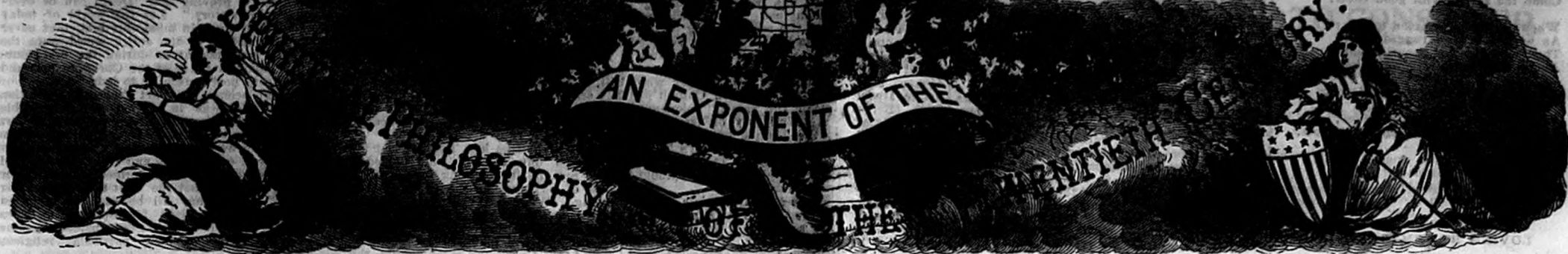


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Practical Spiritualism.

A COURSE OF LECTURES
THROUGH

J. J. MORSE, Editor of "The Banner of Light,"

To a Class of Spiritual Students in
San Francisco, Cal.

With a Preface by William Emmette Coleman.

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THIRD LECTURE.

Mediumship (continued): Its Foundation, Development,
Dangers, and Advantages.

(Continued from last week.)

What are the blessings of mediumship? The advantages of mediumship when rightly and orderly developed are great indeed. When the laws of mediumship are more thoroughly understood and obeyed, it will surely result in the evolution of the highest possible harmony of all the forces within the physical environment itself. In other words, it will be found that the highest conditions of mediumship are perfectly compatible with the highest condition of physical health; it will be discovered that the inspirations from the spirit-world are in harmony with the highest unfoldment of the intellectual powers and nature of man, and that strength and character of mind, instead of repelling the operations and inspirations of the spirit-world, will really attract them and draw them to you; and when you make the best use of them, when their fertilizing influence falls upon you and enters the calm recesses of your mind, the spirit develops and aspires to reach still higher and purer things. It shall invest you with such personal greatness and goodness that you shall stand up among your fellows clothed with power from on high; and the wise and good, seeing you have diligently used and cultivated your noblest powers here, that you might grow in mind and soul, will feel that they can help you by their counsel and guidance from time to time. It is indeed a blessing to know that your "dead" are living; a sweet and glorious consolation to have them come back to you, counsel with you, advise you, and help you in your onward pathway as you journey through the mortal sphere. It is well to have this assurance and this guidance, and if you make a wise use of this knowledge, comport yourself in harmony with their desires, you may walk and live in the daily consciousness of angel ministry. These advantages of mediumship extend into the realms of nature, and give you a suggestion of the possibilities upon the psychological plane (the almost infinite possibilities, we might call them) of the immortal nature of man while in the garments of flesh, and how the relationships between the natural and spiritual worlds bring the whole universe into harmony with yourself, and yourself into harmony therewith.

The advantages of mediumship shall hereafter be health of body, development of mind, unfoldment of soul, sweet communion with the angels of the life beyond, a realization of your spiritual possibilities while embodied here on earth, an understanding in part of the wondrous phenomena in the external universe around you; the advantages of mediumship, in a word, will result in the realization of the fact that the universe and man are in perfect harmony, unity, and relationship.

Here, then, on broad and general principles in harmony with law, without special and particular argument which is unnecessary to the case, we have presented in these two discourses the subject of mediumship in what we consider to be its laws and principles, its higher import, its deeper relationship; and we give it to you in the strongest terms and in the most earnest manner we can present it, that the development of mediumship should be accepted as a sacred trust: for it is an unfoldment that lifts you up to the highest and noblest powers of your being, brings you into relationship with the solemn possibilities of life, links you to the immortal world beyond; and as you rightly use it and reverently pursue it, and labor for its highest and best advantage, it will assure you not only the comfort arising from the presence and guidance of wise and loving angels, but by it you will gain a knowledge of the laws and principles by which they can come to you,—by it you will inform yourselves of your spiritual possibilities here and now; but, better than all, it will enable you to crown your days with health of body, soundness of mind, and purity of soul, without which the grandest mortal achievements fall into sorrow and darkness,—but when accompanied with these three divinely glorious possessions, life becomes a long summer dream of use and beauty to your fellows and yourselves.

FOURTH LECTURE.

Magic, Sorcery, and Witchcraft.

The present lecture is to deal with three very important, and, to a very large extent, much misunderstood subjects; namely, Magic, Sorcery, and Witchcraft. We shall endeavor to place these three topics in their proper position, so far as we understand them, rescue them, where needs be, from misapprehension; and clear away some proportion, at least, of the rubbish that has been associated with them.

To the average understanding there is something terrible in the associations that are connected with the terms Magic, Witchcraft, or Sorcery, and the uninstructed or uninformed shrink from all those who are supposed to be possessed of powers in either of these directions. This shrinking is the outcome, in nearly all cases, of ignorance,—ignorance of the powers and forces that are utilized by those who are what might be called adepts in either of these departments; for generally people are ignorant of the fact that all that can be done by the witch, the magician, or the sorcerer are possibilities to every-

one else besides,—to the unfortunate so-called victim as well as to the seemingly so-called more fortunate masters.

The history of the world reveals the fact that the further we go back into the past, encountering the increasing ignorance of humanity in our backward progress, the more of superstition do we find; and as we recede from the positive knowledge and practical evidences possessed by man today in regard to the laws and principles of nature, the more and more does the world of life and action become peopled with subjective individualities; and, instead of the ordinary laws of nature, and the principles of being,—as the man of science finds them today,—we find genii, and devils, and strange, mysterious dwellers in the earth, in the clouds, in the winds, and in the spaces of the upper air. The more we investigate these matters, the grosser and grosser become these peculiarities, until they reach the age of barbarism; when they become so crude and devilish as to fill your souls with loathing, as well as with wonder how it is possible for men to accept such interpretations of the phenomena of nature.

Yet you have only to remember that ignorance is the fruitful mother of error, and that unintelligent minds are the resting places of all the bats and owls of superstition, to be at once placed in possession of the fact that the further you recede from the orderly facts of nature and retire into the chambers of speculation, the more certain is it you will lose law and order, and enter into that domain where fancy, superstition, and speculation run riot and hold high court, and seem to present a veritable witches'-Sabbath of riotous fancies.

We do not wish you to understand us as arguing for a moment that the phenomena associated with Magic, Witchcraft, or Sorcery, are untrue,—that is to say, that such things do not exist and such phenomena do not occur. This is not the impression we wish to convey to you; the impression we wish to place upon your mind is, that the aforesaid phenomena do exist and do occur, but that the cause of them and the interpretation of them, and the means by which they can be obtained, are not of the character hitherto associated with them.

Magic may be accepted as the supposed practice of the higher forces of the magician's power; sorcery may be accepted as the lower manifestation of the like power; while witchcraft gives us the disorderly manifestation of sporadic spiritual phenomena transpiring among certain portions of the human family, who are today known as mediums, but whose powers are under the more or less orderly control of spirits. Bearing distinctly in mind the superstitions associated with what is now known as Spiritualism, in the earlier days of civilization, you will be the better prepared to accept what we are now about to present for consideration.

Magic has been divided into three forms, Black, White, and Red, while some writers have added to it also the consideration of Grey magic. But this distinction by color only refers to the degree of moral quality (or the lack of it) that may be involved in the operations concerned. The magician is supposed to be an individual, who, by certain training or hereditary descent, possesses a peculiar power and develops certain possibilities far beyond those possessed or developed by the majority of his fellows. Not only is he supposed to possess this power in himself, but this power is supposed to give him the ability to control certain orders of invisible beings; or, in other cases, to bring himself into harmony with certain orders of invisible beings; or, under certain other conditions, to entreat the assistance and bring down the presence of still more superior powers than either of these just referred to; while the lowest forms of magical exercise are supposed to be a control of the demons, sprites, and spirits of this world,—the lower classes of alleged subjective material-spiritual entities.

Now here we have in the matter of magic three separate planes of operation. In the first place it might be inferred that the operations would all pertain to this world's life, its selfish desires, its individual peculiarities and necessities, and most likely would belong to those matters which are dark, degrading, and possibly undesirable. Here, then, we shall likely find all the superstitious forms of invoking and evoking, by weird and strange processes, these alleged spirits of earth, air, fire, water, etc. Startling stories are told you of Occult gatherings where, under mysterious oaths in magical circles, with peculiar odors, with strange and curious symbols, with many peculiar personal preparations, you are introduced to that magic chamber where these mysterious entities are, and by such processes they are brought to you and made your servants. But fearful oaths of alliance are imposed upon you, and you are forbidden for your life to step outside of the charmed circle wherein you have been placed for safety. We have very little hesitation in saying that while the phenomena are perfectly true, the interpretation of them is decidedly erroneous, and that this phase of magic is strictly possible of interpretation in accordance with the ordinary laws of life, both in nature and yourself.

When we step out of this lower circle of operation into the intermediate, where the magician is more on a level with the spiritual intelligences he invokes, then we leave the lower orders of alleged quasi-spiritual entities outside,—we come out of the spirits of the earth, the water, and air, witches, and what not,—and come into the class of spiritual intelligences who are really disembodied intelligences, the people who have lived in this world or alleged intelligences who have never lived in this world, but who in either case are intelligent, rational personalities. They may be appealed to for comfort and for aid, but are supposed to be more or less in harmony with, and under the influence of, these magicians who call them. In the higher planes there is so much that you are already acquainted with in spiritual communications that but very little explanation is necessary from us on that point. You appeal to the highest spiritual intelligences, you ask them to come to you, you desire their presence, and you invoke their aid and counsel; and you do this as Spirit-

ualists, today,—as it has been done in the world for thousands of years past.

Now, to show you how clearly all this may be properly interpreted and a true light cast upon it, let us call your attention to sundry facts that you, as Spiritualists, are practically familiar with. In the formation of your spiritual circles you have all the elements that the magician has in the formation of his mystic circle; but you do not burn incense, you do not mix magical compounds and set fire to them, you do not draw a circle upon the ground and mark signs therein, you do not feel that you are going to draw up hell to minister to your evil needs, or make sprites, gnomes, or fairies obey you, or go out of the earthly life yourself, or call down the great ones of the world beyond and command them to be your ministers; but, instead, you feel you are forming a circle for the purpose of the evolution of spiritual phenomena. You are virtually and practically embodying and obeying all that magicians have been able to do in the past; and the real result of circle-holding, when scientifically attended to, is a reduction of the magic of antiquity to the orderly and lawful expression of spiritual phenomena in modern times,—neither more nor less.

Then you will ask us why are these incantations necessary? Why these mystic surroundings? Why this gloom? and why this wonderful personal preparation? They are all indicative of certain essential laws and principles that, when better observed in the light of an intelligent understanding of today, will always assure your spiritual circle a far greater measure of success than would be the case by ignoring them. There can be no harm, and possibly much good, in the preparation for attending such circles by bodily purity, both in the outer person and inward character,—in the cultivation of meditation, spiritual aspiring, and of the finer and better graces of nature. There can be no harm in being purer outwardly, inwardly, physically, mentally, and spiritually; no harm in your assembling in a room especially charged with the vital forces of those who are to constitute the "magic," or spirit circle; no harm to prepare and form the conditions by which you can supply force and power which the intelligences on the other side can use; no harm in opening these circles in unity of mind and harmony of purpose, which enables the invisible intelligences to enter into your presence; no harm in aspiring for the highest and the best to hold communication with you; no harm in having pleasant and comfortable surroundings, and due consideration to the solemnity of the deep relationships between the two worlds, of which you distinctly partake. There can be nothing objectionable, we repeat, in all this; because much good may come from it. In obeying these requirements faithfully, then, you will be in these modern times in harmony with the character of your present civilization, and in accordance with the exigencies of your own necessities,—you will reproduce the essential and really valuable part of magical services and incantations; but you will not have the spirits of the earth, the air, the water, or the fire, or any such entities, though you may draw down by these preparations and processes wise and intelligent spirits who have once lived in human life,—who shall counsel with you, and perhaps under certain conditions be able to attract to you certain cunning workers in psychological forces, who can do strange things, create lights which float around you, etherize forms and figures which float before you, make strange sounds, move bodies, entrance the members of the circle, and do a hundred and one things you have heard of in magical circles in olden times.

Here you will see you are dealing with the outer fringe of so-called magic. There is, it is asserted, beyond this, a section deeper and greater, wherein the individual magician can command the service of the invisible forces; nay, some even go a stage further and say that the subtle forces of nature are and can be brought under the control of the will of man, and that there are people in the world today who can play with the forces of being so that they can send this thing and that thing upon you or to you, and in a hundred ways manifest their superiority to the laws of nature! We deny the postulate entirely. Our observation is extended, our experience has been widespread, for we have had an opportunity of investigating the so-called magic of the Oriental life, to which we belong; and we unhesitatingly affirm to you that when you divest magic of all its superfluous elements and bring it down to its basic facts and laws, you will find that all these enlarged statements are either thoughtless or willful exaggeration. If you investigate you will find that the alleged performers of occult things avoid giving any public statement, that they shelter themselves behind vows of secrecy, and refer only to the results of the powers which they say they possess; and if you bear this clearly in mind, then half the glory and three-fourths of the mystery associated with magic in the past will flee away forever.

You may refer to the so-called occult and mystic orders of the East,—of India, Persia, and Egypt, and other lands,—and in every case when you refer to the Magi of the past you will always find them as we have just stated, when not teachers pure and simple; you will find that the Adept has been trained in a certain course of practical philosophy in regard to man's mental, psychological, and spiritual powers, and that this knowledge is "expressed in symbols and veiled in allegory;" but when you penetrate the symbol and interpret the allegory, you will have the same kind of knowledge that you, as Spiritualists, are familiar with today,—the same kinds of facts that Spiritualists are familiar with in this age. But to those who are not within the secret orders, who are not Adepts, and who are kept in the dark, these matters are exaggerated in importance and character. Examine the matter closely and you will find that it all comes down to the laws of nature and the powers of man, coupled with man's insatiable desire to gain knowledge, and the contempt which learning and experience too frequently feel for ignorance and lack of progress. "But stories have been told us," you will

say, "of most marvelous things. We have heard of the magicians of India, and others, who have done strange things. Now are not these magicians?" Yes, and no. There is in man a power to use all beneath him or upon a level with him to the extent of his ability, but the extent of his ability is the governing proposition; he cannot go beyond that. The power of the will, governed by the enlightened soul and intelligence, can accomplish in many cases that which seems most remarkable to those who have not been so trained. The ordinary conjurer can do things with his hands that seem to surprise you beyond all expression, and you think he must be really endowed with magical powers; but he tells you that he simply does all these things by the quickness of the hand, and so defies the seeing of the eye; and likewise you will find that some of these "occult" stories have their foundation in the deftness of the hands rather than the exhibition of magical powers.

When we have to deal with the effects magic is said to produce upon other people, we have to consider the Sorcerer. Let us turn our attention to the operations of the Sorcerer for the "evoking" of spirits, "the casting of spells," "the giving of life and the bestowing of health;" the individual who claims to do this and that for you, who has a monopoly of influence, who can give you half the world if necessary, or aid you to accomplish some great purpose. Do you believe such things? Do you believe that one individual, made like yourselves, organized and constituted like yourselves, having powers that you possess, has been permitted by the Almighty Intelligence to exercise such powers while here in this world, and arbitrarily interfere with all the laws and purposes of nature and God? If so, you believe things that are supremely silly, altogether beneath contempt, when viewed in the light of experience and the known laws and principles of the universe. The effect produced by the Sorcerer, in three-fourths of cases, depends upon the fact of the victim's knowing that the power of the Sorcerer is being exercised against him. If you take that simple element out of the proposition, the power of the Sorcerer is reduced in the same proportion. When the power of the Sorcerer affects a result without the victim knowing what is being directed against him, you can then put it down that a mesmeric or psychological power is being directed by the Sorcerer towards the person. Take out these two elements, and sorcery becomes impossible. But, of course, you are far too intelligent to believe in such a thing as evoking his Satanic Majesty,—you have discarded all such opinions; and if you once empty the Christian hell, you might as well empty all hells beside, and just as well discard all the other devils, for they are of the same general family.

