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"LOVE IS LIFE—GOD IS LOVE."

Bella Bush.

"Nothing useless is or low,
Each thing in its place is best,
And what seems but idle show
Strengthens and supports the rest."

Longfellow.

With love cometh knowledge, oh! child of the
earth,
She guards the sweet fountains of music and
mirth,
She will lead thee where fountains of joy
have their birth.

Oh! seek her then ever thro' labor and song,
And end the rude conflicts that hate would
prolong,
'Tis love, and love only, can triumph o'er
wrong.

Oh! the world knows not yet half the duty
of love,
It never has tasted the sweetness of love,
It dreams not, it feels not how holy is love.

"Love is life," "God is love," and the in-
finite source
Of all forms and impressions of beauty and
force,
What mortals may hope then to trammel its
course?

Love lays the foundation of worlds, and her
hands
Form the billows of ocean to cradle the land,
And she buildeth the hills out of atoms of
sand.

Love weaves the fair curtains looped up by
the stars,
She maketh the swift winds and lightning her
cars,
And the blossoming clouds of the morning are
hers.

Love nothing despoiseth, or counteth as vain,
What is, she approves, in her hand "loss is
gain,"
E'en the smoke of a battle she turneth to
rain.

Love "thinketh no evil," she "seeks not her
own,"
From the peasant who reaps to the king on
his throne,
She exacts not her tithes till the harvest is
grown.

Thro' ages unnumbered she reaps and she
sows,
Then patiently waits till the blossoming rose
And the lilies of love all their beauty dis-
close.

The soil planted first in each bosom is self,
And its flowers are man's pleasures, its
fruits are his self,
While justice and truth live in books on the
shelf.

But, oh! 'twill be shown in the growth of
each soul
That the highest self-love seeks the good of
the whole,
And this heaven-born truth every act will
control.

All hearts thus obeying her holy decree,
Will sing in earth's temples the songs of the
free,
'Tis Love and Love only, can make the heart
free.

A Recipe for Beauty.

Said her husband one day: "Will you tell
me, my Kate,
What makes you so young and so handsome
of late?
For a long while—a month or six weeks, I
should say—
You've grown younger and handsomer every
day."

"I believe," she said, smiling, "to tell you the
truth,
I've discovered the fount of perpetual youth.
In the vale of the soul, like a wellspring, 'tis
set,
And contains equal parts of 'Be patient,'
'Don't fret.'"

The International Woodworker.

Minerva's Vision.

W. J. Colville.

(For "Banner of Light.")

During the long hot summer of 1901, when
Australia was baking and broiling under the
torrid rays of a tropical sun, Minerva Judson,
a tender, sensitive English orphan, was sigh-
ing continually for the Christmas frost of her
native land. It is only with difficulty that
hardened adults accustom themselves to the
climate and reversed seasons of the Antipodes,
and to a delicate child the change from the
Northern to the Southern hemisphere is apt
to be intensely painful, especially at Christ-
mas, when, albeit most inconspicuously, the
familiar words: "See amid the winter's
snow" ring out from the choir-loft of a
church in Brisbane, when the thermometer
registers ninety degrees in the shade, and
then the citizens congratulate themselves
upon "delightfully moderate Christmas
weather."

Perhaps it was the sudden rupture of all
ties with her native land, enforced by the
sudden death of her father in South Africa,
and the subsequent early exit from the mor-
tal frame of Colonel Judson's sorrow-stricken
widow, which gave to little Minerva, blue-
eyed and golden-haired, the pensive, dreamy
expression which, in the land of her exile, so
singularly characterized her.

Minerva was a "good girl" in all senses of
the phrase; nothing gave her so much pain
as to cause suffering to others, and nothing
gave her such intense delight as to make her
companions happy, and this sweet unselfish-
ness of temper extended also far beyond the

limits of the human family, and endeared
her to the wild creatures of the Bush with
whom she had quickly become a friend and
welcome playmate. Any active girl, twelve
years of age, confined in a rambling Colonial
house, twenty miles from any centre of popu-
lation, compelled to associate exclusively with
only two people, and these two a deaf man
over seventy, and an illiterate housekeeper
who cared nothing for children, with only a
kangaroo and a magpie for company and
playmates, is apt to become either melan-
choly or introspective, and if she be, like
Minerva Judson, of highly strung nervous
organization, imagination will certainly play
strange tricks with her. A third individual
was occasionally added to the little lady's
human associates at Galahville in the person
of a kindly quizzical physician, Doctor Bern-
ard Fischer, who paid occasional visits to
his old friend and long-time patient—Major
Ebenezer Judson, Minerva's paternal grand-
father and only surviving relative. During
Christmas week there had been a little tame
rejoicing at the old dilapidated mansion, a
relie of the glories of the golden days of fifty
years before, and during his three days' visit
to Major Judson, Dr. Fischer had taken a
keen professional interest in his old friend's
youthful ward.

"This child is no common specimen," cogi-
tated the famous nerve specialist, who,
though little known in Australia, was a man
of lofty standing at a celebrated university in
Europe. "I must look more deeply into the
mystery of this strange preoccupation. One
hears, in these credulous days, so much con-
cerning the 'occult' that it behooves a sci-
entist to move cautiously;" but, added the
thoughtful specialist, "we must not be guilty
of the credulity of unbelief."

Thus reasoning with himself, Dr. Fischer
sought the arbor in the garden whither
Minerva was wont to resort during the hot-
test part of the afternoon, and where she
generally fell into a swoon, or else was lifted
into some strange entrancement which medi-
cal science knows not how to reckon with.
On this Feast of the Holy Innocents (Decem-
ber 28th) Minerva had been invited to a
Children's Festival in the Cathedral church at
Brisbane, and the good doctor, realizing how
few her recreations were, had offered to take
her to the late-evening and the distribution
of Christmas gifts which would follow the
service in the schoolroom, making this the
occasion for the commencement of a short
visit to his sister and himself, which would
extend till after the first week in January.

It was now two o'clock; Minerva's bag
was packed and all was in readiness for her
to take the train an hour later and accom-
pany her elderly friend to the station, from
which the only train during the day departed
for Brisbane. Minerva was clearly not in a
natural sleep when Dr. Fischer approached
her, but she was evidently quite unconscious
of her surroundings. "Oh! don't arrest her,
pray don't; she didn't touch the diamonds,"
I can show you where your necklace and brace-
lets are now," wailed the little girl, who was
feverishly excited and expostulating with
some invisible personage. "My dear child,
don't excite yourself," protested Dr. Fischer,
who, quietly taking hold of the child's hands
and enclosing them in his own, spoke to her
in soothing accents and assured her that no
one was being accused of any robbery. It
was all in vain, however, that the experi-
enced physician employed his knowledge of
"suggestion" on which he relied greatly when
treating obscure nervous maladies; the girl
was not to be dissuaded from her course by
remonstrances or pleadings, and, apparently
oblivious to the doctor's presence, she contin-
ued to vociferate that Anna Henderson (a
name which conveyed no meaning to Dr.
Fischer) knew nothing whatever about the
present hiding place of some unknown lady's
jewel case.

Being a patient man by nature, and one
whose patience had been still further mat-
tered by diligent cultivation, Dr. Fischer
wisely allowed the strange "hysterical out-
burst," as he termed it, to have its way, and
when at length the little girl sank into his
arms completely exhausted and gradually
recovered normal consciousness, he merely
reminded her of the time of day and said,
in his usual cheerful voice, and with his
accustomed genial manner: "Now, Minerva,
you must bid farewell to kangaroo and mag-
pie, and make yourself ready to spend a week
or two with cockatoo and spaniel."

The child rubbed her eyes and replied
doubtfully: "Oh, yes, doctor, I'll get ready,"
but she was evidently weak from recent ex-
citement and no longer elated, as she had
been in the morning with the prospect of the
Sunday school treat and the visit to the
metropolis of Queensland.

During the train journey, which occupied
nearly two hours by reason of frequent stop-
pages, she was quiet and distracted, but she
freely answered every query addressed to
her. The doctor and she had a closed Eng-
lish compartment carriage entirely to them-
selves, thus favoring unrestricted conversa-
tion. She could tell nothing of her strange
behavior in the arbor, but complained of a
feeling of depression as though something
very sad had happened to someone who was
dear to her. Dr. Fischer's notebook received
many additions to the entries it contained
under the heading of "Strange Illusions" dur-
ing that uneventful journey, and as his com-
panion seemed disinclined for the exertion of
much speaking he soon desisted from plying
her with questions and gave himself up to
private meditation.

"Very strange, but not unprecedented,"
mused the veteran neurologist. "There
may be something more in this peculiar epi-
sode than is at present indicated. Anna
Henderson, that name may prove a clue to
the solution of a mystery. The child's asleep
now, and I don't desire to awaken her, but I
wish I could get one more name from her.
Anna Henderson is accused of stealing dia-
monds; Minerva in some curious entranced
condition pronounced Anna innocent and is
intensely anxious to relieve her from suspi-
cion, but from whom have the gems been
taken, or who has mislaid some valuable
jewelry?" Gently touching the sleeper's
forehead, and pronouncing her name softly
three times in succession, Dr. Fischer called
upon Minerva to give what information she

could, without waking, concerning the lady
whose ornaments were missing. Very slowly,
and with evident difficulty, Minerva faltered
out "the actress Bianca Vorno." "If this is a
revelation it will make a sensation. Bianca
Vorno is now filling an engagement at the
Brisbane Opera House and her diamonds are
the talk of the country. If Minerva is a true
seeress we shall soon be able to test her accu-
racy."

As the train neared the Brisbane station
the little girl awoke thoroughly refreshed
from her hour's unbroken slumber, and all
her pensiveness and depression seemed to
have quite deserted her. Entering with
healthy childish interest into the spirit of the
festivities awaiting her, she proved quite a
gleeful companion for the last fifteen minutes
of the journey, so much so that Dr. Fischer
almost dismissed from his anticipations the
prospect of a strange disclosure. But this
calm before a tempest was of very short
duration, for no sooner had the passengers
alighted on the platform than eager news-
boys, with shrill, rasping voices, yelled into
the ears of everybody as they pushed papers
into their faces without waiting to sue for
patronage: "All about the great diamond
robbery," a phrase which, in startling head-
lines, arrested every eye, while the nasal
voices of the vendors pierced the eardrums
of the excited passengers.

Dr. Fischer, in common with everybody
else, bought a copy of the "extra special" of
the Evening Macaw, and the first lines which
he read were: "Bianca Vorno Robbed.
Anna Henderson Arrested." Startling as
were these headlines and conspicuously
though they were displayed before Minerva
Judson, that singular child was no more
concerned about them than though the names
had never passed her lips, or come within her
hearing. Dr. Fischer could hardly credit the
evidence of his senses when he found no
traces of interest in the affair manifested by
his young companion further than a simple
questioning, such as is common to children
at all times when there is sensation in the
air.

No gleams of intelligence lighted Minerva's
countenance when the doctor repeated to the
child the names of accuser and accused. "I
don't know who they are; do you know
them?" queried Minerva artlessly. "Yes, my
dear, I know of them," responded Dr.
Fischer, "the lady with the Italian name is
playing at our fine new theatre. I may take
you to see her act on Saturday afternoon if
you want to see the inside of a fine play-
house; the other name is unfamiliar to me,
but probably belongs to a maid or a member
of the theatrical company. But don't you
know somebody called Anna Henderson?"
pursued the doctor. "No," replied Minerva,
"I never heard the name till you just men-
tioned it." "If the girl's acting," cogitated
the doctor, "she's the shrewdest counterfeit-
er of innocence I've ever encountered during my
sixty-five years of contact with diverse types
of humanity; but acting in this case is out of
the question, it's a psychological conundrum,
and I'll solve it before I'm many hours
older."

Tea was ready at "The Lindens," and Miss
Priscilla Fischer was on the threshold ex-
tending hearty welcome to the often-lone
orphan maiden when Minerva was placed in
the good woman's kindly charge as an hon-
ored guest by the devoted elder brother whom
this younger unmarried sister completely
idolized. Dr. Fischer's judgment of persons,
as well as of things and places, was, in his
sister's eyes, absolutely faultless, and who-
ever he invited to their spacious rambling
villa was, to her, always as an angel, not very
thickly veiled even. Tea was served in the
delightfully homelike manner which is char-
acteristic of hospitable Australia, a land in
which good living occupies by no means a
subordinate place in the esteem of the in-
habitants; and Minerva, quickly aroused to
interest by the beautiful objects as well as
by the palatable dishes which crowned the
board, behaved like any other normal girl
twelve years of age on the eve of a Christmas
festival.

The festival passed off radiantly. The
beautiful music in the fine old church; the
carols jubilantly rendered by the fresh young
voices of the singers, who felt no incongruity
in associating snow and ice with arid summer
in their festive hymns, and then the profusely
decorated tree loaded with presents for every-
body, in the adjacent schoolroom, caused
little Minerva to feel, for at least once in
her usually lonely life, that she too had her
portion in the joys of existence and that the
world after all was not an altogether dreary
place to live in. Midnight found Minerva
safe in bed, sleeping soundly, while Dr.
Fischer and his sister remained awhile in
their cozy sitting-room discussing in low, but
earnest, tones the extraordinary "coincidence"
of Minerva's strange entrancement and ex-
citement, and the thrilling record in the even-
ing paper which startlingly verified the accu-
racy of the girl's vision when twenty miles
away.

"Thought transference!" exclaimed Dr.
Fischer almost petulantly. "I am sure I had
no thought of a diamond robbery and some
Anna Henderson accused of theft. At-
tempted explanations of such curious phe-
nomena are generally worse than useless. We
don't know all about the human mind and its
far-reaching susceptibilities, and it is absurd
for any of us to claim omniscience. Let the
facts speak for themselves and our theories
and inferences must change as evidence com-
pels." So reasoned the man of science, who
adored demonstration and soon grew im-
patient with the attempts of pretentious wis-
eacres to explain everything.

Nine o'clock was the hour for breakfast,
and at that time Minerva was still sleeping.
When Miss Fischer went to her room to bid
her good morning and call her to the repast,
she found the child so deeply asleep that she
refrained from disturbing her. The morning
papers were full of nothing but the diamond
robbery. The Daily Examiner declared that
Bianca Vorno, though she acted as superbly
as ever on the previous evening, was feeling
the strain upon her nerves intensely, as the
stolen jewels were mostly gifts from royalty
and her dearest friends were in royal circles.
Anna Henderson, who proved to be the

trusted personal attendant upon the famous
"star," was characterized as a perfidious
wretch who had cruelly betrayed her kind
employer's confidence, and for such as she
no sentence could be too severe.

Dr. Fischer, well known and highly
esteemed in the community, was not to be
snuffed at in the city where he stood at the
very front of the medical profession, and
where his probity was accepted as a proverb;
and as this good gentleman had already, at
heart, espoused the cause of the bitterly as-
sailed Miss Henderson, he resolved on no less
bold a stroke than taking Minerva into court
as a witness on behalf of the persecuted
hand-maiden.

By eleven o'clock, when the court session
opened, Minerva, though still sleeping, was
in the court-room, seated between Dr. and
Miss Fischer, and, after a little delay, the
child was called upon to testify. Seemingly
in completely normal condition, Minerva
astonished the court by stating in a clear,
ringing voice: "Signorina Bianca Vorno is
the possessor of a monkey." Laughter in the
court-room relieved the nervous strain and
tension, and brought a smile to the troubled
face of the impetuous actress, who replied
haughtily, "I have a monkey, but Marmosetta
has not touched my jewels." Minerva con-
tinued quietly: "The monkey is now playing
with a diamond necklace and has concealed
two handsome bracelets in the conservatory
at the extreme end of the garden behind the
house. Dr. Fischer can accompany the lady,
and I can show you where the treasures are
now hidden."

The stately judge who occupied the bench,
in his serene voice which no circumstance
caused to falter, said: "Let this statement
be at once investigated." Quite indignantly,
as though she were being ridiculed and in-
sulted, Bianca Vorno replied haughtily: "My
carriage is large enough to accommodate these
people. If they wish to inspect my
greenhouse and interview Marmosetta, I will
gladly give them the necessary introduction."

The court adjourned for a recess, and Judge
Farquharson, who often dined with the
Fischers, and esteemed them highly, politely
approached the excited actress, and craved
her permission to join the investigating party
in company with Miss Fischer, to whom he
offered a seat in his dogcart. "Oh, come by
all means," shouted the hysterical woman,
"Marmosetta is a great pet and used to re-
ceiving visitors whom she pelts with nuts
frequently; but as to that stupid girl's non-
sensical statement that the monkey took the
bracelets, and lots of other valuable things
besides, place no credence in such absurdity."
Anna took them, and if she isn't behind the
bars by this time tomorrow there's no justice
in this colony."

"My dear madam, such accusations are
quite illegal; everyone is innocent in the eyes
of the law till proved guilty," resolutely de-
clared Judge Farquharson, whose learning
and equity were never in dispute in Queens-
town. "Oh, you'll see," was all the answer
the lady deigned to give to the judicial retort
as the two vehicles started at a rapid pace
for Kangaroo Lodge, a rustic mansion two
miles beyond the city limits, which the
actress had rented and furnished for her ex-
tensive company during the month of her
Brisbane engagement. Marmosetta was not
in evidence when the party reached the
greenhouse, but her agile mistress soon dis-
covered the comical little creature chatting
gleefully in a remote corner of the conservatory,
and evidently highly delighted with the
gorgeous trinkets which she was fastening
and unfastening upon her diminutive person,
very much as a miniature belle, in the person
of a leading social dame.

"Great monkeys!" ejaculated Marmosetta's
mistress. "It's true after all. Oh, what a
cruel wretch I've been to denounce poor
Anna. I shall settle an annuity upon her this
very day and give her one of my necklaces."
Then she shrieked hysterically and flew at the
monkey as though about to annihilate it, but
the sprightly Simian was too quick for her
would-be-antagonist and climbed up an
orange tree, clutching a splendid necklace,
jabbering with glee.

