receive no instruction. Two means of instruction are always open to the well-balanced sensitive; one is the result of psychic companionship with enlightened minds, the other is the fact that the very act of using a brain for giving out important knowledge tends to render that brain, if it be not overtaxed, more receptive to the approaches of knowledge on all sides. Nothing can be further from the Truth than to declare that the honorable and orderly practice of mediumship is demoralizing to character or destructive to health, at the same time we must not disguise the fact that a great deal of abnormal sensitiveness is frequently encouraged and leads to the same kind of detrimental result which is reached by all lack of individual self-assertion. Quite recently in St. Louis, a Jesuit priest announced on a circular, calling attention to a series of Conferences on Spiritism, that mediumship though genuine is certainly a means of communication with evil spirits, one of his chief assertions being that the teachings given through mediumship are immoral. This is a fair sample of bald unqualified assertion which betrays only ignorance on the part of the man who makes it, for if he knew more about the teachings given through mediumship he would soon discover that a great many of them are highly moral, thus if he be a logician he must admit in accordance with his own premises that those mediumistic teachings which are moral emanate from good spirits, if those which are immoral emanate from evil spirits. To judge every tree by the fruit it bears is perfectly just and honorable, and as there are many trees of different varieties growing in the mediumistic orchard, every reasonable investigator seeks to develop his own faculty of discrimination when sampling the fruits of each. Though many bulky volumes may be written and thousands of discourses delivered upon the question whence information conveyed through mediumship proceeds, the only test or criterion of judgment which can finally stand is that which judges between various communications given and various effects produced as against all sweeping statements whether favorable or unfavorable to the cause of mediumship. Whatever may be said to the contrary, the principle remains firmly established in human consciousness that we have a right to encourage in our own lives whatever ennoble our character, sweetens our disposition and assists us in our honorable work, and to refuse to be guided or influenced by whatever produces contrary results regardless of any claims which may be made in any direction. When this reasonable view is taken regarding mediumship, there will no longer be undue laudation on the one hand and hysterical condemnation on the other.

Nowhere in the world is the condition of the laborer so good as in the United States.

THE WORLD'S NEW CHRISTMAS DAY.

Amid the snow and frost and cold—
There comes to us a happy hint—
When we hear the change of love behold,
And hear our speech as turned to rhyme;
There's nothing here that is not good,
There's nothing good we fail to say;
We feel the thrill of brotherhood—
And keep its law on Christmas day!

And what is all the story said—
But this—the heart of man is true,
And may arise from fear and dread
Into a beauty ever new;
If he would follow like a star—
The guidance of his spirit gay,
And be in truth the truth we are—
Why life would be man's Christmas day!

The angel song would be on high,
To charm our souls with holy dream;
And we should see in darkened sky—
A new divineness on our gleam;
The paradise of olden days—
Would really come and always stay,
And we should find the secret praise
That turns the year to Christmas day!

William Brunton.

There Is No Death.

(From the Pittsburg Leader.)

"The whole world is taking up the New Thought on which I have spent ten years of my life and I think that Pittsburg should be given credit for being the place where this modern idea has been developed to the point of making it demonstrable."

These are the words with which Henry Berger addressed a representative of the Sunday "Leader" the other day. Mr. Berger is well known to Pittsburgers. Once a prosperous furniture dealer, whose wealth was estimated over the \$100,000 mark, he has squandered his fortune in the pursuit of a hobby which the public and some men of science refuse to accept, and which he claims such men as Arthur Balfour, England's prime minister, and Ralph Waldo Trine, the philosopher, among others, have now indorsed. Armed with a copy of the "Popular Science Monthly," containing an article on the subject by Mr. Balfour, and a tract from the pen of Mr. Trine, Mr. Berger stood prepared to prove that the very thing which he has been harping on for a decade and for which he has suffered the ridicule and derision of his friends and the public, is now being pretty generally accepted by thinking men and women.

Mr. Berger's creed is the omnipresent, eternal and immiscible indestructible monad, molecule, electrical ion or whatever you wish to call it, in a word the units which go to make up everything that is and has been.

"Ten years ago I discovered that the law of eminent domain had robbed me of my fortune," he said in explaining why he began the study of science, "and I realized that there was something wrong with the universe or the people in it. I resolved to find out what it was and built myself an observatory in Allegheny and studied the stars. But I couldn't read my answer there. I gave up the telescope for the microscope and devoted myself to it assiduously, studying by night and by day until I mastered it, and I now have \$10,000 invested in instruments of my own designing which enables me to prove the truth of my own theories and the New Thought to any man who is open to conviction."

"During the ten years I have been studying this idea I have lost my wife by suicide, my fortune has been swept away, and people have laughed at me. But I have learned how to live. I am strong and hearty, have no aches or pains and the blood courses through my veins at the pace of perfect health. Only this morning I walked in from Carnegie library."

Mr. Berger believes that there is no death for anything; that the eternal hills contain the minute grains of intelligence which go on and on through the ages finding their affinities, assembling and dispersing and resisting all power to change their courses. His microscopes reveal the movement of this life, something which he claims no other lens ever invented is capable of. He sees in the block of granite, the rail of steel, the stick of wood or the adamant rock the ions of electricity which move the world's intelligences, the living entities which breathe the ether of life and have no death, the proof of immortality in the bacteria of the human race.

"Don't call them germs," he prompted the interviewer, "for germs are animal and bacteria are human. Remember there are two kinds of intellect; the intellect of the mind and the subtle power which we know as intuition. The seat of intuition is back of the solar plexus and though it is contrary to the teachings of theology, it is nevertheless an indisputable fact."

Mr. Berger's face was radiant while he talked. His broad, good-natured smile fairly illumined the editorial sanctum while he spoke, and there was in his tone the note of perfect faith in his own theory, perfect trust in the creed which he asserts will thunder around the earth with a greater report than Darwin's theory of the origin of the species.

"All the philosophers knew and believed in this New Thought," he said enthusiastically. "Herbert Spencer's writings prove it, and every bit of poetry that is worthy to live breathes the spirit of it. And yet it is no new thing. Even the ancient Chaldeans knew and practiced it, and so did the Egyptians."

And then he harked back to many ancient authorities which seemed to back him up in his theories and produced some literature of modern thinkers, theosophists and others who write along the same lines.

"I am demonstrating their theories," he said, as he opened a little case he had brought with him and disclosed a group of microscopes, part of the equipment on which he has expended the remnant of his once great wealth. "These are the instruments and I have exhibited them and made my demonstrations before many famous men."

SOME UNIQUE TESTS.

Mr. Berger wrote the following description of the tests he makes with his microscopes:

"Among a thousand microscopic tests we make with the aid of our own exclusive microscopic inventions, all of which are shown within a space of but the one-fiftieth to the one-hundredth inch in diameter, we consider the following the most important and essential for direct and immediate human good—the only good we shall be interested in the balance of our life, viz:

"Onion test, corn test, live wood or inner bark test and brook silk test for showing and proving the existence of the atomic architect, workman and substance—the all in one and one in all—in the plant kingdom; nut, grain, seed and egg test, the diatom and stentor test for showing the large oral molecular souls, proving that a piece of stentor containing but one of these possesses the power to create itself into a complete stentor, is therefore the life-sustaining and creating soul of 'conscious mortal being.'"

"Bacteria test—Showing that when two, three or four atoms string themselves together they are a bacteria germ, which are the result of disintegration or disease, rather than cause of the same."

"Lucasite test—These wonders, which are commonly known as the white blood corpuscles or cells, each one of which is the home or habitation of a hundred or more of living indestructible food, drink and air atoms. The white blood cells, which may most conveniently be obtained from the saliva of the mouth, are believed to be the mortal soul units of man's mortal being or organism and therefore indicate a great field open for research and investigation."

"Saliva test—In the sense of showing the spiritual and physical health of man from the crystallization patterns thrown up, when baked over the spirit lamp. This experiment may also be extended to the perspiration and tears."

"The camphor molecular test—A most astonishing and wonderful experiment when conducted with the aid of the stereopticon."

Water test—Water boiled or distilled a dozen times—shown by the glass ball to be a dense mass of atoms, monads, living, yes, living electric ions.

"Atmospheric test—Even under the conditions within an hour after a cloudburst or heavy summer shower, the open air is shown to be as full of living indestructible 'electric ions' or demotrician, epicurian, liebitian monads or atoms as before. One form of these spirits has the peculiar habit of traveling in a zig-zag fashion among his fellow-immortals in order to avoid coming in contact or collision with them."

"Photographic test—Showing that the entire photographic picture is built up of spherical molecules, piled on thick in the dense part and thin and diffused in the high lights. This is a very convincing and interesting test. (Use photos of the city of Paris.)"

"Gas, vapor and fire test—Millions of living, irritable, excitable white doves, as it were, rising up out of the fire of a single match, or any other combustible substance, and there is no substance that is not combustible."

"Agate test, granite test, porcelain test—Showing that the very rocks and burned clay are alive."

"Gambuche test, India ink test—Proving that so-called dead vegetable substances are not dead at all, but very much alive."

"Food test—Every bit of food, no matter how cooked, baked, roasted, toasted or scorched, is proven still kicking and entirely alive."

"Yes, dear friends, there is no death—only a going to sleep, and a reawakening. This is the law of God's nature, visible and invisible. Then we make the glass test. Take the purest disc of optical glass, or a watch crystal, just as it is, and show that it is composed of spherical bodies or units throughout."

"Then we take a copper penny, a nickel, a silver dollar or twenty-dollar gold piece and show the beautiful molecular structures of each, as well as that of other metals, among the most beautiful of which is blue steel and Russia iron."

"I have with me fifty letters from eminent men who have seen what I do," said Mr. Berger when he had finished.

From his hip pocket he drew forth a packet of letters. On the top was one from Rev. E. L. Eaton, pastor of the North Avenue Methodist Episcopal church, arranging for the members of the Methodist Episcopal Ministers' conference to attend a demonstrating lecture at Mr. Berger's home on Mawhinney street, in Oakland, and another one acknowledging the preachers' great interest in the subject and asking the privilege of bringing other clergymen with him, and incidentally promising any help within his power to aid Mr. Berger in getting his subject before the thinking people of the world. Another letter was from Joseph Jefferson, the veteran actor, who has just retired from the stage. Mr. Jefferson expresses his deep interest in the subject and asks for a meeting at Mr. Berger's home on Sunday morning. A notation at the foot of the letter shows that Mr. Jefferson and his son spent the morning looking through the microscopes and at the conclusion of the investigation expressed their impressions in the one word "Marvelous." This occurred on Mr. Jefferson's last visit to Pittsburg.

There are a bunch of letters from Dr. W. J. Holland, of Carnegie museum, who, Mr. Berger declares, ultimately turned him down and tried to kick him out of the institute, declaring that the New Thought was a subject that the people didn't care anything about. So on through the bunch of letters there are evidences of the large number of people who have taken the trouble to look into Mr. Berger's microscopes, and to study his pet hobby.

"Mr. Colville, who lectured here recently, emphasized the truth," said Mr. Berger retrospectively. "I sent him a letter explaining my work and giving him my authorities and I went to his lecture. Looking out into the faces of the audience he said: 'In the center of this hall there is a chandelier and the space from here to those lights and all around them seems to be vacant; it is not. It is filled with the living ions, and there is a man here in the audience who has the instruments to prove it to you.' He referred to me. I told him that Andrew Carnegie was the enemy of this New Thought because he feared it would interfere with commercialism, and as a consequence all the men connected with his institute feel that they, too, must deny me a hearing."

Mr. Berger was amazed when the "Leader" informed him that in an address delivered before the British Institute of Iron and Steel Men less than a year ago Mr. Carnegie gave utterance to these words: "I never pass a rail of steel, a bar of iron, that I do not feel like raising my hat in salutation to the intelligence that is within that mute thing which we know as metal."

"Is that so?" asked Mr. Berger. "Well, he's coming around, isn't he?"

Mr. Berger took from his pocket a clipping from the Pittsburg morning papers of last Tuesday. It was generously marked up with notations in lead pencil. The item was a telegram from Chicago telling of a triple tragedy growing out of the illicit love of a rich railroad man for his stenographer, the girl, the man and the latter's son all having taken their own lives as a consequence.

"If men and women would accept this New Thought and study it," said he, "there would be none of these tragedies. They would know that there is something higher, something better, an intelligence that leads men on to pure, upright lives."

"My God is the God of a personal God?"

"My God is the God of nature; the God that created you and me and made the trees to bloom and the soil to give forth its fruit. The soul is immortal, and there is no death. I told this to the Methodist ministers."

"Do you believe in a future place?"

"I believe, as I have said, in immortality."

Mr. Berger is now endeavoring to interest Rabbi J. Leonard Levy in his ideas. He has asked the rabbi to name a committee of 12 members of his congregation, including himself, to investigate his New Thought, but the rabbi has insisted on a private view of the wonders of the microscope which Mr. Berger, asserting that the rabbi is skeptical on the subject, refuses to give.

"It requires moisture to set in motion the atoms," said Mr. Berger. "For example, we have a razor of the finest steel, drop a drop of water on the blade and let it stand overnight. In the morning you have a brown spot; put this under the microscope and you will find the bacteria have begun to move about. Moisture has released them and

nothing on earth can stop their activity after that! This is the trouble with our modern steel buildings; if they are not protected from the moisture they will corrode and decay."

"And then what?"

"And then what?"

"Why they will collapse."

The Dying Vision of Mary A. Pritchard, Staunton, Va.

(For the Banner of Light.)

Advised by my spirit father that my only surviving sister, in Virginia, was about to pass away, and that I would get a summons by telegraph "tomorrow," which message I duly received the next day as predicted. I hastened from New York to Staunton, and found her condition exactly as stated.

In sympathy with her great suffering, I earnestly prayed that our arisen father and others might be permitted to visit and comfort her. A few days before her final departure, while seated by her bedside, and her devoted husband, her deep breathing and moaning suddenly ceased, and her eyes were transfixed in death. Her weeping companion cried out: "O Joe, she is gone!"

"No," said I, "she is in a trance, and will soon return and tell us something. Wait!"

Later her eyelids quivered, and with a happy smile and tears of joy, in the following simple and affecting words, hurriedly stenographed, and clearly repeated by her next morning, she exclaimed:

"O, I have been a long way off; and I heard some one say: 'You will have to cross the river; but do not be afraid!'"

"He looked so beautiful, and he told me I could come up there and stay. I told him I did not like to leave my children. And he said: 'You may go back for a little while longer. They shall be taken care of. Trust them to me.'"

"I saw plenty of people that I knew. They wanted me to lie down and rest, but I wanted to return to my children. That bright and shining one said I could come and see them every day."

"I saw my Josie up there just as plain. But here are some that hold me, three of them. Our Corn said she would be one to watch over me. I saw Corn and Josie walking together, enjoying themselves and so happy."

"There were fountains of water going all the time, and such beautiful flowers and golden leaves and shrubs and streams and birds and beautiful music. They just talked to the birds as if they understood what was said to them."

"O, if you can all get there I shall never be sorry. I was walking about and thought I was at home. But I am here now."

"O, they were so kind to me they cheered me. It was so lovely. But the sweetest of all to me was my Josie and Corn, their faces so beautiful, so happy. They came back part of the way with me, and told me not to stay long! I had a hard time getting back."

"You must put some flowers on my grave, so I can look down and see them. They said I might have as many flowers as I wanted."

"Children, there's a good and beautiful place for you to go to, if you do your duty."

"When I told that bright spirit that I was weak in my mind and body, he said: 'My child, all is forgiven!'"

"Dear Brother Joe, Pa was here last night."

There, in loving home, lay dying
Mother, daughter, sister, wife,
Round her stood her fond ones crying,
As she vainly clung to life.

Prostrate long, a patient martyr,
Suffering untold, pangs of pain,
Death itself could hardly part her
Mother-heart and wakeful brain.

Years of great internal anguish
Tortured her poor wasted form;
Not much longer could she languish,
Peace must soon succeed the storm.

When I prayed: Dear ones, in pity,
Leave your painless homes on high,
Grant her foregleams of the city
Where the weary never die.

Suddenly, on tender mission,
Other hands in hers were laid,
And she heard in open vision:
"You will come; be not afraid."

Dead to earth, in spirit waking,
Children, father, met her sight,
And with them their life partaking,
Pain was killed by keen delight.

She is gone; but we shall meet her,
Husband, mother, brother, all,
And in joy again shall greet her
Where no parting tear will fall.

Until then her yearning spirit
Will return to us in love,
'Till in time we, too, inherit
Undivided home above!

Joseph F. Snipes.
437 W. 57th St., New York.

Astrology.

Astronomy is doubtless the earliest of our sciences. It must have made considerable progress before men gave the names of their gods to the planets. But the stars were shining and all the hosts of heaven had about the same aspect and operations for ages before the names were given them. Moreover, no doubt, the people of civilizations that perished long prior to the dawn of our own gave different names to the planets from those we now call them by. And we are still discovering and naming planetary orbs and stars. The name Herschell has been applied to one planet in our own time. It was natural for men to give the name of the greatest of their gods, then king of all the gods as Jews, Greeks and Romans called him—the Greeks Zeus pater, the Romans Deus pater and Jupiter, the Jews Jeova.

Man then of comparatively late times has named the planets as our astrology knows them. He has given to one of the dark, evil, malign Saturn, to another that of the glorious, splendid Jove, to a certain red looking one that of blood-stained Mars, to another that of the Queen of Heaven, Venus.