Here, then, we stand. All this question of "sorcery," supposed to be associated with the lower races of mankind, is but a blind and indefinite searching after the spiritual powers which you all possess,—is one of the expressions of spiritual growth, just as the exercise of magic is one of the expressions of psychological growth, of the power to use the psychological elements of your nature; they are indications of what a man is going to do and become by and by, indications all upon the lowest plane of individual development,—and when bereft of the superstitions that surround them, they are resolved into the simple facts of nature that in your larger experience you are familiar with today.

We now come to the question of witchcraft. You have been bewitched by a laughing eye, a merry voice, a twist of the hair, a turn of the face, a charming manner,—oh! by these you have been bewitched, beyond all power to resist; a spell has been cast over you which you have felt for years afterwards, and you have thanked God for such bedevilment,—for it brought you all the happiness you had in life!

Here you have the secret of witchcraft,—the influence of one individual upon another. It may be laudable and good, or disgraceful and injurious; it may kindle into action the higher and better parts, or arouse all the lower and baser elements of you; may make you akin to the very angels themselves, or forge chains which shall bind you down to the lowest elements of sensuous life.

Work out the problem on that line. All the witchery and bewitching resolves itself into psychological influences; the psychologist makes his subject believe that a cold coin is red hot, that a gentleman's walking stick is the embodiment of the evil one, and by a thousand different things bewitches the intelligence and faculties and judgment of his subject, who, for the time being, is under a spell that compels him to do whatsoever the controlling mind desires or demands him to do; but the time was when these things were not understood, when those who were capable of exercising an influence upon other people were called "witches," were looked upon as devilish, and, mayhap, have paid for it by being roasted alive, as a burnt offering to heaven, as, indeed many were so treated. So, then, when we take witchcraft in this light, think of how many thousands of your fellow-creatures in this world have suffered pains and penalties because they possessed powers which God himself gave them, for the exercise of attributes with which you are familiar today, and which pass unchallenged in the community at large.

Magic, Sorcery, and Witchcraft, then, in this light bring themselves in line and harmony with the laws of nature and the possibilities of man; they are "unnanny" subjects only when you fail to understand what they involve; they are dreadful and horrible things to deal with when you are led into them blindfolded, and introduced to them in the dark; but when they come out to you in the bright light of day, when old associations fall from them, they stand out as prophecies of the powers that you are today personally acquainted with.

(Continued next week.)

An atheistic and materialistic democracy seems to me a very hell upon earth.—Presence.

"GATES OF GOLD."

Ida Frances Bond.

Calm as summer winds that blow,
Calm as evening's sunsets glow,
Nearer, nearer, floating near
Come the angels with good cheer.

When our feet are prone to stray
As we tread life's rugged way,
Then we need thy guardian care
And thy watchful love we'd share.

When we pass those gates of gold,
When the glories we behold,
When our earthly eyes we close,
Then we're sheltered from life's woes.

Shimmering, floating angels bright,
Wing your way to mortal sight,
Guide us safely day by day,
Angels guide us on life's way.

LOVING REMEMBRANCE.

Mrs. J. H. Kane.

I will wait for you, darling,
At the portals of glory.
Just a little while longer shall I tarry here.
You will miss me I know, love,
When from you I am taken.
Though my spirit shall return
And remain with you here.

Always at twilight when night shades are
falling,
When the dewdrops return to be kissed by
the rose,
I shall nestle in your arms,
And rest on your bosom,
Soothing you into sweetest repose.

Nearer by far than when clothed by the
mortal,
Space is as naught in the spiritual sphere.
I will caress you, and always impress you,
Ever be near you, giving you cheer.

58 Everett Street, Bangor, Me.

World's Fair Notes.

W. J. Cottrill.

(Continued.)

It seems impossible to overestimate the value and significance of the present wave of pacific thought which is sweeping over the multitude at the very time when the horrors of the conflict between Russia and Japan are attracting attention on every side. It is surely no empty moralizing to draw comparison between the World's Fair and the Peace Congress, for the two are in essence the same. No visitor to the Fair can step out of one building into another and gaze with wonder and delight first upon the products of one nation, then upon those of some other, without feeling how entirely impossible it is to decide in favor of one against all the rest. Germany, France, Austria, Belgium, Italy, and many another country displays its best, and though the products of one people may be unlike those of another, they are all almost equally beautiful. We must draw nearer in thought and feeling to the inhabitants of other lands, whom we may have never seen, as we witness the marvels of their ingenuity and art, clearly portraying that the same feelings animate the hearts and the same aspirations find vent through the expressed intelligence of all. The Orient as well as Europe is well represented at the Fair and among many fascinating reproductions of Asiatic scenery Jerusalem bears away the palm in the estimation of a large percentage of spectators. The religious element, though not highly conspicuous, is well represented on the grounds. Many denominations have their special exhibits and visitors find the atmosphere very friendly no matter into what denominational headquarters they may enter. Swedenborgians have a facsimile of the home of Swedenborg in Stockholm, and facsimiles of his original writings of great historic interest. Christian Scientists are well represented. Spiritualists have neglected an opportunity, though at the Inside Inn, a hotel within the gates capable of accommodating one thousand guests, Spiritualism has inns, for conspicuously placarded at the book stand is to be found "Psychic Light," by Maud Lord Drake, and that truly marvelous record of wonderful mediumship is eagerly purchased and read. Having perused the book myself (the author having most graciously presented me with a copy a few months ago), I can confidently declare that this beautiful volume written by a faithful worker, whose career is too well known to admit of questioning, is exactly the book which Spiritualists can most profitably place in the hands of inquirers who ask for varied and reliable incident combined with grand philosophy. Though numerous indeed may be the simple pleasure seekers who whirl about the Pike, and are constantly on the lookout for never-ending fun, there is a very large serious-minded contingent who seek education as well as entertainment, and though this more sober element in the city's enormous cosmopolitan population takes interest in the Fair fully as much as anything outside the exhibits, people belonging to this class, many of whom have traveled very long distances to St. Louis, thoroughly enjoy instructive lectures and they are glad to take literature home with them. After walking about for several hours and looking at an amazing variety of objects, it is a privilege to get a comfortable seat and listen instead of gaze for an hour or so. In Anthropology Building and Palace of Education very instructive lectures are given at various times throughout the day by eminent professors. All tastes are catered to, and it is very easy to listen at 10 or 11 a. m. to some profound ethnologist in a scientific building, and at 2 p. m. enjoy Mrs. More's discourse on Bread-making in the East Pavilion. Each day is set apart in honor of some State or industry. Monday, September 12, was Maryland day, and also the occasion of the Texas celebration. Wednesday, September 14th, was Electricity day, an occasion deserving far more than passing mention. Any attempt to describe the wonders of the Electrical Exhibit on my part, must be reserved for a special article. I was simply bewildered by the variety and magnificence I witnessed. All students of electrical science should read the "Marconigram" published in Boston by Munroe & Munroe, at 50 Congress Street. The September issue is simply fascinating and immensely instructive. The cover represents a gentleman on the deck of an ocean liner reading "Ocean News." Your readers are probably aware that Marconi's system of Wireless Telegraphy is now so thoroughly in operation that a daily paper published by its aid, is now quite an accepted institution on the steamers of several popular trans-Atlantic lines. The "Marconigram" is amazingly electric in the body of its contents and it evidently seeks to instruct and interest many classes of readers, for in addition to profound scientific and technical articles such as "The Young Signal System for Electric Lines," it abounds in charmingly illustrated essays on "Liquid Air Solidified in Vacuum," and other erudite themes simplified till their treatment renders them intelligible to every fairly educated youth or maiden, and also in sketches of Western Canada to the North, and Ala-

bama to the South. Most important of all, perhaps, is the use of wireless telegraphy in the preservation of forests. On this subject Secretary Wilson of the Department of Agriculture has spoken convincingly. The same issue of the "Marconigram" also gives us an extraordinary paper profusely illustrated on "The Living Moon" and a very fine article on Radium. Wireless telegraphy has come to stay and in the judgment of many who deserve to be counted as authorities, it will soon be as universally adopted as the Bell Telephone, which when first introduced, was regarded by many non-progressive people as utopian and impractical.

Far surpassing all previous records was the attendance at the Fair on St. Louis Day, September 15th. I have often been in crowds, and seen tremendous gatherings, but never, at the Chicago Exposition or elsewhere, have I seen anything approaching the throngs which hastened to the focal point of all interest in that day of days in the history of St. Louis. Official figures only account for paid entrances, but when one adds to the enormous total all the passes and the children freely admitted, besides reckoning the many thousands of people living on the grounds, the vast number must be increased by another third. Happily for all concerned, the weather was amiable. Intense heat and accompanying dust had made walking anything but pleasant till the kindly rain and vigorous electric storm which visited the city on Tuesday, September 13th, reduced the temperature by many degrees and laid the dust. Visitors to the Fair who wish to be comfortable, should wear rather light gray or brown clothing, substitute celluloid for linen cuffs and collars, and encase their feet in easy tan shoes, otherwise the famous cinder paths and other fairy features may occasion some inconvenience. Fine raiment at the Fair is an absurdity and very thick clothing is apt to prove a bar to all enjoyment. People who know how to dress and take slight-seeing leisurely, often walk from fifteen to twenty miles during a single day, without experiencing the slightest subsequent exhaustion. This statement is made on the authority of mechanical pedometers, whose records have amazed pedestrians. A very interesting feature of life in St. Louis at present is due to its being a rendezvous for people from all over the world. It seems it is only necessary to go about the streets on one's own business to run across acquaintances from nearly every section of the globe. I almost begin to wonder if this large city possesses any permanent residents. Nearly everybody hails from New York, California, or somewhere hundreds if not thousands of miles from Missouri. During the short space of two weeks people have introduced themselves to me as having read my books or heard me lecture, not only from all over America and Great Britain, but also from Australia and New Zealand, and the manner of meeting people is often highly comical. One stumbles across old friends in the most unexpected quarters. Among the truly representative personages who have invited me to dinner I must mention Dr. Geo. Pitzer, who is quite a celebrity. This venerable physician makes a specialty of suggestive therapeutics and his enthusiasm is most exhilarating. Being a medical man in high standing, he holds his own victoriously within the charmed circle of the regular medical fraternity and on that account does an important work which no layman could accomplish. He is, moreover, an outspoken Spiritualist and one who though always ready to express his views without reserve on any subject, never intrudes any of his opinions upon his neighbors. Dr. and Mrs. Pitzer have a lovely home at Maplewood, a delightful suburb easily reached from all parts of the city, where patients are treated and students instructed. Dr. Pitzer's book, "Suggestion" is a standard manual and a true multum in parvo, for though its pages number only 137, it contains more practical information than is often found in far bulkier treatises. This author by no means confines the practice of suggestion to the therapeutic domain in healing, but extends its application into every branch of mental and moral rescue work. Enquirers into the pros and cons of hypnotism will find much of interest in this volume and they may rest assured that they are reading the views of an expert whose successful medical and mental practice has extended over nearly forty years. Though practically everybody went to the Fair on St. Louis Day, many wisely accomplished their duty before 6 p. m., as did your correspondent, and were ready to attend a lecture, concert, or theatre in the evening. In the Temple, 3015 Pine Street, at 8 p. m., a large and deeply attentive audience gathered to listen to a lecture on "Clairvoyance," and other psychic gifts, by the inditer of these pencillings. Thursday, for me, ended a most memorable day in the history of this city.

Biochemistry.

"THE STONE THE BUILDERS REJECTED."

Dr. Geo. W. Carey.

"I know perfectly well my own egotism;
I know my omnivorous lines,
And will not write any less,
And would fetch you, whoever you are, flush
with myself."

—Walt Whitman.

The constituent parts of man's body are perfect principles, but the principles are not always perfectly adjusted.

The planks, bricks or stones with which a building is to be erected are composed of perfect principles, namely: oxygen, hydrogen, carbon, lime, iron, silica, potassium, magnesium, etc. These principles or elements are eternally perfect per se, but may be endlessly diversified in combination.

The stone the builders rejected is symbolized by the stone the builders of the pyramid of Cheops failed to place in position on the top corner—the pyramid being a cornered—corner pointing upward, and representing the sense of seeing. So the builders of the science of medicine have failed to place the mineral basis of blood—the inorganic salts—in their place in the human structure or fleshly pyramid.

When these mineral (stone) principles, or elements are perfectly placed in the chemical formulae that compose blood the animal functions proceed in harmonious operation. When for any reason these cell-salts, stones, are deficient or negative, or dormant or get misplaced, i. e., out of combination—the stone that must become head of the corner has been rejected by the chemistry of life builders.

The human body, or Pyramid, is a storage battery and must be supplied constantly with the proper elements—chemicals—to set up motion or vibration at a rate that will produce what we please to call a life body. A failure to keep the storage battery supplied with the chemical base of blood causes a disturbance in the operation of the chemical action of the blood, the effect of which is called disease. To give names to these effects is the insanity of science.

The word Peter, or Petra, means "A rock." "Thou art Peter, on this rock will I build my church."

This statement, or word, represents the creative, or formative principle defining the human organization. The twelve cell salts of the body are stones, i. e., minerals, which on combination may be called a rock. These

minerals, or rock, attract by chemical affinity the aerial elements and by their union—chemical operation—the oil, albumen, morine, etc., that build up the human structure is formed and changed into bone and other tissue of the body, and thus builds the Beth, or Church of God. The true Church of God is the body.

The alchemists of old, whom we in our blindness have imagined were religious teachers, understood the real meaning of the statements: "The human body is the Temple of the living God—and again—The Holy Ghost dwelleth in you—and our Father who art in Heaven. A Temple and a Church or Beth (Beth-el) mean the same. Solomon's Temple is a myth, an allegory or symbol of the human body, the Temple of the Living God. Originally, it was Soul of Man's Temple, or Temple for the Soul. Thus we can understand how the Temple is built "without the sound of saw or hammer."

The Seers, Scientists and Alchemists of the early days (before the Christian Dispensation of Pisces or water age, into which the Sun and Solar System entered 2,160 years ago), realized that about and in that period the inhabitants of earth (souls in flesh) would be a lost race, while the earth was down deep in the Pisces air (dense and watery), and that the material thought would cognize from the individual concept, being so environed that the Unity of being could not be realized.

A lack of the knowledge of unity, or completeness of Being, or the Perfection, or completeness of the body, or Temple of Being, was early symbolized by the Allegory of the Temple or Pyramid (the cap stone rejected) or not yet placed in proper position.

The mineral salts—rock foundation of the human structure—have been rejected by the medical builders for 2,000 years or more, but are now, as the earth swings into the air age or the age of Spiritual Man, being recognized as the "Head of the Corner."

Thus we see why the beautiful name, Biochemistry, has shown forth from the slowly crystallizing carbon of dead and dying isms and pathies and now glitters like a diamond in the crown of science. Biochemistry is the "Stone the builders rejected."

Dr. Carey says Biochemistry is the head stone of the corner. The churches each declare that their own Christ is the head stone of the corner. Christian Scientists think Mother Eddy is the head stone of the corner. Spiritualists claim that a knowledge of the Continuity of Life is the head stone of the corner. Prof. Henry says: "Each and all of these claims are correct; but each of them stand on a different corner, thinking perhaps that there is but one true corner. Every point in a wheel is a corner, and from each one of these points a triangle (pyramid) may be drawn, and to take a solid globe and cut away everything outside of the triangle from any given point, and it would give the diamond five points of a perfect pyramid. This can be done from every point of a wheel, or globe, which our earth and our universe is. If we call a point, or corner, merely 1 degree (birth-point) then there might be 360 pyramids drawn from 360 points, or corners, in any circle, wheel, or globe, and the view of things from each corner would be as different to the others as the corners would be distanced apart. This illustrates how all churches, all isms, all individuals and all nationalities are differentiated from each other. We do not stand upon the same corner. We could not if we wanted to. We cannot be forced off our own corner by any power on earth, but, by looking at other corners, with jealousies, with fears, with covetousness, with anger, with greed or with any feelings of discontent, then we lose the enjoyment of the headness of our own corner, and cause those whom we envy to think themselves "more holy" than we. Our own corner is our corner. It is good enough for us, and each corner is the headstone of the corner, to him who possesses it, provided he knows enough to appreciate it. Prof. Henry further says that Wonder Wheel Science neither takes from nor adds to any of the doctrines on the face of the earth. It merely proves that which is best and good for each and all to follow, for his own good, and he who is good to himself is good to everybody else, but goodness is not greed, deception nor fraud.