As soon as the frantic lady had become
calm enough to listen to reason, Minerva,
still entranced, was called upon by Dr.
Fischer in the presence of the assembled
company to explain, if possible, how the
monkey had obtained possession of the jewels.
With fixed gaze and steady voice the little
girl made answer: "You, dear lady (address-
ing the actress) left the door of your boudoir
open, communicating with your bed-room,
yesterday when you descended to your dining-
room to lunch. Anna Henderson was at that
time out of the house purchasing ribbon for
you at Shook and Tremble's drapery estab-
lishment on Victoria Road. When she re-
turned from her shopping, she took the goods
into your bedroom and placed them on a
table near your jewel case. The monkey,
while Anna was out and you were at lunch,
had taken the missing articles, for you had
left the case open, forgetting to close it after
taking out of it a sapphire ring which you are
now wearing, and had not worn for some
weeks till yesterday, when you had invited to
lunch with you a friend who is a connoisseur
of sapphires." "True, every word true!"
shrieked Bianca, now as enthusiastically in-
terested in vindicating her maid as she had
formerly been determined to convict her.
"You, my child, are an angel of heaven. I
adore you, I must adopt you; you have saved
me from the awful crime of condemning an
innocent woman to life-long degradation!"
With these words Bianca seized Minerva in
her arms, kissed her frequently and thereby
awoke the child, who smiled into her face ex-
claiming: "Oh, I'm so glad Anna Henderson
has been completely vindicated!"

That evening the newsmen were reaping a
harvest as they shouted at the top of their
voices: "Diamonds stolen by a monkey! All
recovered!" while good, simple-minded Anna
Henderson fervently thanked the Almighty
that her innocence had been proved and that
through some mysterious instrumentality her
honor had been vindicated.

Confirmed old bachelor though Dr. Fischer
had long been considered, he was so impressed
with the simple nobility of Anna's character,
when he made her acquaintance, that only

three months later wedding bells were peal-
ing and Mrs. Anna Fischer accompanied her
husband on a visit to Galahville, where
Minerva Judson still resided with her aged
uncle and his housekeeper, but from which
sombre retreat she was soon removed to the
charming home of the Fischers in Brisbane,
who insisted that she who had so uncon-
sciously brought them together should become
their adopted daughter. Love is contagious.
Judge Farquharson had long been a widower,
but when he saw his older friend happily
united in wedlock with a good, sensible,
though decidedly youngish woman, he soon
proposed to Miss Priscilla Fischer, who could
not long withstand his earnest wooing, and
soon another happy ceremony took place in
the old cathedral and two more lives were
happily united in consequence of the strange
phenomenon which, for lack of a better term,
by which to describe it, the inhabitants of
Queensland agreed to call "Minerva Judson's
Strange Illusion."

Books.

Science of Peace. An Attempt at an Expo-
sition of the First Principles of the Sci-
ence of the Self. By Bhagavan Das,
author of "The Science of the Emotions."
12mo, \$1.50 net.

The Pedigree of Man. Four Lectures deliv-
ered at the Twenty-eighth Anniversary
Meeting of the Theosophical Society at
Adyar, December, 1903, by Annie Besant.
12mo, 75 cents net.

John Lane is just publishing an important
work of theosophical interest by Bhagavan
Das entitled "The Science of Peace." This
is a scheme of metaphysics upon which the
author has been engaged since 1887. Some
sketches of it were published in articles in
the Theosophist in 1894, and one portion was
written out in some detail in 1899, and pub-
lished mainly because of encouragement by
Mrs. Annie Besant in 1900, under the title
"The Science of the Emotions." The book
was privately circulated in the early part of
1904 in one hundred proof copies sent to no-
table members of the Theosophical Society,
philosophers and professors of metaphysics in
the east and the west, and returned by them
at the author's request with careful comment
and suggestions. The work prepared in this
manner, and in a scholarly manner, is an im-
portant contribution to thought upon the
subject. The first six chapters discuss vari-
ous explanations of the Cosmos, all of which
are shown to be unsatisfactory from one
point of view or another, and form in some
measure an autobiography of religious
thought in the author's earlier years. Later
chapters discuss the Brahman or the absolute,
the Dravindam, or the relative; the self
and the not-self or matter; and the meta-
physical theories of atoms.

John Lane is also publishing a book which
will be a great help to theosophical students
containing the four lectures delivered by Mrs.
Besant at Adyar in December, 1903, and now
issued under the title "The Pedigree of
Man." The first lecture concerns itself with
the spiritual or monadic pedigree, and ex-
plains the creative hierarchy, the architects
of the solar systems, and the field of evolu-
tion in which their processes are carried out.
Monad is defined as the divine spirit in man,
and its pedigree is traced from the highest
cycles down through the successive steps
through which the creative energy makes its
descent. Another lecture concerns itself with
the physical descent of man, and his evolution
from earlier races, existing before the time
of historical record. The intellectual pedi-
gree is also separately treated, and the last
lecture traces the occult history of the early
human races upon the Atlantean and Le-
murian continents.

The Sunday School Times seems to recog-
nize the fact that "There are angels hovering
around." Why not study this matter and
learn how and when and from where these
"bad angels" come. If the good man of the
house does not know the hour when the
thieves will come, then he has to watch and
wait and pray, but if he knows the time then
—quite a different story. Here is the way
the bad spirits are looked upon by those who
are fighting the good fight under other ban-
ners.

The Reason. Why do we sin? We know
its result. We know its unlovely, its ingrati-
tude, its futility, its stupidity. We know that
it never brought anything but regret and
sorrow and failure. We did not believe it
would, perhaps, as children; but we know it
now beyond any possibility of doubt. Yet
today we sinned. A man would not in his
business knowingly do that which every past
experience of his own and others had proved
was fruitless and dangerous. Nor would men
and women in any walk of life deliberately
court failure and regret—save in this one.
There is often a note of hopelessness in that
question, "Why?" It is best answered when
we recognize that there is in the universe a
power whose supreme purpose is to cause us
stupidly, fruitlessly, persistently, to sin. A
danger is best guarded against when it is
recognized. The man who thinks that the
matter of sinning or freedom from sinning
rests with himself alone is hopelessly lost
while he holds to that belief. When he re-
cognizes that there are powers of darkness that
are more than ten thousand times a match
for his weak strength, he has begun to realize
the hopelessness of himself.

There again the Times says:
There is no question that God gives ability
to some which he does not give to others;
but it is equally beyond question that "only
Omnipotence can stand in the way of a deter-
mined man."

Then again:
There are impossible things which it is a
duty to do; and there are impossible things
which it is a sin to do.

Straighten up your spine, hold up your head,
swell out your chest and walk with the gods
as joint heirs through the illuminative fields
of the universe positive to all principles in
the domain of nature.

A SONG OF LIFE'S NEW YEAR.

O sing a song for life's new year,
The dawning sense of peace and power;
The inspiration of hope's cheer,
And all that glads the living hour;
Beside the gate of new intent
And dream of what our days may be,
We find the present sweetly blest
With promise of eternity!

O sing a song without a flaw,
As if the spirit now had wings—
And knew the law within the law,
That evermore rich blessing brings;
There is a wisdom in our scope
That runs to heaven's utmost rim,
Then ventures on with faith and hope—
Until the sun and stars grow dim!

But back again the vision turns—
To this our earth and this our day,
And wins the good for which man yearns,
And works for good, for which men pray:
A new year comes to stay our strife,
And make an end of greed and wrong,
Can you not feel the blissful life?
Then turn it, brothers, into song!

William Brunton.

Human Brotherhood Spiritually Considered.

SUMMARY OF A TRANCE ADDRESS BY THE
"CONTROL" OF J. J. MORSE.

The following is a summary of an address delivered to a large audience at the Weavers' Hall, Preston, on Wednesday, November 23. The discourse was followed with the closest attention, frequently evoking bursts of hearty applause. Only a verbatim report could do adequate justice to the address. However, the reporter has done his best.

PEARLS.

The following string of detached thoughts formed part of the address.

"The outward expressions of life are the results of inward developments."

"No improvement is the result of additions to Nature; all progress is the outcome of the intelligent evolution of what always existed potentially."

"The savage and the barbarous still run riot in man's blood; but the race is steadily rising."

"Man makes his own morality. Your religion may keep you in a well-defined path; but it never made the path for you."

"There is a great deal of love in humanity—kept carefully out of sight. Why not bring it more to the front?"

"Men have been looking for God in the wrong direction. He is within you, not without; and you are in Him."

"Most men are eloquent when speaking of their rights, though they may be dumb on the question of duties. You have no claim to any right, unless you are willing to accept its related duties as well."

"The great truths of nature are more often simple than complex. They need but little effort to discover them. But conceited man will wrap them in numerous tissue papers of the color of his own prejudices, and then he shows his vanity by claiming great credit for taking the wrappings off."

"Human brotherhood has been the ideal of poets and philosophers of all times and climes. Religious creeds and various other expedients have been invented in the hope of realizing the ideal and establishing thereby the kingdom of Heaven upon earth. But if we survey the condition of human life today, it seems as if the great ideal is still a long way from realization. The narrow selfishness, class hatreds, industrial strife, social jealousies, and international wrangling, which are so deplorably prevalent, are incompatible with universal brotherhood. Yet the efforts of the reformers and the exhortations of the teachers have not been altogether in vain. The world is better now than ever before. There is more of knowledge, more of real progress, than at any previous period."

"What has caused the improvement? Some say the influence of the Christian religion. Sceptics question the statement, and not without reason, as we think. Truth, right, goodness, the factors that make for progress, were never the exclusive property of any one creed. Inspiration from heaven, stimulating development from within, has brought man to his present stage. The outward expressions of life, all art, science, literature, philosophy, morals, and manners—all are the result of the internal development of man's latent powers."

"It has been the fashion, and still is, in some quarters, to say that man has no innate goodness within him. You are told you can do nothing without God. Very well. Where is God? Where shall we look for Him? Who shall direct our vision? Popes, prelates, priests, and ministers have professed to find Him. But men have looked in the wrong direction for God. He is within you, not without; and you are in Him. This is the doctrine of human divinity, as opposed to the doctrine of human depravity."

"Now, human brotherhood can only be established on a correct understanding of human nature and its possibilities. How vast the potentialities of man's nature! Consider what he has been and what he has become, and fix, if you can, the limit of his future developments."

Here followed an exceedingly graphic picture of the process of human development through the successive stages of animal, savage, barbarous, and civilized life. Continuing, the control said:—

"There is no discreet line of demarcation dividing these stages, and through the whole long series man was always a man. It is not his essential nature that has changed, but there has been a marked development in the expression of his inherent powers. No improvement is the result of additions to nature. All progress is the outcome of the intelligent evolution of what always existed potentially."

"The wisdom of God has provided for the realization of all man's noble ideals. The ideal of brotherhood has been long cherished, and the possibility of its realization is within man. But that brotherhood must rest on certain foundations. What are you willing to admit—to concede? Are you willing to admit that every man, woman, and child has the right to food, clothing, and shelter? The stern moralist answers, 'Yes, if they have earned them.' Very well. Give every man, then, the opportunity to earn what he needs. That alone would revolutionize the industrial and social conditions of today. It is perhaps not too much to say that the concession of equality of opportunity would cause the colossal advantages of the few to vanish, and comfort at least for the whole would be assured."

"Who is responsible for the prevalent want? This brings us face to face incidentally with the great question of parentage and its responsibilities. 'Oh, but you must not touch upon that,' you say. Why not? 'Er, well—it is a delicate subject, and if you meddle with it you touch the sacred rights of the individual.' What? The sacred right of the individual to establish more mouths than he can fill—more backs than he can clothe? The sacred right of the individual to play fast and loose and viciously dabble with

the most sacred of all human functions? You have no right to assume grave responsibilities unless you are morally certain that you can discharge them! No right to recklessly inflict unmerited suffering!

"Justice, Love, Honor—these are essential elements in any scheme for the establishing of human brotherhood. Humanity has these elements in its nature, but they are too often repressed. The very desire for this brotherhood is an evidence that the principle of justice inheres in you. There is a great deal of love in human nature—kept continually out of sight. Honor exhibits its noble countenance sometimes."

"Justice would abolish the distinctions which the mere possession of money gives; would accord to every man the full fruits of his labor. That might be very awkward for some people, but brotherhood will require it. The earth yields plenty for all. But the shirker contrives to secure for himself the greater part of what is produced by the worker's labor. The one gets too much, the other too little. This is a disadvantage to both. No man can eat two meals at once, except at his peril. To wear six suits at once would be very uncomfortable. And no man yet has solved the problem of living in two houses at one and the same time."

"What is opposed to brotherhood is ignorance—undevelopment. All seeming difficulties are necessary to progress; without them there would be nothing to rise above; no fruits of victory, and no joy of conquest. The savage and the barbarous still run riot in your blood, but man is steadily rising. The progress towards a real brotherhood will be quickened by an application of the principles of justice, love and honor in all your mutual relations one with another. The process must begin with you—the individual. Self-reform is the key to social reform."

"Equal rights must go hand in hand with equal duties. Most men are eloquent when speaking of their rights, though they may be dumb on the question of duties. Human rights are too often considered as man's rights. But man is not the only human being on earth. If the world was peopled only with men, it would be—God help the men! Woman's place is just as important as man's. And no scheme of human brotherhood is worth anything if it ignores human sisterhood. To whom are confided the heavy responsibilities of maternity? In whose hands do you mostly leave the training of the young child's mind? Before its birth, and in the early days of its infancy and youth, the molding and fashioning of the child is so much in the hands of the mother that truly it has been said—The hand that rocks the cradle rules the world. The claims of the children, too, must be considered. Justice, honor, and love should be meted out in unstinted measure to both woman and child. The child has a right, not only to food and shelter, but to love, affectionate care, opportunity for educating its mental and moral nature. It has the right to be surrounded with sweetness and light, that its beautiful nature may unfold itself into the divinest expressions of manhood, or womanhood."

"A good many people are looking forward to the realization of brotherhood beyond the grave. But why not enjoy it here, on this side of the grave? Why not give your spiritual natures room to grow—why not give the world the benefit of your love and service—here and now? Is selfishness so blessed a thing that you can afford to postpone its renunciation? Is war such a blessing that you can afford to wait till you die—as the phrase goes—for peace? Are social inequalities and industrial strife so good that you must hug them till death release you from them? What you are looking forward to, the felicity of the life beyond, you have the capacity to realize and enjoy in the life upon earth. But to win your rights, you must shoulder burdens and manfully face your duties, work to establish justice and love."

"It may be that in the establishment of human brotherhood, crowns may be broken and thrones overturned. It may be that tiaras and mitres may have to go. So be it—if these things are the emblems of ought that hinders. Riches may vanish; place, and pomp, and pride, and tyrannical power, may disappear. So be it—if their disappearance will help in the spiritual elevation of the great humanity. Let us look forward to the day—not in the distant future—it is nearer, perhaps, than you think—when that man shall be esteemed as the kindest whose character is most noble, and that woman as the queenliest whose excellent virtues compose her crown. Let us look forward with confidence to the completion of the long pilgrimage of the race towards the divine ideal of brotherhood; when the fulness of the dawn shall chase away the shadows of the long night; when the increase of knowledge, the growth of wisdom, the spread of light, joy, and peace, shall usher in the new era of spiritual power. Let us do what we can to hasten the day when the spectre of want shall be driven from men's homes; when men may walk through the cities without being shocked by the grim indications of hunger and sickness; when the plaintive cry of the suffering children shall no longer be heard in the land; when plenty shall bring peace, and health increase the enjoyment of life; when men shall realize in the universal brotherhood of the race a clearer vision of the Fatherhood of God. (Applause.)"

At the conclusion of the address, the Chairman, Mr. E. Marklew, made an appreciative reference to Mr. Morse's thirty-five years of service in the sacred cause of Spiritualism, and spoke of his impending departure to Boston, U. S. A., to resume his position as Editor of "The Banner of Light." Mr. Morse, he said, would carry with him a spotless reputation. Mr. Dawson Rogers had said that in the whole course of his (Mr. Morse's) connection with Spiritualism, Mr. Morse had never once brought discredit upon the movement, but had faithfully and effectively—none more so—worked for its advancement. All who know Mr. Morse endorsed that sentiment. He was valued as a worker, and loved as a man. He would carry with him the sincere good wishes of hosts of friends, whose only regret was that the American Spiritualists had been able to offer Mr. Morse greater inducements to settle in the States for a time than British Spiritualists had been able to offer to keep him in England. He (Mr. Marklew) would ask the congregation to say whether Mr. Morse carried their good wishes in addition to his personal well-wishes.

By a unanimous show of hands and a prolonged burst of applause the congregation signified their hearty assent. In responding, Mr. Morse paid a kindly compliment to Mr. Marklew, whom he esteemed as a co-worker. He explained that it was not so much the greater inducements held out by the brethren over the sea that had decided his action in accepting the Editorship of "The Banner of Light"—though, as a prudent man, that had been duly considered by him. But he had trumped the world, literally, and many times, under the guidance of his spirit friends. They wished him to accept the position, and he was willing to be guided by them, since they had earned his trust. He thanked the Preston friends heartily for their good wishes, and hoped, some day, to meet with them again.

The photographer must focus his camera carefully in order to bring the picture clear and bright upon the screen.

The Greatest of All Dramas.

Mrs. K. Forbush of Sandy, Utah, writes: "I would like to ask Prof. Henry if Reincarnation does not limit God's creative power? If not, why not?"

Prof. Henry replies: Not knowing just what God's creative power is, I cannot say. Certain matters that are beyond our possible knowledge are but speculative and theoretical. The finite cannot comprehend the creative power of the Infinite. Reincarnation is theoretical. It is not proven.

"Christ arose from the dead," they say, but the word "Christ" and the word "dead" may have no reference to any identical flesh form, but rather a general or an especial reawakening of a principle. We may be "dead in sin," as the expression is, and by a change of mind or heart, the Christ-principle might manifest, and this might be termed "Christ rising from the dead." Christ is a principle. The flesh or bodily form, or a worldly opinion, may die, but an eternal living principle cannot die. It (the principle) may reincarnate from age to age, from generation to generation, or from one mind to another day by day or hour by hour.

The creative power, so far as we can comprehend it, is in the beginning, whenever that may have been. We do not know of any creative power now going on. We only know of transformations or transferences similar to reincarnations. These forces all belong to what is known as the spirit world, and spirit is in every form.

Spirit reincarnates whenever it operates in any form in flesh that follows or succeeds some other form in flesh, but it cannot be the identical spirit of the previous form if the new form is changed one iota. As an altered form it would also be governed by a proportionate alteration of the spirit.

My bodily form changes gradually from day to day, therefore my spirit changes in like proportion. I am not identically the same today as yesterday, nor will I be identically the same tomorrow. We change imperceptibly in form and spirit with each breath, but the change is so mathematically fine that we do not realize it. We wait until some important change, relative to our environments, before we are pleased to term it a change, yet every breath was a footstep towards that change, in the tearing down or building up of our brain cells, our blood corpuscles, and in some manner altering every tissue of our body.