Was once happy if you were born under Saturn; thrice happy if under glorious Jupiter and gentle Venus, etc. But what if you originated under Herschell? Might it not be that some of the latest of the found asteroids shall have influence? Suppose you lived under a civilization and science that quite differently named the planets. Suppose Jupiter were named Juggernaut, Venus Bohwane, Mars Gautama? How different your horoscope from what it was as given to you by a modern Zadkiel. Here is just the absurdity of astrology. Under this view it has no stand. The idea that the accident or caprice of a few men having given to a beautiful planet the name of a monster who devoured his own children, and of naming the stars generally after imagined creatures of no more approximation to real beings than those of Gulliver's travels, and thereby controlling the destinies of human beings in all time is too absurd for consideration. You see the point? How im-

portant, how nearly almighty the character of Sir John Herschell if 'twere fact.

And yet every candid person who has investigated must admit them as facts in the practice of astrology most strange, striking and amazing. How account for them? For my part I can do so only as I have accounted for the telling of fortunes by cards. "Pooh! The thing is absurd. Telling fortunes by bits of paper with figures and signs on them! It is worse than idol worship, to grant such power to the vain work of man's hands or to his idle fancies," exclaims Mr. Gradgrind. "Away with it all!" says Podsnak. But, having known personally of some amazing facts in fortune telling by cards, especially in the case of a young maiden I observed her closely on several occasions. Finally I questioned her. "You do not believe there is anything in it. How can you regard such things as cards as so important?" "I know nothing, only folks tell me so often that I have been right and the things I predicted come true."

To make this short, I found out that she uttered just what came into her thoughts. It is clairvoyance and long practice makes the tellers real adepts. It is like other phases of mediumship—long practice makes them most receptive to the spiritual influences.

Clarke Irvine.

Oregon, Mo.

Camille Flammarion, the Eminent Spiritualist and Astronomer.

The astronomer Camille Flammarion, in the November Harper's Monthly thus closes a very interesting article on "Are the Planets Inhabited?"

"Can one be surprised if an astronomer who is accustomed to dwell on celestial matters ask himself if these worlds may not be the dwelling-places of immortality? This great problem of the Beyond has certainly a great importance, and this solution is not to be despised even by theologians."

"Is not the survival of the existence of the soul the logical complement of astronomy? If man dies out completely, how can the immensity of the universe interest us? If nothing remains of us, if we are only ephemeral mushrooms of the globe, living for a short time, how does it all concern us? Science is only a mockery like life itself; yea, a stupid and burlesque farce."

"If astronomy interests us for itself, is it not through the philosophical horizons which it opens up to us? What is the universe? What are all these worlds? What is our real place, our destination, in this marvelous plan? These questions are surely of a more burning interest than the logarithmical position of a star."

"Heaven is the earth multiplied milliards of times, and the earth is a corner of heaven. We are in that heaven. The earth which we inhabit is a part of it. It is a planet, a globe, suspended in place, like the Moon, Mars, Venus, or Jupiter. That is the Truth, and more material ideas of life are false, albeit humanity in its ignorance is satisfied with them."

"One may live a hundred thousand years without having realized all—nay, the half nor the quarter, nor the hundredth part—of the reality of life."

"There is the Infinite to conquer. We know the enigma given by Tineas of Locris a thousand years ago. What is a circle whose centre is everywhere and its circumference nowhere? The answer was 'God,' and we can with Pascal apply this definition to the infinite universe."

"Oh! this starry sphere! In it is life—life universal, life eternal. What are we seeking? Here, in this archipelago of celestial isles, are the dwellings of immortality. We already inhabit this archipelago. We are not by the side of heaven nor outside of it; we are in it. If we live after death, it is there that we live; there is no need to invent fables and stories as to the abode of souls. If we do not live, if the dwellers of all the worlds are only born to die, life has no aim, the universe is futile."

"Oh! brilliant stars, suns of the infinite, ye are the torches of eternity, the centres of immortality."

Dr. H. Van Sweringen.
Fort Wayne, Ind.

Zollner Was Never Insane.

Dr. I. K. Funk states that a correspondent in the Brooklyn Eagle declared that Prof. Zollner was insane, on the testimony of Zollner's relatives, at the time that Zollner made his psychic investigations, and that Zollner died in an asylum. Furthermore, Dr. Funk states that he has investigated this matter and found the story false, as follows:—

Zollner, at the time referred to, was probably the foremost scientist on the Continent of Europe and the best known of its professors at the Leipzig University. In reply to a series of questions I sent to the head of the university, Rector Magnificus Dr. Karl Bucher, the president, said:

(1) Professor Zollner was never insane; hence never was in an asylum. (2) Was in good health up to the day of his death. (3) He died four years after he made his psychic investigations, teaching at the university regularly up to his dying day. (4) That he died suddenly in his own home of hemorrhage of the brain.

Any one who cares to see this letter in full will find it on page 276 of the "Widow's Mite and Other Psychic Phenomena."

The problems to be solved by psychic investigations are most profound and complicated. No good can come from heated argument or reckless use of language on either side. In no investigation is level headedness more needed than in those which seek to determine the nature and the laws of what go under the general name of psychic phenomena. It is also well to remember that a man may be at times as badly fooled by believing too little as at other times by believing too much.

I. K. Funk.
Brooklyn, Dec. 3, 1904.

Wisdom of the Ages.

Zertoulem.

The Illuminated One is he whose spiritual faculties have all been quickened.

This is the one whose illumination is perfect.

Of course there are many degrees of illumination.

One faculty may be quickened into newer and higher life while all the others remain in their natural or in a dormant condition.

But when I say Illuminated One, I mean one whose faculties have been exalted or quickened.

He, truly, is an Avatar (an incarnation of Deity), for all knowledge is placed at his disposal.

Memory opens to him the door of all experiences in past embodiments.

Often he uses knowledge that has been brought from afar.

Think not that all knowledge revealed through Illuminated ones was acquired either in one embodiment, or while attached to one world.

Spirit calls no world home, but has been a traveler from remotest time along an infinite journey.

Yet, caprice and fancy play no part in these wanderings.

Law controls all things, and order reigns throughout all universes.

The life that it is willed to be by Higher Powers.

What if some say, This is the only life, the first and last incarnation?

Do not stop to dispute with them. Thou canst not make them see as thou seest.

Wait, and they will grow to thy thought.

But keep not thy thought to thyself. Utter it in world language and it shall vibrate on and through the world until all prejudice shall be overcome, and souls shall become responsive to its harmonious notes.

Study thine own soul, ponder well its lessons, before thou art ready to accept the lessons that others may offer.

If thou art illuminated, thou wilt assimilate the food thy soul needs.

Give raiment, material food and shelter to the physical body, but give the soul unmeasured love and knowledge.

Open all the storehouses of Nature and wrench from her her time-honored secrets, ransack the universe if thou wilt in search of new truths, but if thou wilt only be patient and wait, these shall all come to thee.

For the soul knows its own and draws all things it wishes unto itself.

Be ye content with fewer things in the external world, and seek to draw unto thee the higher ideals of the spirit.

But despise not the means that leadeth to the coveted end.

Perform the duties of every-day life uncomplainingly, for these may be made the stepping stones to true spiritual growth.

Invisible Beings in the Ether.

The rumored conclusion of Prof. Pickering of Harvard, concerning the possibility of life on the moon—because the moon has an atmosphere containing the vapor of water—gives renewed importance to the scientific conjecture of forms of intelligent life related to the invisible ether.

It is, however, one thing to assert scientific conjectures, and another thing to prove them as facts by the spectrum. "They say in Rome that it takes a miracle to prove a miracle," said an exquisitely lovable Archbishop to me the other day; referring to the severe logical methods of the Vatican.

It seems almost an impossibility for the lower type of human mind to grasp the scientific side of the invisible in nature. Notwithstanding, we have staring us in the face the startling modern fact that all the great triumphs in molecular physics have been solely due to the recent discovery of new found laws in the space—oceans of the unseen and invisible fluid of the ether. The fact is, the atomic world—as such—is utterly invisible to the human eye. So is the entire psychological universe. The gaseous transformations going on in our own lungs and bodies are utterly unseeable. So are the air waves by which we hear, the waves of ether by which we see. Forms of scientific force that are invisible, are nevertheless popularly doubted to exist. Yet it is by the invisible test waters of the ether that Marconi sends his electric message. That conscious life can exist, and does exist in an invisible form (in our own world), is known to every geologist. Only the insane man argues the non-existence of the invisible. The invisibility of scientific, natural, psychological or spiritual shapes and forces—whether of ether-oceans, atoms or departed human minds—can no longer be urged as an absolute proof of their non-existence. The invisible exists and the visible exists. The new problem of the psychologist is the problem of the relation of the living and departed, and departing human mind—or soul—to the ocean waves of the ether. The scientific solution of this problem, will do no harm if it does no good; and in its own unique way will unconsciously corroborate the general claim of the church, as to the lofty conscious existence of the human mind, or soul, after death. The human eye has not, and cannot, because of its limitations, tell the whole story of the universe. The spectrum and other instruments have to supplement the eye. The nutritive conditions of invisible creatures is an original query for science. Conjecture must precede the accumulation of facts and their analysis.

Prof. William James' lecture on "The Varieties of Religious Experience," has demonstrated—in a sense—that every person's religion is dependent, in some sense or other, on the ether in its relation to the nervous system; which ether is a sort of connecting link between the world or our feelings, thoughts and senses, and our bodies.

Modern science is also indirectly affirming the fact that our mental nature, or soul, actually transforms and stores up the forces of light, as mental images of sensation, and as ethereal-chemo-mental tensions, and as the equivalent of the solar rays.

Philosophers also assume that our mental nature, or soul, has gradually reached this power of actually transforming the forces of the solar light into mental images, by reason of the fact that our mental nature (like everything else in the universe), is subject to the law of Growth, Development and Evolution. And that, therefore, on their lowest plane our mental images and ethereal-chemo-mental tensions are the evolved equivalents of the primary humble heat conditions, produced at first by the lowly combustion of the animal nutriment of our daily food. We give the name of Soul to this unity of our mental images and ethereal-chemo-mental tensions, existing so inscrutable and invisible within our bodies. And, if this Soul or the Souls of conjectured invisible beings, in other conditions of the spaces of the ether, possess forms in any way analogous to what we know of the forms of motors, such soul-forms must be composed of the smallest, internal, invisible and elementary particles of bodies in the universe. They would imply an almost infinite condition of elasticity. In this sense, the Soul is an highly attenuated ethereal machine, animated by a developing intelligence. The work produced by it would be at the cost of the ethereal forces absorbed and transformed; and, as an invisible worker in another department of the universe, it would be capable of doing work as the dark rays do, their invisibility being no barrier to their power of motion or work.

Our Mental Natures or Souls—so far as their ethereal forms are concerned—could not, therefore, support themselves without the existence of prior chemo-mental substances; primarily elaborated through the form-creative law of hunger; just as animals cannot aliment themselves without substances already elaborated by plants, or other animals. This is the road which the latest opinions of molecular physics would take concerning the auto-evolution of the form of the Mental Nature, or Soul.

The modern doctrine of the conservation of force is carried up into the ethereal-chemo-mental realm, which is assumed to be synonymous with the spiritual; or, rather, supposed to be its universal condition, so far as man is concerned. The conservation and the transformation of the forces of the lowest human life would, therefore, imply, during its existence on earth, an ascending transformation—automatically—of its lowest invisible forces and forms, into those of our ethereal Mental Natures or Souls.

This doctrine is that of the auto-evolution of the Soul. Thus, the actual form and future forces of our Souls are being self-developed invisibly and internally within us, during every day of our experiences in life. Illustrations of the power of chemo-mental natures to build up, within themselves, in secret,

forms which only become visible after a period of experience, are seen in nature every day.

The foregoing will give some scientific reason for the ancient and modern belief of the necessary invisibility of the forms of our mental natures, or souls; and of the "angels," or the possibility of the existence of invisible beings in the spaces of the ether. They are invisible as air is invisible, as magnetic currents are invisible; as waves of ether are invisible. Accepting, therefore, the fact that the vapor of water exists in the moon, Prof. Pickering's rumored hypothesis that some form of life may be there, is scientific. Though, of course, as we understand vegetation and animal life, a temperature of from 30 to 85 degrees Centigrade, is the most favorable temperature for its development. Life on the moon, as elsewhere, would come under the general physico-mechanical relations of the molecular physics of the universe. And this would be true both of invisible as well as visible life. Salvarona.

A Real Occurrence.

W. Stainton Moses (M. A. Oxon) departed editor of "Light," London, relates the following remarkable experience in his memoir: "I was sitting at my table in Clifton Road—time about 1 p. m. I had breakfasted late, about 10.30, and had been writing since breakfast. I am unable to say how long the vision lasted, nor am I able to fix exactly the time of its commencement. If I may judge by the amount I had written, it could not be long. I had no remembrance of ceasing to write. The first thing that I remember I was standing beside my body and looking at it. I did not feel surprised, but only anxious to know how I got there. The spirit body seemed to be disengaged and to be leading an independent existence.

"While I was looking I was conscious of the presence of the Prophet (one of his spirit guides) who stood beside me. He was robed in sapphire blue, and on his head was a coronet with a very bright star in the middle of the brow. The face was what I have seen before—the face of an old man with a long beard and mustache, deep-set eyes and large, massive brow. He explained to me that I was out of the body, and told me to follow him. I remember well the oddity of my sensation when I discovered that the wall of the room was no bar to me.

"We passed on our way without obstacle until I found that we were in the midst of a very beautiful landscape. How we got there I do not know, but I seemed to have changed almost instantaneously, the surroundings of earth for the scenery of the spheres. A special effort, I imagine, of my guide, enabled me to see my body, and after that I resumed spirit vision to the exclusion of bodily vision. The scenery I passed through was like an earthly landscape, but the earth was translucent, the water was more clear and sparkling, the trees greener and more brilliant. I went along without conversation, and noticed the ease with which my will carried me along with a peculiar gliding motion.

"At the end of my journey we came to a single cottage, very like many I have seen here, and there I found my grandmother Stainton. She was just as I remembered her, only clothed in a long, pure robe, with a girdle of deep red. Her hair was bound with a simple fillet and her whole face and figure were idealized and glorified. She attempted to address me, but my guide motioned me away and hurried me back.

"From this point my memory grows fainter and fainter, and can recall no more until I found myself sitting in my chair, the pen on the table by my side, and the paper on which I had been writing before me. The ink was very dry, and I was for a time only partially conscious of what I had seen. It all came back to me by degrees. Now at night it is conceivable that I might be drowsy or sleepy, though I know I was not on the occasion of the previous vision. But this was mid-day. I certainly did not go to sleep. I had had breakfast, and nothing else, two hours ago, and the vision was apropos of nothing that was in my thoughts. It is stated by communicating spirits that the occurrence was real, and that my oblivion of the latter part was caused by the necessity of hurrying me back, as the conditions were not good."

From Central America.

Having the followers of Spiritism in this city come together to form a Spiritualistic society under the name "Allan Kardec" it was according on the 8th of March last to make ourselves acquainted to all the Spiritualistic Societies in and out of our county, and, on the 3d of this month, in commemoration of the Birth Centennial of the illustrious master from Hippolyte Denzler Rivall, it was agreed to send our greeting to all our brothers in belief, permitting itself to urge them to persevere in the work they have undertaken to make like more dazzling to the world the light of the truth we are after.

Very truly,
Leoncio Lopez Carazo.

Rivas, Nicaragua, C. America.

The "Banner," as voicing the good will of the Spiritualists of the North, congratulate the Spiritualists of the South, upon their active efforts and trust that we may hear from them as their success is increased, as it surely will be.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cuter yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 337, Notre Dame, Ind.

A Defense of Mortal Mind.

Dr. George W. Carey.

Mortal mind is all right; it is an effect—a result. Eternal or universal mind operates and produces effects or results which has been designated Mortal Mind.

Music, per se, is Immortal or Eternal Music. The effect of this Eternal Music on a brain or a piano through the brain and organism of the singer or player may properly be termed Mortal Music. Mortal Music is sound or vibration that has but a transitory existence, but that existence is real so long as the motion lasts. The principle of music does not cease and is therefore eternal.

Mind is eternal, but certain effects of mind are transitory or mortal so far as our senses can cognize.

So, then, the effect we name music is Mortal Mind. All manifestations or material forms or sensations are phases of mortal mind, because they are transitory or changeable.

Let us glorify mortal mind by giving it the new name, "The Operation of Wisdom." There must of necessity be wisdom in the effects of Wisdom's Operations.

The following is in the work of the Children's Progressive Lyceum:

Alonso Danforth.

In Science it is demonstrated Fact; in Morals it is Right Doing; in Philosophy it is the Unity of Knowledge Applied to the Needs of Man; and as our Knowledge increases, our Understanding of Truth enlarges. It is our Duty to Live in accord with the Knowledge which we possess.

What should be the Noblest Truth today? That Peace Among Men is the Natural and Divine Law; while war is unnatural and infernal.

In what does Justice consist? In giving to every one his just dues; with wrong to no one.

What are Divine Revelations? Flowers, Fruits, Trees; Fish and Insect; Bird and Beast; all of Nature's expressions are Divine Revelations.

What is Human Life? A Divine Unfoldment for the Growth of the Human Race.

What is our real work on earth? To keep our Being in tune with the Infinite and at Peace with Ourselves.

INTERMEDIATE.

Leader—Let us first, this session, have a few thoughts on TRUTH; what do you understand by Truth?

Children—Truth is something which we positively know.

L. How is it possible to know anything?

C. When by some of our senses we perceive.

L. That sounds very philosophical; what do you mean by your senses?

C. We have five senses, seeing, hearing, feeling, smelling and tasting; and many believe in the sixth sense—that of knowing things from a spiritual intuition.

L. Then as the Gem of Thought tells us, Truth emanates Facts as the sun emanates light and heat and these Facts in Nature are the things we know. Tell me something that you know.

C. We know that we live, for we exercise the senses which we possess; and we know that "Kindness is the Law of Happiness."

L. You know then that Truth begets Peace?

C. It certainly does, for when we live in accord with the Law we are Healthy in Mind and Body.

L. I hope that each member will take the thought of this session with him for it will assist you in the experiences which you meet every day.