Around and about; in and among, inter-blended, and chemically blended with each and every headcorner, is spirit, spirit, spirit, everywhere; and this spirit man-lifests itself in every conceivable shape and form, in thought, speech and action. Therefore Spiritualism is the Envelope in which every headcorner, every mind, every body, every action, every result is conceived and perfected; hence, all other isms are but Spiritualism in disguise. Understanding is what the world of today needs.—Editor.

Ancient Alchemy, Modern Chemistry

C. H. Webber.

The prevailing and erroneous notions concerning Alchemy are derived from degenerate and empirical schools of Alchemists which flourished from about the time of the decline of the Roman empire to the days of Queen Elizabeth—a period of about sixteen centuries of the Christian era, in which Christianity was in a continual struggle against unbridled lust of power and self-gratification.

Not only Alchemy, but almost everything else was debased in this trying period. The Alexandrian library was destroyed, and the arts and sciences of the times prior to the Christian era were degraded or lost.

The coming of Christ, at a time when Rome was in its decline, was the saving influence to the world. It revived a principle of ethics which from that time has been struggling in growth against obstacles from its swaddling clothes to its present power of manhood.

Christianity in the world has never as yet had a fair opportunity to try itself. Its seamless garments have been rent in twain by warring religious factions, each of whom has been self-glorious over the particular portion which it has captured, but the fitting of the entire wardrobe to the needs of mankind has been entirely insufficient and misunderstood.

To denounce the arts and sciences of the times before Christ, because of the perversions since then, is on a par with denouncing Christ because of the depredations of the Dark Ages, which appeared after the birth of Christ.

The time of Real Christianity is only now at its beginning. It has not yet arrived at manhood's growth, but it is now prepared to cast aside its pinafores and its satchel of primers and text-books, and enter into a true demonstration of Christian understanding.

Civilization is not Christianity. Civilization is only the schoolmaster who has stood with rod in hand to teach the tyro ideas of Christianity how to shoot.

Never, before the present age, since the dawn of the Christian era, has the popular mind been so well equipped with means by which to compare ancient Alchemy, or any of the ancient sciences or arts with modern Chemistry or modern knowledge.

Of all the known sciences, there is none that will begin to compare with many of the ancient sciences and none of the present arts will begin to compare with ancient Chemistry.

Call them Astrology, Astronomy, Alchemy or Chemistry, a rose will smell as sweet by any other name. They are all summed up in Antropo-Biology, or, the "Life of Man." Since the Christian era, the world-mind has been led to judge ancient lore more from anti-Christianity than from ante-Christianity. We are taught that the "first man, Adam, was made a living soul; the last Adam (Christ) was made a quickening spirit." B. O. is the soul of the world, A. D. is the spirit of the world.

This quickening spirit has already gained ascendancy over the whole world, but, however, if the world-mind has lost its own soul, the soul of man in the Adamic age was corruptible. The spirit of man in the Christian age is incorruptible. They have been struggling to equilibrate.

The first shall be last, and the last first, as night and day succeed and precede each other, but the invigorating forces are in the dawn of day and in the cooling shades of evening. When the two are blended, in equilibrium, at morning and evening, or at spring time and harvest, then is when the soul and spirit of mankind are at their best.

The early Christians were taught this astrologic and alchemic lesson, for in their confessions before Pliny, the younger, they declared that their only crime was "that on certain days they assemble before sunrise to sing alternately the praises of Christ, as God, and renew their obligations," etc. From this there still exists in some of the churches, a semblance of the early astrologic rites and observances, though their history seems to be obscured from the worshippers.

The sacrament of the Lord's supper is almost universally connected with alchemical ideas of efficacy. The turning of water into wine, or the turning of Moses and Aaron's rods into serpents belong to the alchemic department of natural or supernatural laws. Of these laws the ancient wise men knew something that is not yet proven nor disproved by modern chemistry.

In fact, no one will deny but that the whole operations of animate or inanimate life are of a chemical or alchemical nature, and the divine and the human, as combined in the ideal of Christianity, is at least an alchemical conception, whether real or unreal.

We are only writing to inspire thought in the direction of a rational comparison between the old and the new, and not as a defender of any questionable subject.

Things already proven inspire no interest in comparison, but it remains yet to be proven whether modern sciences are inferior or superior to ancient sciences. We class modern knowledge as that which belongs to the Christian era, a period of 2,000 years.

In this Christian era, charlatans imposed spurious literature upon the world, and imposed "gold bricks" upon Queen Elizabeth. In this Christian era, the "transmutation of lead into gold," and the "Elixir of Life" were sought by zealots of both honest and dishonest character.

How could they ever have attempted such declared impossibilities, if a knowledge of chemical analysis had not previously attained to a high stage of perfection. It was the vagaries of Emperors Caligula and Nero, and the extravagances of their devastating reigns that caused Alchemy to receive the scorn which its previous glories did not merit; so, too, religion and science by the tampering of charlatans in the self same violent age of the world brought ancient understandings into contempt. Through shame, or the fear to pursue worthy efforts, under names that have become distasteful to the ignorant-minded (who could not distinguish between art and charlatry), the term Chemistry has been substituted for Alchemy. Under the new name, the same spirits and the same souls of men have been working, though hampered by ignorance, as are all truths that are not stamped with popular acceptance.

Fire, air, earth and water were by the ancients considered to be the chief elements, but these elements were not what is ordinarily recognized as fire, earth, air and water. Oxygen, hydrogen, nitrogen, the three permanent gases, are now judged to have been what the ancients referred to, while the solids—carbon, boron, selenium, sulphur and phosphorus were doubtless lumped under the general term "earth," for convenience of expression.

The ancients may have known of chlorine, bromine, iodine and fluorine, but not considered, in their astro-chemical lore, just as they did not consider the smaller planets within the orbit of Saturn. They were treated as inferior to their popular requirements.

It is quite evident that the circle outside of Saturn was known as Ouranos, and even Neptune was included in the list of gods, which, to the wise, meant celestial forces.

In the seen, or material world, we now combine oxygen and hydrogen, and for atmosphere we combine oxygen and nitrogen. Each of the principal gases, as well as the carbonic acid gas, are more or less mixed in the atmosphere of air.

Even Paracelsus, who is known to have been a learned man, tells us that the elements of the ancients were not what we ordinarily term fire, air, earth and water.

In spite of this, people are apt to decry the knowledge of ancient Alchemy, because it is now proven that what we know as fire, earth, air and water are made up of constituents.

It is not well to decry knowledge claimed by others, when we are ourselves ignorant of their premise.

Morse, of telegraphic note, was called a "crank" by members of the United States Legislature, from which arose that savory name, while with greater respect, Edison, in same line of work, is joyfully called "the wizard."

The idea of traveling beneath the ocean waves, of journeying in air, or in carriages, propelled without horses, have each met with denunciation by short-minded men, yet we have seen these "absurdities" elevated to matters of reality.

Apparently insane theories have ever been the forerunners of greatest truths and discoveries like John the Baptist. Like him they have been but "the voice crying aloud in the wilderness." Even Solomon, the declared "wisest" of ancient men, seems to have been aware of lost knowledge, which again came to light in his day, for he said: "There is nothing new under the sun."

How far back Alchemy and its kindred operations were practiced, and to what degrees of perfection they may have advanced, are as yet unknown. Tubal-Cain, only a few removes from Adam, was "the instructor of every artificer in brass and iron," whilst "Job," the oldest book in the Bible, displays unprecedented knowledge of the heavens.

Wonderful arts, known to have existed, such as the making of flexible glass, the tempering of steel and the ever-burning lamps, were lost ages before Modern Science began to assert its claims. Electricity, through stone and by means of amber, were used to keep burning the altar-lights in ancient temples.

The works of charity and empiricism of the later dark ages are not to be compared with knowledge such as is shown to have been possessed by Abraham, Joseph, Moses, Daniel, Isaiah, Job and Ezekiel, to say nothing of the "wise men of the East" and secular notable.

If Paracelsus, as is stated by his rivals, died with doses of his "elixir of life," only a few generations ago, so too Anderson, of our day, passed to the unknown in an endeavor to reach the north pole in a balloon.

Success was all they lacked for fame. The majority of mankind only lack the same ultimatum. Our national scientists put government employees to the proof in testing the injury of poisons in food at a very recent period, thereby proving that real Alchemy is still rife among us, and if it does not succeed in transmuting lead into gold, it may succeed in proving that "Death can be overcome by victory." Let the world of today constantly keep in mind this fact, that never in the history of the entire world were the people so ignorant as during the first fourteen hundred years of the Christian era, and it is very poor reasoning to judge Alchemy or ancient science and art from the condition the world was in during that unreliable period. Before that time science and art were in a stage of high cultivation. Since that time we have been slowly recovering lost treasures, one by one, and true Alchemy and true science, whether termed chemistry or astronomy, are not the least among the "lost arts." They may all be easily resurrected through Spiritualism, for Spiritualism does not crush out the life of inspired genius merely to honor some particular religious class.

Progression and Retrogression.

Civilization brings many blessings, but it also calls into being many curses. It is undoubtedly a great and necessary factor in the evolution and mental development of the human race towards a greater and broader conception and understanding of the mysteries of nature and the wisdom of the Creator; for the greater the mental growth the greater the comprehensions of the workings of divine law. Men have proved themselves veritable gods in their powers of creation and domination. The very lightning itself is compelled to serve the needs of man in the form of electricity. He can travel with great velocity; speak to his friends thousands of miles away almost "in the twinkling of an eye," and a hundred and one other marvels. With all these mighty and vast achievements, he has not yet learned the secret of how to conquer his physical body and keep it under the control of his will, nor has he learned how to keep it healthy and in good going order, or, if he has, perchance, learnt, he, as a race, has not developed the strength of character and spiritual nobility to do so. Civilized man, with all his prodigious knowledge and power, is usually a slave, bound in chains, and utterly dominated and controlled by abnormal physical desires—desires which are so utterly undisciplined that they completely submerge and stifle the higher spiritual, God-like faculties of the mind.

Civilized man is ever creating new luxuries which he hasn't the necessary strength of will or self-mastery to take in moderation, and usually goes to excess, with the inevitable result of gravely damaging his internal machinery. Unfortunately, most of the luxuries which man discovers and invents for the purpose of creating some new and temporary pleasurable sensation in his nervous system are extremely prejudicial to health. They all gradually and insidiously sap the vital forces and constitution, and this tendency is transmitted and handed down from generation to generation, until, at the present day, it is the exception for civilized man to have a sound and perfect set of internal machinery. There is always some flaw or defect in some one or more parts. The Creator is not an avenging, cruel demon who brings suffering and disease upon us. We bring it upon ourselves by our ignorant and contemptuous disregard of His laws. We are all gods in embryo in all stages of evolution, even the worst of us. We are endowed with free wills, to make a free choice to follow a good or bad course. Because the road to goodness, nobleness and spirituality, which leads Godward and heavenward, is the more difficult of the two, it is usually shunned, for when the God-like faculties of the mind begin an active warfare against the lower, gross, carnal desires and inclinations, there is often a bitter and prolonged struggle for mastery; for these lower, baser faculties have grown strong and active from constant gratification, stimulation, and exercise, and represent so many devils, who suddenly awaken to the fact that they are being fought against with a view of bringing them into a state of control, when they will no longer be able to gratify themselves by grossly misusing the physical machinery they dominate—the human body. These devils are the undisciplined, untrained, unrestrained faculties of the brain termed by the phrenologist alimentiveness, amativeness, destructiveness, acquisitiveness, and combativeness.

The faculties of the mind mould the body, and vastly influence the state of health. Observe what a miserable countenance and body the miser usually has. See the bloated, coarse, and unpleasant-looking face and body the man has who is given to excess in drinking alcoholic liquors. Note the foxy, thin, pinched countenance and shifty eyes of him who is of a suspicious, cunning, and selfish nature; or the bold, bad, voluptuous look of the victim of licentiousness; or yet, again, the cold, hard, unloving, unlovable face of the selfish man of business, intent solely upon his own gain, caring not one jot for the rights of his overworked, underpaid assistants, his sole thought being to get all he possibly can out of them with the minimum amount of recompense. On the other hand, we behold the man who has, by dint of struggle, self-denial, and self-discipline, got all his physical or animal faculties under the complete control of his higher, Godlike, unselfish faculties, and we see a countenance in every line of which goodness, purity, nobleness, unselfishness, love, and undisturbed calmness shines out—the outward sign or index of the state of the spiritual development within. This is the man who is loved by all, both young and old, and who is universally trusted and respected. His very presence soothes and calms those in whose company he may be by the powerful and pure magnetism which radiates from his mind and body. The great secret of true happiness in this life, and the life beyond the grave, is the assiduous cultivation of your higher, unselfish, better selves, and the suppression and control of your lower, selfish, animal instincts and desires. Remember, we are immortal spirits, clothed in flesh, whose aim and destiny it is to ever rise higher and higher with our ever-increasing mental development and greater and broader comprehension and understanding of Nature's laws. To give one's self up to the mere gratification and cultivation of the lower animal part of our nature, and live for nothing but physical gratification of one's miserable, perishable, corruptible, physical body, is mean and contemptible, utterly unworthy anyone calling himself a lord of earth—a man. When he descends to this, he sinks himself to the same level as the lower animals, who but blindly follow the dictates of their physical desires and appetites, only with the difference that when man lowers himself in this manner he often goes to excesses that would put any beast to shame—"Altruist," in The Natal (South Africa) Mercury.

"The right word is always a power."

There is no better way of emptying the mind of evil than by filling it with good.

Success is full of promise till men get it; and then it is last year's nest from which the bird has flown.—H. W. Beecher.

The Reviewer.

The Latest Notable Book on Psychical Phenomena.

It is evident from the mass of literature that is being poured out from the press in all parts of the world that the awakened interest in Spiritualistic inquiry with the added glory of scientific nomenclature, is the herald of that second wave in the history of Modern Spiritualism foretold over twenty years ago by some of our famous seers. With a great rush following on the celebrated Rochester "knockings" in U. S. A. in 1848, came the flood of inquiry and converts by the millions, consequent on the rebound from the dense materialism of the scientific school then dominant. As in the gospel parable, the seed fell on different soils—the most ardent believers fell away when excitement had given way to satiety—others never saw anything but fraud in the phenomena—while a remnant, whose spiritual eyes had been opened to the new light, held on to their convictions as to a "pearl of great price," only to see the name of Spiritualism become almost a by-word in the streets, and identified by common consent with clairvoyance, fortune-telling, palmistry and the like. But whatever is true must prevail, and although some of the newest and most prominent writers fight shy of the name "Spiritualism," it is the old truth bursting out anew, and we will not quarrel with Myers and his newly coined words "Subliminal Self," "Teleesthesia," and so forth, or with the author of "The Widow's Mite," because he calls his wonders "Psychic Phenomena," and scarcely mentions the word Spiritualism. For this octavo volume of over 500 pages, is a most interesting one, and will doubtless attract readers who would be repelled by a more scientific or conclusive work.