Is this a creative power of operation? Has it anything to do with incarnation or reincarnation, or of the spirit manifest in the flesh? We are too busy with our worldly hobbies to think of and to consider these little operations of the spirit forces within us and all about us, and we do not seem to be fully able to understandingly recognize them until they come to us in one surprise or by some unexpected appearance to our mind.

A person may speak of God, of Christ, of creative power, of reincarnation, or of Christ rising from the dead, or Christ manifest in the flesh. The person speaking may mean one thing, while the person who catches the words may receive them with quite a different understanding. How are we ever to get over this difficulty of misunderstanding? There seems to be but one way and that is to follow Paul's advice, "Let every one be convinced in his own mind."

There must be a cause for every effect, whether it be great or small, and it must be governed by the same general law, whether it be the movement of the entire solar system, or the movements of the brain cells, the blood corpuscles or our breathings. Then, if we wish to know how the smaller matters move, which we cannot see, we may judge them by noting how the greater matters move. By the law of correspondence and the individual relationship between the two, measured by time and space, we may know the unseen by virtue of the seen, or, as per the Lord's Prayer, "In earth as it is in Heaven."

Eliphas Levy puts it thus: "The above corresponds with the below, and the below corresponds with the above."

There are all sorts of ways to arrive at unseen things by comparison with that which is seen, and this is what is known as "Divining." The capability for divining is known as the Divine Power manifest in the Mind, and then again in the Flesh, for, as the Mind is, so will be the flesh, if born with harmony between Mind and Flesh, at the beginning. If not so born then the Mind and the Flesh will be at war with each other all the time, because they were not constituted for harmonious action, but for discord. Most people are born under discordant conditions to greater or lesser extent. It is natural for them to be as they are, therefore they do not realize the discordance within themselves, to be as great as it really is, only at times. Then they think it due to their environments.

If we, individually, are constituted with a mind not in harmony with our flesh, would we want to be reincarnated into that same form of flesh, or would we prefer to discard that incarnation altogether and take on a more harmonious condition between the Mind (Spirit) and the Flesh.

Then comes the question: If both Mind (Spirit) and the Flesh are continually changing, and proportionately changing as stated, at the beginning of this answer to the lady, how could the Mind and the Flesh ever get away from their discordant condition? That is the point that is usually lost sight of, by calling ourselves all One. There are Three Vibratory Laws, not moving at same rate, yet moving together.

We are Three in One, Father (Spirit or Mind), Son (Christ, or Intellectual power, word, or understanding), and Holy Ghost (body, Flesh, Form, or the apparition, in which we visibly manifest ourselves to others).

Our intellect, the understanding, or Christ-portion of our nature, is continually being crucified. It stands between our Mind, Spirit Power or Will, and our Material Form or body. Our bodily necessities, our worldly greed, our carnal desires, cause us to crucify our true understanding of things even though in ourselves.

Then, again, by every sort of manner, to accomplish our own worldly requirements, we are somehow continually crucifying that same Christ principle, or anointed intelligence, in others.

No one on earth is free from this crucifixion, and every one in like manner is a crucifier, fashioning crowns of thorns for others, putting crosses upon other people's shoulders, and also wearing crowns of thorns and bearing the crosses ourselves, as made by others and by ourselves from time to time.

Every now and then the true understanding of matters comes into our mind, and affects our spirit-will for a time. In those glorious moments we sing hallelujahs, because in our own individual form of flesh, the true Christ is then reincarnated in our very being. Body, Understanding and Spirit are for the moment at peace, and we call it the "Feelings of our very soul." "Soul" signifies Oneness, Harmony or Power.

The Christ understanding (we cannot be saved without understanding) is the Savior and makes our soul rejoice at the peace between our own mind and our own flesh, and at the same time between our own mind and the flesh, or greed, or worldly ways of others. The creative and created power is, no doubt, in all of these parts of our being, but by lack of understanding, discords exist between Spirit, Intellect and Body. They are due to an inharmonious birth, and the inharmonious birth is due to a lack of understanding of the laws of harmony in the parental minds. The

very misunderstanding of these laws might cause the parents to declare that they were in perfect harmony because they judge the harmony not from the whole soul standpoint, but from the standpoint of some condition of worldly agreeableness.

When we read the four gospels with the idea that the Christ, Jesus, Barrabas, Herod, Peter, Judas, the Jews and Pilate, the cross, the crown of thorns, and all of the other personifications and paraphernalia, are each and all in our own beings, and that, from time to time, like Dr. Jekyll and Mr. Hyde, we play these several parts, not only upon others, but upon our very selves, then when Christmas and New Year come around as the beginning of a new cycle of year forces ready to move onward, from the extreme cold and barren winter, around and back to the same point again, it may be well to ask ourselves whether or not in the particular cyclic year to come we are cast to play the part of Barrabas, Peter, Judas, Pilate, or a Christ, in the Great Drama of Life, of which we are the present characters.

Look over our life, from year to year, for the conditions of each year are not the same, and we will each of us note some particular period in which we in some way manifested to greater or lesser extent, towards someone, the character of a Christ, a Peter, Judas, Pilate or Barrabas, and at some time we felt the burden of the cross and the agony of the crown of thorns. Without an understanding of the law of these transformations, or incarnations of Mental principles, we did not look upon the matter precisely in this light, but justified our condition on some ground, usually credited to someone else, to our environments, or, if a Christlike condition to our own superior attainment to goodness by a choice of our own.

Edison says "the brain of man does not think; it is only a transmitter of thought." Whence then comes thought, and its power of understanding? Why, it is in the very atmosphere about us and as we fly through space by the turning of the earth on the circumference line that forms our wheel with earth centre as the hub, we catch that which we are receptive to, and, in our outbreathing, or in our speaking we register our impression upon the dial of time, as correctly as does the needle which makes the record for a phonograph.

As the earth turns completely around in one day, and yet does not move from under the selfsame degree of any one planet in 24 hours, it is not difficult to conceive how minds constituted in harmony with each other might catch the same thought, even though miles apart, without any act of telepathy from one mind to the other. The same planetary ray might act violently upon one mind, and only suggestive of violence upon another, while a bond of innate planetary sympathy might connect the suggestion of violence with the one in sympathy with it.

Even this mutual reception, by two minds of the same ambient force might be considered in the process of that which is termed incarnation. It is not the way the term is popularly considered by our occidental minds, as we confine its use entirely to our own personal re-embodiment after what we call death, yet in reality "reincarnation" means an avatar, or deity, re-entering the flesh, as "the incarnation of mischief," so the incarnation of any emotion, or reincarnation when a like emotion is received first by one and then by another.

After death, it must be principles that reincarnate, and not personalities, because personalities are subject to constant change on earth, and are never, like principles, of an unchanging nature. If an individual of today was a mental copy of Shakespeare, he might be called a reincarnated Shakespeare, even though dissimilar in bodily form or feature. Hence, when reincarnation is spoken of, it does not mean the return to earth of a personal being, but a return in some new form of the mind, spirit, wisdom or understanding now recognized as existing or having existed in some previous recognized form. How these transformations and re-embodiments of never dying principles can in any way limit God's creative power, as suggested by the lady questioner, I cannot see, with my broad idea of what reincarnation means, and how it may in various ways manifest in the present life as well as in the future.

We have been in the past taught to look at these matters from an almost purely materialistic standpoint, judging spirit to exist only in Jesus of Nazareth, in Angels, or as our own condition after death, but when we come to apply the laws and mysteries of the Bible, as personifications of the different attributes and operations of our daily life, as well as otherwise, then mayhap we get a more reasonable idea of how the Christ-principle is born not of woman, but of a virgin principle, and was powerfully incarnated in Jesus of Nazareth, as well as in others, and how it may have its second coming in a cloud—or clouded mind of man—being seen, or realized, first by one and then by another, "grinding corn, etc., until, finally, it is seen or recognized by all the earth, and then, in its glory as humanity's highest degree of understanding, disorder and inharmonious beliefs set in and the Millennium is rationally enjoyed, in a world-wide possession of Wisdom, Understanding and Power, each one enjoying his own appointed place or part in the drama of life whether ruler, or drawer of water.

The Jewish View.

Mrs. Henry Solomon of Chicago, president of the National council of Jewish women, delivered an address before a congregation that taxed the capacity of Temple Israel, Leffingwell avenue and Pine street. Rabbi Leon Harrison gracefully introduced her as "one who has done great things for religious education and one who has organized 10,000 women in America to strengthen the synagogue." After her address, to which the closest attention was paid, Rabbi Harrison delivered an eulogy on woman and home.

Mrs. Solomon said in part: "The world has grown ashamed of those who persecute for religion, and ask today that the purest and best attitude toward fellow creatures shall be the religious attitude. It has been this broadening spirit which has bound the large national organizations of our country into the national council of women of the United States, the Catholic women's league, the Federation of colored women, the various suffrage organizations, the Temperance union and many others, numbering several millions of women. "That Jewish women should have certain religious duties is not a new thought in Judaism. She had at all times certain religious obligations. The countries in which changes take place slowly retain forms and methods longer than do those where tradition is not deeply rooted, even though many individuals may find themselves out of sympathy with them. Between our Judaism and that of other countries there is not a very essential difference, except as to form. Many of the prayers which we recite in English are recited in their synagogues in Hebrew. There are orthodox and reform synagogues everywhere, yet in most of the latter more ceremonies prevail than in our more conservative ones. Many things are called reform which do not alter the spirit in the least. Whether the cantor sings or there is a paid choir, whether an organ exists or a Shofar (trumpet or horn) or neither, whether prayers are read from a traditional Torah (law) or a traditional Bible, whether we wear a Tallith or Coptic shawl, or any other question of church clothing or furniture does not seem vital to

me. To do away with them is no reform or to have them is no special virtue.

"Philanthropic organizations, no matter how Jewish they may be, are not Judaism. The practice of good deeds should flow from the religious spirit, but it does not answer the moral ethical need of humanity. The spirit of the age demands also in philanthropy the study of present needs and a more modern expression to secure an ultimate result, moral support and power. It demands scientific giving, added to the willingness to do more than to stave off starvation, and aims at that which means self help.

"Surely there are many good reasons that bind Jewish women together. Where is there one which in all its phases can show nobler purpose than those that exist to correct the wrongs inflicted upon a whole world by the inhumanity of the church of Russia, which dares to call itself Christian? These are Jewish questions; yet the Jew has taken upon himself the task of solving them. The heroism of the Jews of Russia in clinging to their faith in spite of the atrocities they have endured, their loyalty to their step-fatherland, make them a nation of martyrs. They have been reduced to their condition by inhuman treatment for which Russia has justly received the condemnation of the world. She drives forth those whom she has despoiled to battle with new conditions out of which they shall come to be a blessing among those with whom they sojourn.

"Our international organization has united our Jewish women in the great cry for universal peace. Women, the keenest sufferers from war, call aloud to the nations to cease their foolish preparations for killing and robbing each other. Can anything be more ridiculous today, if so ghastly a theme can have a ridiculous side, than our efforts to collect money to carry on Red Cross work, sending it right along with our armies, the sword to kill and a little court plaster to heal up the wound? Israel's mission is peace, and we must lend our strength to educate the new generation in the horror of war, with love for the blessings of peace. Our sympathies go out alike to the unfortunate victims of the present struggle. Japan represents the small nations of the world demanding that their rights be respected by the larger nations. Let women use their power to bring about a new internationalism, for an internationalism which carries with it mutual enlightenment will be the best conservator of the large nation and the protector of the small. May the peace conference just ended do something toward bringing about the desired result."

Gifts.

We are in the season of what has been termed the Anniversary of the King of Men, the Messiah; the most glorious gift to mankind. Although centuries upon centuries have passed into Eternity's realms, the memories of His beneficent life infuse us with renewed zeal and vigor to make of our lives a strength of character, that we, like unto Him, may uplift the weary and downtrodden in life; that we may give to them the encouraging word, the brotherly love which reigns within us all.

Love is a gift with which we are all endowed at birth. The strongest characteristic of our childhood days is love for those upon whom we are dependent. This love should be fostered more carefully than any other trait of character, for it is the Divinity within us radiating its power from the unseen realms. Gazing into the eyes of an innocent babe can you not see the rays of the Divine effulgence shining forth into your own? Is not the soul mirrored there, and is not the soul immortal?

What a magnificent gift one of God's little ones sent to our care! Should we not invoke the blessing of the Deity upon us daily, asking for renewed strength and intelligence to be given us that we may lead this child of God in the path of righteousness?

Often the order is reversed, the child you have nurtured so fondly is taken into the Father's arms, its presence has been taken from you, but its love can not be, for love is immortal. This trial also is one of God's richest blessings to mankind, as it brings us into closer harmony with the Infinite, through our latent forces coming into action, which otherwise would probably have remained inactive. Oh! the blessed gift of love, how could we survive the many pangs of hardship and despair, were it not for the all-enduring love.

We are surrounded constantly by gifts from the source of all life. This world is embellished with gifts of various sorts, in all of which we may become participants, if we but prove ourselves worthy of the gift, by using the forces which have been bestowed upon us and solving the problem step by step. We find the difficulties which seemed insurmountable at first to draw aside the curtain, and we see far ahead in the distance.

Each decade shows greater possibilities demonstrated to the world. There yet will be many more demonstrations of force being utilized, as the intellectual part of man advances. This is an age of thought and reason. We are often impelled to submit ourselves to the unseen forces which prove of great wealth and prosperity to the world. Also conducive to the intellectual part of man, proving to us that there is more in this vast realm of space than we see with the ordinary vision.

As we are told we have an earthly body, also a spiritual body. Is not the spiritual part of man the soul? And should we not cultivate the flowers in this garden as carefully as those in the earthly, that when we are called to our home with the Father and loved ones, our lights shall so shine forth, that our good works may be seen, and we may receive the commendation, "Well done good and faithful servant."

Inspirationally received,

By Rose B. Helm,
Oneonta, N. Y.

The Bachelor Girl's Colonial Beau.

George A. Bacon.

One of the most naive, quaint timely stories which the present season has brought out is that of "The Bachelor Girl's Colonial Beau," by a Washington lady who is too modest to announce herself, but who is evidently a member of Uncle Samuel's gifted clerical family.

The great charm of the book is its exceptional naturalness. It pleases by its simplicity. The authoress describes with warmth her Colonial Beau, who appears to be, what most young ladies in the hey-day of their heart attachment feel is true of their special one—something akin to perfection.

In the rosy light of youth it is natural as it is beautiful for maidens in love to look upon their lover with eyes of partiality and favor. And love is not always blind. It was not in this case. Her beau was all she fondly pictured him to be.

The happy manner in which the writer has handled a clever conceit is replete with interest. It is a wholesome story and should be followed up by others, if only for the graceful gift of narration possessed by the author.

All the various incidents recorded in the book, disguised as they may be, the reader feels are actual facts.

A much livelier interest, however, would have been added to "The Bachelor Girl's Colonial Beau," had the fair authoress given it a more definite personality. The Neale Publishing Co.

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any dishonest advertisements of parties whom they have proved
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-
personal free thought, but we do not necessarily endorse all
the varied notions of opinion to which correspondents may
give expression.
No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
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If you desire the address of your paper
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is then sent or the change cannot be made.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 31, 1904.

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

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

The N. S. A. Declaration of Principles.

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

Happy New Year.

The retiring supernumerary editor wishes everybody a Happy New Year and desires to say: If, during the past four months he has in any way appeared to slight any one, or has failed to fulfil any of their personal desires, or has, in the exercise of his duties, trodden on the sensitive corns of anyone, he is willing and ready to be forgiven, as he has no personal axe to grind and therefore is never in the way of the grindstone, unless placed there on regular duty. Every living person on this earth is as much entitled to respect as any other person. "Principles, not men," is his motto. He will remain with the "Banner" as long as it may be found agreeable, and will in particular continue to show to the world, under the laws of Wonder Wheel Science, that Astrology is something more than Fortune Telling. If in need of any light on these occult subjects write to, or call for, "Prof. Henry," for the present in the old "Banner" book store, over the new "Banner" book store, in what is designed to be used as a "Banner" hall as soon as the spirits permit.

For the regular books on all of these subjects, apply to the New "Banner" Book Store, 204 Dartmouth Street, Boston, Mass., where Miss Freitas is in charge and thoroughly informed on all of the various occult lines.

Mr. J. J. Morse, so well and favorably known as a Spiritualistic writer and trance medium, takes permanent control of the editorial department next week; thus beginning the New Year, for weal or for woe, but never "Whoa!" Spiritual powers are like the waters of Niagara, their course is ever onward and onward. By the laws of cause and effect they cannot turn back if they would.

All of the new forces combined with the "Banner," having no prejudices or grievances connected with anything that may have occurred in the past, have unqualified confidence in the kind and gentlemanly management of Mr. I. F. Symonds. He in the past year, like the giant Atlas, has carried a world of inheritances on his broad shoulders, to uphold the honor of the "Banner," which, as the Father of Spiritualism, must ever lead in the intellectual field, its children of the spirit.

Mrs. Minnie Soule has endeared herself to the "Banner" readers by catering to the needs of the Home interests, and no one who reads the able reviews and articles by Minnie Innes can fail to detect the work of a pen carefully and scholarly wielded.

I desire to thank Mr. Colville and others for their contributed articles which stand on their own merit, and thank all interested in the "Banner" for assistance received during the time in which I have been trying to fill the place as an under-study in the drama of the past four months.

Now with every shoulder to the wheel we are ready for a "Banner" boom. If we fall—"Fall!" In the spirit of Richelieu: In the bright lexicon of spiritual youth "there is no such word as fall."

The Blessed Dawn.

We—the world's people—are on what is called the "eve" of a new era, in the matter of spirit power and understanding. I do not know why "we" should call it the "eve," for, darkness, growing more dark and dense, always follows the "eve;" yet the "eve" as we are accustomed to speak it, may have been originally used in some comparative sense with the name of Adam's helpmeet. They used to say, "the evening and the morning was the first day," but "we"—the world's people—have things twisted, or "hind side before," so we now say, "the morning and the evening is, or was, the first day, or any other day."

A matinee means a morning pastime, but we now understand the term to mean an afternoon diversion.

To give a man an "ovation," once meant to shower him with antiquated eggs, but now it is quite an honor to be ovated.

In this way we have "the cart before the horse" in many of our linguistic usages, and what a man says does not appeal to us so much as what he means. If we do not know what he means, then we are unable to understand.

It has been quite aptly declared by someone that "language is used to conceal our true meaning," as in the case of the Frenchman who fell overboard and shouted: "I will drown, nobody shall save me."