ALL.

When Faith and Hope is fed
With Facts none dare deny.
In Trust we go ahead,
With Peace that lasts for aye.

LITTLE FOLKS.

L. My Little Dears, I want you to tell me some things that you know.

C. We know that the sun shines, that papa and mamma love us; that flowers are beautiful and that our pets are a joy to us when we play with them.

L. Now you have told me a great many things; first, how do you know the sun shines?

C. Because we see it—yes, and feel it.
L. Then you know that you have eyes?
C. Yes, indeed.

L. Suppose the sun goes behind a cloud?
C. Then it is dark and we do not enjoy ourselves.

L. Now your smiles are from your soul, just as the sunshine is from the sun; and when a cloud of anger hides the sunshine, those around you are unhappy.

C. We know that for when we pout and answer back papa and mamma are sad.

L. You should try to always smile for the love which your parents constantly give to you. Now what about your flowers and pets?

C. We should care for the flowers and be very kind to the pets.

L. That is quite right; you remember last session we talked of Soul-flowers growing on Harps which mean Harmony, Stars which mean Light and Anchors which mean Hope?

Well, that is a lesson which you should remember; "I can be what I WILL to be."

You should care for the flowers of your garden and at the time think of the Soul-flowers which you are training on the frames of your disposition.

C. We have many times learned of Kindness to Every Living Thing, in the Lyceum and should endeavor to harm no thing that has life, and everything in the world has life.

L. You are right, everything, even the stone, has life and when you live thinking of this Life and its Right to Live you are at Peace—you are Happy.—J. W. R.

"I WILL to be KIND—I AM KIND-NESS."—J. W. R.

Your Grandmother used Piso's Cure. It is still the best remedy for Coughs.

The Boston Psychic Conference.

A large audience greeted Prof. A. E. Carpenter, who delivered the opening address on the subject of Modern Spiritualism fifty years ago. It was an interesting lecture, from a man who at that time was one of the leaders in this great movement which has revolutionized modern thought.

Miss Sears, with very interesting remarks under spirit influence, gave a number of independent spirit messages. She is certainly a talented person and a good medium and speaker. Mr. B. C. Smith, the astrological champion of re-embodiment, gave a few readings which were admitted to be correct, but how he knew the facts he told, most of his hearers do not understand.

Mrs. Erickson then gave a long seance, giving readings to a large number of people. Sunday, 3 p. m., Mr. Smith lectured on the subject, "Nature's Principles." It was a grand effort on this subject. It was followed by astrological readings on the line of re-embodiment.

The Saturday evening seance was entertained by Mrs. Kempe, Mrs. Erickson and others.

The usual talented persons will be with us the coming week. The "Banner of Light" can be obtained by those who desire.

L. L. Whitlock, pres.

Life.

Life, oh life, thou art a mystery; when we think of the countless millions of human lives, and that no two are alike. We are filled with wonder at this endless variety.

Some lives seem to flow on the smooth surface of a placid stream, others are thrown upon the breakers of adversity, hurled hither and thither with merciless force, others are changeable as the shifting winds, but all are governed by fixed and righteous laws.

Away back deep down in the mysterious past lie the fundamental causes of all the variations of human life.

The wise man concludes that Infinite Intelligence rules wisely and well, that all lives and all things are moving restlessly forward under the impelling force of evolution, to a higher and better condition.

No human being can live the life of another, each one must work out the plan of

his own individuality; he should strive to feel that he is one of the vast brotherhood, that his life is one of importance, it fills some office in the great structure of humanity. God is his father and will never forget him or withhold His Fatherly care.

In the dark hours of adversity let him take courage from the great fact, look on the cheerful side of events, and say to himself, I am as much a child of God as any other, and my honest efforts, feeble though they be, will be rewarded in proportion to my worthy endeavors; in this way his pathway will become illuminated, the silver edges to dark clouds will become visible; his soul be refreshed by new thoughts and influence, and life take on new aspects and pleasures, by which he can overcome seeming hindrances, and enter upon a higher plane of activity and success.

It is a grand achievement in life to become reconciled to the rulings and developments of an All Wise Power and to cheerfully make the best of occurrences which are entirely beyond our control, we shall then develop our own capabilities, and by constant and persistent effort shall surprise even ourselves in the results we may accomplish, this induces new motives for still greater endeavors, brings bright hope into activity, quickens the vital circulation, animates our whole being, and makes a new man of him who was formerly bowed with gloom and discouragements.

This Christmas time of the year is a propitious season to review the past, and note the errors and mistakes we have made, the omissions of duty and the commissions of wrong.

It is a time when all the world is exercising charity and good will; stern hearts are mellowed by existing influences, and resolves are being made to accept the new and higher thought, and improve the conduct of life, by living more in accordance with science and the true laws of being, by admitting the all powerful influences of universal love, and treating every man and woman as our brother and sister; these with the holy influences of departed and arisen loved ones, cannot fail to sweeten life, make it hopeful and joyful, and lead us cheerfully along to that peaceful stream where the white boatman will welcome us to a land of unending beauty and endless progression.

Rockland, Me. Freeman W. Smith.

A Vermont Disgrace.

The barbarous relic of putting criminals to death, is yet entailed legally by most of the States of our Nation. The Mosaic law is falsely held to be the Christian law—and the Bible in general as the supposed law of God is the legalizer of State murders. People uphold capital punishment more by Bible authority than by any human instinct of justice or right, or for any legal prevention of crime. The best interests of the State and society are less in consequence than obedience to the blind fetish that priestcraft has erected in divine law.

In Vermont a woman is condemned to death. The legislature has refused to abolish capital punishment and make life imprisonment the punishment for murder. The Bible was the main influence to control votes that way.

Amidst the discussion I wrote to the Boston American briefly and urged the spirit vengeance and obsession theory as being an evil consequence of forcing criminals into spirit life. Prejudice would not allow that idea to be presented in the American. My letter was published as follows, with all that did not suit the editor cut out:

LOVE WILL DO MORE THAN VENGEANCE.

Editor Boston American:

The controversy about whether Mrs. Rogers should be hanged has drawn out much of the sentiment that deters the progress of the world toward peace and uprightness. So long as it is a law to hang a murderer, it should apply to a woman as well as a man. But there should be no such law in any State of our nation, nor in the world.

I would like to reach the people as a lecturer who often discuss this subject. "Two wrongs never made a right." There is no reason why the law of any State should make all of its people murderers. And surely capital punishment does do that. The influence of lynching, hangings and wars is decidedly for the development of the murderous instinct in the youth and in the unborn—for motherhood must be properly protected. The old Mosaic law so often quoted in defence of capital punishment is not the Christian law, for Jesus commanded you to love one another and spoke against the law of vengeance. Churchmen upholding the Mosaic law are anti-Christ.

As a minister I have talked with condemned murderers and they have told me in several instances that they would prefer to hang rather than be imprisoned in close confinement at hard labor for life. If they are imprisoned, they are banished from society and are working for the public good. Public danger from them is in hanging and public safety is by incarceration. Such a miserable product of human development as Mrs. Rogers is the result of improper social and legal (and religious) conditions. Our duty is to protect society by development. Love will do more than will vengeance.

Lynn. George W. Kates.

Now comes the news that the Vermont legislature has refused to even commute Mrs. Rogers to life imprisonment. She is condemned to hang early in February, 1905. Vermont is so blood-thirsty that the State desires to send a poor, decrepit, polluted soul into spirit life to satisfy supposed divine vengeance that Divinity cannot accomplish without human help. This poor woman had no real concept of moral law. She was the product of criminal conditions legally existing in Vermont—for which every citizen is responsible. She has lately said: "I never had a chance. I have learned more since I have been in prison than I ever learned out of it."

Have we as Spiritualists being doing our duty to these poor wails of society? Have we carried the gospel of spiritual life to the poor and needy? Have we been at all practical in our efforts to present the saving and elevating power of Spiritualism? Have we tried at this critical time to impress the truth upon the legislators of Vermont?

I opine that this opportunity for earnest action upon our part has gone by default. I now call upon New England Spiritualists and the N. S. A. to send to the Governor of Vermont all possible literature upon this subject. Also petition him to commute this sentence and save at least the mothers of unborn babes the horrible impress that the inevitable press reports will so lavishly garnish by all possible gruesome and horrible detail.

Let us try to have Vermont keep the impoverished spirit of Mrs. Rogers in her body on earth until it may render to an outraged State that justice she can give only by laboring in some useful manner, and let us try to develop her spiritual faculties so that when she goes to spirit life she may render unto the husband she so outraged that good for evil which is the only true way for growth and atonement.

Fraternally,

George W. Kates.

Deny, but deny only by affirmative methods.

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Issued by
THE BANNER OF LIGHT PUBLISHING COMPANY.

EDITOR.....J. J. MORSE
All communications to be addressed to
IRVING F. SYMONDS,
Treasurer, Business Manager and Managing
Editor.

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BOSTON, SATURDAY, DECEMBER 24, 1904.

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The N. S. A. Declaration of Principles.

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

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

The Season's Greetings.

FROM THE MANAGEMENT.

A year has passed, since, disappointed at the desertion of one whose co-operation we had every reason to expect would be ours, we were compelled to announce a necessary change in the "Banner" staff.

That day we were so near the mountain of our tasks, that scarcely an outline of our way could be discerned. But out of the darkness, above the roar of the seething torrents below, now with the clearness of a bugle blast, then with a peal that echoed back from crag to cavern and cave to peak, like the noise of thunder, our listening soul always heard the word "Forward." The coming of J. J. Morse, with his invincible Band of Spirit Guides, brought a strength so great, that the history of Spiritualism can never be faithfully written without making his advent as Editor-in-Chief of the "Banner of Light" a turning point in the career of Modern Spiritualism.

The joy with which Mrs. Minnie M. Soule threw her very life into the balance, giving daily to the "Banner" needs all that the springs of her first convalescence from a long and dangerous illness gave for her recovery, for bravery, self-sacrifice and accomplishment, is not surpassed in the annals of the religious world.

The year's work cannot be reviewed justly, without marking in gratitude the loyal service of Mr. C. H. Webber, who is today at the editorial helm. With barely an hour's notice, when it developed that Mr. Morse was obliged to return to England, he jumped aboard, took command, and, with a patience that will always be an inspiration to the writer, has carried on the trying work as Editor, making it his contribution to the great Cause. He is a brave soldier, a loyal friend, a devoted disciple. May the years find us able to mark his service in full reciprocity.

The practical assistance of Spirit Guides and Counsellors in these trying days if given in detail, would forever answer the critic's ignorant sneer,—"Spiritualism if true, what good is it?" The loyalty of our officers, the fidelity of our present corps in store, counting-room and composing-room, all, together with friends more remote from the every day demands of the business, who by their patience with unpaid balances, their good natured charity with slow correspondence, their accommodation for temporary emergencies, their sympathetic words of appreciation, their valuable gratuitous contributions for our columns, their prompt response on accrued

subscription accounts, all these forces have made it possible to obey that word "Forward."

"Watchman, what of the night" do we hear you repeat? The morning cometh, and we must in frankness add, also the night. The morning of opportunity is already clearly defined. We have as a battery for the great Spirit Forces a crew even to the most insignificant position in our establishment, composed of steady, well-defined Spiritualists. We are still burdened with some responsibilities that we inherited, and now and then an exacting creditor demands our blood.

This "night" can be dissipated by those of you who see in the "Banner" an opportunity to serve, if you will co-operate by investing your money with us, thus giving us an opportunity to work out our problems with the years. Ten people joining us with a moderate sum each, could enable us to run and not be weary; walk and not faint. Dear Reader, have you ever thought about this? We must confess that we have, and would welcome you to our side as co-workers with the Unseen, who are lavish with their power as we prove ourselves proper channels to convey the same. Think this over, ye who read, and see if you are not ready to join in this work to your full strength as the New Year breaks upon us.

Will it not give you great satisfaction, as you look back from the eternal heights of Spirit Life and find you can no longer help with material aid, to be able to trace the fields, which you have helped cultivate, rich in harvest? Take this suggestion apart with the Spirit, and see if here you have not an opportunity.

With the New Year, J. J. Morse takes full charge of the Editorial Department; Mrs. Soule continues her gracious work in the "Home Circle Department"; and Prof. Henry pushes on his work on the broader lines of Astrology, in his "Wonder Wheel Science."

Again we hear "Forward," and through the venom and slander and scheming that has been thrown in our way, we shout in response "Forward." And the lark sings in the morning light:—

Simple the purpose,
As the flying birds
Cleaving the livelong day.
The open sky,
Who seek not devious paths,
Nor ordered winds,
But North, and North and North,
And North, they fly.

What Is a Fakir?

In this country, the word "fakir" is a slang term, meaning that some person is carrying on some sort of a business in a manner termed "irregular." It does not mean dishonesty. It does not mean charlatanism. It does not mean untruthfulness. It means that the person is doing the best he can according to his circumstances and according to the best of his knowledge and belief under his circumstances.

Because a person is a fakir does not imply that he is an ignoramus. He may be a most highly educated and a truthful man. Not being recognized by those who call themselves "the regulars," he may be compelled, as were Socrates and Jesus of Nazareth—to do his work faithfully as circumstances permit, and only because of being outside of the regular paths is he subject to the term "fakir."

It is not the regulars who always prove themselves to be right. Usually the regulars are creedbound, fad-bound, fashion-bound, hypnotized into a certain following through fear that if they depart from the regularly-accepted ideas, they might become ostracized by the other "regulars." If we look over the history of the entire world we will find that all advancement has been made by and through fakirs. After the fakirs have brought their irregular operations up to a point of forced recognition, then these operations are gobbled by some organization, and endorsed as truths, by the "regular." The new creature of circumstances, who is ploughing into some other new field of unexplored thought and action is still derided as a "fakir" by these same regulars, who forget that what they know is but the fruit of fakirs who had been denounced by regulars of the past. In other words, all present regulars are like Barrabas, feeding on the Christ-truths, for which past fakirs suffered, and regulars in the future will feed on truths for which fakirs of today are ostracized, and the regular world, as of old, never fails to cry, "Give us Barrabas, and crucify 'the Christ.'"

The word "fakir" may be used in the sense of utility, or, in the sense of deception; but deception is never proven by the regulars; it is only assumed to be deception from the present regular standpoint. Time usually proves the fakirs to be right and the regulars to be wrong. We should not forget that the advance guard of Spiritual Truths, and our liberty-loving forefathers, were all denounced as "fakirs" by the regulars of those days.

Noah, when he was building his ark, was called a fakir because his act was irregular. Socrates, in the advancement of his philosophy, on the streets and in the market places, was a "fakir" in the eyes of the regulars. Jesus, in like manner, was a fakir to the Sanhedrin. Galileo was a fakir to the regulars of his time. Morse, who invented the telegraph, Thomas Paine, Theodore Parker and Robt. G. Ingersoll were each a fakir to the regulars in their time, and, even to the present day, all regular organizations are free to denounce as fakirs those who attempt to advance in knowledge beyond the regular line, unless, perchance, the advancing host happens to belong to the organization, whether it be college, church or state.

It does not appear to my mind that denunciation of a fakir accomplishes any great good, so long as there are people anxious and desirous to receive that which the fakir proclaims to give. If the fakir is honest and proclaims to give what people are over anxious to receive, wherein does he differ from Timothy Dexter who sent warning-pans to the Indians on an ignorant venture. They were welcomed, received as just suited to the wants of the people as sugar scoops. No regular commercialist would ever have thought of such a crazy venture, yet Timothy

made his fortune as a sugar scoop fakir. He satisfied the desires of the people. If we expect to educate people above the use of warning pans for sugar scoops, then the war should be waged against the people's ignorance and not against the fakir.

If people will believe in the "7th son of a 7th son," more than in any other son, then other people who are only after dollars will proclaim themselves as such. If people are so foolish as to judge a book more by the covers and the paper than by its contents, then all book fakirs will put their meanest books into good covers and on fine paper in order to suit the requirements.

It is not possible for anything to exist in this world unless there is some sort of a demand for it. Even rats and mosquitoes are demanded as scavengers. To get rid of Yellow Fever in New Orleans, Gen. Butler declared that it was not necessary to attack doctors for their ignorance of the proper medicine to cure it, but to cleanse the city, which, by its filthiness, invited the fever to come.

To overcome fraud, charlatanism, or deception of any kind, there is but one way and that is to teach people clearly how to distinguish the true from the false. It is the principle and not the person that should be discussed. If a thing is false, then it should be publicly analyzed until people can tell for themselves the difference between the genuine and the counterfeit. Only those who have counterfeits to dispose of will put stumbling blocks in the way of such discussion.

If people are so ignorant as to hunt in a pack of cards for a lost gold-mine, or to desire to be reunited to a false lover, or in need of having a broken heart repaired, then just so long as such people exist on the face of the earth, they will surely find someone who will undertake to perform the particular job they want.

If there are at present a great number of people working on such lines, it only goes to show that the regular teachers are not performing their work of truth-telling. If they were there would not be so many gold hunters, false lovers, broken hearts and diseased minds.

When people rise above a state of ignorance then no confidence men, frauds, fakirs, regulars or anything else can take advantage of them. Deception will go completely out of fashion when it has outlived its usefulness in the world. Barnum said, "The people love to be humbugged," and so long as they love it there will be plenty of people to gratify that love to the queen's taste. The one who attempts other than by educational methods to prevent these people from being humbugged will be crucified as severely as was Jesus of Nazareth.

Don't call the questionable operators fakirs, frauds, etc. Let us coin a new name for them. Call them Barnumites. It will make old "P. T." laugh when he knows that his spirit still lives on earth.

"The Lost Word."