The volume is one mighty query throughout, starting on the cover with a tremendous note of interrogation printed in red and asking as its first question "Was it Beecher's spirit that made known the whereabouts of The Widow's Mite?" and so on through all the list of marvels recorded therein. After reading the book, most people would imagine that Mr. Funk, the editor, had had evidence and personal experience enough to convince him over and over again, but it is evidently the author's role to play the part of an inquirer, although reading between the lines it can be seen that given the same earnest nature as F. W. H. Myers, he might have ended his book like the author of "Human Personality," with a grand affirmation of belief instead of a long drawn-out interrogation. Very interesting is Mr. Funk's account of the genesis of the book. The "Finding of the Widow's Mite" occurred as lately as February, 1903, through a message given to Mr. Funk from the late Henry Ward Beecher at a private seance to which he had been invited. Beecher was a friend of his, and when editing the "Standard Dictionary" some nine years before, he had borrowed for the purpose of illustration from a gentleman in Brooklyn—a close friend of Mr. Beecher's who died several years ago—a valuable ancient coin worth some hundreds of dollars, known as "The Widow's Mite." Mr. Funk says that the medium averred that "this coin is out of its place and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he looks to you, doctor, to return it." "I said to the control," Mr. Funk goes on, "that the only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned." "This one has not been returned," was the reply, and then after a silence and other remarks, finished thus: "I am simply impressed that it is in a large iron safe under a lot of papers, and has been lost sight of for years, and that you can find it, and Mr. Beecher wishes you to find it. That is all I can tell you." The subsequent most interesting account of how it transpired that the coin had never been returned, although orders had been given to that effect, and it was found after search in a large safe under papers, covers about 25 pages of the volume, and must be read in its entirety to be appreciated. As a matter of course the news leaked out, and one day, as Mr. Funk tells us in his Preface, a representative of a New York daily came to him with a proof slip of the story of "The Widow's Mite," which he said his paper intended to print the next day, and to ask for corrections where necessary. It proved to be a somewhat garbled report of the circumstances which were not then thoroughly investigated, and it was earnestly requested that the publication be postponed till later. The protest was in vain, and the incomplete and inaccurate report went to the public and around the world. To end the untimely discussion that followed, a note was sent to the press by Mr. Funk, promising that a true version of the occurrence should be given to the public later on. This book is the fulfillment of the promise, and something more, for "The Widow's Mite" is only an incident by the way, and the volume, in no sense a hastily prepared one, is the growth of a quarter of a century's inquiry into Psychical Phenomena. Mr. Funk is greatly in earnest, Psychical study has a real hold of him, and he makes a three-fold request at the end of his volume to the public that people believing themselves to be mediums may respond to the other two relating to leaving sentences to be opened after death, and the forming of circles after the plan described by Rev. Stanton Moses in appendix. This is what Mr. Funk wants experimenters to join him with:

"1. On each Sunday afternoon in the months of July and October, 1904, at 2 o'clock New York time, I will write down and utter aloud some one definite maxim or thought."

"2. These co-operating persons at this same hour are to make themselves as 'receptive' or 'negative' as possible, and write down any impressions entering their minds, and which they may think to come from me."

"3. These persons are to write to me these impressions."

It is understood that I will make my part of the experiment in my study, 195 Washington Park, Brooklyn, N. Y.

"Care must be had to make allowance for the difference in time between New York and the locations where these other experimenters are. Solar time is to be observed, not standard time."

It will be seen that Mr. Funk is a believer in The Power of Thought, and as such must be welcomed as one of the Harbingers of the Coming Religion, of which Modern Spiritualism will be the corner stone.—A. B. in the Harbinger of Light, Melbourne, Australia.

For a persistent Cough, Piso's Cure for Consumption is an effectual remedy.

What Shall We Do With the Fallen or Undeveloped Children of Men?

Wm. Phillips.

This is a question of broad significance—broader than at first appears, for the children of men are not only found on earth, but we may trace them beyond the tomb.

I ask this question because some of our public teachers, and also some of our lay members, have been heard to say, "I want no

dark spirits around me. Let such learn to wear decent garments at least before they come here and seek to enter good company." I have wondered if such ever give reflection to what they were saying, especially when we are taught in the Book, "The poor ye have always with you." The poor of necessity must wear unseemly garments, yet in our lyciums, and in all our public meetings everywhere throughout the country, we welcome them all, men, women, and children, rich or poor, to seats with us. Even those with torn or soiled garments are not excluded. And we listen attentively to what each may have to say in regard to his soul's travels in earth life. I have been told by some of our seer-mediums that at such times, at such meetings, that the invisible audience was often larger than the visible one, or in other words, the ignorant and those yet lingering under the effects of earth life's evil doings would draw near to feed on the crumbs of the bread of life as they fell from the speaker's lips.

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

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

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

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

Again it is a saying of our timid ones, "I want no spirit controlling me." That is a strong position to take. Doubtless many of us, if we could be controlled by those wiser and better than ourselves, would be benefited by the change. While it may be necessary to guard against the manipulations of the wild and vicious from beyond the tomb, let us be careful not to offend "one of these little ones" those who may have received one small grain from the quickening power of love. Turning such away from the lamp that lighteth the pathway of life is like turning away an orphan child hungry and sunken with cold from our door into the darkness of night. Should such control, they would be only too glad to comply with our requirements, coming in contact with our standard of justice and propriety, would give them strength of soul to still dip deeper and deeper into the sweeter waters of life. Shall we refuse to cultivate the tender plant? Shall the babes not have their nurse? Nor would being controlled by such injure us, but rather strengthen our faculties for good. The pupils of music, in their efforts to learn, do not injure the tunes they practice, but with each effort become more proficient in the harmonization of sounds, so in the music from the spirit realms in manipulations of a human brain. True, the instrument and the brain may wear, but not more so perhaps than the ordinary wear of life. The claim made by some of our prominent members that coming in contact with the aura of spirits of low moral grade was necessarily injurious to us, is a claim that should long since have been laid aside. Jesus walked and dined with the very poor, and the most morally corrupt of his day, yet His soul was not thereby tainted with sin in the least because He was Himself a fountain of purity and His pure exaltations lent virtues that healed from sin. Yet Jesus was but one of us, and the same fountains of exalted righteousness which we should seek to unfold to full overflowing that the world may be more blessed. Do not the dirty tramps come to our doors? Do we abuse them for so doing? Rather, we give them food if we can. If not, we do not curse them away. In this we possess our souls in righteousness, the better prepared to bless when we may. Or when they walk the streets of a city the vilest of the vile may meet us on the way. The atmosphere that surrounds them may seem sad to us and dead. We should feel pity for all such. No feelings of vengeance should be allowed to arise within them, but rather a wish to restrain from crime and give to innate goodness a chance to grow.

A Reliable Heart Cure.

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

Lake Helen, Florida.

CAMP MEET, NEW PAVILION, OCEAN EXCURSIONS, ETC.

The approach of cool weather reminds thousands that Florida is the genial home for northern people during the rigors of winter. Already people are making inquiries about the "Land of Flowers and Oranges." The crop of oranges now promises to be the largest since 1894. At Lake Helen the orchards are loaded with this delicate fruit, which the coming three months will tint with the golden color which makes an orange grove the most beautiful sight in the sunny south. At the Camp the carpenters are preparing to erect the new Pavilion which is to be 60 by 75 feet. It will contain a dance hall 60 by 60 feet, three rooms each 15 by 20 feet, across one end for the Ladies' Auxiliary Society. The old Pavilion will be taken down and the timber used in the construction of the new Pavilion. The rapid growth of this winter home has made the erection of this building a necessity. The summer dwellers at the Camp and vicinity are planting their fall gardens and intend to have vegetables ready for eating when the campers arrive. Mrs. Spencer is fitting her rooms for letting,

in suites or singly. Mr. Johnson and son are to build the new Pavilion. Mr. and Mrs. Giddings still remain in the apartment house. Mrs. Fisher Cordett will open a boarding house at Daytona this season. Mrs. Emma Huff and Mrs. Hardenburg will conduct the lodgings at the hotel, which will be opened November 1. Mr. Bartholomew has built six boats for parties who will place them on Lake Colby. Mrs. McGarvey is expected October 1st and Judge Underhill and son with family will come to Camp in October, and Mr. Myres has erected a fine new house on his fruit farm at Macey Dell. H. N. Clark intends to arrive the last of October and will build a new cottage for rent. He expects to sail October 26th from New York, and will conduct that excursion. Mr. and Mrs. Carrigue are both intending to sail for Lake Helen in November. Mrs. Carrigue is recovering from her late illness. George Colby is holding meetings in De Land fortnightly. Mrs. Witters and Mrs. Vogt have spent the summer in Camp and report favorably of the climate. They are now enjoying a feast of persimmons and have had plenty of peaches and melons. The pumping engine is in working order and the Camp is well supplied with water. The regular session begins February 5th and closes March 25, 1905. There will be Sunday meetings from December 1st till the session opens, February 5th. W. J. Colville, W. F. Peck and Mrs. Carrie Twine are engaged as speakers. F. Gordon White will be the platform test medium. Grace Martin is to be the soloist. Miss Duncan the organist. For special information about rooms, board, etc., write the Corresponding Secretary, Mrs. I. D. Palmer, Willoughby, O.

My ocean excursions will leave New York City via Clyde Line, about Oct. 12, Oct. 26, Nov. 10, Nov. 25, Dec. 8, Dec. 23, Jan. 11, Jan. 25. For further information about prices, etc., write me (enclosing 4 cents in stamps for postage on folders, circulars, etc.) H. A. Budington, 91 Sherman Street, Springfield, Mass.

Worcester Association of Spiritualists.

G. A. R. Hall, 35 Pearl Street.—Services were resumed Sunday, Sept. 18th. Mrs. N. J. Willis of Cambridge served our society very acceptably the last two Sundays of September.

In her closing lecture we were privileged to listen to an address by Col. Robert G. Ingelsoll, whose identity was fully verified in language, thought, and delivery.

He said in part: "Ladies and Gentlemen: I come into your presence to night, not to satisfy a morbid curiosity, but in answer to a request that reached me in the home where I now dwell. I come to say I am not dead. I still live. I come to prove the continuity of life. I do not know that I shall live forever, but I do know that I now live, and my being throbs with burning, pulseless life."

"I come to tell you what I know of this life that you call immortal. I have found no fabled heaven or orthodox hell, but a life as natural, a life more beautiful than your earth life can ever be. Here the Bishop and Agnostic meet on common ground. While in earth life I was brought in contact with many ministers during my travels. There was one dear old parson who saw many qualities in me to admire, but who always regretted that I did not possess the 'pearl of great price' and felt confident we should not meet again in the life to come, for he sincerely believed I was on the road to hell. And yet we meet again. I came across him not long since in conversation with another creed-bound soul, and as he saw me approaching he exclaimed: 'What, you here?' as though he were greatly surprised, and supposed I must have outwitted the devil, and escaped from hades. But no, I have entered a beautiful world peopled with beings of wondrous beauty and grace, and I still have a mission to perform. I am outward bound in search of that knowledge that shall enable me to return to earth and help uplift humanity to a higher plane. I would say to you, think, think for yourselves. Too long have you hired parsons, priests and popes to do your thinking for you. Man-made Bibles and man-made creeds have ever been a bar to the world's progress. The world needs a spiritual awakening. Are you aware of the condition of your country today? The American nation is governed and controlled by thirty powerful leaders who are constantly drawing the reins still tighter around the laboring people. Oh, when will the laboring people arise from their condition of slavery and demand justice from the hands of their masters! When they demand it, it will surely come. Every intelligent American citizen knows that the democratic and republican parties are alike rotten to the core, and yet how many of them stand by their representative, and vote the same ticket today!"

"And you, as Spiritualists, who have the knowledge of this Spiritual Philosophy, know that the leaders and framers of this constitution, those white-robed ones 'just out there,' are bending in council above you, and slowly but surely will lend this nation in paths of peace, of justice and right."

"How many people in the world today are afraid of popular opinion! They dare not stand in the dignity of their manhood and womanhood, true to their own convictions, but stand as a living lie before the world. My friends, be true to yourselves, and then you can never be false to others. Every man in this hall tonight aspires to rise to the dignity of his manhood. Every lady desires to stand in the beauty and grace of her womanhood. I only aspire to be a man. I stand for the home life in all its sacredness and purity. How many parents today are bestowing their smiles outside of the home, in the ranks of society! How many men in this twentieth century enter their doorway and cast the shadow of fear over wife and children! I say to you, that man has entered the gateway of the darkest hell in the universe. I believe no man has fulfilled his highest mission in life until he has established a home for himself and his. No woman has fulfilled the highest mission of her womanhood until the crown of maternity rests upon her brow. And so I am outward bound. I bow before no power greater than my own soul, but I want to know what that power is, by whatever name we call it. I call it 'Love,' that infinite energy that causes the flowers to bloom, the grass to spring forth; that mighty power that guides the planets in their course. So onward and upward to those all-true islands that meet my gaze, and temples of learning, where star-eyed science holds sway, I seek for life, more life! My friends, if you desire to enter the spirit-home of your loved ones, when you leave the earth-life, make your garments as white, and shining, as the white-robed angels 'just out there.' For remember that many a human being enters the spirit-world a pauper, for we all weave the garments we shall wear and now, dear friends, I thank you for your kind attention, and will bid you all good night, until in that brighter world I shall meet and bid you good morning."

For the month of October George A. Porter of Boston will be our speaker. M. Lizzie Beals, cor. sec.

To the patient in spirit cometh all blessings.—A. Z.

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Pittsburg, Pa.

The First Spiritualist Church of Pittsburg, Pa., which reopened the first Sunday of September for the winter season has been exceedingly fortunate to have as their initial speaker and medium Mrs. Margaret Gaule-Riedinger of New York. "Our Margaret," as most of the members of this small but flourishing body of advanced thinkers call her, was equal to the task that was imposed upon her.

The auditorium of the church, which seats several hundred people, was packed to the doors every Sunday and Thursday evening. In a number of instances chairs had to be placed in the aisles in order to accommodate the large throng who came to listen to the precious messages that Mrs. Riedinger so tenderly and sweetly delivered. Not only did she make a profound impression by her truthful and accurate delineations of spirit communications, but in the presentation of the truths of Spiritualism, Mrs. Riedinger was equally at home. At times her line of talk was peculiarly touching and strong men were observed to wipe away tears that would force themselves out.

One of the best attended meetings was held on last Tuesday evening. It was a benefit seance to which an admission fee was charged. To the surprise of the medium and the church officials every seat in the edifice was occupied and many had to stand. Here again Mrs. Riedinger displayed her good work and pleased many who were strangers to Spiritualism and its philosophy. The proceeds netted a neat sum, which will be devoted to the reduction of the debt on the church.

The closing meeting at which Mrs. Riedinger officiated was held on last Sunday evening. There was an immense crowd present and they were loath to have the medium depart for her home. That she has made many warm and lasting friends in Pittsburg is an established fact.

One of the interesting meetings of the church is that held by the Ladies' Aid Society, which meets every Thursday afternoon. They are well attended and in order to accommodate those who live at a distance, supper is served at a nominal sum in the basement.

Beginning with Sunday, October 2, Rev. B. F. Austin, the noted lecturer on Spiritualism and kindred topics will be the minister in charge. C. L. Stevens is the president of the board of trustees of the church.

C. C. Latus.

Kalamazoo, Mich.

Sept. 14, 1904.—The time was when the Spiritualists of this little city could get together and have very enjoyable and instructive meetings, but now it is a thing of the past. There are a great many Spiritualists here and an abundance of material from which to form a good society. The spirit of indifference prevails and there seems to be no common ground upon which they can meet, hence all are apathetic and spiritually dead. In times past the friends here were unfortunate in selection of officers and this gave occasion for discontent and dissatisfaction, which it is difficult to overcome. I hope in course of time to be able to get some of the friends together and do some work. This is a good field. The people are inquiring and looking for something to satisfy their hungry souls. They are not attending the churches very much. All congregations are slim, but instead visit and attend places of amusement because they cannot obtain their hearts' desire in the church. If any of the speakers or mediums ever come this way we will be pleased to have them stop with us, and some of the faithful can be found to meet them.

Waldo.

Catarrh Can Be Cured.

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

The Three Wishes.

A gentleman, while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years. "Father, I have been thinking, if I could have one single wish of mine, what I would choose."

"To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, please!"

He made his choice thoughtfully: First, of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches and various other things are held in general esteem among men.

"I have thought of all that," said he, "but if I have a good character, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything will come along in its right place."

A wise decision, indeed, for a lad of that age, or of any.—The Olive Leaf.

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The following represents the principles
adopted by the 1899 national convention of
the Spiritualists of America, and reaffirmed
at the national convention held at Washing-
ton, 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."

Brevities.

Open.
Sesame!
Open, Sesame, open!
And what will open. The floodgates of
Spiritual Thought, of course.