The scholar who today stickles for purity of language in thought expression, will find very little appreciation from the great active world so bound up in "dollars and cents" that it will receive filthy lucre from any source whether presented grammatically or otherwise.

Foreign mixtures, which have shaped our language, is no doubt responsible for much of this and foreign mixtures in the religious world is what drove the early Church away from the Christianity of the gospels. It has also made the Bible a book that few people of today understand, and few people even take the pains to read it.

Not long ago a paper, for want of copy, published an Old Testament story, and its readers were surprised that none of the other papers had an account of it.

A theatrical manager in Boston, only a few years ago, was called upon to produce a tableau of the Lord's supper. The stage manager told him he would have to hire ten more supernumeraries, as he had only two, for the disciples.

"Why, are not two enough?" asked the manager. "What matters it how many are at the table so long as it represents a supper." The stage manager had to endure a good many frowns and hard words before he could convince his superior that twelve were positively necessary.

I should say that we are on the eve of money-madness, to be followed by darkness, but "the morning's light is breaking" in relation to Spiritualized Christianity.

The churches have got to come to a recognition of Spiritualism. They have no power to prevent it. One by one their ministers are breaking away from their dogmatic ideas and are learning to sing:

"There are angels hovering around.
There are angels hovering around.
There are a-angels, a-angels
Hovering around."

Attraction and Repulsion.

Fortune and misfortune, according to our sphere, is in every one's life, but the extent of the fortune or misfortune may be great or little according to the wisdom of the individual.

Some people have fortunate qualifications in so many different ways, that they are led first one way and then another in the hope of better extending the fortune, hence are unable to succeed in any of the ways. Wisdom may overcome this, if they educate themselves to stick to one line. The best kind of education is that which teaches one to know which is the best line for him to operate in, and where are the good footings and where the slippery places.

When a man knows or even thinks that he knows, and sticks to one line, right or wrong, he is then bound by such education, no matter what it may be. It is a religious education, for it keeps him in the path which he believes to be right and restrains him from entering other paths.

When a man is taught to know that certain acts have been declared by civil or moral laws to be crimes, he is then educated, and by that education is bound not to commit a crime. That is a religious, or binding education, whether it comes from church or state. In the first place it is impossible for any one to know what crime is without such education. Without such education the world itself would not know what crime is, and if we do not know what crime is how can it be prevented? Is it not perfectly plain that some sort of an education is necessary to prevent crime? Whatever that education may be, it is a religious education, because we become bound to it. We may give whatever name we please to this religion, it does not alter the fact that it is a religion, and that religion establishes in our mind what crime is.

There is a Church religion; there is a Secular religion; there is a Christian religion, an Atheistic religion, and thousands of other religions, but they are one and the same as relates to any matter which they agree upon as a crime.

All kinds of religions—even the Atheistic—in its highest sense, means an expressed will, a determination, a mental understanding, or a vow—whatever it may be—to live in harmony with the forces that rule the individual and the community in which the individual lives, according to the individual's idea.

Various bodies of individuals known as Churches, have set up their special ideas and forms of religion. The ignorant have allowed themselves to become impressed with the thought that the term "religion" is only to be considered in matters relating to such churches as they follow.

Thomas Paine said, "To do good is my religion." Ingersoll said, "Liberty" is my religion, and "Wisdom" is my guide.

What is truth? Pilate asked this of Jesus, but the question was not answered. It was not the proper time or place for Jesus to answer, for Truth is that only which one's own individual experience can recognize as the unchanging laws of cause and effect.

What is Wisdom? It is the use of the best means for attaining the highest ends, and the highest ends are established by the laws of cause and effect, as they relate to each individual creature. The serpent is adjudged to be the wisest of all creation. Why? Because he cannot walk, nor fly, nor swim; therefore he does the next best thing. He wriggles. I have to wriggle a good deal to make people understand what I mean. I take Wisdom as my guide and do the best that I can. Neither God nor man has any right to expect any one to do more than he is able to do.

One line of action is enough for the success of any man if it is persistently stuck to; the pathway of life is up and down to all, whether king or peasant. When the path is upward then is the time to prepare for the down, and when downward prepare for the up. This is wisdom.

The serpent's movement illustrates the pathway of life. The movement of the Moon through the Zodiac illustrates the serpent or dragon. The Angels in Jacob's dream represent these ascending and descending forces from the Sun. Knowledge of these forces as to when they are strong or when they are weak teach us how to take advantage of these "binding" forces for our own good, or for our injury, just as our fancies carry us. Such religious education teaches us when or when not to commit a good or a bad act as our Natures may call for.

Fancies, Desires and Success do not always walk in the same path at the same time, and the man who strives to straddle these different paths is apt to strain himself and rupture his prosperity.

When a decision is made as to what particular goal is best to aim at, then a Religious education, binding one to that particular object is necessary.

All men are not actuated by the same desires, nor by the same moral ideas, nor by the same hope, nor by the same love, nor can they be bound by the same religion, except it be a universal religion, founded on Faith, Hope and Charity, which is beautifully illustrated in that ancient injunction, "Do ye unto others as ye would that they should do unto you." And what does that mean? It means that every man should be permitted to act according to the dictates of his own conscience, so long as he does not interfere with the conscience of others; but in the conflict of differing consciences; differing ambitions, differing desires, differing ideas, is it not as natural as it is to breathe that they will more or less conflict with each other? In this conflict will not the natural passions of men lead them by selfishness to attempt to maintain that their own idea of the moral code, or the golden rule, or their conscience, is the only true guide for all to follow? That has been the error of the church. Then what? A judge, of course. For what purpose? To calmly and impassionately decide which of the two shall yield for the better good of all. In such a case does it matter whether this judge be a President, a legal counsellor, a blacksmith, an Astrologer or a Pope, if he be but just and impartial? To settle the conflict, must not the decision be considered infallible? Well and good provided that it is right and proper for all to do only as one class is fitted to do.

The golden rule is the only method known to man by which differences may be settled when the civil or church laws declare but one law for all. This course, then, prevents attempts to commit crime against each other by an attempt to force all to adhere to the laws of some special church or some special state government, or moral code, or individual rights, etc., but has it ever accomplished its purpose? When a person has no particular aim in life, no decided goal aimed at, no particular desires only as they come and go from time to time in his brain, then he needs no individual religious education, no individual golden rule, no individual morals, no individual faith or knowledge. In such cases civil or church laws cut from one pattern will answer, but we are now in the 20th century, and for 200 or more years man has been trying to worship God according to the dictates of his own conscience. We have not as yet succeeded because of that ignorant hypocritical cry of "I am more holy than thou."

Selfishness as best suits one's individual nature still clings to us, as a relic of the dark ages, and those who differ with us are apt to be ostracized or condemned. In this way, we come into conflict and fight it out on religious matters without judge or interference. We can only depend on God to help the under dog, for the Devil in the other dog will not.

There can be no better nor higher standard of Liberty in our present condition in which liberty is unknown, than that of the golden rule, but with that there must always be a Supreme power, or Judge, and the judge is not free to act only as class laws have been made for him, for men are not all alike and cannot think alike.

Men having no particular aim in life are merely desirous of "getting there," without the faintest idea of where that "there" is. To "get there" one needs no guide, no pilot, no steering. The wind and the tide of

Nature will do the piloting satisfactorily if not annoyed by others. If one is thereby carried into a whirlpool, well and good, he has "got there," and he will get there just the same, but the path is pleasanter without the annoyance from meddlers.

If you have no special desire in life then "let her go Gallagher." Nature will toss you up and down, according to her whims. In the end you will "get there" whether your there be on a throne or in the sewer.

Our Stomachs Run by Electricity.

This is the statement made in the Boston Record, as follows:

San Francisco, Dec. 7, 1904.—In an experiment conducted by Dr. A. J. Atkins of the California Medical College, on the living stomach of a healthy man, it has been demonstrated that the organ is electrical in its action.

The experiment consisted in the introduction of a specially prepared electrode into the stomach by having the man swallow it. When the electrode was brought into contact with about a square inch of the stomach's walls the galvanometer registered nearly 10 millivolts of direct electrical current. It is claimed that this action proves that the whole process of digestion is an electro-chemic one; also that this current in the walls of the stomach prevents the digestion of the stomach by its own juices.

This settles the fact that the body of man is nothing but a machine, invented, possibly, by some spirit in prehistoric time, as a dwelling place for spirit in earth.

Maybe our spirit has become so used to creating its necessities that it has forgotten just how it does it, and has become hypnotized to the idea that the body creates itself. As the boy said in school: "I didn't whistle; it whistled itself."

The discovery of this fact causes one anxiety, and that is that just as soon as the commercial world gets on to this fact, somebody will be starting a human body factory, and we will be able to purchase a new body, or exchange our old one at will, like a pair of shoes or a hat. Then the business end of the matter will fall into the hands of the Electrical Trust, and the Standard Oil Trust, because this present discovery will be followed by the discovery that the rest of the body is nothing but earthy substances, and water and oil, and the machine will not be able to run without the joints are well oiled.

Edison now will be preparing new electrical stomachs, to fill the early demands of this new field of speculation and, as Rockefeller is poorly supplied, no doubt the first order will be from him. The first ones, of course, will be very expensive, but Rockefeller will not mind the expense.

If they manage to get a corner on electrical stomachs, first; and later on the whole machine, there will be no chance for a poor man to live longer than the present ordinary term of life, but why extend this phantasy of what the world is coming to.

The initiatory experimental fact is given by the Record, and "Experience is a dear school," etc. Bear in mind that it was only the Herald, and not the Record, that Pres. Roosevelt placed on the "Faker" list, although the list is capable of receiving a great many more. This matter of the stomach is strictly along the spiritual line, for electricity is not "spirit," then someone is entitled to rise and explain. In this connection do not fail to read the article from the Pittsburgh Leader showing that every atom and molecule in all nature is alive and, if alive, then it must be "spirit."

Little by little the threads are being woven together in such wondrous manner that it will not be long before we will "know each other better, by and bye." Just jot down in your memory book what is hard for people to understand just now, that Wonder Wheel Science is the key that fits all the findings, from protoplast to eternity itself. It is the science of all spirit—individually or collectively—whether in the mortal body or in the ether.

Saints and Sinners.

If earth is not in heaven (then man must be an outcast from heaven). If earth is in heaven and man does not enjoy the heavenly condition of the earth, then man is worse than an outcast. He must be insane. No one can reasonably deny the logic of these statements.

For ages there have been two classes of beings, most pronounced in all forms of religion. These two classes have been termed "Saints and Sinners." We have been taught to believe that saints are followers of the "Blessed Son." Constantine when he established Sunday as a holiday, reverently termed it the "day of the Sun," and it has always been known as the "Lord's day" and not the Sabbath. Sabbath means the 7th day, while Sunday is the 1st day of the week.

Ptolemy, the great astronomer and astrologer, and Constantine, both lived at about the same time. Ptolemy was a Grecian Christian, and Constantine, the Roman Emperor, had become converted to Christianity at the time he established the Lord's day as a holiday. In New England only has Sunday been called "the Sabbath."

In Webster's dictionary, a work available to all, it is stated that "Sunday was anciently dedicated to the Sun." Constantine also dedicated it to the Sun, and Christians everywhere, except in New England, have always called it Sunday, or, in foreign languages some other name, meaning the same thing.

Ptolemy, laying down the ruling power of cyclic movements of bodies in the heavens called it Sun's day, and astrologers to this day call it Sun's day. (See Tabula Magus, or Planetary Hour Book, and study the law.)

Constantine and Ptolemy lived in the early part of the Christian era, and in this early part of the Christian era the Christians were devout worshippers of the Sun. Among their religious practices they sang praises in the morning to the rising Sun.

Among these people and their successors are to be found that class of people who are catalogued as "Saints."

Study the lives of these Saints, and what are called "Saint's days" in the Yearly Calendar and such of them as bear the impress of mythological conception you will find to strictly personify certain recognized parts of the Zodiac. So far so good.

How did Christianity lose this original ground work of its faith. From the fact that the other class of people called "Sinners" and "Heathens" poured into the country where the

Christians were and overturned their Christianity, overpowered them in popular influence and then, with the mixture of conflicting religions, the "dark ages" ensued.

The highly illuminated astrologic ideas of the early Christians, who reverently worshipped the Sun, became mixed with a class of people who claimed that the Moon, being nearer the earth and its influences from day to day more readily appreciated, was the power most appropriate for the world's people to regard.

This same class of people had been for ages the opponents of the Sun-Christians, but, from time to time, the Moon had been called by so many different names that the masses, unable to trace that fact, were led astray, just as people today are led astray by old ideas being resurrected under new names.

Away back in Chaldea, where Abraham is recorded as one of the Father-teachers of astronomy and its attending Divine laws, the Moon was called "Sinu," and from this ancient appellation the Christians denominated their opposing Moon worshippers as "Sinners."

In the days of Paul, to whom the Sun's power on earth was recognized as the representative of the "Unknown God," the Moon was known as "Diana," as noted by the biblical quotation, "Great is Diana, the god of the Ephesians."

In other forms of representation the Moon was known as "Luna," from whence we have derived the word "lunatic."

These Moon people, among the Jews termed the Sun-Christians "heathens," meaning that the plane of their worship was contrived or lower in intelligence to theirs. In turn, the Sun-Christians called the Moon people "heathens," and tried to prove the Sun influence on earth more powerful than that of the Moon.

This made, after the days of Constantine, two classes of what might be called a mixed astrologic age, and by the mixture, together with other misunderstandings, is more popularly known as the "dark ages."

It was the Moon worshippers who indulged in oracles and not the Sun-Christians. Constantine stopped these demonstrations, to some extent, but, as the people grew stronger, the Moon worshippers—"sinners"—got strongly mixed with the church, and became the most powerful, believing the earth to be the centre of the universe and the Moon to be the goddess. The Bible was not then known by the masses. It was written in a mythological style, as a key to the mysteries of the heavens, to be used exclusively by those among the teachers who understood it.

The Moon people ridiculed the Christians as "worshippers of the Sun and of the head of an Ass," but the masses were too ignorant to understand the difference between the head of a wild ass, one of the most intelligent animals and the dull beast which they knew in domestic life.

Not until Galileo, with his telescope, came on to the scene was the Sun-Christianity proven to be founded on the Higher power of the heavens. In this dark age the word "hell" had become ingrafted strongly into the minds, as the nimbus surrounding the sun, into which it was supposed among the masses the spirits of the departed would forever remain in torments of fire.

Following this victory on the part of the Sun-Astrologers, or "worshippers" (as they were ignorantly called), came the period of the Reformation, which has never accomplished anything as yet but warfare. In the periods of these mental and physical warfare and persecutions, the True Divine laws, on both the Sun plane and on the Moon plane, have been almost entirely lost sight of and nothing but Sentimental Theology has been given to the world-mind as a religion; the teachers depending upon a Bible which they did not understand, because it was surreptitiously put upon the market as a commercial venture without the Key to its Mythological construction. That Key is, no doubt, somewhere held to this day, for a wise or an unwise purpose.

The minds of our people today are still in contention over Sun, or Moon influences, whether they know it or not, and the various myths intuitively hit, now and then, upon grains of truth from both sides of the question. As "one swallow does not make a summer," neither will any one phase of truth, surrounded by innumerable errors, ever lead a man to the true goal, only as an inebriated man is led reeling to his home.

The Moon side of Astrology is today considered by many as the most important, and in this line the horoscope is mistakenly used. Others are, like the followers of Constantine, wedded to the Solar laws which embody the "Cross" which Constantine "saw in the sky" foretelling him of his victory to be achieved in his barbarous warfare, but the true followers of the true laws of Divinity will first understand the laws of the blessed Sun, as did Jesus of Nazareth, and with that understanding they will be seekers after "the Kingdom of God," to whom it is afterward promised that "all things else shall be added."

Wonder Wheel Science is an attempt, after years of study on all lines, to present the straight and the narrow path. It was thus proven itself to be the only one that will fit the apex of the pyramid which all the builders of religions have been working at on all sides. Spiritualism, as now, and as in all ages, proves itself to be the straight line of angle, from base to apex on all points, and only needs the accepted proofs of Wonder Wheel Science to confirm itself as the greatest of all the religious beliefs. Then Science and Philosophy will be united.

Through and by Wonder Wheel Science can be mathematically demonstrated all the laws of health and disease; all the laws of successes or failures; all the laws of telepathy, mind-reading or hypnotism; all the laws on which the churches and science are founded; all the laws of Spirit life and Spirit communion; and all the laws of all the occult phenomena which for so many years have puzzled the mind of man.

The only reason under which this science is considered to be hard to understand is due to the fact that the mind so considering it is so full of erroneous ideas, to which it is hypnotized, that it cannot brush away those cobwebs long enough to grasp the simple laws of its construction.

This science we have always found to be combated with false conceptions of it, based on preconceived ideas, and the opponents are invariably more zealous in presenting their preconceived erroneous ideas of it, than they are to try to understand it, exactly as it is presented. Their mind wanders from the presentations to their own preconceived ideas, and getting the two classes of ideas mixed in their mind, they are in a snarl, almost impossible to be unraveled. They always want to tell what this one or that one says about this thing, that thing or another, and think that has some bearing on the matter. After elaborating their misconceived notions, they would be much surprised if they knew that they had only been setting up "straw men," that played no part in the real subject, only as it had been treated by other "straw men" set up by other minds in error.

On this account a child will grasp the laws of Wonder Wheel Science oftener much sooner than their elders, because they have no preconceived errors to unload.

By the laws of Wonder Wheel Science we are all Saints and Sinners, but we should first learn our Saintly qualities and then we will find that the qualities of Sin are not so bad as we have been taught to believe, but

If we learn our qualities of sin first, it is more than probable that we will not easily advance to the kindly condition, both of which are quite different to what we have been taught to believe them to be by the churches.

Wonder Wheel Science is not on the Sun plane in any way mystified by mathematics, more than what may be performed by counting on the fingers, but, on the Moon plane—called "sin" by the early Church—Christianity—a little more mathematics is needed, yet still it is simple.

To these two laws of Ancient Astrology has been added, by a set of expert mathematicians, what is known as the Horoscope, in an endeavor to bring the subject to the exceedingly fine point of telling what a man will eat for his dinner and a lot of other inconsequential matters. This horoscopic part of Astrology is the bugbear and in most cases a delusion, because it not only requires the finest operations in mathematics, but it is positively of no value whatever unless the data is exact to the minute.