The Japanese, and all of the Oriental nations from the days of Abraham, have ever been, more or less, devoted to the Divine and the divining laws of the heavens. The Bible, up to the time of the Fourth Century of the Christian Era, was called "The Law and the Prophets," and was considered to be a book in harmony with the teachings of the heavens. The New Testament was written as a law of the heavens. It was therefore called the "Word of God," not because some personage called "God" orally spoke those words, but because the wisdom of ages had laid down certain things in the Bible which had been tested again and again and by all wise men found to be in harmony and accord with the observed movements of the heavens, which by the Norsemen were found to spell the word G. O. D. every year. As a book of wisdom, translated, interpolated, changed and misunderstood, nevertheless it was and is a key to all occultism and can never be overthrown.

If it were totally destroyed, it could again be rewritten by anyone capable of watching the movements of the heavens. The only difference would be in the modern language used, which would not be so good as the ancient, because our language is mongrel, impure and unreliable, and, with its use, at the present day we are hardly able to understand each other, when we venture into abstruse subjects, such as this particular subject is.

Man, by the perverseness of his heart, and by his lack of understanding, has lost the "Word," or Key to the Bible. Jesus of Nazareth went down into Egypt, was there educated, and, returning to Jerusalem, endeavored to restore the "Word," or true understanding of the "Law and the Prophets," but they were not able to overcome the tangled ideas that they then were in, and the world has not bettered itself much since then.

Every now and then, without the Key, man intuitively gropes in the dark, creating for his consolation various differing forms of religion and pleasing fads, under every sort of a name, and they are called "belief," "faith," "isms," "sciences" and "philosophies." When these are all thrashed out, much blood spilled, and the Bible misinterpreted in thousands of ways, then light occasionally breaks in upon some spiritually-minded when lo, and behold, it is found that all of these beliefs, isms, philosophies, sciences, etc., have merely been swinging around a circle each one of them by a back-alley path leading directly back to the selfsame laws of the heavens and to the selfsame teachings of the Bible as proclaimed centuries ago, only couched in modern instead of ancient terms, or words.

These new terms or words are what causes all the mischief, and misunderstandings, for the "lost word," or "lost understanding," is due to the newly found or newly coined word, which sends the mind "rainbow" chasing after that which it already had but did not try to look for it.

The Japanese, the Koreans, the Hindoos and the people of Tibet have held more closely to the laws of the heavens, but they have been crushed more or less by the ravages of what we term "civilization." This civilization to anyone who dares to look at it

squarely in the face as Moses saw God "face to face," will find it to be nothing but commercial piracy. The "Golden calf" is its standard of worship. We cannot deny it. In this worship, the true conception of the laws of the heavens have been "rolled up like a scroll," and the mind of civilized man is not today able to comprehend the laws of the heavens, only so far as it may enable him to fight in the mad scramble for dollars and cents. This scramble, in principle, is the same as the fighting of wolves one with another over a dead carcass or a bone, and we are all compelled to be as ravenous as our moral nature will permit, or we will be eaten by our brother wolves.

There is no harmony of thought or action among us concerning a universal law, and yet all are under it. The universal law moves on just the same, bone or no bone, yet our eyes are not on the universal but on the commercial civil law. The light of the Divine shines in the Darkness of our Commercial Madness, but our minds hypnotized to the laws of commercialized Fate, or Necessity, comprehends it not.

Talk of the gods and the idols of ancient times, why, the gods and the idols of the present day outnumber them ten to one. It would be difficult to find two people of the present day, outside of a creedbound organization—they are marionettes,—who could agree upon the same idea of God, Divinity or the overruling law, unless there was some mutual commercial interest attached thereto. Herein the danger lies to all that man holds dear, for this is what in ancient times was declared would come, as the "Abomination of Desolation in high places." In the very heavens above, the sign is there, and yet the Neros of the present age are fiddling. Domestic comfort and commercial madness are now at war, as are also Japan and Russia.

If these are to be, by the signs, how can they be prevented? They cannot be. Only the fool would undertake, without years of preparation, to hold back the thunderclouds, and only the fool or the blind man fails to prepare for the coming shower, if he has interests at stake, but interests are not all reckoned in dollars and cents.

The reason why these things are sure is because only the few know how to overcome them, and they would be crucified if they should dare to tell; hence, Truth comes like a lottery prize, only to one at a time. Only those most spiritually minded can ever sense the import of this writing. The great mass of people have to be gradually educated through presentations which appeal to their individual curiosity, their amazement, or their rank opposition. Through curiosity, amazement or downright anger, many people are taught lessons of great value to them.

I now present a matter of curiosity, clipped from some journal, relative to the Korean Flag. If our advanced occultists will but study the symbols and emblems, as portrayed in the flags of all nations, and then compare them with the scientifically arranged laws of the heavens as portrayed in the Wonder Wheel Series (colors and all), they might soon realize that "there is a destiny which shapes our end, rough hew it how we may."

THE COREAN FLAG.

"The Korean ensign and merchant flag is a white flag, bearing the great monad in blue and red. This is a symbol of great antiquity. It is to the Mongolians what the cross is to the Christian. To them it is the sign of deity and eternity, while the 2 parts into which the circle is divided are called the Yin and the Yang—the male and female forces of nature. Some 3,000 years ago a writer, speaking in reference to it said: 'The illimitable produces the extreme. The great extreme produces the 2 principles. The 2 principles produce the 4 quarters, and from the 4 quarters we develop the quadrature of the 8 diagrams of Feuhhi.' This means little to us, though the writer may have explained the matter to his entire satisfaction. But so much we know—that the symbol had a mathematical as well as an occult meaning. There is a little puzzle connected with the Korean flag which may or may not be perplexing to the novice. Divide the great monad by a straight cut into 2 pieces so that each half of the circle shall contain an exactly equal share of the Yin and the Yang."

The writer of this description of the flag says what is declared by the writer of 3,000 years ago, is meaningless to us. Why? Merely because those whom he calls "us," have lost the word. The adept in the laws of the heavens, and, as any one ought to be able to comprehend when he understands the fundamentals of Wonder Wheel Science, even in the laws of the Twelve T. bles, knows full well that this writer of 3,000 years ago said precisely what is today said by the writings of Spencer, Comte, Oken, Brisbane, Carey, Mulford, Wright, and all others on the theories of "development." They cannot say differently.

Each and every one of them say what the 1st chapter of Genesis says, and Genesis says precisely what our almanacs say, beginning with the Vernal Equinox and ending the circle where it begins. If these descriptions were the descriptions of a round dollar instead of a round earth, or of a circular heavens, it would not take long for the dullest of the Wall street speculators to find the most infinitesimal mathematical detail of it. Materialists call the monad, "atom." Spiritualists call it "Life." Orthodox call it "Christ." Genesis calls it "God." Geometry calls it "a circle." Astronomers call it "1st point of Aries." Mathematicians call it "One." Atheists call it "Don't know." I call it "Wonder Wheel," because the weal of humanity is all contained in its understanding. Is it not a wonder that people cannot see our world, commercially, politically, religiously, and ignorantly trying to build a tower of strength to reach into the joys of the heavens, and yet with a babel of tongues shouting for the same building material under so many different names that confusion is worse confounded. Is it a wonder that so many are mentally sick, even when they think themselves strong? Soon everybody will have to be a doctor to cure the other doctors, for no doctor will dare to take his own medicine.

Tune, focus, and reason are the same, and harmony, perfection, and Truth are the outcome.

Dr. Peebles' Book.

We are in receipt of a copy of the second edition of Dr. Peebles' book, "The Demonism of the Ages and Spirit Obsessions." The doctor's editions, so we are informed, are a thousand copies each, and he further informs us "that this book has met with an unexpected, if not unparalleled rapid sale," caused he thinks, in part, "by the bitter and venomous opposition to it from a few spiritists who have become sufficiently steeped in immediate 'summerland glories' to think that death does the whole business—that death, in some miraculous manner, transforms savages into saints, and helps the murderer in a twinkling of the eye, almost, from the gallows to glory. There are, say this class of spiritists, no evil-disposed or evil spirits. There are no obsessions. Death wipes out identity, and all voices over there are hallelujahs."

The doctor further says: "No obsessions! On the contrary, after fifty-five years in Spiritualism, witnessing all phases of its phenomena and advocating it in all English speaking countries, I have to say that I have the same proofs—the same positive testimonies of demon obsessions that I have of angel ministries. The two must stand or fall together."

W. T. Stead, Editor of the London "Review of Reviews," in reviewing this book says: "This book on obsessions was needed, and I think it calculated to give very salutary warning to many persons who are disposed to display carelessness on this important subject."

The illustrious seer, Andrew Jackson Davis, writes in part thus: "Verily, the doctor has doubtless energetically performed an uncongenial duty in the interests of a universal truth, and I desire to express my thanks and say 'God speed.'"

The doctor says he is receiving a great many letters with similar words of commendation, so he "takes his meals regularly and sleeps well nights."

This book of nearly 400 pages is for sale at our office, handsomely bound, price \$1.00; postage 19 cents.

What a mammoth hospital this world of ours is! Count the number of drug stores. Count the number of doctors' signs that our eyes meet as we pass through the street. Note the number of medical advertisements in all our papers and magazines, then consider how many healers, and health suggestive papers, books and magazines are patronized outside of the regular schools. Are we not warranted in looking upon the world—or our part of it, at least, as a mammoth hospital? Are we all so sick, so unhealthy, so unclean? It would appear so. Has suggestion anything to do with this, or are we in reality sicker than the proverbial "sick Turk?"

It is said that we individually live but a second at a time. This no doubt is true, yet in that second we may in thought turn backward by the faculty known as memory and live over again some distant event in our childhood, or, maybe we may in that second live in thought some ideal of the future brought to mind by the faculty known as Desire.

The Pittsburg Leader has a long article from an accepted authority that declares great danger to everybody by reason of the use of wood alcohol. People unaware of its deadly poisonous nature and because of its cheapness, in mixtures requiring the use of alcohol, use wood alcohol instead. In mixtures such as ointments, hair tonics, etc., it has a tendency to create difficulties which may not be instant death, but which lead to infirmities even worse than death.

We cannot change our destiny, but, by knowing the laws of our destiny, we may come into such harmony with those laws that we overcome the sufferings of fate otherwise entailed upon us by our anxieties, occasioned by doubt. All are governed by destiny, but only the animal forces are subject to fate.

Spiritual science circles are now on the tapis. Science is knowledge, but the higher plane of science is knowledge systematically arranged. The only true science is set forth in the phrase, "Order is Heaven's first law." We must apply to the heavens, and the systematic operations of the heavens in order to arrive at a true science. It makes no difference by what name it may be called, unless it be in our mental misunderstandings, "A rose will smell as sweet by any other name."

"Tom Jones," so called, but rather Mayor Jones, of Toledo, made the Golden Rule practicable in business operations. When the Jones' method becomes more general there will be less sickness, sorrow and unhappiness in the world.

Nature furnishes good and bad times for everything and so seemingly cruel is Nature that she destroys everything that is done out of its proper time, whether the thing itself is popularly proclaimed "innocent" or "guilty." The great Astrologer, Ecclesiastes of the Bible, declared, "all is vanity," but every man has his own peculiar kind of vanity, and he is miserable only when he is attempting to conform to the vanity of someone else.

Have any of you any particular desire as the highest of all others in life? Would you succeed in the accomplishment of it? Then sacrifice everything else for that one purpose and you will succeed satisfactorily to yourself. If you wish to succeed to the satisfaction of others you will doubtless fail, because others are too busy concerning their own vanity to extol yours except when it aids them in theirs. Such is life. We love our friends only because they do not find fault with our vanity.

A Lovely Christmas Present.

Mrs. May E. Wilson, the widow of E. V. Wilson, the pioneer Spiritualist speaker and platform test medium is an aged and feeble woman unable to do for herself. She has a few of the last edition of her husband's work called "The Truths of Spiritualism." This is a valuable book, worth many times its price, and should be in every Spiritualist's library.

Reader, if you wish to do a good deed and help a worthy woman and an old-time medium, send \$1.00 to Mrs. E. V. Wilson, No. 301 Union St., Valparaiso, Indiana, and you will receive this book by return mail. It is beautifully bound in cloth and will make a lovely Christmas present. Cordially yours,

E. W. Sprague.

N. S. A. Missionary.

Missionaries' Report for October and November, 1904.

To the Spiritualists throughout the United States and Canada:

We have been somewhat dilatory in making our report, but the seeming neglect was caused by lack of time to fulfill our duties. During the month of October we visited Lafayette, Ind.; Bloomington, Farmer City, Decatur, and Pinkneyville, Ill.; attended the N. S. A. Convention at St. Louis, Mo., closing the work of the month at St. Joseph, Mo., and holding 19 meetings besides the work we did at the Convention.

All of the above named places have societies excepting Pinkneyville, and they were all organized and chartered by us excepting the St. Louis society. These societies are all doing excellent work and we are proud of them. Without our missionary work they would not have been added to our organization.

During November we held 25 meetings, visited St. Joseph, and Union Star, Mo.; Ft. Scott, Spring Hill and Lawrence, Kan. We organized two societies, one at St. Joseph, Mo., composed of 53 members, and one at Spring Hill, Kan., composed of 18 members. We left the members of these societies well filled with enthusiasm and with excellent prospects for future work.

The States of Missouri, Kansas and Nebraska send missionary work very much. There are many places in these states where the good work of the N. S. A. and the State Associations are not understood and consequently not appreciated. Some of the people have been prejudiced against these organizations by the false statements being industriously circulated that the N. S. A. is opposed to the physical phenomena and to physical mediums. These stories are usually started by "fakirs" who are not able to secure the endorsement of our organization.

Wherever we have been we have refuted these vile and malicious statements and have read the resolutions passed by our several Conventions upholding mediumship in all of its varied phases, including the physical phenomena, and also reading that part of our ritual which grants credentials to all worthy mediums, including those for physical phenomena.

The Ritual is all right and did not make its appearance one minute too soon.

The vile and unprincipled "fakirs" who pretend to "unite lost lovers," "tell whether your husband is true to you," "find stolen property," "develop any phase of mediumship you wish to possess," "find an oil well, etc., for 50 cts. and up" are the ones that condemn the N. S. A. and boast that "their work is all the credential they need." Some of them have paraded a receipt for a \$1.00 contribution to a State or the National Association as a certificate of endorsement. Not one of them but would be happy to have the endorsement of the N. S. A. or of a State Association, and would publish a facsimile of their credential in every issue of the daily press where they were holding forth if they could procure it. Moral: Beware of anyone who is continually condemning the N. S. A. and declaring that it is opposed to phenomena and who at the same time is piping his claims to "the greatest mediumship on earth" and boasting declaring that: "My mediumship is my credential."

We have succeeded in enlightening the people regarding the good work of our organization wherever we have held meetings, and the people have received us and gladly embraced the opportunity to unite in the grand work of co-operation.

The greatest drawback is the lack of funds to carry on the work. O ye Spiritualists! you who have received these blessings at the hands of the spirit world, come to the front and assist financially and liberally, the Cause that has blessed you and that is blessing every mortal that it reaches. We need many missionaries. This is a big country. Money can furnish the missionaries; with it the missionary work can be done. The people are hungry for the truths of our beloved Spiritualism; can we not do more to assist the Spirit friends in this great work? Let us open our hearts and our pocketbooks, dear Spiritualist friends and contribute to the good work of the National and State Associations, thereby encouraging the officers and missionaries in this all important work.

The cause of organization as well as the cause of Spiritualism is growing. The Spiritualists only need to "be shown" the splendid work of our organization and then remind them that they need to furnish the necessary funds to carry on the work and since the reports of the work of our organization through the different departments plainly "shows" what it is doing, we look for the generous support of the organization in all its branches.

Cordially yours,

E. W. Sprague and wife,
N. S. A. Missionaries.
Address for a time Billings, Mont.

An Interesting Story.

In the pages of the "Banner" for the issue of December 31st will be found an attractive story, founded on fact, by that well-known lecturer and traveler, W. J. Colville. This story is entitled "Minerva's Vision," an Australian Christmas story. All our readers should make sure of securing a copy of this issue.

A Reliable Heart Cure.

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

For mathematical operations in spherical astronomy, or on occult lines, "Prof. Henry" recommends attention to J. Dalton, of Boston, and his able works.

Ordination of Mrs. Alice Baker, Dallas, Texas, a Pleasant Affair.

November 15, 1903, the Truth Seekers' Spiritualist Society of Dallas, Texas, engaged Mrs. Alice Baker as their regular speaker. Mrs. Baker has remained continuously since. Just previous to the annual meeting of the Texas State National Association of Spiritualists held in San Antonio, Texas, Septem-

ber 29, 30 and October 1, 1904, Mrs. Baker made application for ordination. No action was taken at that time as the officers of the Association wished to in every way comply with the Usages for Ordination as adopted by the National Spiritualist Association in October of 1903. At the convention of the N. S. A. of 1904 it was found that the Usages did not interfere with state requirements in regard to Ordination, but were simply to establish order to this most important rite and upon return to Dallas from this Convention in St. Louis, Mo., Mrs. Baker began arrangements for her Ordination. Mr. John W. Kling, ex-President of the Texas State Association, was authorized, under date of November 25, to perform the ceremony and on Wednesday, November 30, in the Maccabee Hall, Dallas, Texas, the ceremony was performed. In the afternoon of that day Mr. Kling delivered a lecture and named two babies, William Leo and John Hubert Grizard. At night Form No. 2 of the Ordination Usages prescribed by the N. S. A. was taken up and the ceremony of Ordination was duly performed, making Mrs. Alice Baker a Minister for Spiritualism to Humanity. On behalf of the local society a very beautiful bouquet of roses artistically arranged was presented and these were used as symbols of the experiences which are probable to come in the experiences of an ordained capacity. The audience was very attentive to the ceremony and to the address, and the cause of Truth as seen in Spiritualism looks up in Dallas, Texas.