The fall and the winter openings. The season
when material man hides himself,—not in
rocks and caves, as in days of yore, but be-
neath cloaks and furs, and blankets and muf-
flers, and in warm and comfortable apart-
ments and homes, where the spirit enjoys
itself in the thought that in previous days
and through ages of time, it has taught man
to prepare for these times, in which material
man otherwise suffers.

The summer has passed, and is numbered
with the dead, but, it is only dead in a math-
ematical delusion, for as the numbering of
times and seasons expand, beautiful summer
will come again, and yet again and again, for
time without end.

And will the next summer be as the sum-
mer that is gone. Yes, and No, and will we
be the same as now, when the next summer
comes. Yes, and No.

As the soul of the trees and of the flowers,
and of the world of warbling songsters, ap-
pear decked in a change of garments, so too
we will have changed both mentally and
physically, to suit the mathematically pro-
gressed condition.

To die, is but to progressively number the
times and seasons through which we pass.
Each annual cycle is but a "die," stamped
and numbered. Each month, each day, each
hour is but a die. Each breath is but a die,
and, at the death of each breath comes into
life. We die and are born again at each and
every heartbeat.

And with the dying of the breath the old
thought of the moment is gone and a new
thought takes its place. Such is the theory
of atomists, and the atomists are correct, but
they have gone downward to the sphere of
insect life, and, maybe, forget, that the ad-
vanced congregation of atoms which have
progressed to manhood's estate, do not fear
the dying of atoms, for they well know that
the summer comes again.

As the summer, and the atomic breathings
come and go, so Thought comes and goes.

There is no new Thought, but, as it comes
again in its cyclic period, as does the new
breath and the new summer. The child plays
with a new toy, but its ancestors played with
the same toy, merely arranged in a new garb
of tin or wood, or paint and glitter.

All things are new to the newly-awakened
puerile mind, who, filled with vanity at his own
surprises, accuses his ancestors of ignorance
because he alone is ignorant of the fact that
they were cradled by the self-same spirit
guidances.

On, and on, and on, man passes from heart-
beat to heart-beat; from sunrise to sunrise;
from moon-time to moon-time; from summer
to summer, and wherever man is, Thought is
there as well. The new man, the new woman,
the new Thought, is but a type of the
new summer, each and all as old as the hills,
which think of their times and seasons, but
in dies or cycles so great that they are ob-
livious to atomic conjectures.

And we laugh, and gush ourselves with our
primer lessons in Spiritism, as being su-
perior in knowledge to our ancestors, who
were able to analyze and to catalogue, in
most scientific order, the Spirits of Thought,
that dwell even in the mountains, the woods
and the rocks, and from which we, in our
piggish garments of returning thoughts and
seasons, gather inspirations daily, when intelli-
gent enough to comprehend what the spirit
saith unto the "churches of men."

The spirit dwelleth in all things, and we
catalogue it in all sorts of names, but we
have not yet grown strong enough since our
"Dark Age" illness to think of other than
those near and dear spirits who nursed our
weaknesses, and whom we call "father,"
"mother" and "bosom friends."

Open, Sesame, Open, and let the light flow
in, for Spiritism is only in its swaddling
clothes. It is a lusty child, and, even while
playing with its toys, in the past half-a-centu-
ry, its cry of "halt" has been obeyed by the
myriads who, in gorgeous temples of brick
and mortar, were but blind followers of the
blindness imposed upon the world in the
"dark ages" of only a few centuries ago.

Coming out of the tunnel, we behold the
light, from which the eyes of the world have
been for a few centuries denied and, like
children shout, "Oh, ancestors! ancestors!
behold the new light which we have found."
But the ancestors are too much engaged in
their advanced condition to tell us that it is
the self same light that was at the other end
of the tunnel.

Some of the children are getting on to this
fact, and the great apostles preaching of
things that are new, may soon be surprised
at their lack of discernment.

The material man enjoys the summer, the
spiritual man enjoys the winter. They are
"The Twins" with their connecting link when
the Mayflowers bloom in the spring and the
snow first flies in the fall.

Open! Sesame, Open! and the "Banner of
Light," in anticipation of the coming glorious
feast of spiritual enjoyment, has prepared a
great treat of spiritual food, to meet the
wants of those who, having gathered their
apples and pears and plums, are now ready
to receive advanced knowledge on all spiritual
lines.

The "Banner's" book store has come "down
a peg" in the material sense, and now oc-
cupies a mammoth ground-floor, but the spir-
itual advancement is declared to be most ex-
cellent, by those who have made their calls.

GEORGE FRISBIE HOAR. 1826-1904.

Written expressly for the "Banner of Light."

Sage, patriot, statesman, orator and friend;
Scion of sturdy Pilgrim, men of Kent;
Great 'mid the greatest, and yet e'er content
With simple life and honest, to the end.
Example unto precept strength should lend,
And life, as well as lips, be eloquent.
Thee, ever, hatred of oppression sent
Adown the lists, all armed to strike and fend
In freedom's joust, truth thy one battle cry.
Not seeking glory, not at fame's behest,
Thy keen-edged weapon struck for truth; to
die.

For conscience, all else lost, is best.
So hast thou lived. Upon thy quiet brow
A mourning nation binds its chaplet now.
—Mime Inness.

Not Dead but Liveth.

"Senator Hoar is dead; nay, he lives in the
heart of every liberty-lover." The Armenians
express their sorrow and their loss in the
death of "our grand old man" of Massachu-
setts in a pathetic tribute to his interest in
their oppressed nation and then, like a burst
of sunshine, the recollection of his life and
service leaps out in those last words, "nay, he
lives in the heart of every liberty-lover."

The state is in mourning, and everywhere
the sombre draperies and the drooping flag
at half-mast are telling the story of our grief
to the stranger and the guest.

This is the hour of that last service over
the body that has so long served a noble
spirit. Silent and still and all unresponsive
to the last lingering glances of the weeping
multitude, it lies.

Those lips, which obeyed his tender spirit
till the last, and with a kiss and a smile
closed the door of his earthly life, still retain
the expression of that sweet service, though
no sound escapes them.

No movement of the closed eyes gives sign
of what today they see; and the white, folded
hands are so still, so still.

The tempests of wrath at wrong, the sur-
gings of joy at right have lost the power to set
his body swaying in the old majestic manner.
Ah, his body will soon be no more, and on
the hillside in the town he loved so well it
will mingle with the dust of his great friends,
and the violets and the grasses will whisper
to the stars of him who loved them so.

But his spirit, the noble hearted, the fear-
less, the brave, the friend of the people, and

the lover of truth is, and ever will be, some-
thing more than a memory, more than an in-
spiration, and will live in a more enduring
form than in the hearts of his countrymen.

The great personality which breathed
through all his public and private life has
stepped into that other chamber, where wait
his loved ones, and from which one day he
will come once more among us, to guide and
lead, protest and protect, as his country
needs.

In that hour of peril to his loved country
his spirit will thrill the heart of the nobleman
in our midst, tall, responding, he acts the
noble part and saves through noble needs.

In the home, the children of his fireside will
sometimes through the darkness hear his
voice, softly and sweetly breathing a peace
message to their souls, and stronger than the
desire to carry out his will in the daily life
will be the assurance that of their daily life he
is a part.

With our friends, the Armenians, we assert,
he lives.

All that made him what he was, a great
and noble man, a lover of truth and human-
ity, a seeker after justice, will animate him
in that new sphere of action, so full of op-
portunity for the exercise of those gifts of
his great soul. This is our comfort as we
stand around his bier today and vain would
ease our aching hearts with sobs and tears.
M. M. S.

George Frisbie Hoar.

A name that has stood in the mind of man,
as the representative of sterling honor and
untiring activity, for years, dating back to
the childhood's days of the great majority
of those now living; today stands for one
who has changed his objective garments for the
garments of the subjective side of life,
behind that thin veil which divides mortality
from immortality, worldly cares and toils from
spiritual rest and peace, to which on-
moving of a noble life on earth well spent,
we bow our heads in grateful remembrances.

He was a statesman, orator, scholar, par-
tisan, humanitarian, controversialist, lawyer,
litterateur, congressman and gentleman, yet
a religionist of the Unitarian type, and he
never failed to pay respect, by bodily pres-
ence, to each annual convention of the Uni-
tarians. He was one of the last of the great
and notable men who sprang into lives of
national importance at the close of the civil
war, and a noble type of the men of that
memorable age.

Peace.

With uplifted hands, significant of the
heart's rejoicings, at the ennobled bearings
of humanity's mind at the present day, we
hail with delight the Spirit of Peace so ably
manifested in Boston this week at the gather-
ing of mighty spirits in the flesh, to answer
to that great cry for Peace, which from
mortal throats has thundered down through
all the ages, "Let us have Peace," but let us
be sure that we do not put such iron bands
about it as to enslave our followers—or, per-
chance, our reincarnated selves—to a system
of peace from which the unfortunates would
have no show of redress. Let us have peace,
founded on the wisdom of the ages; "Peace
on earth, good will to men."

Boston is full of conventions this week, and
highly favored with the atmosphere of mighty
spirits operating through the instrumentalities
of some of the most noted mediums of the
present age. The Archbishop of Canterbury,
the Episcopal medium; Hon. John Hay, the
political medium, and representative mediums
from various parts of the civilized world.
Through them we receive such as we are
able or are disposed to accept, from the ruling
powers of the great spirit world, accord-
ing to the requirements of the present ap-
pointed time and season. If we or they are
in error in bestowing, or exchanging, our
gifts, one to another, it is because we have
been side-tracked in days gone by and have
not as yet found the proper time and season
in which to do our best by harmonizing our
physical operations with the operations of the
great spirit world about us. The spirit world
appeals to man for good or ill only through
the intellectual or the intuitional faculties,
and most truthfully always in instruments not
clogged with errors, as illustrated by the little
children whose unfettered minds are likened
unto the Kingdom of Heaven.

"The World Do Move."

In June "Little Journey," Elbert Hubbard
wrote, "A medium, if sincere, is one who has
abandoned his intellect and turned the bark of
reason, rudderless, adrift." This wholesale
and severe impeachment must be met as
many others like it have been, by steady, on-
ward work for the redemption of the race
from bondage to fear and superstition.
Facile and brilliant pens, aflame with cruel
sarcasm, may easily send off sparks to light
again the martyr-fires of persecution. Are
any ready to assume such a terrible responsi-
bility?

Herbert Casson in his "Crime of Credulity"
goes even further than Elbert Hubbard; he
would have all psychic work "stamped out"
(in a Colorado?) and suggests as means "con-
finement" and doses of "bromide of potas-
sium." He fails to advise who shall compel
the swallowing! Since the many thousands
of us might destroy our physical sight, but
not our clairvoyance, it seems not unreason-
able to ask, kindly and with serious earnest-
ness, if these writers I have quoted fairly
represent the general feeling of the "Liberal-
ists" and "Brotherhoods" toward us? I had
cherished the happy thought that all these—
all Materialists, Spiritualists, Theosophists,
Christian and Mental Scientists were pulling
together for the goal of Freedom for the Indi-
vidual. I cannot say how deeply I regret see-
ing any break ranks to fall back and take up
Inquisition methods.—Spirit Mothers.

On this line, the "Banner" would say of
Casson and Hubbard, they had better first
learn the meaning of the word "psychic" and
"medium," after which they might apply
their infamous mentality. "Confinement" and
"bromide of potassium" are the only
kind of devilish mediums which physical
murderers and murderers of the soul have
any knowledge of. When the world again

arrives at that stage of barbarism in which
Truth depends upon brute-force, then let
Casson come and measure bowie-knives with
the writer, and whoever wins will be the
standard-bearer of God's own truth. Suppose
Messrs. Hubbard and Casson should become
enlightened and converted about the time the
"bromide of potassium" was ready to be ad-
ministered, would they have the courage to
emulate the apostle Paul?

Offend Not the Little Ones.

For centuries we have been listening to me-
diums in the pulpits who have declared they
came to us in the Spirit of Jesus of Naza-
reth, fully endorsing thereby the claim to
return, but, when some one says he, or
she, comes in the spirit of Shakespeare, or
Phillips Brooks, or some other notable, the
pulpit Spiritualists of the fast disappearing
generations have cried "bosh." What con-
sistency. Jesus did not teach that his was
the only spirit that was entitled to return,
when he said, "Greater things shall be done
by those that come after me."

It is not an honest disbelief in spirit re-
turn that has caused jealousies; it has ever
been the "bread and butter problem," so
called. The pulpit Spiritualists had a "good
thing" for a long while, and they tried to
keep it to themselves by hypnotizing their
followers into a belief that they were the
only channels for spirit return. Thereby
they turned their "bread and butter" privi-
leges into wine and pate-de-foie-gras. There
are true Spiritualists today in all walks of
life, who are not interested in the Nursery
operations of Spiritualism; and there still are
"Bread and Butter Spiritualists." It was by
means of the "loaves and the fishes" that
Jesus held his followers on the Mount. So
long as the stomach is more hungry than the
soul, we will have "Bread and Butter Spir-
itualists" in pulpits and on every street cor-
ner. "Better a millstone were about one's
neck than to offend these little ones," who
are feeding on milk, while those who have
advanced further into the spirit life are en-
joying the strong meat of a higher spirit
truth.

This world is big enough for all, without
treading on each other's toes. It is only the
body that needs room. The mind is free.
The great trouble with the pulpits Spiritual-
ists of the past, was, that they were deter-
mined to have peace in the world, if they had
to fight for it. They spelled peace,
"p-i-e-c-e," and that place was all theirs.
Spiritualists believe in spelling the mighty
name "G-o-d" and not "G-a-w-d." We are
fast getting over all past difficulties and are
drawing nearer to a better understanding.

If the New Thought people would change
their name to True Thought, they would not
be sailing under a misnomer. True Thought
is immortal but, New Thought—if it be pos-
sible to find such an entity—is just as capable
of being an evil thought as a good one. "I
have an idea," cried the Yankee pedlar.
"Book it," cried his wife. He did so and
called it "New Thought." Next day he
found it had been practised by pedlars since
the days of Joseph in Egypt.

Old Thought.

There is no great need of any New Thought
in this little world of ours. If the people of
the world will but gather up the Old Thought
such as is scattered around and make
proper use of it, they will have enough with
which to make the world prosperous from
now till everlasting.

There is nothing new under the sun. We
are but children of the venerable past. We
rummage around in the attics and storage
places of the ancients, and find their dis-
carded gems. We rub off the accumulated
dust, put on a new coat of varnish and call
them "new inventions," "new developments
of genius," or in other words, "New
Thought."

Thought, like the revolutions of the earth,
moves in a cycle, and in cycles of cycles. It
apparently changes most rapidly in a day,
but in a year's time it is supposed to have
advanced but one degree. Then as it is sup-
posed to advance one degree each year, at
the end of 360 years it is back to its very
starting point with but one degree's variation,
and the people—children of many intervening
generations,—imagine that they have discov-
ered something new.

It may be new to them, but to the world it
is as old as the hills; yet these children
vainly imagine themselves so much wiser
than their ancestors.

Ignorance is the only thing in this world
that we have to contend with, for ignorance
is always assumptions and vain glories.

When people learn things new to them-
selves they are apt to think it was never
known before. Their audiences consist only
of people more ignorant of their discovery
than themselves. The world goes on digging
up the wisdom of the past, and in the dig-
ging they bury their own wisdom for the
edification of their own successors.

The old becomes new while the new wears
old. The first becomes last and the last first.
Little by little great things become obli-
vious and their records are lost to the mortal mind
as their usefulness is forgotten.

But—in the heavens,—the starry heavens—
whose usefulness has been lost to the world
for ages, a sacred record of all things is kept
with mathematical exactness.

As Jesus said: "They that have ears to
hear let them hear," but they that have lost
the auditory nerve of the spirit can hear only
the sound of the daily movements of the
earth, and enjoy the delusion of progress,
only to find, later on, that they have but
been swinging around the eternal centre like
a fly on a spinning wheel.

Watch the hands of a clock and twice in
every twenty-four hours the second, minute
and hour hands will all be pointing at the
same figures.

In same way the trinity of God, Nature and
the Human Mind comes into harmony at regu-
lar stated periods and then they separate
for another round of experiences.

Divide 10,000,000,000 by 7, and you will
see the mathematical law, of apparent prog-
ress, ups and downs, with constant return to
the same quantity of power.