In lieu of this mathematical feature in Astrology, the ancients had a law by Planetary Hours, which answered all of the essential points for immediate matters, and this is given in Wonder Wheel Science series in a small book for vest pocket use, called "Tabular Magnus," and this feature of Astrology can be readily understood without any other understanding of the Science.

The purpose, then, of Wonder Wheel Science, is to eliminate all the trash that has made Astrology so repugnant to some, and to establish the true Divine laws, which, like the laws of God, sends the rain alike upon both "Saint and Sinner," and thereby overcome the mixture of errors, which became fastened upon the mind of man by the quarrel between "Saint and Sinner" in the dark ages of the Christian era.

Will people who are in any way interested in this vital matter kindly take occasion to declare, wherever and whenever they can, that Wonder Wheel Science is not filled with any superstitious nonsense; does not depend upon mathematical gymnastics, and does not contain the nonsense that abounds in Horoscopic readings, does not frighten people to death by reason of a transit of Saturn or Mars over some guessed at Ascendant, and does not depend upon some Eastern Mahatma, nor the seventh son of a seventh son, nor upon one "born with a caul," etc., etc.

Any bright child of sixteen years of age can be taught to read a life by Wonder Wheel Science inside of eight weeks, but if he will persist in hunting for trouble by dabbling with Horoscope, without a positively accurate data, he will be "chasing rainbows" for years and even then will be no better as a true astrologer than when he first learned to make a geometrical figure which he calls "Horoscope."

Comments on Universalism.

WRITER GIVES OPINION THAT IT IS IN REALITY SPIRITUALISM.

To the Editor:—The excellent article in the Battle Ground by the Universalist pastor, Rev. J. K. Mason, while interesting, reminded me of a Universalist preacher fully seventy years ago (I am now 85, active, agile and vigorous in body and mind), who quoted these lines of an old hymn:

Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveler.

Then he paraphrased it thus:

Broad is the road that leads to life,
And myriads walk together there;
While the road to hell is but fancy's path,
Without a single traveler.

This paraphrase was far more "cute" than rhythmic or rational.

I am quite in love with Rev. Mr. Mason's definition of Universalism, which, by the way, is quite different from the Universalism of Rev. Hosea Ballou and Rev. Thomas Whittemore of the Boston "Trumpet" era, who denied not only endless, but all future punishment for the sins of this world, which easy way to heaven, through death, gave rise to these sarcastic lines:

Judas with a cord
Outstripped his Lord,
And got to heaven first.

According to Rev. Mr. Mason's well-expressed definition of Universalism—really restorationism—in relation to Christianity, I am a Universalist—a Universalist in a certain sense, and more, just as much more as knowledge is superior to faith.

Was it not the great gentle apostle who exhorted men to add to their "faith, knowledge," and who spoke enthusiastically of "knowing" of a "house not made with hands, eternal in the heavens?" Paul's positive knowledge of the heavens, the ever-arching spheres of this planet, evidently came through psychic phenomena. He had "visions," he was "caught up to the third heaven," he "fell into a trance," and also heard a "voice from the unseen silence"—in brief, Paul was both Universalist and Spiritualist.

What a pity that "Christian Universalists" have not grown up to the religious and psychic status of the inspired Paul! True, thousands of them have. In reality they are Spiritualists. I did not say spiritualists, for spiritualism is closely allied to if not the synonym of Babylonian and Old Testament necromancy, while Spiritualism, the direct antithesis of materialism, is in harmony with the Christianity of the Christ, and doubtless is that divine religion which will crown with moral grandeur and glory the forthcoming ages.—J. M. Peckles, Battle Creek, Mich., in Chicago Record Herald.

"A Nation's Idol," by Charles Felton Pidgin. 348 pages. 7 1/2 by 5. Henry Altemus Co.

From out the dismal banalities of "Quincy Adams Sawyer," Mr. Pidgin has emerged, we hope permanently. "Blennershasse" was a book. So is "A Nation's Idol." The genial side of Dr. Benjamin Franklin is most pleasantly shown in a way that is human, if nothing else.

The stiffness of Mr. Pidgin's style in the opening chapters, reminds one of Cooper. Fortunately his pen grows more facile as the story proceeds. The period covered is one hitherto but little touched upon by the historical novelist. This seems worthy of remark when one considers the ease with which its events lend themselves to romance. Were we to criticize more closely, we should regard the latter portion of the book as something too much of biography to be properly classed as a novel, and something too much of novel to be classed as biography. The author has not mingled his ingredients well, and the pudding is lumpy. His admiration of Franklin has led him to introduce so much of the historical that the book cannot fully absorb it.

But the book certainly is enjoyable. It is good reading, and if the reader is led to take large quantities of biography to get at the loves and pleasures of the heroine (for just which is the hero, Dr. Franklin, or the heroine's lover, is somewhat doubtful) the result is good and one rises as from a dinner which is, on the whole, satisfying, if not entirely satisfactory. Mine Inness.

A Plain Duty.

American citizenship carries with it certain duties and responsibilities that no loyal man, or woman, can honestly shrink. Duty to the State, to the municipality, to the home and to the social order, the responsibility of sharing the dangers to the peace of the State, through the "unabsorbed increment" in the human family, the enjoyment of the blessings of liberty and fraternity, and the giving unto others all the rights and privileges man claims for himself, are cases in point. Since the recent Presidential election, certain conditions have arisen that make plain the fact, that another duty of the gravest importance rests upon the Spiritualists of the United States. President Roosevelt's overwhelming victory has given rise to all sorts of speculations and predictions, with respect to the probable results that may flow from it, during the next four years. The secular press has teemed with matter of this kind, and predictions have been made, of the most specific character, regarding the downfall of existing political parties, and the establishment of a new form of government.

President Roosevelt's probable policy has also been freely commented upon, and his future career made the subject of all kinds of prophecy and speculation. Spiritualists have indulged in criticism and speculation with great freedom. Many of them have recalled several predictions made by reliable mediums in 1900, to the effect that McKinley and Roosevelt would be elected—that McKinley would be assassinated—that Roosevelt would fill the unexpired term, and be elected his own successor by the greatest majority ever given any candidate for the high office, and that, after a year's service, he too, would be removed by assassination. It is not strange, in the light of recent events, that these prophecies should be recalled. They have all been fulfilled, with the single exception of the one relating to President Roosevelt's death by violence.

Strange as it may appear, these prophecies have found their way into the secular papers, and have been made the subjects of brief editorials in a number of instances. Many mediums are devoting themselves to the work of forecasting the future, and some of them have been rather free in predicting the violent transition of the President. Within the past 30 days, no less than four such predictions have been made by honest, reputable mediums, in the presence of the writer and dozens of other people. Four years ago, the writer listened to a most remarkable prophecy, with the request on the part of the spirit controlling the medium that the strictest secrecy be observed. Its fulfillment up to date warrants the writer in calling the attention of the Spiritualists of America to the plain duty that is now theirs.

The utterance in public and in private of these prophecies of the coming transition of the President is a suggestion to some Guiteau, or Czolgoz, to repeat their terrible crimes. Suggestion in therapeutics is known to be more powerful than medicine, either for healing the sick, or for destroying them. These prophecies are fraught with grave danger to the undeveloped sensitive, who is brooding over real or fancied wrongs, and catches the psychic suggestion, that Roosevelt is going to be killed. There are scores of men, in whose minds this thought, once being lodged, are capable of putting it into execution. Let these prophecies be recorded and witnessed, if need be, but, in the name of all that is good, let us keep them from suggesting harm to the official head of our Nation, or to any one else.

This is a matter that rises far above personality and partisanship. The President is the embodiment of the spirit of the Nation, and is expected to work its will. Between the office and the man who fills it, there is always a great difference—a hiatus too broad to be bridged even by the popularity and statesmanship of a Washington or a Lincoln. The office should typify the highest idea of freedom, progression, patriotism, and enlightenment, to every true American. Unless it does this, our Nation is no safer, no freer than are the Monarchical Governments of the Old World. We should, therefore, as loyal citizens, do our very best to protect that high office and the one who fills it. It is our plain duty to do it, if we wish to be worthy of the heritage that is ours.

Spiritualists, as a step toward that goal, let us suggest, unitedly and heartily, that President Roosevelt is not only going to live out his full term, but that he is going to give our Nation one of the best administrations it has ever had. Let us say daily, in the silence of our souls, and forcibly aloud, when we hear direful predictions of his violent death—that he will live—live on in perfect health, and with a clear brain, to do the will of the people whose servant he is. Let us meet the suggestion of death by violence with the counter-suggestion of continued life and health for the head of our Nation. This is our duty, fellow Spiritualists, and we must meet it as patriots, if we desire to continue our enjoyment of our present moiety of freedom.

This is not written in any political sense whatsoever. The writer's political views are well known, and he is by no means a heresiarch, hence he is not actuated by any spirit of partisanship. Patriotism is beyond Partisanship, and the defeat of one great political party does not make its adherents traitors, nor does it make them pessimistic followers of Schopenhauer and Von Hartmann. It is not Roosevelt's personality as a man, but Roosevelt's personality as the embodiment of the spirit of America, that the writer desires to protect. Every citizen owes it to his conscience and to his God, to render cheerful support to everything that is just and right in the works of the Roosevelt administration that is to come. Therefore, let us send forth the strongest possible suggestions for life, health, strength, and a wise and patriotic administration for Theodore Roosevelt to March 4, 1909. Let us put away all contrary suggestions, and show the world that good is always the master of evil, no matter what form the latter may assume, in the thoughts, words and deeds of every Spiritualist.

Yours for patriotism and true Spiritualism,
Harrison D. Barrett,
President N. S. A.
Pittsburg, Pa., Dec. 21, 1904.

The Living Truth.

This is a funny world with so many people chasing this way and that way after Truth, and bumping their heads together in the scramble, but what a funnier world it would be if everybody thought alike and everything moved in the same way. Such a condition would be Death. There can be no life where everything is precisely the same. Harmony, not sameness, is the Living Truth.

Massachusetts State Association.

The thanks of the State Association were extended to all who have participated in any way to make the meeting a success—speakers, mediums, musicians and readers. The Helping Hand Society for their interest and hard work, to the ladies who provided and prepared the supper and to the "Banner of Light" management for donations to the State Association.

PASSED TO SPIRIT LIFE.

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

AMANDA BAILEY.

Miss Amanda Bailey, formerly, and for the greater part of her long life, of Salem, Mass., has passed on to spirit life. She was a prominent Spiritualist from the very beginning, and was a most wonderful singer, retaining her sweet voice even into her advanced years. At one time she was favorably compared with Jenny Lind. She was never married, and she always took the greatest delight in singing: "The Good-Hearted, Happy Old Maid," and she was good hearted herself, and probably did more good work for others than was ever done by others for her. May she receive a blessed reward on the other side of life when she becomes recognized among the angelic singers on the other side of the veil. We have only heard of her transition, therefore are not prepared to state her age or the particulars of her mortal death. It was given, we understand, in one of the dailies, and that they failed to give her the honor of having been one of the earliest and a most devoted Spiritualist.

Mind of Tesla Remarkable.

Tesla is a peculiar worker. Failures do not trouble him. After he undertakes a thing and decides that it should come out a certain way, he keeps on experimenting, believing in his success. He says that if he doubted his ability it would make him crazy. He seems to have a dual mind. He told me that he often found himself carrying on two trains of thought at the same time, and said that while he was talking to me he could see the figures or some of his calculations behind me and could carry them on at the same time. He is always figuring. His scrap basket is filled with the calculations which he has torn up and thrown away. He keeps a record of his experiments, and when his laboratory burned some years ago he lost the work of years in ideas and suggestions which had been thus recorded.

And now Mr. Tesla's latest discoveries. If he has what he thinks he has he will revolutionize labor and give man greater benefits than have come from any inventor since the world began. Indeed, the statements just made to me from the mouth of any other man would be a fair test of insanity. But many of Tesla's wild statements of the past have been verified by great working inventions. He said he could harness Niagara, and through his experiments in the rotary magnetic fields Niagara is now furnishing a power equal to that of tens of thousands of horses, and electrical works are being run by the same principle all over the globe. The New York subway, for instance, is founded upon it. Tesla demonstrated that wireless telegraphy was possible in 1893, and it is a question whether his inventions in that field are not prior to those of Marconi or De Forest.—Chicago Record Herald.

Malden Progressive Spiritual Society. Malden.—We hold meetings every Sunday. Sunday-school, 1:30 p. m. Come and bring the children. 3:30 p. m., circle for healing, developing and reading, conducted by Pres. Harvey Redding. 7:30 p. m., inspirational speaking and messages. Song service precedes each session. "Cyprus the Persian," Mrs. Abbie Burnham, Mrs. C. A. Williams and Indian content "Big Dog" will be with us Dec. 25. Monthly supper third Friday in every month. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main Street, Everett.

The Cambridge Industrial Society of Spiritualists will hold their regular meeting Friday, Dec. 23d, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mabel Merritt, president. Annie R. Chapman of Brighton will be the speaker and medium. Jan. 13th will be our monthly social, dancing from 8 to 11 p. m. Jan. 27th Albert Blinn of Boston will be our speaker. Business meeting, 5 p. m.; supper will be served at 6:30; evening services at 7:45.—Emma E. Zwalhen, sec., 16 Wright Street, Cambridge.

Dr. Carey speaks every Sunday evening at 7:30 at 656 Tremont Street. Subject for Sunday evening, Dec. 25th, "Different Kinds of Devils, or the Troubles of the New Thought People." Dr. Carey's address is 337 Summer Street, West Somerville, Mass.

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Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

"My Soul and I."

Correction.—This beautiful poem appearing in our issue of December 17th, through an error on the part of the typesetter changed the metre by substituting in the 38th line, the word "matured" for "nurtured," changing the accent and not expressing the author's meaning. We feel it is fair to this painstaking author to note this error. We have few contributors who send such perfect work for our columns, and she should not bear the burden of these errors.

At the Door of Life.

Upon Life's narrow threshold
Two souls in converse met;
One waited the call to enter
The other was taking its flight.
One saw but the sweetness of promise
As it peered through the opening door;
The other left life's disappointments,
Its trials and sufferings, sore.

"Oh! say," said the waiting spirit,
"Tell me of that wonderful earth,
What hast thou found upon it?
And what is life-time's worth?
What has that world of beauty?
Dwells Love 'mid mortal kind?
Is it fair that human body
That I today shall find?"

Slowly the earth-tried spirit
Unto his questioner turned,
And his eyes in the solemn shadows
Like glowing embers burned.
And unto the soul in waiting
Came the tone of a distant bell,
From the height of a turret pealing
A requiem's solemn knell.

On its echo the freed soul answered
In a grand majestic tone;
And his thought swept back untrammelled
To the earth long years his home.
"What waits for thee, I know not,
For none find life the same;
But each one finds a portion
Of sun and tears, joy and grief, love and pain."

"Thou shalt find that fair, sweet pleasure
Is often veiled with sin;
And thou shalt pay full measure
For all thy life may win.
No matter what thy station
Upon the plain of earth,
Something will e'er be missing
To perfect thy life-time's worth."

"No matter how thou strivest
Thou shalt never have quite all;
And the heights ambition gaineth
'Oft cause thy soul to fall.
Thy youth will miss contentment
As it yearns for older years,
And the joys of granted promise
Will be often drowned in tears."

"In the prime of life's full manhood,
Thou shalt pass through many a strife,
Where victory'll crown the strongest
With small regard for right.
Thou shalt often take the semblance
To be the angel, love,
And shall groan in disappointment
When selfishness uncloaks."

"Thou shalt pass through shades of darkness
And a helpless baby lie;
Thou shalt round thy course to manhood
And toil in the heat of day.
Thou shalt draw back to the shadows
By the gradual road of years;
And sink to life's oblivion
As the night of death appears."

"Thou shalt writhe in life's last anguish
But Hope shall hold thy hand;
And memory, blessed, sustaining,
Strengthen love's every strand.
And then upon this threshold
Free once again thou'll stand,
And the harvest of thy lifetime
Shall lie beneath thy hand."

"But though earth life shall scar thee
And bend thy spirit low;
Great strength 'twill surely give thee
And now—'tis time to go.
Out, out, he soared in power
To the universe beyond;
And in that same sweet hour
A little child was borne."

May Sicardi Delgado.

A Link in Our Golden Chain.

THREE IS NO RELIGION HIGHER
THAN TRUTH.

Feeling that our co-worker, Miss Susie C. Clark could give us a better understanding of the Theosophical teachings we have asked her to bring us some treasure from out her vast storehouse of knowledge.

"It must be short," we said, "for our space is limited."
"It is almost impossible to make a short article tell much on so voluminous a subject," she told us, nevertheless she responded to the appeal in the brave, sweet way that she always responds and we have the pleasure of presenting her thoughts to you this week.

What more beautiful link can we fasten in our Golden Chain than the one which is placed at the head of her article?

To one who has watched the trend of the Theosophical movement, and kept in touch with its teachings, it is quite gratifying and a trifle amusing to note that the changes therein, the advancement in its growth, have been away from the straight-laced position of its founders, and towards the spiritual philosophy, since to grow at all must be to advance in that direction. Even the Sanscrit labels and terms, once on a page in this order, are being transformed into common sense English words, so that the mystical Atma Buddhi is sometimes rendered as the Spiritual Soul, a more acceptable designation to practical Americans.

The position which Madame Blavatsky originally assumed—a most inconsistent one for a well-known phenomenal medium—denouncing all communion with the spirit world, and the doctrine of Spiritualism as "selfish and cruel" (possibly to thus emphasize a more distinct copyright on her own system of thought), was rigidly adhered to for many years by her followers, and even that noble woman, Annie Besant, on her first visit to this country, proclaimed that it was only the astral shell of a departed entity, a Karmic phantom which overshadowed the medium, a relic of the "lower quaternary" while the "upper triad" (though these of course were not her words) was peacefully reposing in that super-mundane prison known as Devachan. But before this lady's next voyage to America, her own clairvoyance was unfolded, and the radiant beings which perhaps then greeted her vision, bore little resemblance to rapidly disintegrating shells, and transformed her belief and her teachings into admission of spirit companionship and communion.

The present Theosophical star which has arisen on our horizon, Mr. Charles W. Lead-

beater, also possesses clairvoyance (or is a medium) which greatly modifies the teachings once given out by this Society, albeit Mr. Leadbeater takes pains to explain with great emphasis the aristocratic distinction between that kind of clairvoyance which Theosophists use, and the quite disreputable brand possessed and exercised by Spiritualists for tests and business (as he states) "to enable you to cheat your neighbor, and thus prostitute one of the highest gifts to the lowest demands of the physical body," the former clairvoyance being the result, he claims, of "many years of self-control, self-denial, and unfoldment." Then why do small children, why do dogs, cats and horses almost invariably possess the gift of the "discerning of spirits," which is a natural faculty of the spirit, until eclipsed by the clay of the earth's materiality.