M. S. A. Missionary Meeting in Haverhill.

The friends at Haverhill were out in full force to greet the delegation from Boston, Mr. S. S. Ham, who is president of the Helping Hand Association of Haverhill, after congregational singing, and an invocation by Mr. Simmons, welcomed the friends to Haverhill, then introduced Dr. Caird, Director M. S. A., who said he was one of the people who believed that a good Spiritualist was just as good as anybody else and he thought we should all feel the same; he instituted the missionary meeting and felt all would be glad to help the work. He then introduced Mr. J. B. Hatch, first vice-president M. S. A., to take charge of the meeting. Mr. Hatch said he was pleased to be in Haverhill, but was pained to announce that the President, Dr. G. A. Fuller, would not be able to be with us today, but he sent his regrets that illness of other people kept him at home. Mrs. Maude Litch of Lynn was presented and gave many fine communications. Mrs. C. Fannie Allyn said she was in favor of united and concerted effort and glad that Haverhill is coming to the front and felt that at the sunset of life she should do all she could to spread the gospel of glad tidings. She spoke of the lyceum work and the necessity of this work. We want to teach love to the children; we want homes where love abides and then our children will grow into healthful, helpful men and women. Mrs. Emma B. Smith of Lawrence then voiced many messages which were recognized. Mr. W. H. A. Simmons said it gives me great pleasure to say I am in favor of the truths which have been presented this afternoon. I have investigated Spiritualism for 20 years and I know it to be a truth and brings joy and comfort to many a weary soul. I believe the work of the State Association is destined to do a grand good work and I am glad to welcome them to our city. We have two good societies in this city that are doing a mighty work and we hope others in surrounding towns will start societies and help carry on the grand work. Miss Annie M. Foley of Haverhill said she hoped that some of the messages she was able to give would bring strength and comfort to some one. After the session closed circles were formed with the mediums Mrs. Caird, Mrs. Helyett, Miss Foley, Mrs. Smith, Mrs. Cates and Mrs. Litch. The circles were well attended and all were satisfied. After a bountiful repast the following program was given: piano solo, Mrs. Diederich; piano solo, Miss Bertha Wildes; vocal selection, Miss Ella Kenney; solo, Miss Grace Morrison; solo, Mr. John Dickens; reading, Master Willie Dickens.

The evening meeting was opened with singing, after which Mrs. C. Fannie Allyn spoke briefly. She believed organization was the first law of nature, and she believed this organization was standing for good, and thought we should feel pleased and proud to present these young people from the platform. She urged all to go on with the work and carry it to the highest point. Mrs. Alex. Caird of Lynn gave many interesting tests. Mrs. Forrest Purrington gave two very choice readings during the evening. Mr. Irving F. Symonds, manager of the "Banner of Light," was the next speaker. He said he was always ready to speak for the Cause and believes the time has come when those who say the message is dear should stand shoulder to shoulder to protect these mediums and support them with love and care. Mrs. Kate Ham gave many interesting tests. Mr. S. S. Ham of Haverhill spoke briefly and said he thanked all who had helped him to make this meeting a success. He spoke of the work of Miss Annie Foley and told of a demonstration that came in the hall to her and said she was destined to be one of the coming mediums of the age. Mrs. Minnie M. Soule gave a greeting to the young lady who is to consecrate her life to the spirit world. We can make her what we will; we can give her strength, bid her Godspeed, make her strong and steady so that nothing but purity will come from her. Only sixteen years old and she belongs to us. "Bumble Bee" gave many messages which were all recognized. Greetings by telegram were sent from the Spiritualists of Ohio, Pennsylvania, West Virginia assembled to this assembly and one in return sent from us.

Mrs. M. Helyett spoke briefly and gave many communications which were all recognized. Mrs. Ruth Swift of Haverhill said she was glad to voice any message that may be given to her to cheer any one of the friends could reach. Her communications were well received. Miss Annie Foley gave messages which were all enjoyed and all were pleased with the work of all the mediums. Dr. Alex. Caird closed the meeting with a few choice remarks and said he hoped the meeting had been a benefit to all. Mr. Simmons pronounced the benediction.—Carrie L. Hatch, Sec.

The Children's Progressive Lyceum, No. 1.

Although the day was very stormy we had a very fair attendance. In the absence of Conductor Hale Bro. Berry opened the school with "Look Up," followed by the children rendering answers to the question given last Sunday.

Two of the members of the school gave a recital of how the Christian and Spiritualist viewed some of the principal lessons that have been taught by many of the teachers in the religious world such as "What is your first duty?" "Which is the true church?" "What is a Creed?" "What is Death?" "What is meant by Immortality?" "Who was Jesus the Christ?" and "What is repentance?" These questions were answered from a Spiritualist view, also from the Christian view. Piano solos, Becky Goolits and Prof. Miliken; readings by Clara Ingalls and Francis Luthern; song, Miss Cooley; remarks

by Mrs. Belcher, Mr. Yeaton and readings from the side Spiritualist by Mr. Roberts.

Question was Sunday: How do we as Spiritualists view Christianity? Christianity may have redeemed mortals from crime and sin, but it has not given them that knowledge of a continued life, but Spiritualism has transcended Christianity by a spirit bringing the assurance and proof of a continued conscious existence beyond the change called Death, and this one single fact has accomplished more for human advancement and freedom from the chains of ignorance, superstition and bigotry, and illumined the future with the glorious light of knowledge than had Christianity for eighteen hundred years. Spiritualism teaches us that our ascended ones are with us. It has been the sweetest, divinest song that has ever been sung, and we are filled with hope by the voices that come from the world spiritual.

On Sunday evening, Jan. 1st, we shall give a supper in Dwight Hall. The children will give an entertainment in Red Men's Hall, with recitations and tableaux. Come and make the cares of our school lighter to bear. Alonzo Danforth, sec.

Dec. 18, 1905.
Boston, Dec. 11th.—Lyceum meetings, and after the song service the meeting was opened with an invocation by Mr. J. S. Scarlett. He was followed by Mrs. B. W. Belcher with a short address and tests. Mr. Geo. Cleveland rendered a vocal solo very finely. Mr. Scarlett gave a very interesting address on spirit delineations. Mrs. Howe and Mrs. Whitmore followed with tests and communications. A very appreciative audience was present and all enjoyed a season of spiritual upliftment. "Banner" on sale.—H. C. Berry.

From various sources we are receiving word to the following effect: "The 'Banner' is finding a place, as it deserves, among the Advanced Thoughtists, and we wish you Godspeed in the good work that you are doing. Even the Orthodox minds are awakening to the idea that their ears have too long been filled with hard wax, and they are taking the new whacks very kindly."—Amen!!!

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Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

The Child.

Bertha Gerneux Woods.

When Mary sang to him, I wonder if
His baby hand stole softly to her lips,
And, smiling down, she needs must stop her
song
To kiss and kiss again his finger-tips.

I wonder if, his eyelids being shut,
And Mary bending mutely over him,
She felt her eyes, as mothers do today,
For very depth of love grow wet and dim.
Then did a sudden presage come to her
Of bitter looks and words and thorn-strewn
street?
And did she catch her breath and hide her
face
And shower smothered kisses on his feet?

A Christmas Carol.

They tell a lovely story, in lands beyond the
sea,
How, when the King of Glory lay on His
mother's knee,
Before the Prophet princes came, bringing
gifts in hand,
The dumb beasts felt the miracle men could
not understand!

The gentle, patient donkey, and the ox that
trod the corn,
Kneled down beside the manger, and knew that
Christ was born,
And so they say in Sweden, at twelve each
Christmas night,
The dumb beasts kneel to worship, and see
the Christmas light!

This fancy makes men kinder to creatures
needing care;
They give them Christmas greeting and
dainty Christmas fare;
The cat and dog sup gaily, and a sheaf of
golden corn
Is raised above the roof-tree for the birds on
Christmas morn.

Mary Field Williams.

A Link in Our Golden Chain.

UPWARD THE SOUL FOREVER
TURNS HER EYES.—James Russell Lowell.

An event of more than usual interest was
the lecture by the Rev. Charles W. Lead-
beater in the Second Church, Copley Square,
Boston. Rev. Thomas Van Ness presided.
The church was filled to its capacity, and
it certainly was a cosmopolitan audience that
greeted this traveler from far lands, this
student of Oriental philosophy, this teacher
of Theosophy.

The "bright lights" of many denominations
sat side by side with those who had left
behind the beaten path and are now taking
a peep at least, at the religions of the world.
The "New Thought" disciple and the Epis-
copalian sat in one pew while the Spiritualist,
the Theosophist and the Unitarian hung on
the words of the speaker with evident delight.
Perhaps the most remarkable thing about
it all was that there was absolutely nothing
new in the way of suggestion, solution, or
expression to the Spiritualist.

Whether the members of the various other
denominations represented there that after-
noon heard new and startling statements we
do not know, but the unity of thought and
purpose as expressed by the speaker and
believed by ourselves was marked and sure.
Indeed, the effort of the speaker was to
find points of harmony and resemblance in all
the sects and creeds, the religions and senti-
ments that have moved and are moving the
children of men.

The best and highest thought in all systems
of religion and philosophy is so much alike
that it would be idle to try to make distinc-
tions and when the speaker said that the dif-
ference lay mainly in the manner of expres-
sion and consequently was only discerned by
the follower after forms and ceremonies and
was lost when we gained a spiritual attitude,
we yearned for a life on the heights.

The student of Theosophy, according to Mr.
Leadbeater, will find the fogs of life dissipated
by the sunshine of truth as does the student
of Spiritualism.

The student of Theosophy will find an
increase of power as the unfolding of soul
gifts is made possible through the inflowing
of spiritual truth as does the student of
Spiritualism.

The student of Theosophy will have a
broader outlook on life in whatever form it
expresses itself as he traces the infinite life
through various peoples and countries as also
does the student of Spiritualism.

The student of Theosophy will discover the
just and equitable Law that governs the uni-
verse through which all men find perfection and
peace as does the student of Spiritualism.

The student of Theosophy will come into
the consciousness that this little life of today
is not the all of life which may be crushed
by the icy hand of Death, but that death is
an incident in life opening doors into new
and growing experiences as also does the
student of Spiritualism.

The student of Theosophy will find nothing
to create fear in the working of the Law in
the world and will step out of bondage of
fear into the glad joy of freedom as does the
student of Spiritualism.

The student of Theosophy will practice his
knowledge and become a better man be-
cause of his wisdom, a kinder one because of
his charity, a more loving one because of his
discernment and a faithful one because of his
fidelity to truth as will the student of Spirit-
ualism.

According to Mr. Leadbeater the Theoso-
phists and the Spiritualists are walking side
by side, hearing the same voices, catching
glimpses of the same beauties of the spiritual
life and making effort to produce the same
effect on the world.

The Spiritualist has one expression, how-
ever, which we did not hear mentioned.

One step ahead and the voices of the loved
ones will be heard clearly speaking in tones
of tenderness and their words will fall like a
benediction of peace on ears attuned.

To the picture of life in its fullness as it
was presented to us in most beautiful imagery,
we add the fullness of love as it is showned
on us by spirits as loving as wise and as wise
as loving, for what would life be if love were
forgotten.

From Apple Blossom.

Dear Mrs. Soule:
I am asked by "Apple Blossom" to write
you a letter for her. The following are her
words:

Dear lady Soule,—My lady and Mr. David
have always given me presents at Christmas
time, but this year I have requested that they
give me the money instead, so that I could
send it to "Sunbeam" to use for the poor chil-
dren as she may see fit, so enclosed you will
find one dollar for her use, and I hope some
little child's heart may be made glad thereby.
I am going to try and bring my lady over to
see the children enjoy themselves at their
Christmas tree and dinner. I think it is a
lovely work to be engaged in and I think you

are deserving the support of all those who
are interested in charitable work.

Wishing you a "Merry Christmas" and a
"Happy New Year," I am your little spirit
friend,
Apple Blossom.

P. S. I send my love to "Sunbeam" with
my dollar.—A. B.
Goodby until Christmas.

D. H. B.

To "Apple Blossom."

Dear Little Apple Blossom:—
How can I tell you what a joy your letter
is to me? I love little spirits as you know
and I have had many, many kind things done
for me by them.

It sometimes seems to me that I can never
do enough for them for they are so unselfish
in their work and so faithful in their ser-
vice.

If a little girl of mine should come to me
and say, "Mamma, I am very happy to have
you love me and I know that there are a
great many little girls who do not have any
kind friend to love and care for them and so
I want to help them. Will you take the
money that you would spend on my Christ-
mas present and buy something for some of
them?" I should think I had a most lovable
little daughter.

That is just what you have done.
There are a lot of people in the world who
will say nice things and who mean to do a
great many good things, but they don't like
to give up anything that would be a pleasure
to them to make some one else happy.

It is so much easier to talk than it is to do
anything, something which we want to do.
If we really want to make some one happy
we will never stop to think how much we are
giving up to make them so.

Take a peep at the little folks when they
are having their dinner at the Christmas fes-
tival and if you see a dear child without
proper clothing in which to go out in the
winter weather, but with a face beaming with
happiness as she looks at the lights and feels
the warmth of the room and hears the kindly
voices of her friends you will know that your
dollar has helped to give her a warm skirt,
a pair of mittens, a dolly, a game, a good din-
ner and an evening among people who will
speak words of love and good cheer to her.

I am sure that you will be happier than
you would be if you had ever so many dol-
lars spent on a gift for you.
Perhaps you will see them play games with
each other or sing songs or just sit still and
store up joy to thank about when they return
to the cold and dirty places from which they
came to us.

We think it is good for them to be taken
out of the awful places where they stay the
most of their lives even if it is but for a
few hours.

They will know that there is some other
way to live better than the way they exist
and when they grow big they will, we hope,
remember it and make an effort to have a
home.

And if they do get where they are able to
live as they ought we hope they will remem-
ber the children who are obliged to live as
they are living now.

A Merry Christmas to you, dear Apple
Blossom.

I know that all the children of the Home
Circle will join with me in sending greetings
to you and Sunbeam sends her dearest love
to you and all her friends. With love and
gratitude I am

Your friend,
Sunbeam's "Medie," M. M. S.

A Christmas Journey.

Mime Inness.

I must have been a disconsolate looking boy,
if I looked anything as I felt, that early
Christmas morning, so long ago, when I sat
before the fireplace, looking at my empty
stockings.

I was trying to believe the testimony
given me by my eyes, viz: the emptiness of
my hose, and on Christmas morning, too!

I had crept downstairs, at the first glim-
mering of light, according to my usual cus-
tom, in order to get an early sight at the
treasures I yearly found concealed in my
stockings. This morning the said articles
hung as limp as when I left them in great
complacency the previous night. I was sure
that they, being new, would do their duty
well. As it was, I was disappointed, sur-
prised, provoked and discouraged. Well,
thought I, if ever there was an injured mortal,
I am that one. If ever I do try again to be
better than the worst of boys, people will
find it out!

After I had completed this dark resolution
and comforted myself with thinking I would
have revenge on Santa Claus, in some man-
ner, I was almost deprived of existence by the
fright which a trembling, scuffling noise in
the chimney gave me. I sufficiently recov-
ered my self-possession to get out of the way
of some most peculiar looking boots, which,
but for this, would have descended on my
head, and which riveted my gaze at this
moment.

The boots were followed by leggings of fur,
pant, vest, coat, cap, mittens, and collar of
fur. Under the cap, I saw a pair of twinkling
something which reminded me of eyes, a
rubuncled something else, which I, in my
fright, termed a nose (and I adhered to this
conclusion, when my sanity returned), and
as if in apology for showing even as much
as this of a face, the long beard covered
what I had every reason to believe, was a
mouth, and concealing the chin on its way,
flowed down nearly to the knees of this
strange appearance.

As this queer specimen of humanity landed
in the apartment, he gave a vigorous shake
to his whiskers, which sent the frost flakes
flying about and caused a second shake to be
made, by the other occupant of the room, for
I was already cold enough, and did not desire
to be frosted at that particular moment.

"Halloo! boy," said the mouth, "what's the
matter, scared at a few snow flakes? Don't
know whether you'll do to go to the North
pole with me. Guess you will, though." You
didn't get quite out of the room with fright.
Got a little sense left, I see, or you would
not have known enough to get out of the way
as I dropped. Couldn't get in without your
seeing me, you owl; ought to have come here
first, can't give presents when anyone is
looking at me; embarrassing, you know, or,
at least, I should lose my sleigh if I did, and
should melt, before long, in these desolate
regions; besides—why don't you speak, you
being, you?"

"As if I hadn't been trying to twist in a
question ever since he began his rambling
speech, and ask him if my stockings had done
him any harm, for he had caught hold of
them and was twisting and thrashing them
round, in accompaniment to his gestures.

"Well, what do you want? Your stock-
ings and nothing in them? Oh! ho! ho!" and
he laughed at me till I was about to run
away from him. But he stopped laughing
and his expression changed from a comical
to a kind one, and I drew nearer. He threw
down the stockings, and rushing up to me,
took me by the hands and gently dancing
me round (I don't believe it was possible for
him to stand still) informed me that the
thing he had come for was me, "that is, if I
would like to." "To what?" said I, begin-
ning to be astonished again. "Why, go round
with me on my travels tonight, and see how
I do Christmas." "Oh! will you, may I?"
said I, clasping my released hands, and look-
ing pleadingly into his face, for this had been
my wish for so long. "Yes, boy, if you won't

be frightened at me again." "Oh! I won't!
I won't!" I cried.

Scarcely were the words out of my mouth
when I was seized by my new friend and
shaken into a fur sail, similar to his own.
"Now you'll do," said he, and catching me up,
he tucked me under his arm and clambered
up the chimney. There stood the renowned
sleigh, and I was actually to ride in it!
Why, it seemed like a fairy story or a dream,
or a fable or a—well, it seemed like a new
kind of a sleighride as we shot along over
the snow.