Herewith find the number divided by all the
digits:

- 1) 10,000,000,000,000
- 2) 5,000,000,000,000
- 3) 3,333,333,333,333
- 4) 2,500,000,000,000
- 5) 2,000,000,000,000
- 6) 1,666,666,666,666
- 7) 142,857,142,857
- 8) 1,250,000,000,000
- 9) 1,111,111,111,111

9 is the steady absolute one, with a frac-
tion always remaining to permit of progress,
while 3 and 6 are its trinity factors.

All the other numbers but 7 are soon
stopped, having exhausted their power in two
or three divisions.

7 represents humanity in its struggles for
something new. With each division it thinks
it has it, but in the 7th division it is brought
back to the Absolute One.

New Education.

The world is now in the period of an open-
ing up of a New Education; a New Teach-
ing; a New Breeding; a new Moral, Intel-
lectual and Physical course of training.
There is no New Thought, but there is a new
method of expressing Thought itself which is
as old as the hills.

Thought is Thought, and it may be ex-
pressed in Truth or in Error. If it is ex-
pressed in truth, it is the unchanging essence
of the Divine. If it is expressed in error,
then it changes, as change the circumstances
which impel the error. Circumstances
change as light and shadows change. They
are not essentials, conditions never change,
they are the eternal laws of cause and effect.
The self same condition produces the self
same effect, but the self same circumstances
do not produce the same effect. Error may
be applied to circumstances, but no error can
be applied to conditions. Thought is a con-
dition; it may be truthfully or erroneously
expressed according to circumstances.

A new education is fast sweeping over the
land. People have satiated themselves with
pretended truths; with Santa Claus stories,
and blind assumptions. They want, now, to
know the why and the wherefore. They
want to know why we have been dogmatically
anchored to the classics, which belong to
Rome and to Greece, when there are truths
antedating the few centuries prior to the
Christian era, that have been ingeniously ig-
nored, very largely destroyed by bigotry and
tyranny, and never satisfactorily explained.

The Episcopal church is now agitated over
the question of divorce, and on what grounds,
merely that it is barbarous to reverse the
bans of the church; and yet, we listen to the
words:—"What God has joined together, let
no man put asunder."

How does God join two souls, or two
thoughts? Is it by action of organized com-
munal churches, or by God-given impulses,
in the heart and mind of those who unite?
If God so joins them by such impulses, then
why is not God likewise responsible for the
impulses which lead them to separate? Is
it not civil law, social customs and property-
rights that hold them together, after they
have no longer become congenial to each
other; and do not the churches uphold civil
law, social customs and property-rights, more
than they do the laws of God which operate
in every pulse-beat? These things which the
church upholds are circumstances, and they
change by vote of the majority at some
special meeting, and hold as subjects to their
temporary pulse-beats, the pulse-beats of
millions unborn.

Thus we have New Education, New Teach-
ing, a New Breeding, and a New Moral In-
tellectual and Physical Course of Training,
at every new convocation of the Church
Magistrates and they are usually led to act as
the Wave Thought sweeps over the world.
The world, itself, is fast becoming a more
mighty church than creed bound churches,
and each individual in the world is
becoming a church unto himself, by virtue
of conditions of these Truth Waves, which in
Spirit Power sweeps over the earth, in ac-
cordance with the progressive laws of the
great Divine.

If the episcopacy is as well acquainted with
the Divine laws, as were the original source
of Truth from which their order sprung, they
would be wise enough to look upward into
the heavens and note the positions of Uranus
and Neptune. Then they might be able to
shape their course in accordance with Di-
vine law, and to their credit, for, whether
or not, they change their attitude towards
the marriage question, the world of itself
will change it, and, as God decrees by his
Almighty Power, which is greater than the
episcopacy, those of their own faith and call-
ing, will obey the Divine law, in spite of the
church, or else suffer the mental agonies of
hypocrisy, under which new beings, tainted
with parental deceit are ushered into the
world.

What God has joined together, no man on
earth has power enough to put asunder, ex-
cept under the old tyrannical laws, or the
laws of slavery, where husband and wife
were separated by villainous acts. What
God joins is ever and always "two souls with
but a single thought; two hearts that beat
as one." It is the law of the spirit, as an
equalized aura, or, plumb, surrounding two
bodies in unity with God. It may be of tem-
porary endurance, or it may be eternal, but,
it must be a true condition and not a mere
circumstance, or else it is contrary to the
Decalogue.

The Maine State Spiritual Association will
hold their annual meeting in Lewiston, Me.,
on the dates of October 7th, 8th and 9th, at
the City Hall, where it was held last year.
Reduced rates have been secured on the
Maine Central Railroad from all points and
it is expected that the meeting will be a large
and enthusiastic one.

The speakers will include Edgar W. Em-
erson and Effie I. Webster, of Boston, Mass.,
Manchester, N. H., and Lynn, Mass. It is
now expected that A. L. Maxham, the gifted
singer of Ludlow, Vt., will be present and
furnish the music.

Special rates have been given at the hotels
in the city and it is expected that the meet-
ing will be largely attended and that there will
be some excellent speaking.—Orrin J. Dickey.

All branches of the laws of health are
physical sins. When this is generally seen,
then and not till then will the physical edu-
cation of the young receive the attention it
deserves.—Herbert Spencer.

All in All.

Great interest is being taken in the Wonder Wheel Science. Of course it is a new matter to many, who never before realized the truism of Shakespeare's saying: "There is a destiny that shapes our ends, rough how them how we will." Some see into these tables very quickly; others get the Birth-Numbers, Dates and Letters all jumbled up, but we must help each other to clearly understand. We think they are clear enough to those who have followed them from July 23, in which issue of "Banner" the Birth Numbers were given in the clearest manner possible.

"Astrology in a Nutshell," for sale by the "Banner," gives all manner of information on these Birth Numbers, and all sorts of information concerning Astrology and the Bible. We receive letters from numerous friends saying they never before so clearly understood the Bible till they had read this book. The author will have another book out in a few days, "Key, Guide and Lessons."

Wonder Wheel Science is the science of all sciences, and upon which all philosophies are made. All the isms and theories of the day are fragmentaries of this science. Spiritualism is the only ism that takes it all in, but not every Spiritualist.

It is an endless subject and never without interest. No one can grasp it all, but every one may grasp that best suited to his own. The author of the series will fully explain in the "Banner" any points that may be obscure to any mind, if the one desiring the information will write to the author or to the "Banner" stating just what point or points need more light. What one wants many others may want, therefore he will at once answer the queries in the Wonder Wheel Columns.

The lecturers of the season are already taking the matter up and elaborating on the hints which the series give. Use the matter freely but don't abuse it, because it is Divine, and, in speaking of it, kindly give the "Banner" credit. Let no one be jealous of the knowledge of it, for there is enough knowledge in it for one and all, even to the outer confines of the universe.

On these laws all wisdom is founded—the wisdom of Solomon, Jesus of Nazareth, Milton, Shakespeare, Copernicus, Galileo, Kepler, Darwin, Spencer, John Locke, Bunyan, or any of the bright and the leading lights of all ages, regardless of nationality, creed or bigoted assumptions. It is "All in One and One for All." All that is needed is more light and understanding.

Preparations are being made for winter classes and lectures, etc., in Banner Hall, over Banner of Light bookstore. All interested in this subject, which is an incandescent light, illuminating the mystery of ages, should send in their names at once.

Occult Matters.

Occult matters are deep subjects, and almost require a life time to discuss. Truths creep into one's mind almost imperceptibly and generally into but one brain at a time. "Two shall be ploughing in the field; one shall be taken and the other left." Truths are apt to make us strangers to the world. All, no doubt, get smatterings in one way or another—not all alike—hence like building our Tower of Babel to the heavens there is too apt to be a confusion of tongues and a confounding of ideas. It is better to follow Paul's injunction: "Let every man be persuaded in his own mind."

We may all state what we know, what we experience, or what we believe, yet it is no more necessary that we should all think alike than it is to wear clothes cut from the same pattern. Personal experiences in occult matters are for personal conclusions and not for the world to believe. Each person in life is born under influences applicable only to each in his personal or individual entity. The ego of each one is a conscious spirit that has fortunately fastened itself upon the form through which it expresses itself in a conscious worldly existence. It differs from other spirits only in the fact that it has become some body, while all other spirits are no-body. When out of the body, spirits are "tramp" spirits, not "tramps" in an offensive sense, but spirits without any special earthly habitation. Spirit, or "spirits" enter and depart from our body with every breath, and the breath we breathe (which is spirit and full of spirits) bring us "food for thought"—heavenly food—which we may appropriate for good or evil, but without the food we would become worldly nonentities. These spirits cause every heartbeat, every pulsation, going and coming like the angels on Jacob's ladder. When our ego releases its "right of possession" to the body-temple which it has secured for worldly enjoyment, then it passes out like a breath and becomes free—to wander in the great space of ether, flitting hither and thither and enjoying itself, or otherwise, according to its progressed condition in the spirit realm. It may enter the life or thoughts of a being on earth according to the harmony existing between its own will and the will of the one who possesses the body. Why not? Jesus taught this. Science proves it and we know it. What further evidence is needed?

Spirit life may be a happier condition, or it may not be, yet certainly spirits must have troubles of their own, since so much evidence is given of how hard they have to work to create any impression on the mind of some people. This is no doubt due to the fact that the worldly-minded are too much engrossed with "rainbow chasing." Nature and Nature's laws must in some way be wisely governed, be they good or ill.

The mind is the only sufferer of ill, or enjoyer of good and the law must be the same whether in the case of a spirit in or out of the body. If there be no mind then there must be oblivion, and where oblivion is, neither good nor evil can be known. The will (or choice) may govern the mind in either direction, under any or all conditions, but, by inheritance, through ages of errors, the human will at present day is not strong in the direction of highest good.

Our Exchanges.

The October Arena is a red-letter number. Seldom do we find in a single issue of a magazine so many papers of special interest and real value to cultivated and morally alert readers as are found in this number. "The Golden-Rule Factory," and about a score of pungent and suggestive editorials, many of them dealing with pending political issues and popular ownership of public utilities, make this issue of special interest to students of present-day political and economic problems.

Many magazine publishers have found that it is not necessary to print an index for the entire edition, but a small edition only has been printed, and copies have been sent to persons who desire to preserve their numbers in bound form. The publishers of The Century have found out that so many readers of that magazine bind the numbers that it has become necessary to include the index, as heretofore, in the entire edition.

The Review of Reviews says: "General Booth on the Salvation Army's Social Work has inspected the planet. He finds it empty in spots, sparsely peopled in many places, and densely overcrowded in others. He finds many men working for starvation wages in one place, and employment offering in vain huge wages in another place. In a well-regulated planet such anomalies would not exist. For the ideal of a well-regulated state is that every citizen should know how to make the best of himself, and how to take his labor to the best market. To do this it is necessary that he should know where that market is and how to get there. That implies an up-to-date labor bureau and intelligence department, served by honest, zealous agents all over the world."

The Congregationalist and Christian World says: "Of the life of the spirit. It has been ordered that much of the deliberation of our coming National Council shall have to do with Spirituality." Good, the "Banner" has been urging this for years. Spiritualism means a belief in Spirituality. Since this name was adopted the belief has been strengthened by knowledge. We are still claiming, and glad to know that the seed is being scattered on all holy grounds.

"Big Boy, Now."

Interest in the movements of America's distinguished guest, the Archbishop of Canterbury, of Great Britain, together with the conventional work of the Episcopacy in Boston, is a matter which especially belongs to the religious press and to the religious mind in the vicinity of the central, or most active operations. We learn from the secular press, that the representatives of all religious bodies have been especially invited to meet or to personally greet in some formal or informal manner the visitors from across the water, and from New York and elsewhere. The "Banner of Light" has been preaching a gospel of "peace on earth, good will to men," for the better part of half a century. It stands at the head of a Spiritual Church numbering millions of enlightened souls, and every individual body is "a temple not made with hands, and eternal in the heavens." The editorial sanctum is the pulpit from which sermons go forth, as did the sermons of old upon the mount. Before the movements of world unity were so popularly agitated it was not deemed proper to consider, "as brothers all," only those who were narrow-minded enough to hug together in the same corner, and pray and sing praises to that especial corner, as the only one upon which the eye of God, was able to alight. "The world is progressing now," they say, and we are well informed of the fact, that our own followers have most wonderfully increased in the half century past. Spiritualism is "A Big Boy Now." The representative, however, who occupies the editorial-pulpit, has somehow or other, been overlooked in the invitations sent out to the representatives of all religions.

A few years ago, when the world was less enlightened, religious bodies, not organized after the fashion of a debating club, with Cushing's Manual for guide, were considered profane, insane, or, in some manner out, yet, such were nearer to the ways of the roving teacher, the Nazarene—before the heavenly order of the Cross was understood and maintained.

Organizations, however, have never as yet succeeded in expressing the will of the people. They are of the contrary effect in general, because, they are never able to feel the heart-beats of the people who stand at the foot of the Cross. The "Banner" was hoisted from the foot of the Cross, and it will soon be at the very head of the Cross. Then, beneath its folds we will take greatest pleasure in welcoming the Archbishop of Canterbury, and all others of any faith, belief or knowledge, who are working for the good of mankind in general, and for humanity in particular.

Food for Thought.

Rev. Moses Hull has been asked by W. E. Thompson, publisher of the "Great Record," if he would not write some articles for the "Banner" on "Spiritualism and the Bible." Bro. Hull is always willing, but generally has his hands full of everything but money. That is the case with all truth-workers. It is hard to serve God and mammon. Bro. Thompson suggests the following subjects: "Prophecy-Mediums;" "Word of God;" "Angels, or Angels;" "The Endor Seance;" "Psychic Power of Jesus;" "Spiritualism of Paul," etc., etc. These are all good subjects, for platform, for debate, or for articles to the "Banner" from any one. Then, there are others, for instance "Lying Prophets;" "Worshippers in High Places;" "Worshippers in Groves;" "The Heathen;" "Signs and Seasons;" "Difference between Jesus and Christ;" "Difference between Son of Man and Son of God;" "Allegory and Fact;" "Myths and Marvels;" "Truth and Fiction," in fact every kind of a subject comes under the head of Spiritualism, because, in the Great Ocean of Spirit, ALL things move, and, without Spirit, nothing is. Under the head of the Bible, it is much the same, for there is hardly anything to which some part of the Bible is not applicable. It is the Text-book of Thought. It is only ignored by the commercial world in which usurers dwell, ruled by Mammon as the king over animal necessities. Six days the animal bows down to Mammon, but the seventh day belongs to Spirit worship, until the beast shall be overcome. Spiritualists should lead the way towards an understanding of how to be "fed by ravens." Proper organization will do it, but organization on old lines will only duplicate the errors and the failures of the churches.

N. S. A. Convention.

Headquarters of the N. S. A. Official Board will be at the Lindell Hotel, St. Louis, Mo., from Oct. 12th till Oct. 22d. All Convention meetings will be held in the Spiritual Temple, 3015 Pine Street, St. Louis,

also the reception on Monday, Oct. 17th, at 8 p. m.

All meetings—day and evening—absolutely free. No admission fee. All are invited to attend.

Evening talent of the best will be presented. Among those who are to participate, as speakers, are Will J. Erwood, Dr. J. M. Peebles, W. J. Colville, Mrs. R. S. Lillie, Mrs. Laura J. Foxen, and others of note. Mediums, Rev. E. W. Sprague, Mrs. Maud Lord-Drake, Mrs. G. G. Cooley, Mrs. E. A. Sauer and other well known test workers. A grand time is expected for our Cause.

Business sessions will present many features of the utmost importance to our Cause, the usual routine will be followed, but it is expected that many questions and issues of great value will be presented which will call for wise deliberation and much discussion on the part of the brainy delegates who will be with us. No person should miss even a single session. Kindly arrange your plans for a sight-seeing so as not to interfere with your attendance at the meetings.

The N. S. A. cannot make terms for rooms for delegates or others. Information on this matter can be obtained from our Trustee, Thomas Grimshaw, at 3015 Pine Street, St. Louis, by addressing him with stamp for reply. A list of rooming houses, comfortable and convenient, is to be found at his address.