The following incident is a truthful experience of a friend of the writer, whose clairvoyance is so fine and natural in its exercise, that she always has difficulty in deciding on which plane her sight is functioning. One Sunday evening she visited a Theosophical meeting in Los Angeles, California. She arrived early, and soon after taking her seat, a little old lady, with a shawl over her head, came up the aisle, and seated herself in an adjacent chair. This friend marveled a little at the visitor's attire, but decided she was some poor person whom the society had befriended and assisted, and who therefore had accepted their invitation to attend the meeting, although lacking a bonnet. But a little later, while absorbed in the lecture, which was on "After-death states," based on the usual authority of "thus we are taught," the lady chanced to turn her glance toward the little old woman, whose shawl had dropped from her head, and revealed the well-known features of—Madame Blavatsky. Amazed, the lady exclaimed mentally, "O Madame, pray reveal yourself to your disciples. They would be so happy to know you were in their midst." Whereupon the Madame, with her usual strong, brusque manner, replied, "I taught these people wrong in this matter—all wrong. Spirit communion is true—forever true," and immediately vanished.

As every religion has been founded on the fact of intercommunion between the two spheres of conscious life, to exclude this corner-stone weakens the superstructure of any religious system, saps its vitality, so our Theosophical friends are wisely beginning to enlarge upon their former teachings, coming nearer a common ground with the Spiritualist (Mr. Leadbeater even admitting obsession to be "a painful reality"), although their truly noble ideal of universal brotherhood has not yet transcended a rigid sectarianism. They teach the possibility of our entering at will the astral world, and ministering to needy ones there, but do not yet recognize the constant co-operation of the Spirits of Light from spheres beyond the astral plane, in our labors for humanity on this mortal plane. But that will yet be added to their articles of faith, for it has been already proven that even a Wisdom religion can grow wiser. That early text book, "A Key to Theosophy," by the Madame herself, is now out of favor, and not considered reliable.

But the Theosophist is usually a close student of the laws of being, and of nature, and might well inspire the Spiritualist, who is too indolently satisfied with his proven immortality, to likewise become more studious, a more earnest reader of all spiritual and occult literature, and thus make of himself now, something that is grand, intelligent and beautiful, rather than wait for some magic transformation in the sweet by and bye.

S. C. C.

A friend sends us the following lines and writes that he felt the presence of the little spirit Mabel very near to him as he wrote them.

He sends them hoping that the Mamma and Papa of the little girl may perchance see the message and be helped through a weary day when the tears will come and the heart will ache.

Little Mabel wants to say to Mamma dear
That sorrows all are past and nothing here,
Disturbs our peace and happy hours,
As mingling with bright spirit flowers
We live for those to come.
We have no aches and body pains,
And never think of worldly gains,
But long to help our earthly friends,
And for shortcomings make amends
By helping those at home.

H. B. Montgomery.

A Message from the Wind to Aunt Annie for the Girls and Boys.

Annie Knowlton Hinman.

One hot summer day I stepped to the open window and placing a dainty vase of flowers on the sill waited to catch any stray breath of wind that might chance that way. Suddenly a gust of wind swept my pretty vase to the floor where it lay broken into many pieces. With a frown on my face I stooped to pick up all that was left of it, at the same time saying, how provoking! Immediately I felt a soft touch on my cheek and a whisper in my ear. Listening I heard the Wind say in soothing tones, "I have done some good today in spite of the trouble I have brought you. Every one who forgets the needs of the fruit and flowers is praying for wind, but my dear friend, the Sun, has been doing some warm work helping them to grow and ripen, while I have been taking his place by the side of the sick and the suffering trying in some way to cheer and comfort them. Many have welcomed me with their sweetest smiles, even forgiving any mischief I may have done. More than one has blessed God at my coming and murmured, 'O, the Wind has brought me the smell of fresh, sweet daisies.' You have chided me, even though you longed for me, forgetting also that the manner of my coming was of God's choosing." Feeling ashamed I said, dear friend forgive me, and tell me more of your good deeds.

Well! the Sun, who is my warm friend, has asked me to talk to the Girls and Boys, and perhaps I cannot do better than to ask you to give them my message.

Being bashful I always keep out of sight, but am never idle. I did not have a time for work and a time for play. All the sun I have I take as I work. I cannot even talk quietly with my friends, but can simply rush on whistling in a noisy, boisterous way. Some have a great many chances in this world for getting happiness; so many, perhaps, that they cannot count them, and that is like "forgetting golden moments as they fly," by getting happiness. I mean by doing good, for that is the only true way to be happy.

I never can know when I start about my day's work where I am to go or what I am to do before waiting to hear God's voice. He directs me and tells me to do faithfully and cheerfully every duty I see, never forgetting that each duty, however small, must claim my kind attention. Thus I start happy knowing right from wrong. I never really mean to trouble anybody, but I do like a little harmless fun once in a while. Everybody does. If

I am not unkind or cruel it does no harm. Although I get a great many scoldings I never answer back, but if I find I have really made any one unhappy, I try not to annoy them the same way again.

One experience I thoroughly enjoy is kite flying, but many a time I have brought disgrace upon myself by snatching the kite from the boys, thinking my way better than theirs, when it would fly heavenward, perhaps lost forever or found later a complete wreck.

You know the Sun, the Wind, the Snow and the Rain are great friends and often work together for good. The other day I went to a distant city to help the Sun dry up the mud. I was hurrying along, probably making a great noise, only pausing a second in some quiet nook to hear some breezes talk over their joys and sorrows, when all at once I saw a very handsomely dressed man just raising his hat to a lady and thinking to help him a little I gave it a push. To my surprise it flew as if it had wings. I began to laugh boisterously as I saw the man chasing his hat, when the man, no longer a gentleman in my eyes, began swearing dreadfully, and then I knew "fine feathers do not always make fine birds," and I went on my way a sadder but a wiser Wind.

By and bye I overtook a sweet little, blue eyed, golden haired girl and just for fun I brushed her pretty curls over her face, but she laughed merrily and brushed them back saying, "You sassy Wind," and then she began to run and we played tag till she was out of breath and stopped to rest. I hurried on thinking how nice it would be if everybody would be pleasant and happy instead of cross and unhappy just because they couldn't have everything their own way. All of a sudden it began to grow dark and I knew it ought not to be so. Looking up I saw my friend, the Sun, struggling to get a big cloud from before his face, and up I jumped to the rescue. It was very hard work, but I pushed the big, sassy cloud with all my might. At last he began to move off. Then I blew in his face for fun. He got angry and rose right up as if he meant to have his own way. But I took one long breath and then blew him all to pieces with the help of the Sun's broad smiles. Then I had to go way out on the ocean to blow the ships to foreign lands. Then I had to blow pure air into the cities, and blow the bad air out.

In the Winter I come from the North

And bring the ice and snow.

In the summer I come from the South

To make the flowers grow.

In the Spring I come from the East

To bring the rain from the seas.

In the Fall I come from the West

To strip the leaves from the tree.

A Pilgrim Boy.

Mtine Inness.

CHAPTER XX.

(Continued.)

A shout from the cliff caused them to look up. There stood Squanto waring a bundle of sticks in his hand.

"That's what I told you," said the triumphant Resolved. "He's got fish poles."

"They do look like it," admitted John, "but they are over much crooked and rough, methinks."

Squanto slid down the cliff bank with a whoop and halloo. He was almost as much of a boy as any of them, provided he could fish or hunt or play.

"Take off breeches," said their instructor. "Go in deep water. Take off shirt, too."

It seemed to the boys a little early to take a sea bath, but neither would flinch. They obeyed the Indian. He gave each a stick which they then saw had at one end a sharp-pointed hook. Their teeth chattered as the cold water mounted higher on their bodies.

Squanto approached a big rock and the hooked end of his stick went under the water following the bottom all around the rock.

Then the boys selected each a rock and tried their luck. John felt that something alive had a hold upon his stick. He pulled it out with some difficulty and—he had caught his first lobster.

It was a big fellow, about two feet long. The green, hideous monster, as it seemed to John, almost terrified him. To think he was naked in the same water that held such a thing as that!

"Oh, Squanto," he yelled, "is this a lobster? What shall I do with the monster?"

Squanto shouted:

"Look out for claw. Claw bite. Go shore. I come by'm by."

John waded ashore, dragging the lobster along by his stick. He laid the squirming thing high up on the dry sand and, forgetting the bitter coldness of the water in his zeal for the chase, plunged once more into the lobster hunt.

It did not take long to get a dozen lobsters of all sizes. Love amused himself by tempting the claws of the green-shelled prey with sticks. How eagerly the claws would snap together when the stick was pressed against them! Then Love tried the legs where the smaller claws were with his fingers and got nicely pinched for his pains.

Short as the hunt was both boys' bodies were blue with cold when they came ashore. The tough savage seemed not to mind the chill of the water, but the boys had to warm up by a run on the beach after they had dressed. Meanwhile Squanto, as naked as when he was born, squatted on the beach in the declining afternoon shadow of the cliff and plucked the claws of their catch to prevent injury to themselves on their homeward trip.

The smaller shell-fish Squanto put back into the now advancing tide.

"Grow some more," he sententiously remarked.

Six of the larger ones he kept. Then he showed the boys how to carry them without danger and giving two to each of the older boys and taking two himself they began the walk homeward, happy in the feeling that they would show "the folks" two new kinds of food; and besides they had had a royal good time.

And Love, now dry, carried one lobster and forgot his tears.

(To be continued.)

His Prayer.

Mrs. Gertrude Atherton, the authoress, tells of the tribulations of a friend in New York who is the mother of a particularly mischievous boy of some seven years.

"One evening recently," says Mrs. Atherton, "when the mother was getting the boy ready for bed after what she termed 'a day of unmitigated outrageousness' on the part of her hopeful, she said to him:

"Now when you say your prayers tonight, Richard, remember to ask God to make you a better boy. You have certainly been bad today."

"Accordingly, the youngster began his petitions to the Almighty in the usual form. Before closing with the customary 'Amen,' he added:

"And please, God, make me a better boy." Then he paused a moment, and, turning to the mother, he concluded his prayer with unabated gravity:

"Nevertheless, not my will, O Lord, but thine be done."

Thought means life, since those who do not think do not live in any high or real sense. Thinking makes the man.—A. B. Alcott.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seances 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 stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

To Our Readers.

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

INVOCATION.

On the world the message of peace and good will is being borne today by the thousands of hearts that vibrate to love's sweet song. And to this song of joy and glory we would add our note of peace and good will, and would feel that there is much to be happy and joyous over. No dark extremes of doubt and fear, which cast their shadows over the darkened world, no unhappy haunting of mourning hearts which reach up through the happy note of love that is being sounded through the gray old earth. Oh, Spirit of Love, make clear the message of spirits, wipe away all the tears from their eyes and sound the bugle of glory and joy and good will, for death has lost its power, the grave is no longer a place where our darlings are covered from our sight, but is a place where we pay tribute to those we love and call our own. We would feel that everyone has a part in this great knowledge. It is not for a few who have climbed high themselves and who look over into the morning land, but always the glad shout of triumph is borne back to those who are still in the valley. Out to all the peoples of earth we would send our greetings. Into every darkened corner we would send a ray of light. Bless us in our effort and make us strong and steady always. Amen.

MESSAGES.

George Bates.

The first spirit that comes to me this morning is a man about 45 or 50 years old. He has gray side whiskers and blue eyes, and rather heavy gray hair. He is not particularly large, but seems well built and strong. He says his name is George Bates and that he lived in Montgomery, Ala. He says that it has been many times that his attention has been attracted to this subject. For a long time he took life in this new sphere just as he had in his past life, without any particular interest as to what was coming. He was dazed from the change, and couldn't understand just why the people he had been associated with should all at once cease to recognize or talk with him; but that was what they all seemed to do, so he turned his attention to those who could talk with him, and it seemed as though he had been translated from one condition of life into the present, where he found many friends, and they talked of their past and of their friends. And one day some one came and talked to them about this fact of returning to the world. Now he says, "May I speak a few words on my interest in the work that is being done, and to tell you that we are all learning that it is possible to communicate? I have been back to the family, and have understood better the change and the sadness that came over them, and what all the silence meant. I have found Edith very much in need of a staff from the spirit life, and so her grandmother, my mother, and I have been very near to her to help her to grow stronger and away from the sorrow that was pressing her, but she is not so easy to impress and it is very hard for me to do so. Charlie is with me and he is becoming quite interested, and I suppose before long that I may reach Martha and help her before she comes over here to understand something of the change which awaits her. I am not as much interested in clocks as I was, if I were I should have had one in every available place. I would like very much to have Edith respond to this, it will help her, and if she will become acquainted with people who take this knowledge literally and naturally, it will brighten her life very much. I send love and will always do all that I can. I thank you."

John Crocker.

The next spirit that comes to me is a man named Crocker. He says his name is John Crocker and I lived in Brattleboro, Vt. I want to go to Annie, I can reach her easier than I can Frank, and so I am sending this message to her first, hoping that Frank will get it eventually. I am not here just for the pleasure of reporting my existence. I left matters in very bad shape, although no one made much fuss about it, and I made no particular effort to straighten things out. I thought that the time had come for me to go, and when I got here I found that it was a great mistake, and that it would have been better had I stayed and untangled the threads. I haven't been happy one moment since I came over here; that doesn't mean that I have been in torment, but I have been unhappy and restless and seeking always to do the things that I should have done before I came. It is not an easy matter to slip out of life and forget its responsibilities, even when disease claims one as a victim, but to take one's own life and come away hoping to escape something of the care, brings added burdens and makes life most miserable. I hoped that through my death, some things would be made better, and instead they were made worse. Now I believe that I can give advice and help that will release me from this awful pressure of trouble that I have brought on myself. I am taking this as a first step towards better conditions. You know they say that "confession is good for the soul," and after confession it is quite easy to start at the bottom and go up. That is where I am today. I have seen Albert and he says he will help me, and I believe he will. Mr. Woodruff can be of some assistance if he only will. He worked on the case for a while and then thought it was better to let the whole matter drop. Tell him to keep on, it will be better than to drop it. I thank you."

Nettie Brown.

There is a spirit of a woman who stands here beside me now, and she says her name is Nettie Brown, and she says, "I lived in Middleboro, Conn." She says, "I knew all about this before I came over, and when I hear the spirits talking about how new and strange it seems because they didn't know anything about it, I want to tell them that none of us know anything until we go into it, but we really can have no adequate idea of the existence and its possibilities and its limitations. I thought that when I came over here I would be able to do anything I wanted to. It seemed to me that spirits had all the power of God, and I never dreamed that I would be limited by time or opportunity, but I find that I am no more able to do everything I wanted to do any more than when I was in the body. I have a mother and three sisters alive. One sister works in a store, where she has to meet a great many people every day, and she gets very fretful and much troubled, but I want her to know that I will try and help her so that she won't be so unhappy. I have been with Robert and find that he is doing as well as could be expected. And I am going to work a little while with Alma. Mother takes things just about as natural and philosophical as anyone possibly could, and it pleases me to see her sit down and ask the spirits to come. I will come just as long as you give me a chance, and at home I will tell you more of what I feel, than I can here. Father joins with me in my effort to communicate, but most of the time he says, 'O you go, Nettie, and I will stay here and hold the fort and you go and tell them how we are getting along.' I thank you."

Amelia Clark.

There is a spirit now of a woman I should think 58 or 60 years old. She is very bright and energetic, but she seems so full of doubt. Her eyes are full of tears as though she had been weeping such a long time that she didn't know how to smile. She says, "I don't like to come here with tears, because I know that your religion is one of sunshine and smiles, but my heart is aching. My name is Amelia Clark and I used to live in Attleboro, Mass. I tell you that you people who are living in the light of this knowledge of Spiritualism have no idea of the pain that can come into a family where there is no such knowledge as yours. Everything grows black when death comes, and I have come from a family where the knowledge is as far away as if no such thing had ever been heard of. I do want to get over this dreadful condition of trouble. My child weeps as much as I do and she doesn't realize that I can see her. Sometimes she says to her husband, 'O, Charlie, do you think that there is any way that mamma can see us, or is she so far away that she has forgotten us.' And then I try and try to make them understand that I am there, but there doesn't seem to be the least response to my effort. I have come to you people for help, as I understand that that is what this column is for. If we had money and could buy our way back, I am afraid that you people would be flooded with the gold that we would bring. I cannot understand why our people who are left, do not feel the same way about it and make an effort to reach us. Perhaps they are trying, but I know that my Carrie isn't trying, she simply sits there and believes what is taught in so many places; that death has cut her mother off from her. I am so grateful for this opportunity to speak and I hope it will result in some better method of communication. I thank you very much."

Lone Pine.

There is the dearest little boy and girl. They are together, I think, and they are brother and sister, and with them is an Indian. They belong in some family where there are Indian guides. The little boy's name is Frank and the girl's name is Annie, and I see the guide stand up like a great chief and his name he says is "Lone Pine," and he says, "I have brought the papoose to the father and the mother, that they may know that they are in good care. I have been in the home, and the conditions are being made right for communications to commence very soon. The children seem to have passed out very near together, as though there was no separation between the funerals, and I think the father and mother are very much depressed because they could not get the right remedy to save them. They seem to have always had an idea that if they could have done something else, they could have kept the children, but I want to say it looks so, it seems more as though they are here to see, that they are the door opening to a better life and a better understanding."

Alexander Wood.

The next spirit that comes is a man, very strong and business like and almost rough in his brusqueness. He says, "My name is Alexander Wood and I want to come to give a little lift on the burdens of my children. I have been over a good while, and my wife is with me, and I have from time to time sent influences and messages that would be of some use. Today I feel like coming. I am stronger and more vigorous than I ever have been before. It is their need that has brought me to this point. I would be so glad to give a communication through some member of my family, if they would sit regularly, so I could know what to depend upon. I have never lost my interest in Frank or in any other member of the family, but I found myself crowded out through their interest in other things. God bless them all. I didn't know much about this thing before I came over here, I was too much interested in making money and keeping up a respectable appearance. I find that a little time spent on the truths that are important would be well for us. I am a Cambridge man, and I have a good many friends still living who will testify to what I say when I tell them that I always tried to do right as I saw it. If I got a little obstinate and set in my own opinions, it was because I thought I knew a little better than anybody else about my own affairs. I am sorry that Annie has had so much trouble; but it may be the means of opening up some doors that have been closed for a long time. My love to them all."