My companion relapsed into silence, break-
ing it only as he urged his steeds. Soon I
felt that we were rising, and sure enough
there we were on the top of a city mansion.
He drew out of his sleigh rich playthings for
the little one and, dashing down the chimney,
soon appeared again, saying, "Not so much
danger of being late here, they are so much
asleep and will be till we have been over the
world and back again."

The next stopping roof was that of a poor
tenement house. Santa Claus slid from the
sleigh, and, without taking anything, as I
could see, from it, vanished. When he re-
appeared, I got courage to ask what he left
there. "One of my best gifts, and one, alas!
I can seldom give," he replied, a shadow of
a serious expression actually appearing in his
gray eye. "It is the present of a contented
spirit," he continued, "without this she would
be poor indeed; now I have made her rich."

The next time we stopped he took a flat,
thin package, and slapping it between his
hands, said, "If she hears from him tonight,
it will make her happier than all my sleigh-
full of gifts could. Her eyes will shine
brighter than the diamond on her finger.
Ah!" said he, chuckling, "I know how to
make eyes rival the stars of night."

From one place to another we flashed, with
such rapidity as to almost take my breath
away. In the twinkling of an eye we had
passed over the New England towns and vil-
lages, giving happiness to many hearts. We
neared the seacoast, and with a bound into
the air, I saw that our path was through
the air and that below us were the dark
waters of the ocean. At this discovery I
drew closer to my companion, who looked at
me kindly, and with a hearty laugh said,
"Didn't know, did you, boy, everything about
Santa Claus, ha! funny old fellow, isn't he,
but not so funny as his reindeer, eh, boy?
They go over everything, but they can't get
round to all the Christmas without their
driver's help, can they? We'll see them all,
leave it to the old Santa to fix that."

We soon came to Old England, and as we
passed from one old town to another, we
heard the merry ringing of the Christmas
bells as they sounded forth on the still air.
We paused a moment at the windows of the
beautifully decorated churches and abbeys,
bright with their evergreen trimmings and
colored lights, and solemn with the celebra-
tion of the mass. "This practice of decorat-
ing houses and churches for Christmas festi-
vals is derived from ancient Druid customs,"
my companion said to me. "It was their
belief that sylvan spirits might seek these
evergreens and there stay, unaffected by
frost, till a milder season. Wreaths of green
were worn around the hair, and from this
practice arose the allusions, 'to kiss under
the mistletoe.' The old English manner of
celebration," he went on to say, "was rough
and boisterous. The 'feast of fools,' as it
was termed, was one of their revels. In this,
men of high birth and station personated
those of low life, and inferiors would assume
the character of their superiors. The blazing
of the Yule log and the cramming of the
larder were more attended to in former times
than at present."

We left the island and passed to the con-
tinent. Through France and Italy, as in
England, the Christmas bells were merrily
pealing, but the cathedrals were more elab-
orately decorated. As we passed, feasting
our eyes on the beautiful sights, we found
decorations giving place to Christmas trees,
and we knew that Germany had been gained.
Multitudes of blazing candles, lighting up
the happy faces of the expectant children, as
the presents were taken from the tree, greeted
our sight.

"Oh!" cried, "this is better than a stock-
ing." "Yes," grimly, replied Santa Claus,
"when you get nothing in your stocking."
Suddenly my attention was attracted to a
most peculiar looking object, made up of high
buskins, a frightful mask, and flax wig, who
was trudging along the way.

"Who is that?" I exclaimed. "Only Knecht
Rupert. He is the Santa Claus of Northern
Germany," replied my companion. "You see
his pack? He is on duty for Christmas. I
slip in and out of a house unseen. He, on
the contrary, has the boldness to present him-
self at the same time that he presents his
gifts to the children. Oh, well they don't
know anything over here," said this conceited
little man. "They used to be foolish enough
to believe that the men, way up in Sweden,
turned into wolves, by some strange process,
and meeting together, that they raged and
fought so furiously against those who were
awakened by nature as to have been a greater
terror than the wolves themselves. A queer
way of celebrating Christmas," laughed he.

"There," said he, "I have talked enough
now to last me a year. I must be off to my
Polar regions, and at work for the next year.
So after glancing at the other sights quickly,
we'll away to our home."

We dashed along now, faster than ever, and
were soon away over the ocean. "Well,"
said Santa Claus, as we bounced onto the
roof of my house, "how do you like your
Christmas present, my boy?" "Oh!" I ex-
claimed, "I never can thank—"

I looked up and concluded I never could, as
my strange friend had vanished from my
sight. I climbed down the chimney as best
I could, and taking my empty stockings,
which had, after all, brought me so much
pleasure, I crept with them downstairs (for,
unaccountable fact, it was not yet dawn), and
carefully folding them, and placing them
among my valuables, determined that no
harm should ever come to them. I concluded
that a Christmas journey was the best kind
of a Christmas present.

A Gourd Fiddle.

By Grace McGowan Cooke. 4 1/2 by 7. 118
pp. Henry Altemus Co., Philadelphia.

With smiles through moistened eyes one
reads this sweetly pathetic little story of
Southern child negro life. How the black-
faced genius made his fortune when he made
a fiddle from a gourd and how the gourd
fiddle grew into a magnificent Stradivarius
violin, the gift of a Queen, one must read
this handsome little volume to learn. And it
is most decidedly worth while, too.

Mime Inness.

Baby Bible Stories.

We have also received Baby Bible Stories,
by Gertrude Smith, 4 1/2 by 7. Henry Al-
temus Co., Pennsylvania.

The stories of the Bible told to Baby by
Mama in baby talk. This is for the very
youngest readers.

Without Ostentation.

Whatever you give in charity, bestow with
modesty, and without show. Only the vulgar
make a show of their generosity. It may
well be doubted whether the act is a generous
one, since the spirit of its giving is publicity
and self-advertisement.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held December 19, 1904. S. E. 57.

In Explanation.

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

To Our Readers.

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

INVOCATION.

Now again we come into the silent room
where the sound of material strife and
physical presence is no more real to us, and
listen for the voice of the spirit that shall
speak out of the depths of knowledge and
beauty and joy to our waiting hearts. In
sympathy and love and tenderness we would
send every expression that is given us out
into the world, where weary hearts sit wait-
ing for the note of joy and peace, where
hungry souls are watching and longing for
some crumb from off the table of love. May
the dear ones who come to us in confidence,
who speak to us out of their heart's love,
who are eager to send a word to their own,
may they be made strong and able to speak
very clearly the message that is in their
hearts. Whatever is being done in the world
today in the way of service to mankind, what-
ever is being done to broaden lives, to make
light in dark places to let in the sunlight of
love and hope may we not feel that we, too,
have a part in the great work, and perhaps
our special effort to help those to speak to
their own as important as any that is be-
ing done anywhere. In confidence we wait
and trust and we would speak to all this same
word of love and peace. Amen.

MESSAGES.

Sarah Finch.

There is a spirit now of a girl about 15 or
16 years old, very fair, with big blue eyes
that look out with so much of wonder. She
is surprised to find herself at last able to
speak. Her name is Sarah Finch. She has
been gone to the spirit a long time and she
says, "O, it is such a joy to be able to speak
as freely as I want to all that I feel. My in-
terest is in this life over here. It seems,
sometimes, as if I must open everybody's eyes
to the beauty of this life, because it is so
much more real than your life, over which you
spend so much energy and strength. I came
over here before I had bound myself to any
particular interest or condition, and I seemed
to go to sleep and slip into the spirit with-
out any effort. My mother is with me and
my brother and father, and so many friends,
and they are so happy, and we are so fond of
music. It is really a musical family, and it
gives us the greatest pleasure to hear the
music that is produced in this life. Many of
your sounds are like jangling instruments,
when you have once heard the music that is
perfected over here, and I suppose we will go
on and find it so every step of the way we
take. I want to send my strength and com-
fort to my friends. I want them to know that
in the past I have communicated, that I have
come in spirit and they have seen me, that I
have touched them as they believed, and that
because I have not been so near lately in up-
ward expression is not because I could see,
but because I was working in another way."

Nellis West.

The first spirit that comes to me this morn-
ing is a woman about 25 or 26 years old. She
is very light, full round face, red cheeks and
gray eyes. She says that her name is Nellis
West, and that she lived in San Francisco,
Cal. She is married. Her husband's name
was William and she says, "How can I best
get to those I want to reach? I have asked
everybody how I could reach them if they
didn't make an effort to reach me. I have
been among them, I have spoken to them,
sometimes I have been able to impress them,
but I never get any response from them, and
I am so eager to talk with them, and I
wonder if all spirits have to wait and watch
and yearn for a chance to speak to their
friends. It seems to me that there is nothing
more important than to let people know
about the return of the dead. And I don't
know as you can do them greater good than
you are doing now, and that is to preach it
and to talk it and to open the doors on every
occasion. My little Bessie is with me and she
and I have decided that we will never under-
take any particular work over here in this
life until we have made it possible for some
of our people to understand about our life
with them. You may think that we will be
unhappy, but I do not think so myself, for
we will work just as we would in a garden
and watch for the first interest, and then
tend and water that expression until we get
the interest into bloom and for the inter-
course which we desire. It seems almost
foolish to attempt to send a message to a
centre where there is no understanding of
this thing, but if they once get an idea that
it may be true that we can come, I think they
will never rest themselves until they find out
more about us. I wouldn't come if I did not
love them, and I wouldn't come unless I felt
I could do them some good. I thank you."

Arthur Kimball.

There is a spirit of a man who comes up to
me and says, "Will you kindly say Arthur
Kimball of Bridgeport, Conn., is on the wait-
ing list and that he is very anxious to send
word to his brother and mother? Of course
I know that I am paying the price of my ig-
norance. If I had made an effort to know
something about these things before I 'shuf-
fled off my mortal coil' I would not have now
been making this effort to send a word in
this way. But what is a man to do when he
finds himself at one end of a bridge and his
friends at the other and he cannot get
across? He might have arranged a set of
signals before he went, but if he didn't, the
very best he can do is to flash a light when-
ever he can, or cry aloud as loud as he can
until he attracts their attention. I want
Blanche to know that I have been able to see
her brave struggle. It was not an easy mat-
ter for her to take up life in the way she
did; nobody realized better than I. But I

want to say that while it was more than
hard, she has done more than well. I want
to say also, that father and Harry are both
with me and they laugh at my effort, but I
tell them they will laugh with joy before they
get through. This is to go to Mary. I thank
you."

Augusta Bidwell.

There is a spirit of a woman about 60 years
old. Her hair is snow white, her face is
strong, but it is one of those expressive and
magnetic faces. She says her name is Au-
gusta Bidwell, and that she comes from
Hyam, Me. She says, "I am entirely in
harmony with this sort of philosophy. I
would never have believed that people were
so hardened in their tracks unless I had seen
them stand up like wooden soldiers on a
wooden platform and refuse to move or be
moved into any new or larger field of thought.
How anyone can sit by the coffin of someone
they love and not have tried to find out what
has happened and can still have faith in God
and hope in Heaven, I cannot understand. If
God intended to shroud us in such intense
mystery, then he made a mistake to make
some of us so curious, and because our curi-
osity, if nothing else, would make us pick at
the drapery until we had made a hole to see
through. For my part, I never could under-
stand when I was with you earth people,
what made people so stupid about things that
concerned them the most, and when I walked
over here, I made up my mind that I would
keep things stirred up, and I have come
pretty near doing it. I have seen my old
friend, Andrew Graves, and he and I have
had many a combat in words over our respec-
tive positions. Now to get down to the little
message which I want to send to my own.
Tell George that I know of his mediumship,
and I know how he yearns to do something
for the world with it, and that knowing this,
I give him a promise that the time is not far
distant when he will be able to do what he
proposes. Tell him that Lucy is with me, and
that we are earnestly seeking to bring every-
thing good into his life. I thank you."

Helen Maynard.

The next spirit that comes is a little girl
about 13 or 14 years old. She says her name
is Helen Maynard and she says, "I lived in
Rochester, N. Y. I have seen for the past
few weeks that there was need of a word
from me to my friends who live there. My
mother is sick and she is thinking so much
about me that it helps me to come today. I
was sorry to die, though I didn't know that
I was going to, and nobody did, I am sure,
for it was a great surprise to all my friends.
You see I was only sick a few days, and I
had been out just a few days before, and
everybody seems to want to blame themselves
for what happened, but I do not think that
anybody was to blame. I don't see how any-
body could be to blame for doing things that
they didn't know what the result would be. I
have seen Maud and she is able to see me
sometimes, but she gets frightened. I wish
they wouldn't be frightened. I wish they
would not keep all my things put away. I
like to feel that everything is out, just as
though I could come home any time and find
them. My father never speaks of me. He
seems afraid that he might hurt somebody.
But I like to be talked about and then I don't
feel that I am shut out from their life. It is
beautiful over here. I don't know that it is
any more beautiful than where I lived, but
I seem to be able to enjoy it more. I never
knew that flowers were so lovely, and I never
knew the world was so beautiful. I seem to
be able to see more of it at a time and to
understand it better, somehow. I don't know
just why, I only know that I do. But the
mountains and the trees and the sky and
everything seem so much clearer and prettier

The Reviewer.

The Simple Life.

By Charles Wagner. Translated by Olive Harper, 7 1/2 by 5, 187 pp. 60 cents. J. S. Ogilvie Publishing Company.

Out of France, the land par excellence of the artificial, comes this little book fearlessly calling us back to the plainer forms of life. Its title is a little unfortunate, as the word "Simple," in common with so many English words, has a meaning which it should not convey here. The old cry of the Transcendentalists, "Plain living and High Thinking," conveys in its two first words a better idea of what this book teaches than the title which it bears.

A sort of pessimism underlies the book. This seems a strange thing to say of a book as full of the highest and the best spirit of essential manliness as is this; but, in order to find the state of affairs which is in need of reform, Pastor Wagner is driven to decry our present living and to sigh for the good old times. Indeed, in the Chapter on "Art," he distinctly places himself in the ranks of the lovers of the old-fashioned.

Thus as a postulate, he must take the ground that we of the present day are not as happy as were our simpler forebears.

While this is true in cages and in certain classes, it is not true of the world as a whole. If it be true, it follows that civilization is a failure and that our dolls are stuffed with sawdust. A strange position surely for a clergyman to take; for it is a distinct confession that their efforts and those of their profession are and have been failures. Nor will it do for them to say, "How much worse would the world have been had we not lived and preached;" for it is the boast of the cloth and indeed its only raison d'être, that all progress in morality and all the uplift of civilization have been the direct results of and are due entirely to the existence of the church. So, it is fair to argue, "Reverend Gentlemen, if life is more unhappy now than in the good old times, the fault lies at your door, and why should we listen longer to the advice of those whose counsel has heretofore been unproductive of the hoped for result, happiness? If the reverse is true and if you have made the world better and happier up to this time, then why change the condition to which you have brought us?"

But, perhaps, it is unprofitable to be too logical with clergymen who are prone to laxness in their logic from lack of controverting. The clergyman's argument has no opponent to probe its falseness and a flabbiness of texture often results. We must take them for what they ought to say, rather than for the logic by which their conclusions are reasoned out.

From such a view-point, Pastor Wagner in this little book has done a valuable piece of work. It is less applicable to America and England than to France, which is but a natural conclusion, for it was written for a French audience and its vogue here is rather the result of a fad than of a fixed conviction. It will have but little, if any, effect upon our life, although much of it is unfortunately applicable to a portion of our people. The nouveaux riches, those who have suddenly become capable of attaining "anything which money can buy," but whose life has been too full of mere competence-gaining to allow time for culture, and those who seek to bathe in the lustre which shines in the trail of the newly arrived, these are some of those who, if they could be made wise enough to profit by the advice this book contains, would be greatly benefited by following its genuineness rather than the artificial standards set up for them now by the Golden Calf whose votaries they are.

But among the really "best" Americans there is much more of the simple life than is dreamed of by those who cannot, and would not if they could, gain entrance to the charmed circles.

It is true today in this land of ours that there is more real heart-to-heart respect and regard shown by the "crowd" for the rich man who despises ostentation and preferably lives simply, than for the gaudy globe-trotter for whose tawdriness one continent is too small; and for the educated man of refinement who with a small income and simple tastes is more truly a leader of the people than the blatant "would be" who heralds his own histrionic horrors "to split the ears of the groundlings."

The American people reverence the memory of Grant and Lincoln, men who were simple in all their ways. They care little for the millionaire who expatriates himself in order to live as his imagination has pictured the life of earls, and to entertain with democratic attempts at royal splendor a sovereign whose only strength lies in his simplicity.

There should be in America some law to protect readers from the "lese majeste" of publishers. Every reader has rights. One of these is the right to get what he is led to believe he is getting when he buys a book.

One hears of Wagner. One is shown a book purporting to be a translation of Wagner's book. He buys it. Imagine his sense of wrong, of violated confidence in the publisher, when he finds he has got an awkward, ungrammatical, often senseless "pony." Every school boy has seen, if he has not owned, those translations of his Latin and Greek text books published by Bohn. These do not pretend to be good English. They only give the literal translation of the Latin and Greek words, and are made to save work for a lazy boy. This translation of "The Simple Life" resembles these. It is merely a libel on Wagner to put out such work. Olive Harper would seem to be twins. For parts of the work are very creditable, fairly well done, but the greater part—well it is not too harsh to say that a high school scholar ought not to be admitted to college on such work as this translation presents. In places one is led to think that some grammar school pupil with a dictionary but no grammar was at work at the task, and from the constant use of "these" for "those," and "shall" for "will," and vice versa, one is led to believe that the pupil's ancestors came from the "Emerald Isle of the sea."

This is sweeping condemnation. To justify it let us quote:

Page 162. "Let us be humble if we have many acquaintances, for they serve us but the better to authenticate the greatness of the unknown."

The French text is not before me, but it is evident that what Wagner wrote was: Let us be humble if there are many things we know, for they help us more strongly to establish the vastness of those we do not know.