In reply to critics, we are led to announce that it is impossible for any outline of convention work to be published prior to the meetings; for aside from the Amendments and usual routine work that have to be presented, we have not sufficient data of what is to be done to enable us to give any intelligent idea (of the special work) to the public; nor can we give our annual reports at an earlier date, as we do not close our books nor make up reports till October.

As reference has been made in one of our journals to the liberal spirit of the N. S. A. Treasurer, it is my duty to herewith say, that in addition to his generous monetary help, Mr. Mayer being a man of keenest business acumen and sagacity, is of invaluable aid, not only at conventions, and board meetings, but also during the entire year as adviser, helper and one of far seeing judgment at headquarters in the management of official affairs. Your Secretary feels deeply indebted to him for his generous aid as should every member and society of this association.

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

Announcements.

First Spiritual Temple, Exeter St., Boston. Lecture at 2.30 and 7.30 p. m., through the trance mediumship of Mrs. N. J. Willis. School at 12 m.

Commercial Hall, 694 Washington Street—Spiritualistic meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday.

First Spiritual Church of Boston, Inc.—Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Circle 11 a. m. Services 3 to 7 p. m. Good mediums and special music every Sunday. All mediums invited.—A. M. S. Clerk.

The Order of the Magi will open its meetings for the season of 1904-5, Oct. 9, 8 p. m. Training classes will also be instituted, to prepare teachers to represent the order. For particulars address O. H. Richmond, 321 W. 11th St., New York City. Reception hours, 1 to 8 p. m.

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.

Fannie Spalding has open dates and would like to correspond with societies wishing for her services as speaker and test medium. Address, 353 E. Main St., Norwich, Conn.

Bible Progressive Spiritualists' Association.—The opening services for the present season in Temple's Hall, 36 Market St., Lynn, October 9th. At 2.30 a spiritual love feast, spirit messages to every one present by Delia E. Matson. At 7.30 the gifted blind trance medium, Prof. Arthur, will give one of his instructive test seances. All mediums are invited. Our spirit forces are working. Platform workers please address Mrs. Anna J. Quaid, 13 Tower Ave., West Lynn, Mass.

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

Mrs. M. A. Bonney, of Boston, will be with the Spiritualist Society, Plymouth, Mass., Sunday, Oct. 9.

Malden Progressive Spiritual Society.—We hold meetings at our hall every Sunday. Lyceum 1.30 p. m. Come, bring the children. Circle for healing, developing and readings at 3.30 p. m., conducted by the president, Harvey Redding. 7.30 p. m. inspirational speaking and messages. The best of talent always present. Sunday, Oct. 9th, we shall have with us Mrs. Abbie Burnham, Alice M. Whall, "Cyrus the Persian," "Golden Hair," "Morning Dew," Indian control "Big Dog," and others to demonstrate the continuity of life. Song service precedes each session. Monthly supper Friday, Oct. 21st, 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 Greenacre Fellowship (Incorporated), at Green-Acre-on-the-Piscataqua, Elliot, Me., has for its special ideal "The one divine spirit of man, rising towards its source and home in the Divine." This for years was the work of Miss S. J. Farmer, now grown to such proportions as to require a fellowship organization. True Thought has ever been the aim of its founder. Announcement is made of its readiness to receive contributions for its continued efforts.

The Fourth Annual New Thought Convention will be held at St. Louis from Oct. 25 to 28 inclusive. The latter date is called "New Thought Day." It is designed to be a most successful convention, and all desiring to attend should address J. D. Perrin, 4606 Morgan St., St. Louis, stating the accommodations desired and what they are willing to pay for same. Dr. R. Heber Newton will give the opening address and Ursula N. Gestefeld the closing address.

Full particulars of the Twelfth Annual Convention of the National Spiritualists' Association at St. Louis, Oct. 18, 19, 20 and 21, will be found in advertisement on 5th page. Plans are made for a grand convening of workers in the field of pure thought, which comes from the spirit world and manifests through the spirits in the flesh, and all who recognize that they hold credentials from above are invited to support those whose credentials are approved by the spirits on the material plane of life.

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TWELFTH ANNUAL CONVENTION

OF THE

National Spiritualists' Association

WILL BE HELD IN

ST. LOUIS, MO.

OCTOBER 18, 19, 20 & 21, 1904.

At the Spiritual Temple, 3015 Pine St.

Day sessions at 10 a. m. and 2 p. m.—to which the public is cordially invited—will be devoted to business only. Evening exercises will consist of grand programs of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of Spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are Will J. Erwood, E. W. Sprague, J. W. King, Mesdames R. S. Lillie, Laura J. Foxen, Mrs. Maud Lord Drake, Mrs. G. G. Cooley, J. Sauer, with a galaxy of others.

COME ONE AND ALL TO THE GRANDDEST CONVENTION OF THE AGE.

Special railroad rates can be secured on all lines to and from St. Louis (excursion tickets) without attention from the N. S. A. Information concerning hotels and rooming houses can be secured by addressing the Rev. Thomas Grimshaw, 5335 Theodosia Ave., St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

THE ANNUAL RECEPTION OF THE N. S. A. TO DELEGATES AND VISITORS

will be held in the Spiritual Temple in St. Louis, October 17, at 8 p. m.

All are cordially invited to attend.

Harrison D. Barrett, President,

Mary T. Longley, Secretary.

AMENDMENTS TO BE PRESENTED AT THE NATIONAL SPIRITUALISTS' ASSOCIATION CONVENTION OCTOBER, 1904.

To amend article VI, section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society."

Amendment proposed by the First Spiritualists' Association of Washington, D. C.:

Resolved, That the officers of the National Spiritualists' Association shall consist of a President, Vice-President, Secretary, and Treasurer, who shall be Trustees, and with five others constitute a board of nine Trustees, who shall have charge of the business affairs of the Association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two Trustees for four years, two trustees for three years, Secretary and one Trustee for two years; the President, Vice-President and Treasurer for one year. The President shall be elected annually for one year, but at the termination of the respective periods of offices of the other members of the board the terms of office shall be for four years.

F. A. Wood, President.

Mary J. Stephens, Vice-President.

R. E. Potts, Secretary.

W. H. Crowell, Treasurer.

J. F. Simonds,

Henry Steinberg,

F. C. Just,

Isabel L. Keeler,

Harriet D. Morgan, Trustees.

The First Church of Spiritualists of Pittsburgh, Pa., submits the following to the delegates of our next convention, viz.: Amend article IX of Constitution: Strike out the words "or at such other time or other place as this Association may determine at any annual convention."

Yours fraternally,

William Fetzner, Secretary.

Per S.

Amendment:

Amend article VI of Constitution by adding the following sentence at the close of present paragraph of section 1: "State associations composed of both delegates and lay members shall be entitled to one delegate for each fifty, or major fraction thereof, delegates in attendance at their annual conventions; also an additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such State associations October 1st of each year."

Amend article VII of Constitution by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member in good standing upon the books of all State associations chartered by the National Spiritualists' Association October 1st of each year."

Geo. A. Fuller,

Jas. B. Hatch,

Simeon Butterfield,

Alex. Caird, M. D.,

Carrie F. Loring, Treas.,

M. Hebron Libbey,

Carrie L. Hatch, Sec'y,

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Our Home Circle.

EDITED BY

MINNIE RESERVE SOULE.

HOPE BETTER THAN FEAR.

Never go gloomily, man with a mind,
 Hope is a better companion than fear;
 Providence, ever benignant and kind,
 Gives with a smile what you take with a
 tear;
 All will be right,
 Look to the light;
 Morning was ever the daughter of night;
 All that was black will be all that is bright,
 Cheerily, cheerily, then! cheer up.

Many a foe is a friend in disguise,
 Many a trouble a blessing most true,
 Helping the heart to be happy and wise,
 With love ever precious, and joys ever
 new!
 Stand in the van,
 Strive like a man!
 This is the bravest and cleverest plan;
 Trusting in God while you do what you can.
 Cheerily, cheerily, then! cheer up.

Where'er great pity is and piteousness,
 Where'er great Love and Love's strange
 sorrow stay,
 Where men cease to curse, but bend to
 bless
 Frail brethren fashioned like themselves of
 clay;
 Where'er the lamb and lion side by side
 Lie down in peace, where'er on land or
 sea
 Infinite Love and Mercy heavenly eyed
 Emerge, there stirs the God that is to be!

—Robert Buchanan.

A Link in Our Golden Chain.

"MAKE ALL TOMORROWS BETTER
THAN THE YESTERDAYS."

There are some very worthy Spiritualists
 who live so much in the past and are so busy
 recalling the wonderful manifestations of the
 spirits given through the mediums of twenty
 and thirty years ago that it would be very
 hard to convince them that these same mani-
 festations are being given today sometimes
 through the very same mediums through
 whom they were first given to the world and
 often through the young mediums who are
 entering our ranks from almost every other
 religious organization.

History always accents the man and the
 deed. Sometimes it polishes the act until
 the man who performed it would never rec-
 ognize it as his work and sometimes it slides
 over it with a slippery pen and a hiatus
 occurs where a name should be illuminated.
 To the child the whole world is wonderful.
 A voyage on an excursion steamer is a voy-
 age of discovery quite as marvelous as a trip
 to Japan would be to a more experienced
 traveler.

It seems just possible that some of the
 marvels which are related to us with so much
 unctious may have been marvelous only be-
 cause the early days were the childhood days
 of Spiritualism.

Be that as it may, the fact remains that
 we are not left without a witness in this
 day and generation.

There is, indeed, a psychic wave at this
 particular time sweeping over the land, and
 it is with a feeling of intense joy that we
 note the return of many old workers to the
 field of service.

Perhaps some of our dear friends who have
 lately left us, and there have been so many
 of them that it seemed as if we could not
 soon find recruits to fill their places, have
 enthused the guides of the early workers by
 telling them of our needs.

In reading the book lately published which
 gives in detail the life work of Maud Lord
 Drake, we were impressed with the simple
 way in which she was led from point to
 point through devotions paths and dangerous
 by-ways. The remarkable phenomena mani-
 fested through her read like a fairy story and
 yet the number of reliable witnesses who
 testified to the truth of the statements for-
 bade any such conclusion.

"Oh, to see some such manifestations!"
 cried a little group of people, and the wish
 was echoed in our own thoughts and almost
 before we wished it this remarkable woman
 and medium was turning toward the East to
 give us the assurance that the psychic power
 was not a story of the past.

Hardly settled were we over the flurry of
 excitement and expectation caused by the
 good news of Mrs. Drake's approach to us
 when we learned that Dr. C. E. Watkins,
 the marvelous slate-writing medium, had re-
 turned to Boston and was about to open an
 office where a part of each day would be de-
 voted to the manifestations through the
 slates.

A series of circles was arranged for and
 the results were so satisfactory and remark-
 able that an account of them is being pre-
 pared for the "Banner" readers.
 With exceeding joy we note that every
 week some one who has read the history of
 the phenomena of Spiritualism with doubt as
 to the veracity of the statements has been to
 Dr. Watkins and received indisputable evi-
 dence of the power of spirits to write be-
 tween slates.

Is it not an act of wisdom on the part of
 those loved guides of these two wonderful
 mediums to take them out into the great
 hungry world again and may we not with our
 prayers and our influence make the path for
 them today a brighter and smoother one than
 was that which in their early career they
 trod with pain.

We sometimes think that if we had lived
 in the early days when the Fox sisters were
 being rushed from city to city and subjected
 to insult and sometimes positive injury that
 we would have found a way to help bear
 the burden we say that if those workers
 who were so unusually endowed with psychic
 power were alive today we would take them
 by the hand and lead them into the sunny
 corners of life.

Let us see if we mean what we say, for if
 we do there are many of the pioneer mediums
 still with us who do not need our alms or
 our charity, but who nevertheless ought to
 be recipients of our lavish love, our undying
 devotion and our legitimate support.

Let our greetings be so hearty, our hand-
 clasps so warm that they shall know that
 when they are among Spiritualists they are
 in the house of a friend.

Here is a "God bless you" from the
 "Home Circle" readers and a token of our
 gratitude to you for all you have done to
 make our paths more even and sweet than
 yours have ever been.

A few weeks ago John Redmond and his
 party came to Boston to awaken the interest
 of the Irish people of Boston in the affairs
 of the Irish people in Ireland and to tell them
 the story of the work and efforts of the Irish

contingent in the British House of Parlia-
 ment.

"Ireland for the Irish and the Irish for
 Ireland" was the theme of the story.

Boston Theatre was packed to the ceilings,
 at least it seemed so, for looking up from
 the floor of the house there was absolutely
 nothing to be seen but a sea of faces.

Young men and old men, maidens and
 matrons elbowed their way through the
 crowds in the lobby and it was evident that
 the story and the story tellers would receive
 a cordial reception.

And indeed they did.
 The enthusiasm was intense and con-
 tagious and when some particularly telling
 point was made by a speaker or some happy
 allusion to the work done in the past by a
 loved worker we found no difficulty in rising
 to the occasion with a hearty hand-clap and
 a waving handkerchief.

It was peculiarly impressive to see these
 impulsive Irish people, many of them born
 of American soil and having no knowledge
 of Ireland except from song and story, weep
 as the speaker led them out into the hovels
 of poverty to look at their own people as they
 lived a life unfit for and yet often shared
 with the pigs or laugh and shout when the
 ready wit and hopeful picture was produced
 by the skill of a leader.

Now these men from Ireland had come to
 America to beg.

They told their story to an immense audi-
 ence of people who had paid money for a seat
 to hear it.

The seats were more than ten cents, too.
 Regular theatre prices were obtained.

These leaders did not say to these people
 who had paid for seats, "Now we are very
 grateful for your patronage and we will take
 what money there is left after we have paid
 the expenses and we will devote it to Ire-
 land's cause."

Nor did they say, "Our case is almost won,
 a few months at the most will find us where
 we want to be, so wait in hope and take
 good care of yourselves so that we may at
 least know that there are some well housed,
 well fed and well instructed Irish people."

But they did say, "Here we are; we have
 been over twenty-five years in the service
 and we have only been able to accomplish a
 few of the many things which we want to
 do for our loved country."

"Every Irishman should be interested to do
 all he can to help us. We want your prayers
 and we want your money. We are poor.
 Ireland is poor and in distress, what are you
 going to do?"

And the Irish people, who had paid their
 dollars, some more and some slightly less for
 their seats, what did they say?
 There was not a stampede for the door as
 soon as the word "contribution" fell from the
 lips of Mayor Collins, who presided, but a
 general movement toward pockets and purses
 all over the house.

Subscriptions began to be received and from
 one dollar to a thousand dollars the pledges
 were offered in rapid succession until nearly
 ten thousand dollars was raised without the
 slightest effort.

It was not because the people were rich
 and not because the head of the church had
 ordered it and not because they had gotten
 something for themselves that would better
 their material conditions and not because the
 glory of Ireland would in a little time shed
 some brightness over them, but it was be-
 cause they had been told of a work to be
 done that would need money and support
 and they wanted to do their part of that
 work.

Two housemaids sitting near us whispered
 to each other and then they smiled as they
 dropped their money in the box.

"We were born in this country," one leaned
 toward us and said, "but it seems as if we
 ought to be willing to do something for the
 people who still have to live in Ireland."

"Especially when you think how much
 Parnell and these men who spoke tonight
 have done," supplemented the other.

A woman over fifty years of age who has
 been abundantly blessed through Spiritualism
 and its many ministers haggled over the ten-
 cent admission charged at the Sunday ser-
 vices at the Waverley Home one Sunday
 afternoon and grandly swept by the little
 woman at the door who was taking the
 contributions after she had laid a five cent
 piece on the table and from her conversation
 later in the day one would have been led to
 believe that she had been greatly insulted by
 the request that she make a contribution
 toward the support of that most worthy an-
 tiprize.

She would think a housemaid much beneath
 her socially, and she will tell you that the
 Irish Catholics are narrow and bigoted and
 selfish.

Just where she absorbed the idea that the
 chief business of a Spiritualist is to get all
 she can for nothing it would be a hard mat-
 ter to guess.

It is barely possible that when she awakes
 to the realizing sense of how selfish she is
 she may then be willing to see if she may
 not find some good things in the Irish Cath-
 olic Church and learn some lessons from peo-
 ple whom she thinks are inferior to her.