INTO THE SILENCE.

M. J. Weatherbee-Rior.

Into the silence! Do you know what it means—

To go in the weakness of a soul in its needs
The whither, nor knowing what way it shall lead?

But this—empty handed on Omniscience it leans—

Into the silence with no thought of its own
Nor will, but to know that Omnipotence rules.

That the science of schoolmen—a but the wisdom of fools.
And only in the fullness of love God is known.

Into the silence! What tongue shall disclose
The peace and the rapture, for love as it flows.

In the hush of the will. In the stillness to hear
The voice of Omnipotent love in the ear.

To be still and to know that the silence reveals
Oh wonderful things which our blind will seals.

The Reviewer.

Literary Notes from John Lane.

The Shu King: Or the Chinese Historical Classic. Being an authentic record of the Religion, Philosophy, Customs and Government of the Chinese from the earliest times. Translated from the Ancient Text, with a Commentary by Walter Gorn Old, M. R. A. S. 12mo. \$1.25 net. The Chinese Classic known as "The Shu King," which John Lane is publishing in a translation from the ancient text by Walter Gorn Old, has probably come down to us from the text compiled by Confucius about 500 B. C. Although the book appears to bear some marks of derangement, there seems to be no question as to its authenticity, and whether it be identical with the work ascribed to Confucius or work otherwise derived by compilation, it is certainly based upon authentic information, and constitutes the most ancient historical writing which exists in China. It contains an historical record embracing the period of 1636 years from the reign of Yao, B. C. 2355, to the end of the reign of Ping-wang, B. C. 719. The work is divided into six books. The first is devoted to a record of the days of Yao and Shun, immediately after Deluge, and closes the reign of the second patriarchal dynasty, which began in 2343 B. C. The second book is concerned with the Hsia dynasty, the third with the Shang dynasty, the fourth, fifth and sixth with the Chow dynasty. The work deals not so much with religious aspects of the period traversed, as with the knowledge, customs and policy of the people and their rulers in ancient Chinese life. In the production of this book a literal translation has first been made and then from this the meaning, spirit and tone of the text have been rendered into a more free and lucid phrasing, so that what the text imports is of easier access to the general reader. The commentary forms a supplement to each section in the present edition, so that the reading of the text may be continued uninterrupted by marginal or footnotes. Wherever a date is mentioned in the text every effort has been made in corroborating the chronological landmarks by careful and independent study. To any in the western world who may ignorantly imagine that the Chinese have no literature, no certain historical records and no claim to scientific knowledge, "The Shu King" will come somewhat in the nature of a revelation. To those who are already better acquainted with the history of the Yellow Empire, its literature, its manners and customs, the present translation and commentary will present many features of interest.

A Study of Consciousness. A Contribution to the Science of Psychology. By Annie Besant. 12mo. \$1.50 net. John Lane is publishing a new book by Annie Besant entitled "A Study in Consciousness," which will appeal at once to all theosophical students, and all who are interested in the science of psychology. The book, which the author says in her preface, does not pretend to be a complete exposition, but rather, as its sub-title says, a contribution to the science of psychology, gives a comprehensive survey of the evolution of consciousness in the planes and sub-planes of its unfoldment. As an introduction to the subject, Mrs. Besant has set forth the theory of creation of our solar system; and with some description of the origin of man, she goes on to a discussion of the field of their evolution; the peopling of the field by the monadic life; the properties of the atom as a psychological unit; the mechanism of consciousness, its development into human states, and the nature of memory. This comprehensive presentation of the subject, which is of the greatest importance to all theosophical and psychological students, has been awaited with great interest, and though the author speaks of it modestly as a forerunner in a field which will yield more promising results when the materials for such study are better known and digested, is of itself a book that will be found essential to all who desire to keep abreast of the newest and best considered philosophical thought.

Theosophy and the New Psychology. A Course of Six Lectures by Annie Besant. 12mo. 75 cents net. The Crown of Asphodels. Written down by H. B. (Helen Bourchier). 24mo. 35 cents net.

Light on the Path and Karma. Written down by M. C. (Mabel Collins). With Notes and Comments. 24mo. 75 cents net.

John Lane has just published under the title "Theosophy and the New Psychology," a course of six lectures delivered in the early summer of 1904 by Annie Besant in London. The key note of the new psychology, according to Mrs. Besant, is a definite recognition of a consciousness in man wider far than the ordinary brain-consciousness, but as she observes, and as every student of the subject is painfully aware, there is a lamentable lack in the scientific literature of the subject of any clearly formulated definite working hypothesis. And so there is all the more reason, as she urges, why students of the subject should at least try the experiment of seeing what light the teachings of theosophy throw upon the numerous masses of tangled facts of observation with which they are at present vainly struggling. Mrs. Besant examines the work of Professor James and Mr. Myers in the study of phenomena associated with the trance and telepathic conditions. She notes that Mr. Myers' hypothesis of three environments—physical, etheral and metetheral—is practically the same view as was held by the Old Rishis of India. In discussing the "Mechanism of Consciousness" the author traces the relation between the automatic sub-conscious work of the sympathetic nervous system and the voluntary acts of conscious control; and shows the difference in origin between the fixed idea that makes the saint or martyr, or hero, and the fixed idea of madness, a point on which the author takes issue with the Lombroso school. Other lectures are devoted to clairvoyance and clairaudience. The concluding lecture entitled "Methods of Unfoldment" contains advice to students of telepathic conditions, and warns them against those methods of stimulating the organism toward a more sensitive receptivity which at the same time produce a direct and detrimental physical effect—such as crystal gazing.

In "The Crown of Asphodels," by Helen Bourchier, John Lane presents an attractive little book of theosophical meditation. It is presented in five divisions entitled "The Dawn of Soul Life," "The Awakening of the Heart," "The Opening of the Sense of Sympathy," which makes the Soul hitherto solitary and possessive, a part of the whole; "The Unfolding of the Spirit into the Etheral Space;" "The Final Flower;" "The Divine Part."

A new edition is also issued by John Lane of Mabel Collins' book "Light on the Path and Karma." This edition appears with notes and comments.

Men are not influenced by things, but their thoughts about things.—Epictetus.

A Great Missionary Book.

Says Dr. Stanton: Many writers have given their opinions of Dr. Bland's book, which bears the title, "In the World Celestial," but the subject is not exhausted. I desire to give the impressions which that wonderful book made on my mind. Until I read it, I had given very little thought to Spiritualism. That book aroused within me an earnest desire to verify the phenomenal facts presented there, and to further investigate the philosophy based upon those facts. This I am sure must be the effect produced by the book on all earnest seekers after the truth. I am sustained in this view by quite a number of my friends to whom I have presented copies, hence I regard it as missionary work of exceptional value.

In his review of this book in the Arena, Mr. B. O. Flower says: "Three things make this book remarkable; its authorship, the astounding claims put forth by the writer, and the revelation of a future life that it embodies. The author, Dr. T. A. Bland, is widely known as one of the most honest, sincere, fearless, and thoughtful men of our time."

I fully endorse Mr. Flower's estimate of the book and the man. In fact, if this book had been written by almost any other person I hardly think I should have read it; or if I had, I would not have been so strongly impressed that it is a genuine revelation and not the product of a vivid imagination. As a work of fiction it would rank with the occult books of Bulwer Lytton, and Marie Corelli. Regarding it as a realistic revelation of that world where our departed friends now live, and where we must ere long find a home, it is of inestimable value.

The book is an account given to the author by a friend, of his love for a girl playmate who died before she had bloomed into full womanhood. He mourned her as dead and remained a bachelor. Twenty years later she appears to him in seances, etheralized, materialized and through trance mediums. Then she has him put into deep trance and visit her in his spirit home. She gives a banquet in his honor, inviting many distinguished persons to meet him. The banquet closes with a toast to the heroine, Pearl, and her visiting lover.

In her response Pearl says: "Paul and I were lovers when but children, but our earthly romance ended in a tragedy. The curtain was rung down, the lights turned off, and for many years my boy sweetheart dwelt in the shadow of a sorrow that cast a gloom over his young life. My heart bled for him and tears of sympathy often gushed from my eyes; yet I rejoiced that with heroic resolve and earnest devotion he bore his cross upon the rugged steps of time, till from the vantage ground of science and the heights of philosophy the headlands of immortality began to loom before his enlarged vision. During all those years I was by his side. I climbed the heights with him as his loving companion and fellow student. I watched his progress till the time came when he could safely leave his physical body for a time and visit his future home and arisen friends."

Pearl not only entertained Paul, but with her as his guide he visited great cities, listened to lectures, inspected libraries, etc., in the third sphere. They then winged their way to the second sphere and studied conditions there; then proceeding down to the first sphere, they spent some time in investigating the purgatories and the methods employed to reform and redeem the undeveloped spirits. Paul reports, briefly, sermons by Jonathan Edwards, John Wesley and Thomas Paine which he and Pearl heard delivered. These sermons are intensely interesting and highly instructive. The last chapter contains a very interesting account of Paul's return to earth. The ethical philosophy of the book is of the highest and purest; while the descriptions of the spiritual world are in the highest degree interesting, instructive and comforting.

The love story, which like a thread of gold, runs through the book, is a romance of such celestial character as to be far above the plane of earthly passion and serves to give us a hint of the joys that await us in the heavenly spheres, where every bud of genuine love shall blossom into flower.

I have had the delightful privilege of meeting the heroine of this book in two different seances, and receiving from her assurance that the book contains a true description of scenes and conditions in the spiritual world.

I esteem it a great privilege to have read this book, and to enjoy the friendship of the author, not only, but of the heroine. The reading of this book, and the personal knowledge of the fact that the beautiful heroine is a real and not a fictitious character has opened to me a new world of facts and ideas and given birth to hopes not before entertained.

This book is for sale at this office. Price, \$1.00.

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

Dr. Peebles' "Three Journeys Round the World."

We are just bringing from the press a new edition of Dr. Peebles' above mentioned book. We had hoped that the doctor would have enlarged the edition by giving us a sketch of his fourth journey, but the demand for the book is so persistent that we have decided to start the "Three Journeys" again.

Mrs. B. L. Robinson, M. D., speaks of Dr. Funk's work as follows: "I am a born and bred Spiritualist and have been president of a Spiritualist camp for six years, and am now director in the same camp. I have read the 'Widow's Mite' and am now reading it for the second time, and I wish to congratulate you. It is the most readable book on Spiritualism I have ever read, and I have read a goodly number. I wish every Spiritualist could and would read it and heed your suggestions. I think it would put Spiritualism on a basis that would command the respect of a vast majority of its opponents. Your views and advice to its adherents are in every way commendable. Although a stranger to you and my testimonial unsought, it affords me the keenest enjoyment to be able to write as I have written, and I beg the further pleasure of thanking you for your masterly treatment of a scorned idea. Most respectfully yours, B. L. Robinson, M. D., McLean, N. Y."

Stop that Cough by using Pisco's Cure for Consumption. All druggists. 25 cents.

All men have their frailties, and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.

There is no real courage unless there is real perception of danger. The man who does not comprehend the perils that surround him, and is therefore calm and collected, is not courageous; he is simply ignorant.

The Wisdom of Passion

BY SALVARONA.

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

Illustrated with three handsome portraits of Emerson, Howes, Byron. 12mo. 250 pages. Red cloth/gold title. Will be mailed to any address on receipt of price by postal note.

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

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

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

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

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SECOND EDITION.

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The stony man's fate
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The old brass knocker
And so goes the world
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Over me

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Society News.

Correspondence for this department must reach the editor by the first mail delivery on Monday morning, to insure insertion the same week. It is to be typed, and our space is limited. Use ink and write plainly.

Boston and Vicinity.

Boston, Mass. Meeting, Red Men's Hall, Jan. 4, 1905.—Held under management of committee of members of the Independent Club, Children's Lyceum and Ladies' Lyceum Union. Representatives from all societies in and around Boston are invited and invitations to speakers and workers among the Spiritualists have been sent out to all the secretaries could reach through the mail.—F. A. Bennett, sec.

Boston, Appleton Street, Friday, Dec. 23.—The Ladies' Aid Society met as usual with the president, Mrs. Mattie E. A. Albee in the chair. This was Christmas day with the society and a tastefully decorated tree stood at the head of the hall. Everyone present received something sweet from the tree and all were as merry as could be. We had songs by all, songs by Mrs. J. C. Sawyer, recitations (humorous) from Mr. E. W. Hatch and a social dance closed the festival. Mrs. Mary A. Lovering presided at the piano during the evening. Next Friday regular meeting. Speakers, mediums, etc., come and help us. To our sick members we sent flowers this Christmas time, so they would know they were not forgotten. A beautiful picture of Miss Amanda Bailey was received on this day. The society appreciate it very much.—C. L. H.

Boston, First Spiritualist Church.—M. Adeline Wilkinson, pastor. Conference at 11. Those taking part were A. F. Hill, Dr. Brown, Dr. Combs, Mr. Graham, Mrs. Wilkinson, Miss Sears. Afternoon, Prof. Carpenter gave us some grand spiritual thoughts, also some demonstrations of psychic power. Evening, Mrs. Cutter, Mrs. Roberts, Mrs. Robertson, Mrs. Blanchard, Mr. Reed, Mrs. Julia Davis and Mrs. Wilkinson. Tuesday afternoon, Indian Healing Circle. Wednesday evenings and Thursday afternoon meetings for psychometry, messages and tests. Watch meeting Saturday evening. Walker's illustrated pictures and songs, followed by social time, collation, mediums, etc. Jubilee singers Jan. 8th, evening. Prof. Carpenter, afternoon.

Boston, Dwight Hall, 514 Tremont Street.—The Ladies' Spiritualistic Industrial Society gave Thursday evening, Dec. 23d, a grand Christmas social and dance, which was attended by a large party of ladies and gentlemen. There was an election of officers, at which the following were elected for the rest of the season: President, Mrs. Sarah F. Belcher; recording secretary, Mrs. N. H. Sturtevant; treasurer, Mrs. L. A. Chadwick. There will be a whist party held at the hall Thursday evening, Jan. 5th, at which there will be a number of elegant prizes given. Do not forget the date, on Thursday evening, Dec. 29th, we are to receive a visit from the Independent Club, and we want all the members present to receive and help entertain them. Our former president, Mrs. Ida P. A. Whitlock, who has been ill for some time, is improving rapidly and will be with us on Dec. 29th. Local and out of town mediums are most cordially invited to be with us that night. Fraternally.—F. H. Rice.

Boston, First Spiritual Church, Inc., Rev. Clara E. Strong, Pastor.—At the morning service the subject of the infant Jesus, Matt. 2. "George" spoke. Mr. Newhall, Mrs. Tibbets and Mr. Brewer spoke very sincerely and earnestly. Mrs. Morgan and other mediums gave spirit messages. At the afternoon service, Matt. 10: 24, "Are ye not of more value than many sparrows?" after the subject had been opened by "George," after which Mrs. Reed gave many communications. Dr. Hunt was heard with much pleasure and Mrs. Morgan, Mrs. Handlet and Mr. Litchman also gave communications. Luke 2, The Birth of Christ, was the subject for the evening. "George" spoke after which the children took their part. Welcome by Atherton Cobb; "Bennie's Prayer," by Bennie Housley; "Dear Little Baby," by George Fogg. After a solo by Mrs. Morgan a few of the Sunshiners assisted in the service. "Are ye Poorer for Giving?" Carrie D. Chapman; "Santa Claus," Linnie Heath; "Peace on Earth," Anna Strong. After a few words by Prother Foster, which were very much enjoyed, the pastor, Mrs. Morgan, Mr. Cobb and Miss Strong gave communications.—A. M. S., clerk.

Malden Progressive Spiritual Society.—Sunday, Dec. 18. Meetings for the day, Sunday school, 1:30 p. m. Good attendance. Circle 3:30 p. m. for healing, developing and readings, conducted by Pres. Harvey Redding, was very harmonious. "Big Arrow," favored us with an Indian song and nice messages. "Morning Dew" sang "Juanita" very sweetly and gave fine communications. "Dinah" also did good work in the same line. Evening session opened with song service and Scripture reading by president, "Cyrus" invocation and poem, "The Law of Self-Defense." Mr. Kingston, inspirational address. Mrs. T. C. Fox was with us and pleased the audience with very accurate messages. We hope to have her with us again ere long. Mrs. C. A. Williams will be on our platform next Sunday. She needs no introduction as her work is well known. Indian control "Big Dog" is progressing in his work and giving excellent readings. Christmas tree Friday evening, Dec. 30, 7:30, Louise Hall. All invited. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main st., Everett.

Portland, Dec. 25, 1905.—First Spiritual Society, Mystic Hall. Considering the extreme cold weather our hall was well filled today at both services. Mrs. Emma Smith of Lawrence was our speaker and both her lectures and messages were listened to with pleasure and profit. The Xmas tree was filled with presents for the children though the older people were not forgotten. Bro. Wm. Bradish distributed the presents from the tree to both young and old. The "Merry Xmas" gifts and the very evident good feeling all tended to make the day a most enjoyable one. At the ice cream social and entertainment last Tuesday evening the ladies were most successful. Mrs. Vaughn presided at the booth tastefully decorated by him and greatly assisted to success. A good sum was netted to aid the work.—S. H. R.

Fitchburg, Mass., Dec. 25, 1904.—Mrs. S. C. Cunningham of Cambridgeport was speaker for the First Spiritualist Society Sunday. There was a large attendance at both services. The speaker's opening address was appropriate to Christmas, and was interestingly presented, supplemented by many evidences from the spirit side of life. The subject at the evening service, "Let not your hearts be troubled," was well presented, and was followed by correctly reading a large number of folded ballots and sealed letters. Miss Howe, pianist, finely rendered several special selections. Mrs. Ruth A. Swift, Haverhill speaker and test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

Springfield.—Christmas day was celebrated rather than made a memorial day for the friends who had passed to the higher life during the year just closing. The services

were conducted by Mrs. Tillie U. Reynolds, who has served the society during the month. The tables were trimmed with flowers and laurels and friends brought flowers in memory of their loved ones. The services were most impressive and at the close readings from the flowers and messages from the friends followed. It was a unique but beautiful Christmas service and gave the friends present a better idea of birth than most of them had had. The music was appropriate for the occasion.—Lillian E. Whitney, cor. sec.