Again on page 108, "I wish to say, one of these places formerly unknown, filled with simple people, respectful and kindly among whom one could live well and without great expense." Here "say" should be "speak of." As it stands it is ungrammatical and nonsensical. A little lower on the page this occurs:

"...like the furniture of ordinary families is but a trick to mystify those who swallow it." "Swallow" furniture! Did Charles Wagner write that?

On page 108, "...to have an idea of that which lacks to him whose purse is empty."

"Lacks to him" is a literal translation of the French idiom. It is common sense to render it into English thus:

The translator should read the Jumping Frog of Calaveras County by Mark Twain.

as it was translated into French and then, as Mark expressed it, "Yanked back" into English. This poor little book of Wagner has been yanked into the English language by personal violence.

But both French and English fall this translator at times and she is obliged to make a few new words for herself. So we find "Superfluity," "Resumed" (as a verb), "Archi-false," "Co-citizens," "Evolving."

The rest is silence. Mime Inness.

The Nautilus for December.

"When I was a beggarly boy," I did not live "in a cellar damp;" but I had the good fortune to live near a lady—no, woman is the correct name for her—who was an old-fashioned Unitarian, one of those saintly souls who lived her religion, meeting the most unpleasant tasks, the most uncongenial duties, with a smile ever pleasant and a daily life than which nothing this side the great beyond could be sweeter. To me she has always seemed a personification of that early Unitarianism which borrowed much of its charm for me from that woman's saintliness.

Never have I met any resemblance to her until this little "Nautilus" with its breath of cheer and spirit of simple happiness radiating from every line, "edited and published by Elizabeth Towne," fell across my fortunate pathway. Had my old friend been now on this side death, Elizabeth Towne would have had a counterpart (although my ideal had no "William" to write about with such quaint sweetness) and the new thought of today would have supplemented the Unitarianism of Channing. This work needs just 5,000,000 more Elizabeth Townes. Do you know why? No? Well, then, read the Nautilus and you will never ask me why. You will see. Mime Inness.

The Arena.

There are some things in human thought which seem indissolubly linked, such as The Arena and B. O. Flower. Name either and the other immediately rises to consciousness. The position which the Arena has always occupied in periodical literature is that of the most advanced among the progress-leaders. Mr. Flower has an eye for the first place in progressive thought and he always follows where his eye leads.

The discouragements of life seem never to deter him. He is not and cannot be cast down but in the language of the ring always comes up smiling before time is called.

Therefore, did not the Arena appear to be better and better as time goes on, more daring, more progressive, more ready to enlist in any good cause, whether popular or not, we would look to see if Mr. Flower had ceased to be connected with it.

The December number bears out this record. It has an attractive cover, an interesting list of contents, it is well printed on good paper, good for the reading eye as well as to the eye which looks for beauty, and its full page portraits are attractive in subject and execution. Mr. Flower's editorial modesty has been overcome and from one of these portraits his eyes beam on the reader through his well known spectacles which look so much deeper into the heart of humanity than do those of most men.

The promise for the future numbers of the magazine is most excellent. In this number the long silent "Poet of the Sierras," Joaquin Miller, reappears to tell in prose and verse of "The Building of the City Beautiful." Succeeding numbers will carry on the serial.

New Zealand, that land whose experiments in new fields of governmental work excite the interest of the sociological student, opens the number by a most enlightening paper by Hon. Edward Tregear, Secretary of Labor for New Zealand. Another striking article by Prof. Leon C. Prince presents some new thoughts about the Christ. Prof. Maxey of the University of West Virginia writes briefly but discriminatingly of the Russo-Japanese war.

The irrepressible Dr. Galvin presents once more his affidavits of ill-treatment of prisoners in the Massachusetts State Prison. One accustomed to the statements of prisoners and officials who have resigned under pressure, learns to receive such testimony with large pinches of salt. That the Governor and the Grand Jury both concur in disregarding the charges, creates a very strong presumption that the Doctor's judgment is not as good as his sympathy is great. A canvass of any prison will reveal the fact that there exists in the community no body of men of equal size who are so universally innocent of all crime as the inmates of that prison—let them tell it. After such a canvass one who believes the prisoners must become so pessimistic as to feel that our whole judicial system is hopelessly a failure and that the real criminal always escapes. There may be justice in the State's Prison; there may be cruelty there; but the sort of evidence which Dr. Galvin offers can scarcely be held to prove it "beyond a reasonable doubt."

The poetry of the number (besides that of Miller) is contributed by Herman E. Kirtledge, "The Season." It is prettily decorated and the method of beginning each line of the blank verse without a capital letter constitutes a very striking and not altogether unpleasant innovation.

We congratulate Mr. Flower and the publisher, Albert Brandt, upon their prospects for the new year.

Mime Inness.

Exchanges.

The Character Builder for November lies on our table. It is edited by John T. Miller, Professor of Physiology at the Latter Day Saints' University, Salt Lake City, Utah. An interesting number.

The New Zealand Theosophical Journal for November has arrived. An article (one of series) on the Resurrection of the Body by that well known Theosophist, Annie Besant, is the principal contribution for the month.

The Word for November, number two in the life of this new magazine, is just at hand. We are glad that the suggestion in our notice of the first number has been followed and a cover of lighter color adopted.

A most interesting and informing article on the Greenacre movement is contributed by Myron H. Phelps. The movement at Greenacre deserves wide publicity and continued success. Nothing like it exists elsewhere and its success should be assured beyond doubt. The self-sacrifice of its originator and founder, Miss Sarah J. Farmer, is but a new exemplification of what a devoted soul can do for mankind.

All the other contributions are by the same authors as those who contributed to its last month's pages, most of them continuing what they began.

The Magazine of Mysteries, Christmas number, is a most helpful periodical. It is full of good things, all of them decidedly worth while.

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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 language, would be happy to see in a certain sense I had inspired it.—Prof. Oscar Lombroso.

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with wise sayings. I believe it is the most 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.—Aldous W. Small, Head of Dept. of Sociology and Director of Admitted Work of the University of Chicago.

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

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Society News.

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

Boston and Vicinity.

Malden Progressive Spiritualist Society.—The ladies of our society gave their regular monthly supper in Louise Hall Friday evening, Dec. 16, about one hundred and fifty being present, many remaining to the meeting following. Circle opened by the president, Invocation by "Cyrus." Pleasing remarks by Mrs. Abbie Burham, Mrs. Chapman, Mrs. Belcher, Mrs. George and Mr. H. C. Berry. We were pleased to have with us "The Independent Club" of Boston, Mrs. M. J. Butler, president, who was greeted with applause. She spoke briefly upon the purpose of banding together of the club, Mr. Alonzo Danforth, reading, entitled, "In One Hundred Years." Very good. Solo, "Sing Me to Sleep," by Miss Lottie Abramson, accompanied by Mrs. John Rood. Much enjoyed by all. Song, "Only Waiting," by Mrs. Stover. Mr. Berry and others gave readings to the satisfaction of all. Pleasant selection, Mr. Frank Bell, well executed. Ladies in charge of supper, Mrs. Harvey Redding, chairman; Mrs. F. A. Sherriff, Mrs. Elizabeth Coote, Mrs. Morton, Mrs. Holway, Miss Nellie Grover.—C. L. Redding, cor. sec., 202 Main Street, Everett.

Boston.—First Spiritualist Church, 694 Washington Street, M. Adeline Wilkinson, pastor. Spiritual Conference at 11. On Sunday last the mediums and speakers of the day were: Dr. Brown, Dr. Conab, A. Hill, M. P. P. Baker, Mr. Wright, Mrs. Blanchard, Mrs. Wilkinson, Miss Sears, Prof. Carpenter, Mr. Macurda, Mr. Roberts, Mrs. Fox, Mrs. Millan, Mrs. Belcher, Mrs. Davis, Mrs. G. Hughes, Mrs. Robertson, Mrs. Burns, Mrs. Graves, Mrs. Reed, Mrs. Carbee. Original poem, Mrs. Robertson. Next Sunday afternoon Prof. Carpenter will lecture and give illustrations. Indian healing circle Tuesday afternoon. Meeting for psychometry readings and tests Wednesday evening and Thursday afternoon. Indian peace council Dec. 28. Watch meeting Dec. 31.—Reporter.

Boston.—First Spiritualist Church of Boston, Inc., Rev. Clara E. Stroug, pastor. Matt. 6: 24: "Consider the lilies" formed the subject of the morning and "George" opened the subject. Mr. Newhall then spoke, after which an influence spoke through our pastor, Mr. Cobb then gave spirit communications. Jennie Rhind, with all her power and all present were glad to hear from her. Mrs. Hughes gave communications and the pastor closed with the benediction, Acts 5: 29: "We ought to obey God rather than man." George spoke quite earnestly, after which Mr. Graham read a short poem and spoke upon it. After the pastor had lectured the friends gladly welcomed Dr. Huot back and he was listened to with a great deal of interest. Mrs. Hughes gave spirit messages after which "Mattie" spoke, controlling her medium, Mrs. Cutter, after which the pastor closed with a few words and the benediction. Luke 15: 11, the story of the Prodigal Son, formed the subject and after "George" and Mr. Foster had spoken the pastor gave a brief resume of her work in Spiritualism, this being the beginning of her second year in this place. Mrs. Morgan, the pastor, Miss Stroug and other mediums gave spirit communications.

On Wednesday evening, Dec. 14, at Commercial Hall, on Washington Street, Mrs. Nellie Grover, the able assistant and chorister, at Mrs. Wilkinson's First Spiritualist's Church, had a large audience and a successful entertainment of reading, singing and dancing at her benefit.

Cambridge, 591 Mass. Avenue, Dec. 11.—The evening service of Gospel of Truth Society as usual with well filled hall. Mrs. Nellie Kneeland conducted. Mr. Graham, Mrs. Bolton and Mrs. Arthur of Lowell gave short addresses. Mr. Graham also gave a few evidences in a pleasing way. Mrs. Arthur reached the heart of many, giving eighteen or twenty communications, all of which were readily recognized. Mrs. Arthur isn't a sensational speaker and those looking on do not fully realize the beauty of her mediumship, but those to whom she gives the messages feel they have indeed received a message from an arisen one in the spiritual realm. I have heard many kind and loving words spoken of her work at this service. Mrs. George gave messages during the last twenty minutes and when I say she excelled herself, all who have heard her will know the service closed with great interest. Owing to the great demand for our two best mediums (Mrs. Bemis and Mrs. George) we were unable to have them at the service. We will have them at our service for a time. Our last service will be Dec. 18.—N. M. K., sec.

Lynn.—Bible Progressive Spiritualists' Association, church of the future, held services in Temple Hall, 36 Market street, Lynn. Mrs. Anna J. Quaide, president, presided through the day. At 2.30 p. m. Mr. W. J. Hardy spoke before a large audience. After a selection by Mrs. Osgood, Mr. Hardy spoke of "Man, Know Thyself." At 4.30 o'clock supper was served. Mrs. Osgood rendered a vocal solo and readings by her pupils. At the 7.30 evening service the subject was "The uplifting power that comes from beyond." Spirit messages and convincing tests were given. Madam Bruce is to be the medium for 2.30 and 7.30 on Sunday, Dec. 25.

Dwight Hall 51 Tremont St.—The meeting of the Ladies' Spiritualistic Industrial Society, Thursday evening, Dec. 15, was attended by a large number of local mediums and was one of the best of the season. Among those who spoke was Mrs. Dix, who with her poems and tests is always good, Mrs. McClane, Mrs. Belcher and Mrs. Wilkinson. There were present Mrs. Mallard, Mrs. Kellogg, Mrs. Russell, Mrs. Sturtevant, Mrs. Wadsworth, Mr. Albe, Mr. Wells and numbers of others. It was a splendid meeting. Thursday evening, Dec. 22, is dance night. We want to see all of our friends and their friends there. There will also be an election of a number of officers, so we wish all of the members would attend the meeting early. Don't forget the circle from 4 to 5 p. m. A merry Christmas to all.—E. H. Rice, rec. sec.

First Association of Spiritualists, New York City.—Our meetings continue with unabated success. The interest is constantly increasing and Miss Gaule's work for the spirit world beyond all praise. On Friday evening, 9th inst., a benefit seance was held at Miss Gaule's residence for those old and suffering Spiritualists, Mr. and Mrs. Jacques. Miss Gaule was assisted in her charitable endeavors by Mrs. Helen Temple Brigham and a tidy sum was realized to help this poor couple through the winter. On Xmas day special services will call attention to the day. An extra musical program has been prepared and Mrs. H. T. Brigham will be with us in the afternoon. On Friday evening, Jan. 6, there is to be an entertainment at Lyric Hall, 725 Sixth Ave., under the auspices of the society, full particulars of which are to follow later. As this is to benefit the association, we cordially solicit co-operation from all its friends. Meanwhile we extend the season's greetings to all the "Banner's" readers—may everyone have enough and to spare in generous remembrance of the gift season.—Marie J. Fitz-Maurice, secretary.

Boston.—Appleton Hall, 9 Appleton St., Dec. 16, 1904.—The First Spiritualist Ladies

Aid Society met as usual with the president, Mrs. Albe, in the chair. The evening meeting was opened by our able pianist, Mrs. Lovring, rendering fine selections. Mrs. Mason followed, singing, accompanied by Mrs. Lovring. Mrs. Waterhouse spoke upon the "Home Over There." Mrs. Mason allowed Sunshine to give messages, which were very fine. Mrs. Dicks recited a beautiful poem, Mrs. Shackley's control, "Pond Lily," gave messages which were much and all recognized. Friday night, Dec. 23, is our Christmas Festival, supper and dance.—Correspondent.

Newburyport.—The Spiritual Church of the Soul still holds meetings every Sunday afternoon and evening. Edgar W. Emerson, of Manchester, N. H., was the speaker for Dec. 18. On Christmas day they will have Mrs. Bemis, of Medford, at their meeting. The first Wednesday in January they will elect several new members.—Burton Holland, pres.

Boston, Dwight Hall, Dec. 14.—Ladies' Lyceum Union held their usual business meeting and after supper, served at 6.30, for the evening, Mrs. Butler presiding, the following speakers took part: Mrs. Waterhouse, Mrs. Berry, Dr. Hale, Mrs. Chapman, Mrs. Butler. Mrs. Stevens sang for us some of her beautiful songs. It is decided to hold a mass meeting Jan. 4, afternoon and evening, under the management of following committee: Mrs. Butler, H. C. Berry and E. A. Bennett representing the Independent Club of Spiritualists, Dr. Hale and Mrs. Gentner, the Children's Lyceum, Mrs. Weston and Mrs. Dudley the Ladies' Lyceum Union, with Mrs. Wait chairman of reception committee, and Mrs. Buckminster, chairman of supper committee. The object of the meeting is of special interest to every Spiritualist in the field today. If you think we can form an association of Spiritual Women come and help us. If you think you know more about this than we do come in and let us know about it. But we can and we will form an association that will pay you to belong to because it will bring you into closer touch with other earnest workers and give you new opportunities for usefulness. Any Spiritual woman whether upon the platform, holding office in a society, or just doing their work day by day for the Cause can join us. We will talk this up later on. It will help us if the different societies and speakers will drop postal to E. A. Bennett (the secretary of Lyceum Union), 69 Summer Street, Melrose, if you think she has not got your address.—F. A. Bennett, sec.

Malden Progressive Spiritualist Society. Sunday, Dec. 11.—Good meetings as usual. Sunday school, 1.30 p. m. Music conducted by our new musical director, Miss Ada Eaton. Reading by Mrs. F. A. Sherriff, "You can Never Tell." All children who have been regular in their attendance during the month were given free supper tickets. Circle 3.30 p. m. for healing, developing and readings, conducted by Pres. Harvey Redding. Remarks by Mr. John Goddu. The many messages given by "Morning Dew," "Dinah," "Big Arrow" and "Dew Drop" were convincing proof of the return of the spirit. Evening session opened with song service and Bible reading. Declaration by "Cyrus." "The Good Shepherd." Mrs. Abbie Burham, "Our Churches are Holycombed with Spiritualism." Mr. W. L. Lahey of Temple Heights was with us and gave a brief address on "Poverty of the Soul." Mrs. C. A. Williams of Boston gave many accurate communications. Indian control "Big Dog" finished the evening as usual in his own fashion. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main Street, Everett.

W. J. Colville's recent visit to Boston proved very successful. Several of his lectures were delivered in Huntington Hall, Copley Square, and were very largely attended. In addition to those delivered under the auspices of the Metaphysical Club, he spoke fully twenty times at Hotel Pelham, Boylston and Tremont Streets, where Mrs. F. J. Miller is now delivering courses on Metaphysical Subjects.

On Sunday, Dec. 4, 11 and 18, Mr. Colville lectured to very fine audiences in Hartford, Conn., and on Saturday, Dec. 17, in New Haven, Conn. During Christmas tide he is filling engagements in New York, where his headquarters are 125 West 56th Street. On Christmas and New Year's days, he will conduct public exercises at 3.30 p. m. in hall of "Circle of Divine Ministry," 145 South Oxford Street, Brooklyn, N. Y. On Sunday, Jan. 15, he is announced in Los Angeles, California, where he has accepted an engagement till March 15, inclusive. All who desire circulars descriptive of present lecture courses in New York and Brooklyn will please send request to 125 W. 56th Street, New York.

Pittsburg, Mass.—The First Spiritualist Society had the usual attendance at both services Sunday. Mrs. Annie L. Jones, of Lowell, was the speaker. The address at the morning service was well presented and was supplemented by messages from the spirit side of life. The mediums' circle was very helpful to all present. The subject at the evening service, "The Mission of Spiritualism" was most ably presented, supplemented by many evidences from the spirit side of life. Mrs. S. C. Cunningham, of Cambridgeport, the well known test medium, will address the society next Sunday.—Dr. C. L. Fox, president.

Portland.—First Spiritualist Society, Mystic Hall.—We suffered a disappointment Sunday in not having that earnest advocate of Spiritualism, C. Fannie Allyn. A message from her at Winchester in the forenoon told us she was in a snowbound train and would be unable to be with us and while we feel our disappointment we can look forward to her next coming with pleasure. A social meeting was held and many matters pertaining to Spiritualism were discussed with evident profit. Mrs. Emma Smith of Lawrence will be here next Sunday and Santa Claus is to attend the Xmas tree at the close of the afternoon service.—S. H. R.

The Boston Psychic Conference has been favored by good audiences the past week. Many of the best mediums have been present. Among them I mention Mr. Littlefield, Miss Sears, Mr. B. C. Smith, astrologist; Prof. A. E. Carpenter, the psychologist; Mrs. Erickson, Mrs. Kampe and others. Last Sunday Mr. Smith entertained us afternoon and evening with readings and remarks. In the evening Miss Sears, under the influence of Red Jacket, made a very fine plea for the Indian. It was worthy of the best minds. How any person can doubt the presence of Indian spirits and their power to control or influence mortals is beyond my conception.—L. W. Norwich, Conn.—The First Spiritual Union of Norwich are holding their meetings regularly morning and evening. Mr. George W. Fuller of Onset, Mass., lectured two Sundays in December to large and appreciative audiences. Mr. Fuller is one of the best inspirational speakers and of fine address. At the evening service the quartet sang "The city just over the hill" and Mr. Irwin Domest sang a baritone solo which was loudly applauded. The Helping Hands Society in connection with the First Spiritual Union held their annual sale Dec. 7 and 8 in the Lyceum rooms in Spiritual Academy. The first night a salad supper was served and the second a blue Jay supper. Mrs. Nathan Brewster is the president of the society. During the afternoon a sale of fancy articles was carried on. Mrs. Julia Robbins having charge. Mrs. Elva Brown looked after the mystery flower garden and Mrs. Augusta Gould the cake table. Mrs. Fannie Spaulding and her guide "Eulah" gave tests, etc., to a large number, which were very gratifying to all. The supper room was prettily decorated with flags, evergreens and large blue J's. Smaller J's were presented as souvenirs, one being placed

under every plate—the joke of the evening. Mrs. Eli Whitney, the chairman of the supper committee, with her assistants, served beans, cake, pies and other toothsome delicacies to a large crowd. The articles were drawn the last night. Yours respectfully, A. Reporter.

Elmira, N. Y., Dec. 12, 1904.—The First Spiritualist Church Society of this city is holding well attended meetings and a good work is slowly but surely being done. That there is a growing interest and seeking for a knowledge of our Truth is evident by the increasing attendance and close attention paid to the words of inspiration as given by the controls of Mrs. R. W. Barton, who is voicing the truths and demonstrating the fact of spirit return to us. New light is dawning in many minds and many hearts are being comforted by her ministrations. The strong, clear cut facts, as given through the messages, cause much astonishment and comment. The membership is increasing and the little band of faithful workers have reason to be well satisfied with the result of the efforts put forth. A Ladies' Aid Society has been organized and is doing energetic work under the able management of the President Mrs. Ida Clatworthy, assisted by Vice President Mrs. Louise E. Zimmerman, Secretary Mrs. Harriet Rice, Treasurer Mrs. Louise Rhodes and Word Directors Mrs. Burdett, Spencer, and a growing enthusiastic membership. With the incoming year, may the efforts of all endeavors for the enlightenment and uplifting of humanity meet with greater success, until the dawning light shall reach all souls and all will be united in one common brotherhood of love and helpfulness. Sincerely and fraternally yours, Louise E. Zimmerman, sec.

Springfield, Mo., Dec. 11, 1904.—The first snow of the season is falling and as I sit by my window and look out upon its beautiful, white, fleecy flakes, as they come rolling down to old mother earth, I am so forcibly reminded of the first public seance held in our city by Mrs. Mary Garrett, Sharon, Mass., when her Irish control of the trumpet, Jack McGuire, declared that the Spiritualists of this city should have a spiritual temple erected before the snow fell. Of course we were all anxious for the temple, but none of us could see how that prophecy could possibly be fulfilled, as we were few in number and financially unable, as we thought, to even dare hope for such speedy success. That was the evening of July 11th last. On Sept. 26th work had begun on our temple, and notwithstanding the many difficulties which had to be met and overcome, even to the lumber yards being unable to obtain the proper material, our temple is not only erected, but is almost complete. We expect in a very short time to begin holding services in our own beautiful new temple.

I wish to say just here that more than one of our society besides myself realize how deeply we are indebted to Mrs. Shaw and her angel guides for the successful erection of our temple. This noble hearted, generous worker for the cause of truth is untiring in her efforts for the upliftment and betterment of humanity, and the spreading of truth in the strength of its purity. She often says to us that she has no phase for lecturing or speaking, but we who know her best realize that, by her daily life, she is a living sermon or lecture within herself, ever ready and willing that others shall be benefited by her generous effort; thus she is, and has been from the beginning, ever ready to assist at all times with her time, labor and money in every good work, she alone having given upwards, if not over, \$200 in money towards the erection of our temple, and now she is working with the same undaunted courage for the furnishing of the temple. Bro. Jno. W. Ring delivered two very inspiring lectures for us on the evening and afternoon of Oct. 9th, but made the (I am certain unintentional) mistake in his report that the society he spoke for was ministered to by a Mrs. Wright. This is a mistake, as Mrs. Shaw had for some time previous to that time, is now, and was then, serving our society, and most of us realize that her place could not be successfully filled by another. Her developing class has grown to such dimensions that she is compelled to hold three different classes, one on Tuesday, one on Wednesday and one Saturday. This alone is sufficient to show in what esteem our people hold her services, and such crowds! The hall is always engaged far in advance for private sittings. Spiritualism is coming to the front in our city. Many of our best and most influential citizens are not only avowed Spiritualists, but are real workers, which is of more importance than the mere avowal. If all could read your paper surely more would come into a better understanding of the truth. This article is getting too long. If it escapes the waste basket I will finish another time. With best wishes for continued success of your paper and the spread of the gospel of truth. Respectfully, (Mrs.) Maggie Norton.

Topic for the Progressive Lyceum.

SUNDAY, DECEMBER 25, 1904. S. E. ST. HOLI-DAYS AND HOLY DAYS.

Gem of Thot:
Holy Days are days, wherein
Some helpful deed is done;
Incense from the South 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 (Days),
Wherein some good is done;
Thots and 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.

Chicago Dec. 5, 1904.

Banner of Light Pub. Co.
Dear Sir and Brothers: I received a call to Louisville for January, therefore close my church on Dec. 25. As I desire to tour South and East I would like calls from societies there. Could you mention that in your valuable paper? Wishing success for all.
Yours for truth,
Wm. Fitch Ruffe.

Mr. George Roberts, test platform medium, open for engagement, 52 Worcester Street, Boston.

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Relief for
Rheumatism
and gouty aches and pains.

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WONDER WHEEL SCIENCE.

(July 10, Copyrighted, 1904, by C. E. Webber.)

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

According to your Month—Date of Birth, in the following is your Birth Number, as given on Wonder Wheel and in Key, Guide, and Lessons in Astrology.

1.—March 21 to April 20.	4.—June 21 to July 22.	7.—Sept. 23 to Oct. 23.	10.—Dec. 23 to Jan. 21.
2.—April 20 to May 20.	5.—July 23 to Aug. 23.	8.—Oct. 23 to Nov. 22.	11.—Jan. 21 to Feb. 20.
3.—May 20 to June 21.	6.—Aug. 23 to Sept. 23.	9.—Nov. 22 to Dec. 22.	12.—Feb. 20 to Mar. 21.

Find your Birth Number in the Top line of Figures in the Following Table. Look down that Column and see what Letters are Marked in it. The letter means your favorable days. Carry your eye on the line of the letter over to the left and there you will find the Date of your favorable days during the days for which the Table is made. It may be one or both of these days. Take advantage of both, anyway, as best you can. If the

Birth Nos.	1	2	3	4	5	6	7	8	9	10	11	12
December												
22-	K			F	G					E		
23-24	K			F	G					E		
25-26	E	K			F	G						
27-28		E	K			F	G					
29-30			E	K			F	G				
31-				E	K			F	G			

letter is E, it means that your conditions are Easy. If G, it means they are Good. If F, the influences about you are Friendly. If K, the influences are Kindred, or Kindly. If M, they are Mutual or Equalized. These are Spirit Forces in the Unseen World about you, and if you do not oppose them, but act with them, they help you more than anything else can. They are the Higher Spirits. Other days have other Spirit Guides about you, but they are not so favorable to your highest in-

Locate Our Own Spirit Guides.

How often do we say to the Objective Temptation, "Get thee behind me." That is to say, how often do we cast aside the thought, that what others have is what we want, whether or not it is in harmony with our Spirit Guide, or Lord.

What is our Spirit Guide, or Lord? Is it not that Spirit within us that makes us exactly what we are? Would we prefer to be some one else? If we were some one else, then what would we know about ourselves? If we were some one else then that would be equivalent to our own present self being nobody. If we would be nobody by being some one else, then why not be content with being nobody as we are and let the other fellow, who knows nothing of us, be that some one else.

Does the same Spirit Guide, or Lord, that moves this other, move also, or is it a different Lord and Master that moves us in ways different to the other fellow?

"There are diversities of gifts, but the same Spirit," says Paul to the Corinthians, yet these various gifts, as parts of the One Spirit, had to be differently named, according to the part it occupied.

There are differences of administrations, but the same Lord, yet these different administrations require special names.

"There are diversities of operations, but it is the same God that worketh all in all, yet each operation for recognition is required to bear a distinctive name. The Name, then, becomes the particularly individualized or personalized, spirit, lord, or master, of the One Undivided Spirit, Lord, or Master.

Let us mark now the course of the Sun, in the heavens. It is the One and the Only Sun. It never changes, yet, with us, its name changes from day to day, month to month, and from year to year.

Today it is Sunday's Sun. Tomorrow it will be Monday's Sun. Next day Wednesday's Sun. It is the Name of the One Sun that changes.

By the months as well, the name changes. As the March Sun; the April Sun; the May Sun; the June Sun, etc. These names are also but the changing names of the One Sun. In ancient times this Sun was called a Lord, and the Chief of all the Lords.

It was called Lord of Lords, and Lord of the 1st day of the week, Sunday, when it held its own Name.

On Monday, although the same Sun shone in the heavens, yet the Lord's name for the day was changed to Moon, or Moon's day.

Tuesday the name was changed to Mardi, or Lord Mars.

Wednesday to Woden's day, or Mercury, lord.

Thursday, Thor's day, or Jupiter, lord.

Friday, Frey's day, or Venus, lord.

Saturday, Saturn's day, or Saturn, lord.

In like manner the months received names, and each month was ruled over by these self same lords, but their gifts, their administrations and their diversity of operations, all came under the One Same Spirit, Lord and God-power of the Sun, yet the different names and powers of this One Lord were cherished and made sacred from month to month.

It was known in those days, as it can be proven in these days, that every person born into this world partakes of the particular Spirit nature of the particular Lord whose name is attached to the month and also the lords of the day and of the hour of their birth.

To these Spirit Powers, or Lordship Controls, as they are possessed by these bodies in the heavens, whose names are hallowed by the year, the month, the day, and the hour, every person is a subject, and like the nature of these lords, the subject's nature is "in earth as it is in heaven."

Like Peter of old, the great majority of the world's people are disposed to deny their Lord and Master, and covet the gifts of others, which are controlled under different names of the One and the Only Sun.

"What have I to do with you?" is what most people have to say of the Sun, and yet the self-same Sun shines alike upon the just and upon the unjust.

The self-same sunlight will soften a lump of butter, while it hardens a piece of putty, because the generic nature of butter and putty are under lordships of different names, like the different nations of the earth, and, from that field of generic lordship we come down to our own personal and individual controls.

As nations and different substances are controlled by the spirit power of ages of cycles, so we find ourselves likewise controlled by Spirit Forces of the One Sun, under the diversified operations of the minor bodies with different names.

In the rays of the Sun, it has ever been held that the Spirit Michael dwells, and the meaning of the name Michael is "One like unto God."

When is the difference between this Spirit Lord, Michael, and the spirit lord, Christ. Is it difficult to see the astrologic foundation of the central figure of the four gospels? Are we to remain blinded by a mere change in the spelling of SUN, to SON?

Under the control of Michael, who is like unto God, are twelve departments of the heavens, through which the earth travels in its yearly revolution around the Sun. These

interests in the long run of your life. These others are on the Sentient Plane of Life. Not all of them bad, but are liable to lead you on the wrong track "chasing after rainbows." If you find on these favorable days that anything goes wrong, it is because of a mixture of spirit influences on the Higher and Lower planes of your life. Better find out about it and not blame others for it, as something is wrong in your own Aureole. Let wisdom be your intellectual effort on these favorable days and in the long run the other matters will come your way, as sure as the rising of the Sun.

During the dates in this Table, Birth No. 10 has an Especial Ruling over the whole world. This makes Birth Numbers 12, 2, 6 and 8 more favored than others during these dates in the Table, and Birth Numbers 1, 4 and 7 less favored than others even on the E, G, F, K and M.

For other matters such as Finance, Love, Real Estate, Literary, Occult, Law, etc., a Key will be sent for 10 cts., by which such matters may be guided by the same Table. These Tables will continue indefinitely, and the Key holds good for life. State which Matter you desire the Key for. Send full date of Birth with request, to Prof. Henry, care of "Banner of Light," 204 Dartmouth Street, Boston, Mass. Subscribers to the "Banner" receive Key, free.

twelve departments are called signs, and the world in general knows them as "Signs of the Zodiac," but how few know of them as the 12 Disciples of the Sun—S. U. N.—of God, in the heavens.

How can they be the 12 Disciples, when we have been told that Jesus of Nazareth was the Son—S. O. N.—(and so he was) and that James and John, and Matthew and Peter, etc., were the Disciples—and so they were. One is the heaven or spiritual side of the story and the other is the Earth or Material side.

"As in the heavens, so in the earth."

People will believe these things the soonest when some mystery, or some superstition is attached to the fact, but when the matter is brought before them in a purely scientific light, they dislike to have their old fairy stories spoiled.

The truthfulness of the Gospels is just the same, and the benefit of all their moral teachings are just as great, whether the Sun in the heavens is the Savior, or whether the Savior was the carpenter's son.

It is the Sun—S. U. N.—that the churches worship by consecrating Sunday—"the day of the Blessed Sun," as Constantine declared it to be, and the day that is lorded by the Sun, in Ancient Astrology. The churches have not failed to call it the Lord's day, but they have forgotten that their Lord always was the Sun, from time immemorial.

So Tuesday is the Lord's day, but the lord of Tuesday bears the name Mars. On Tuesday, then in the general rendering of the Lord's Prayer, "Hallowed be thy name," would mean, "Consecrated, or sacred, be the name of Mars."

On Thursday it would mean "Hallowed be the name Jupiter," and so on, the names of the several lords being hallowed according to their sub-rulership under their Father Sun, whose spirit is Michael, a spirit like unto the spirit "God."

From the heavens and to the earth, and from the Earth to the heavens, there are good and evil spirits. "Angels" or "Demons," as they were called by such ancient astrologers as Daniel and Jesus of Nazareth. These good and evil spirits in the rays from the Sun, Earth and all the planets are ascending and descending all the time after the manner as described in the astrologic Bible story of Jacob's ladder. They journey in the planets' rays to and from the earth. They are good spirits, good angels, or angles when the Lord or master planet of the day or hour is good, and they are evil when the lord and master planet is bad.

By being bad I mean when the lord or planet is so situated in an angle from sun and earth that its rays are criss-crossed with the rays of other lords, or planets. The spirits cannot then communicate properly. The spirit intelligences are then mixed, like messages over a telephone when the wires are crossed.

We, on this Earth, are nothing but the instruments through which the spirits of the other Heavenly Spheres communicate with Earth.

The Earth itself is a great body and it possesses a Great Spirit which the Ancients called Mater, Matter, or Mother, and they called the Sun a Great Spirit, Pater, or Father. The General Spirit of Humanity was called "the Christ" spirit, or the Spirit of the Cross, because the Spirit of Humanity was crossed by all sorts of influences, resulting from the criss-crossing of the planetary spirits, in their providing mankind from day to day with daily bread, or breath of life. This breath, in which are the elements of Thought, could not for a moment be continued without the life-giving properties of a Noon-day Sun.

The Signs of the Zodiac, through the fixed Stars, are full of spirit forces which like the spirits of the planets, operate in their proper times—not all the time upon one place in earth, but constantly changing and communicating with different parts of the earth, and to the sons of men, through the mortal brain, whenever that brain is attuned to receive the communication.

This communication we ordinarily call "Thinking," but it takes a well ordered brain to think. The great majority of people have lost themselves in the bog-mires of the Animal Senses. These senses are acted upon by a low order of Spirit Forces. They dwell in the atmosphere which surrounds this earth, are undeveloped and are therefore not able to penetrate the Arcana of the Universe.

These inferior spirits use the brains of dull people, who respond to no form of intelligence beyond seeing, hearing, feeling, smelling and tasting.

These are called the Elemental Spirits, or the Spirits of Fire, Earth, Air and Water. They belong to the earth side of the great river of space that surrounds the solar sphere just outside of the planetary orbs, between Neptune and the nearest fixed star.

The farther out we go, in Thought, into space (for Thought can go wherever it will), the purer and grander and more hallowed be the Name of the lords of that purer spirit land.

Swedenborg traveled among the planets in thought, not in body, and he was the instrument through which the Tutelary lords or Guardian Spirits communicated with Earth.

Desire a thing, then believe in your own God power to accomplish.