Newburyport Report for Nov. and Dec.—The First Spiritualist Association regrets the cancelling of engagements in Nov. of two of our best known workers, Mrs. Webster (from throat trouble), Mrs. S. C. Cunningham (from being out of the state). So our workers for the month were Mrs. Bonney of Boston for Nov. 6 and 13, Mrs. Litch of Lynn, Nov. 20, Mrs. Caird of Lynn Nov. 27. These are all "tried and true" workers, and gave us their usual satisfactory work. They will all be with us again. Nov. 30th, we were favored with a benefit circle by Mrs. Paige of Haverhill. In December we were ministered unto by these well known speakers: Mrs. Ruth Swift of Haverhill, Mrs. A. J. Pettengill of Malden, Dr. Wm. A. Hale of Boston, Mrs. Helyett of Lynn. We much enjoy the music we get when Mrs. Pettengill and Dr. Hale are with us. While Mrs. P. was talking to a stranger in the afternoon, we saw a carnation pink drop from the desk bouquet, which she told the lady to come for after close of service as her spirit sister had chosen it for her. That was an unusual thing to happen, as was the hearing of independent voices singing with Dr. Hale on his being with us in Oct. Wednesday evening, Dec. 21, Mrs. Litch of Lynn voiced messages to a large circle who gathered to hear her. The ladies of the association held a sewing circle at the hall in the afternoon, with a quiet little supper for Mrs. Litch and themselves. Our speakers for January are expected to be: Mrs. M. A. Bonney, Miss Annie Foley, the young girl of Haverhill (who did excellent work at the recent meeting of State Association in Haverhill), Mrs. Dr. Cate of Haverhill, Mrs. Maud Litch of Lynn, Mrs. S. S. Cunningham of Cambridge. Notwithstanding some adverse circumstances of wind, weather and walking, we are progressing. We wish all the "Banner" readers a "Happy-all-the-year."—Mrs. S. A. Lowell, sec.

Augusta, Me., Dec. 20, 1904.—The Sunflower Society held meetings Sunday, Dec. 18, having Miss Nellie M. Potney of Lowell, Mass., as speaker. Miss Potney read a poem, and delivered a lecture, after which she gave spirit messages. At the evening services Miss Potney took for her subject "Condemn not that which is Past," followed by phenomenal work. Miss Potney endeavored herself to many while here. Our next speaker will be Mrs. Nettie H. Harding.—Miss F. M. Bragg, sec.

Movements of Platform Workers.

Rev. Douglas H. C. Thompson is now serving the Toronto society. Expect to remain throughout the month of January. Have open dates during February and April. Would be pleased to hear from any society requiring a speaker and message bearer. Camps desiring my services kindly write at once. Address me at 12 Carlton St., Toronto, Canada.

Wisconsin Spiritualists' Association.

LaCrosse, Wis., Jan. 1, 1905. To the Spiritualists of Wisconsin, Greeting:—With the advent of the New Year, the Wisconsin State Spiritualist Association is desirous of inaugurating an active campaign for the good of the Cause in the state of Wisconsin. In order to do this, several good workers have been secured for the month of January, and it is our intention to put on a series of Mass Meetings at different points in the State.

We are making the announcement thus early that you may prepare to attend these meetings and partake of the spiritual feast we are preparing for you. While we will strive to notify each one of you personally of the whereabouts of these meetings, it is more than possible that we will not be able to reach you all, hence these notices through the press. Watch for the further announcements, as to dates and location of these meetings.

The towns that will form the active centres of this work are Milwaukee, Baraboo, LaCrosse, Neillsville, Chippewa Falls, Augusta and Superior, and possibly Madison and Cambria. This will enable every one to visit one or more of these meetings, as they will be of three days' duration at each point. The first point visited will be Milwaukee. The Milwaukee meetings will be the first week in January, and will begin with a Thursday evening session. The workers will be Rev. Moses Hull, Mr. Zeno Miller, Rev. Nellie K. Baker, Will J. Erwood, and the local workers of whom there are a goodly number.

The desire is to harmonize the work, and make it as effective as possible. We want your assistance, and we feel that we all need each one. May we not count on you as personal members and co-workers in this work of which we are all so justly proud? May we not all begin the New Year by putting our shoulders to the wheel and pushing forward the work of humanitarianism and truth?

Send in your membership dues, if you have not already done so, to the secretary, Rev. Nellie K. Baker, at Portage, Wis., and in acknowledging the receipt of the same she will notify you of the meeting nearest your home town. Do it now, friends. We have work to do and as you know "many hands make light work."

Our State Convention convenes in Portage, Wis., the third Tuesday in April, and continues through three days. A gala time will be assured there. Remember that date also, and friends of Truth—get in line for the good work. Fraternally, The Wisconsin State Spiritualist Association. Will J. Erwood, president, LaCrosse, Wis. Rev. Nellie K. Baker, secretary, Portage, Wis.

Southern Cassadaga Camp.

LAKE HELEN, FLORIDA.

The winter session of this rapidly growing camp begins Feb. 5 and closes March 26, 1905.

The speakers and mediums engaged are: W. P. Peck, W. J. Colville, Carrie Twine, F. Gordon White, Organist, Anna Duncan, Vocalist, Grace Hawton.

Hotel Cassadaga and Brigham Hall are filling up. Still there is room. The apartment house is full.

The new pavilion is approaching completion.

A. S. Wheeler and wife have taken rooms in Mrs. Phillips' cottage.

Mrs. Van Lier occupies her old place in apartment house.

"Tepee" Baker is building a cottage on Prospect Heights.

Oranges and grape fruit are plenty.

E. W. Bond is building a boarding house at the station.

Mrs. Bond has lived a year on the camp ground and pronounces the summer perfect.

Mr. Bond is about to marry and will occupy the Littlefield cottage with his bride.

Mrs. Littlefield has passed to spirit life.

Mrs. J. D. White has bought the Littlefield cottage and will improve it, and Mr. Johnson has enlarged the bed-rooms of the lower cottage and attached his carpenter's shop.

Geo. P. Colby is taking boarders and is a success in cooking as well as in mediumship.

The Cole cottage has been sold for \$55 and moved near the Phillips cottage. Miss Cole is in Jacksonville holding circles and giving readings.

Mr. and Mrs. Twine will no doubt be in their cosy cottages ere this reaches our readers.

Dr. Critchley is working on the Clarke new cottage on a respect Heights.

Mrs. Critchley, Mrs. Mary E. Martin and Miss Laura Toner will sail for Lake Helen Jan. 13.

For information about rooms and board, write Mrs. J. D. Palmer, Lake Helen, Fla. My excursions for January, 1905, sail on the Apache of the Clyde Line Jan. 4, 13, 24. I shall personally conduct the party, which leaves New York City Jan. 13. Invalids will get special attention. Those who wish can go with me up the St. John's river, landing at Beresford, where carriages will be ready to take us to camp.

For low prices and full information, write me early, enclosing four cents in stamps, to pay postage on folders, etc.

H. A. Rudington, 91 Sherman St., Springfield, Mass.

Announcements.

Commercial Hall, 694 Washington Street.—Spiritualist meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday. The Spiritual Progression Society, Mr. Wm. E. Smith, conductor, hold meetings for spiritual development at Odd Ladies' Hall, 446 Tremont Street, every Friday at 2:30 p. m. "Banner of Light" for sale.

On every Sunday evening spiritual meetings will be held in Red Men's Hall under the auspices of the "Children's Progressive Lyceum Association."—Mrs. M. J. Butler, pres. The "Ladies' Schubert Quartet," with Mrs. C. E. C. Norris, of California, will conduct a Musical Healing Hour, in Metaphysical Hall, 30 Huntington Avenue, every Tuesday and Thursday morning, beginning Nov. 10th, at 11 o'clock.

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

First Spiritualist Church of Cambridge services at 3 and 7:30 p. m. each Sunday in Washington Hall, 573 Mass. Ave.

First Spiritual Temple, corner Exeter and Newbury Streets.—Lecture at 2:30 and 7:30 p. m. through the mediumship of Mrs. Sarah A. Byrnes, inspirational speaker. New Year's tree and entertainment Wednesday evening, Jan. 4, at 7:45.

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

The Ladies' Schubert Quartet sing every Tuesday and Thursday morning at 11 o'clock at Metaphysical Hall, 30 Huntington Avenue, where there is held a Musical Healing Hour. Mrs. C. E. C. Norris of California speaks. A short address, the music the time given to the Silence all carrying potent healing forces benefit all who may be present. It is a beautiful and impressive service. It is on spiritual lines and should interest all Spiritualists.

Mrs. J. H. Conant is permanently located in the "Banner of Light" building, 204 Dartmouth Street.

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

Malden Progressive Spiritual Society. We hold meetings every Sunday. Sunday school, 1:30 p. m. Come and bring the children. Circle 3:30 p. m. for healing, developing and readings conducted by Pres. Harvey Redding. 7:30 p. m. inspirational speaking and messages. The best of talent always present. Song service precedes each session. We shall have with us Mrs. Abbie Burnham, Mrs. C. A. Williams, "Cyrus the Persian," "Morning Dew," "Dinah," Indian control "Big Dog" and others to demonstrate the continuity of life. Monthly supper Friday, Jan. 20, from 6 to 7:30 p. m. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main st., Everett.

The Boston Psychic Conference holds meetings at 605 Mass. Avenue, nearly every evening and Sunday afternoon. Monday evening Mr. Littlefield; Tuesday, Dr. Clough; Wednesday, Mr. Roberts; Friday, Mrs. Millan. Many of the best teachers and mediums are always present. The "Banner of Light" can be had at the Boston Psychic Conference.—L. Whitlock, pres.

Boston—First Spiritual Church, Inc., Rev. Clara E. Strong, pastor. Services every Sunday at America Hall, 724 Washington St., up two flights. Morning circle at 11. Services at 3 and 7:30 p. m. All are cordially invited.—A. M. S., clerk.

Lynn Spiritualists' Association. Cadet Hall, S. Merchant, pres. Sunday, Jan. 1st, 2:30 and 7:30. Celebration of the 11th anniversary of the organization of the Association. There will be a large variety of speakers, test mediums, singers, elocutionists and instrumental musicians. Circles will be held at 4, supper at 5, song service and entertainment at 6:30.

Boston, First Spiritual Church, Inc., Rev. Clara E. Strong, Pastor, holds its services every Sunday at America Hall, 724 Washington Street, up two flights. Circle, 11 a. m.; services, 3 and 7:30 p. m. All are cordially invited.—A. M. S., clerk.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, Pastor, holds its regular services every Sunday at America Hall at 724 Washington Street. Circle, 11 a. m.; services, 3 and 7:30 p. m. All are cordially invited.—A. M. S., clerk.

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WONDER WHEEL SCIENCE.

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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. 23. 11.—Jan. 21 to Feb. 20.
3.—May 20 to June 21. 6.—Aug. 23 to Sept. 23. 9.—Nov. 23 to Dec. 23. 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	-	-	-	-	-	-	-	-	-	-	-	-
21-	K	-	-	F	G	-	-	-	-	-	-	-
22-24	-	K	-	-	F	G	-	-	-	-	-	-
25-26	E	-	K	-	-	F	G	-	-	-	-	-
27-28	-	E	-	K	-	-	F	G	-	-	-	-
29-30	M	-	E	-	K	-	-	F	G	-	-	-
31-	-	M	-	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-

Confusion of Tongues.

Mr. Myers, along lines with Prof. James, in the study of phenomena associated with the trance and telepathic conditions, is inclined to recognize three environments which he terms, "physical, ethereal and metetherical." In Wonder Wheel Science these environments are known as Solar, Lunar and Mercurial, to which another is added termed "Material," making what the ancients termed, "the perfect square of God." The solar we consider to be the ethereal, or in action, termed "Spirit." The lunar we consider to be the "physical," or in action termed "sensation." The mercurial we consider the "metetherical," or in action termed "intelligence" or "passion." That which is of the earth, earthly, we consider to be the "Material," or in action termed object, or form.

There is a Cause and Effect law for all of these. The only difference between ancient findings and the findings of the present day is in the confusion of names or terms.

We converse in a multiplicity of words or terms, and, often while conscious of the self-same notions in the mind of others, we turn from each other's findings, condemnatory thereof, merely because of the use of words or terms which we do not consider in the same light as held in by others.

This is the Tower of Babel story, applicable to modern times. For instance, in the words, "physical, ethereal and metetherical." A careful attention to the ordinary understanding of these words, might surprise many of the people who use them, and, yet, the most ordinary mortal might feel offended if he were questioned as to his understanding of these words. So, too, in the use of the words, "spirit, sensation, intellect, passion and earthly."

"In the beginning was the word, and, the word was with God, and the word was God, and the same was in the beginning with God, and there came a Man from God, and his name was John."

This passage from the gospel is composed of simple words, yet, how many are there who can understand it, as it was understood by the writer of it.

All troubles in this world are due to misunderstandings, and the misunderstandings are mainly due to the wrong use of words in the expression of Thought, to the ones to whom we are talking or writing. The mind of man rebels when words are not in harmony with his understanding of them, no matter how honest the intent of the one who uses the word, nor how correct he may be in the use of the proper word to express the proper Thought.

In this way the world mind splits by a confusion of tongues into all forms of issues, beliefs, philosophies, fads and idiosyncracies, and not even a scientific philology can straighten out the tangle, because the great mass of the people are not disposed to accept the words in their true scientific or root meanings, but, rather from street-corner misunderstandings, or from some one of the many senses in which the word is presented in an unabridged dictionary.

On this account, then, we say, the word, as written in the Starry Heavens,—so far above the reach of meddling mortals—is the only True Scripture upon which we can depend for a true conception of immortal life, and of the undeviating, and infallible laws. On this account, if for no other, Jesus taught us to regulate the action of our life, by the "Lord's prayer," "In earth as it is done in heaven."

So far as night and day are concerned; also as winter, spring, summer and fall, we are compelled to obey the movements of Sun, Moon and Stars, as they write the words of the Divine Law above our heads. We do not quarrel over these truths and content with each other as to whether it is dark or light, hot or cold. We know it, because in our physical department, or environment of life, we can see, feel, taste, smell, and, by the movements of objects about us, can even hear the changing of the law from one condition to the other.

This shows that we are physically subject to laws above those of our own will. Why, then, in similar manner, are we not subject to them in the material, spiritual, intellectual and passionate departments of Life? We are! and, when the world-mind will forsake the "False Lords," Mortal leaders, Mahatmas, princes, potentates, pot-house politicians, pulpit pounders, good fellows, Tom Lawsons, Col. Greens, Seventh Sons of a Seventh Son, and overcome the present insane following of mortal authorities, high-mucky-mucks, etc., and dehypnotize ourselves from the slavery of Animal-man worship, dealing in principles rather than in men, then we will be able to "look up," and find the savior, not as an aerobit riding a cloud, but as the "glorious Sun, of Man, and Sun, of God," ever ready for recognition as he has been from the beginning of days.

When the Sun is recognized as the giver of life, light and the way—not superstitiously, but scientifically—then, in signs and numbers, which all nations are able to interpret, there will be no further confusion of tongues, only to those who are chained to physical laws, until the spirit manifests in them.

Around the Sun, each day, are the 24 elders, as per revelation,—called hours, by the clock—and as they revolve in the order of Time,

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.

the heavens might be filled with hallelujahs, if the confusion of tongues could be hushed. Not in sameness, but in harmony should our knowledge be, for "Variety is the spice of life." The vibrations of the planets mixed with the rays of the Sun, give the variety. Recognition and appreciation of these facts are all that is needed to make the enjoyment of them in Wisdom, Understanding and Power.

Every True Thought that springs up in our mind is a proof that we are reaching outward into the Spirit World. We have but to compare the nature of that thought with the Nature of the several Signs of the Zodiac and with the nature of the Planets, and we at once know what portion of the heavens our Thought is in. Such comparison gives us the clairvoyant power to tell the very thought, or the character of the people about us, because, "As it is in heaven, so, too, it is in earth."

Whatsoever Thought is manifested in us is outwardly reflected on earth. New, or revisited thoughts, are Spirit Visitations. They may be only Elementary, or they may be Tertiary or Guardian Spirits (represented by our friends), or they may be otherwise good or bad, according to the positions of the planets as they then are in the heavens.

The Clairvoyant State of Mediumship is not so good as the Biological, because the Clairvoyant is more confined to the field of Elementary Spirit. The Biological digs deeper and not only finds Wisdom, but also finds understanding. The spirit power of the Elementary Spirits are in perfumes, hence, flowers and their fragrance are hypnotic to the Elementary Mind.

Myrrh, Frankincense and Liquor Aloes are the spirit perfumes of Fire.

Peppermint, Sanders and Benjamin are the spirit perfumes of Earth.

Mastic, Galbanum and Euphorbium are the spirit perfumes of Air.

Camphire, Apopanax and Red Storax are the spirit perfumes of Water.

These perfumes may lead the Thought upward into the Higher Spirit realm, but narcotics are the Artificial means to carry an elementary mind into the spirit realm of the planets where Swedenborg traveled.

For meditation in the Kingdom of Moon, Poppy is used.

Henbane excites the Thought to the Kingdom of Mars.

Heup Flowers excite Thought to the fields of Jupiter and Mercury.

Belladonna carries the Thought into the deeper perception on Saturn's Kingdom.

Heartick souls who languish for want of love use Opium to converse with the Kingdom of Venus.

We converse in Thought at any time with Our Spirit Friends, but the converse will be satisfactory or unsatisfactory in exact accordance with the condition of the Lord, whose "Kingdom come" is to us at that particular time.

We have heard of the 7 heavens for centuries. Jupiter, who rules the 6th heaven, the heavens of the money power and the worldly-church, has declared that no lord rules above the 6th heaven.

Saturn, who rules the Laboring Classes, the Scientists and the Producing forces, has heirship to the 7th Heaven, but Jupiter has held Saturn chained by toil in the lowest estate and prevented the world-mind from enjoying the 7th heaven, which is the First Fruits of One's own Toil.

We are supposed to be on the verge of a New Dispensation, in which Saturn will rule the general world for 4,000 years. If so, great will be the conflict before it begins.

The 1st Heaven is ruled by Lord Gabriel, the Spirit of the Moon, or Earth.

The 2d Heaven by Lord Raphael, the Spirit of Mercury.

The 3d Heaven by Lord Anael, the Spirit of Venus.

The 4th Heaven by Lord Michael, the Spirit of the Sun.

The 5th Heaven by Lord Samael, the Spirit of Mars.

The 6th Heaven by Lord Sachiel, or Spirit of Jupiter.