Awake, come out of your sleeping rooms,
 you dear friends who are still talking in your
 sleep while the wide-awake people all about
 you are out in the sunshine making gardens
 in the world!

The bird in the egg no longer interests us.
 We want the feathered songster singing all
 his songs for the joy of the whole world and
 we no longer want to carry on our backs
 the tight-fisted Spiritualist who will not do
 his part of the work yet insists on riding in
 our procession.

Just Like Boys.

In the days when a brown-stone front was
 regarded as the outer and visible sign of
 "gentility," and when life in New York was a
 simpler matter than it is today, there lived
 in one of the orthodox mansions a certain
 highly respectable maiden lady and two
 nephews, cousins, to whom she was guardian.

A classmate and chum of the elder boy had
 become the happy possessor of a rooster,
 which, the seller assured him, had a "big gany
 streak" to him. Inflamed by his eulogy,
 both boys were wild for a "match," and not
 having the means wherein to purchase an
 antagonist, they put their heads together to
 compass the borrowing of one, and with the
 following results:

The younger cousin, an unusually polite and
 gentle little boy, was despatched on the first
 holiday to the grocery where the family dealt,
 ostensibly to order a chicken for dinner.
 "But," he said, pointing to a coop of live
 fowls, "my aunt wants to see it before you
 kill it."

The grocer assented, and forthwith drew
 from the coop what he considered a desirable
 bird. But the boy would have none of it.
 He had set his heart on a rainbow-colored
 rooster with enormous comb and tail.

"Why," said the grocer, "that is the very
 toughest old customer in the bunch."

"My aunt likes them tough," said the gentle
 little boy.

In a couple of hours the rooster was borne
 back to the store—one eye shut, his comb
 torn and bloody, and but one feather of his
 beautiful tail left. But he was crowing so
 triumphantly that a small crowd followed
 him.

"My aunt is much obliged to you," said the
 polite and gentle little boy to the astonished
 grocer. "She can't decide today, but she

would like to look at him again next Satur-
 day."—The Century.

A Pilgrim Boy.

Mime Innes.

CHAPTER XII.

(Continued from last week.)

Captain Standish had killed an eagle a few
 days before the fire and John relished the
 change of food. But his good friend Brad-
 ford was sick in bed and John gave his share
 to his sick friend. Bradford was much
 pleased at the boy's self-sacrifice under such
 trying circumstances and at the time of the
 conflagration he had another opportunity to
 witness John's regard for him. John had not
 forgotten the thoughtful kindness of Brad-
 ford on the Mayflower, you see.

When the roof was blazing, the burning
 thatch dropped continually inside the building.
 Bradford and Gov. Carver were lying there,
 both ill in bed. The few kegs of powder, the
 only store, had been brought ashore and
 stored in the Common house. John immedi-
 ately thought of this and of the danger to his
 friend. It seemed to him that if Bradford
 was killed, he would lose his best friend. The
 whole expedition would be lost, he also im-
 agined, if ill should come to the Governor.

It was but a second's thought. John acted
 upon the impulse. Rushing into the big
 room, he seized a coverlid from one of the
 unoccupied beds (the room was full of them),
 and threw it over the powder kegs. Then,
 picking a pine limb from the pile of fire wood,
 he stood guard over the powder. If a bunch
 of burning thatch fell upon it, he brushed it
 off and stamped it out. This was a most
 hazardous operation, but prevented an explo-
 sion and saved the lives of Carver and Brad-
 ford and probably of many more. John was
 conscious of the danger but, perhaps in the
 excitement of the moment, he did not fully
 appreciate it. It was, however, in any light,
 a most brave act and confirmed Bradford in
 his estimate of the sterling character the boy
 possessed, which stood John in good stead
 afterward at a time when John's life was in
 danger as great, if not imminent, as was
 Bradford's on the day of the First Fire.

CHAPTER XIII.

FRANCIS' DISCOVERY.

The sea, the sea, the open sea
 With all its waters blue.

Indians skulked about them always. They
 rarely saw these Red Skins but they knew
 of their presence in various ways. Once,
 when returning from their dinner to their
 work in the woods, the white men found that
 every axe and saw and other tool which had
 been left by them in the woods had been
 stolen.

Often the smoke of the Indian's fires could
 be seen in the distance. Sometimes their
 footprints were discovered on the more dis-
 tant parts of the beach.

Francis Billington, the mast-climber of the
 Mayflower, retained on shore his love for
 getting up higher. He needed a very slight
 pretext to send him to the top of an unusu-
 ally high tree, and he was always the first,
 when in any new part of the woods, to scale
 a new hill.

On the eighth of January, a big smoke
 loomed up on the westward of the little town.
 It seemed unusually near and Francis, like
 everyone else, wondered if it could be seen
 from the hilltop. Francis ran ahead, but could
 discover nothing, and it seemed to him that
 from the top of the next hill he could surely
 see the source of the smoke. Quickly run-
 ning over the half mile of woody pathway to
 the next rising, he found that the object of
 his search was still invisible.

"But I can see it from the top of this pine
 tree, I know," said Francis to Wrestling
 Brewster, who had joined him. "And I'm
 going up. Give me a boost, will you, Wres-
 tling, so that I can catch that limb."

Wrestling complied, saying:
 "Up you go, you monkey climber." Then he
 watched the crackling ascent. When the
 noise ceased, he cried:

"What 'y's see? Their camp?"
 "No," said Francis, "not a thing. It
 seems no nearer than when I was on the
 ground. But, by mighty, Wrestling Brewster,
 there's some water over there pretty high
 as big as—gracious, it's a sea! It isn't far
 off. I'm coming down. Let's go over and
 find it. I tell you it's the biggest water we've
 seen in this country."

"Is it salt or fresh?" shouted Wrestling,
 not believing Francis. He imagined that
 Francis was disappointed in his Indian hunt,
 and wanted to make it appear that his efforts
 at tree climbing had not been entirely fruit-
 less.

Francis' temper was started at the other
 boy's fling, and he shouted back:

"How can I tell, you fool. If you don't
 believe it, stir your old lazy bones and come
 up here yourself. Perhaps you can tell by
 just looking whether it is salt or fresh."

"Oh, don't get up a tree just because I
 joked you," said Wrestling to mollify Fran-
 cis.

Francis' temper turned again and he
 laughed.

"Up a tree? Well, I am up a tree and I
 didn't come up to get rid of your jokes either.
 I came up to see Indians. If you have such
 a fine eyesight come up yourself. Perhaps you
 think you could see what I couldn't."

Then he dropped to the ground and quickly
 grabbed Wrestling round the knees the stout
 fellow lifted him up toward the limb, saying:

"Up you go to see for yourself. Grab it.
 Grab it, or I'll drop you."

Wrestling's only reply was to grab Fran-
 cis' cap from his head and to throw it as far
 as he could. Francis dropped him like lead,
 flew to recover his cap and then laid chase to
 the fleeing boy, quite forgetting for the
 moment his determination to hunt for the
 new "big water" he had discovered.

For he had discovered it and when, a week
 or more afterward, he went with the mate of
 the Mayflower to find the new lake, they
 named it after him. Wrestling insisted that
 it should be called "Billington Sea" because
 Francis had said it was as big as the ocean
 and was salt. This bit of pleasantness Fran-
 cis took very quietly; for he was gratified to
 have his name attached to the discovery.
 "Billington Sea," it has always remained to
 this day. While its waters are fresh, it is
 the largest lake in the town-ship of Ply-
 mouth.

Francis' mother was much pleased that her
 big younger son should be thus flattered; and
 so was John. Mrs. Billington heard of it at
 night when the mate returned to the May-
 flower. John and Francis stayed on shore.
 The trip to the new "Sea" had resulted in
 finding some more wigwags, but no Indians.
 This find so near their very doors added ex-
 citement which the boys found it hard to
 repress.

The next day John Goodman and Peter
 Brown said it was too close and hot in the
 Common House to eat their dinner there and
 the presence of the sick people made it still
 more unpleasant. So they took their meat
 out of doors. As they ate, they walked for-
 ward the woods. They had been at work on
 the flats cutting thatch and a little stroll in
 the woods where the trees cut off the wind
 seemed more pleasant.

That was the last that was seen of them
 until the next day.

(To be continued.)

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seances held September 21, 1904 S. E. 27.

In Explanation.

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

To Our Readers.

We earnestly request our patrons to verify
 such communications as they know to be
 based upon fact in these columns. This is
 not so much for the benefit of the "Banner
 of Light" as it is for the good of the reading
 public. Truth is truth and will bear its own
 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.

To Thee, O spirit of infinite tenderness and
 love, we turn this hour, and as children
 reaching for a father's hand, we reach for
 some expression from Thee and we would
 gather from out the fullness of Thy life of
 tenderness and love and wisdom something
 that shall make us strong and steady and
 true in the conflict of life. We are not al-
 ways on the heights; we cannot always see
 clearly the way. Often our eyes are blinded
 and our hearts beat low with despondent
 fear, but always through every condition we
 can reach for the hand that may guide. We
 can pierce through the gloom with a cry to
 Thee and the response is sure to come, and
 once again we can feel safe and ready to go
 forward. We would be so strong, we would
 do our part in life with such steadiness of
 purpose, such high hope, such true inspiration,
 that we ask that the mighty ones who have
 gone on before us, who see so much clearer
 than we, who understand so much better
 what we need, that they may draw very
 near to us and guide us as we would be
 guided. May the influence from this little
 circle be so mighty and so broad that it
 may be felt by many hearts in many quar-
 ters and may many lives be brightened and
 sweetened by the blissful consciousness of
 the return of their loved ones. May those
 who come to us seeking admission into life,
 reaching for some expression to send to those
 who are waiting and watching for them, be
 so strong, so true at this hour, that the mes-
 sage will come clearly and unfalteringly.
 Bless our effort. Amen.

MESSAGES.

Steven Carter

There is a spirit of a man. He looks old
 in the face but his form is strong and vigor-
 ous as a man of forty. He's very large—
 over six feet tall, and he's big in proportion,
 broad shoulders and has a big head, strong
 looking forehead, and quite heavy hair. He's
 got such a commanding sort of presence that
 most everybody stands still and looks at him
 when he makes a move. His name is Steven
 Carter, and he says, "I am from Farmington,
 N. H. Everybody there, most, knew old Steve
 Carter, and they never would think that I
 have any interest in anything except how to
 get ahead and make the best end of a bar-
 gain come my way. I wasn't much on re-
 ligion. I didn't know what they meant by it,
 though I never saw anybody so religious that
 they wouldn't do just about as I did, try to
 put the beans in their basket, but they'd shut
 their eyes and make believe they were push-
 ing them in by accident, and I'd keep mine
 open and let the people know what I was
 about, and then if they happened to push
 them somewhere they didn't want them to go,
 there was a cry about their honesty. The
 most religious people that I ever knew talked
 so much about it that they didn't have time
 to do much, so I just turned my back upon
 the whole thing and didn't care much about
 preaching, and praying, and singing psalms.
 Well, I suppose a good many of my friends
 will wonder what I'm doing since I'm dead.
 Some of them had a notion that I wouldn't
 need to work very much here unless I joined
 the fireman's brigade, but I can tell you that
 it's a pretty good outlook for a man who
 tries to speak the truth when he gets over
 here. I found my mother here. If there
 was one person in the world that I had re-
 spect for, it was my mother, and I found her,
 and she was just about the same as when I
 lived with her in the old place. She tried to
 make me understand that I could be anything
 that I wanted to, and I tried to comprehend
 it myself, and so I began to think about
 somebody else besides myself, and now I'm
 getting along first rate. I don't belong to
 any church, but I'm trying to do something
 here and there to help people get along bet-
 ter, and somehow I find I'm getting along
 better myself when I give another fellow a
 lift. The changes that have come around
 my old place are a good many. The bridge
 has gone and there has been some changes
 in the business end of the town. Some places
 that were busy are pretty quiet now. People
 have changed their residences and their busi-
 ness. I don't know that I'd care to come
 back except to tell a few folks that I know
 a good many of the stories they're telling about
 me, and a good deal of the stuff has been
 laid at my door that never belonged there
 in the world. Whenever there is a funny story
 or an unusual one they think of that they
 want to put a name to, they hitch mine on
 to it. Now I don't care a cent about it. I
 just want them to know that I understand it
 and can hear what they say. I've seen Dea-
 con Palmer and he isn't a bit blavier in the
 scale than I am, and that pleases me. Thank
 you."

Willie Gardner.

There is a spirit now of a little boy. I
 shouldn't think he was over eight or ten
 years old. He looks quite old-fashioned, as
 though he had been gone to the spirit a long
 time, and I see him first as this little boy and
 then as though he had grown into manhood.
 His name is Willie Gardner and he says that
 he lived in Harrison, N. J., and that he
 wants to go to Lizzie, his mother. He says
 that she has grown so much older since he
 came over that he would hardly know her as
 the same mamma that he left, but he says
 that he, too, has grown older with her, and
 that when she comes over there'll be no feel-
 ing of anything except that they belong to
 each other. He tells me that he went to see
 her about two weeks ago, for there was great
 need, as she had been in an accident and it

looked as though she might come over here
 to him, and he felt that it was much better
 that she should stay if she could, and so with
 all the people about him that he could gather,
 he went to her to assist and help her to get
 back strength, and now she is better. He
 says that he wants her to know too that his
 sister Bertha is with him and that they are
 very happy together.

Abbie Chandler.

There is a spirit now of a woman about
 fifty-five or six years old. She is of medium
 height and rather plump. She has very black
 eyes and very white hair. She wears on her
 head a small black cap and she seems just as
 eager and interested in everything that is
 happening as if she were a young girl and
 with all the enthusiasm of youth. Her name
 is Abbie Chandler, and she says, "I used to
 live in Augusta, Maine. I was not a Spiritu-
 alist. I don't know that I ever heard enough
 about it to make me interested. I simply
 know that when I came over here and
 thought that I was going to meet my God, I
 found my friends and everything as familiar
 about me as if I had always lived over here.
 I had an uncle who was an Adventist. He
 had been very much interested in the sub-
 ject and he and I used to have a great many
 discussions about it, but what was my amaze-
 ment to find him among the first

Societary News.

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

Boston and Vicinity.

Malden Progressive Spiritual Society, Sunday, Sept. 25th.—Meetings for the day: Lyceum, 1.30 p. m.; circle for healing, developing and readings at 3.30 p. m., conducted by Pres. Harvey Redding. We had with us Mr. John Goddu, who voiced inspired thoughts. "Tiger Lily," through her medium, gave some very accurate messages, which gave comfort to the burdened heart. "Dinah" also did excellent work in the same line. "Prairie Flower" gave communications which were much appreciated by those who received them. "Golden Hair" came with greeting in her sweet little way. Evening meeting largely attended and very harmonious, opening with the usual preliminaries, service of song, Scripture lesson and remarks on the same by the president. Invocation and poem finely rendered by "Cyrus." Mrs. Abbie Burnham gave reminiscences of experiences in her early work which were very interesting. Alice M. Whall and her guide, "Twilight," gave descriptions of the unseen loved ones which brought solace to many. Mrs. John Bird was more than satisfactory in her message work. "Little Golden Hair" is a shining light in our midst. Indian control "Big Dog," with his humorous readings and personations, concluded the evening service. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, 202 Main Street, Everett, Mass.

The Spiritual Progression Society held their meeting in Odd Ladies' Hall, 446 Tremont Street, Friday, Sept. 30, at 2.30, with a good attendance. Meeting was opened by the Conductor, Mr. W. E. Smith, with a prayer and a few remarks on Occultism. Mr. Stiles spoke on the Progression of Spiritualism and also gave communications. Remarks were also made by Mr. Marston, and personations were made by "Little Crow." Meeting was closed by singing of Doxology.—H. A. C. sec.

First Spiritualist Church.—Mrs. M. Adeline Wilkinson, Pastor. At the morning Conference, Oct. 2, Prof. Henry C. H. Webster occupied most of the morning subject, "Astrology of the Bible." He was listened to with rapt attention; the large audience present giving him a rising vote of thanks. He will be present all the Sundays in October. Mediums assisting in the afternoon were Mrs. Julia Davis, Mrs. Quin Mosia of Providence, Mrs. Fox, Mr. Tuttle, Dr. Blackden, Mr. Jackson. In the evening were the Jubilee Singers, Mrs. Maggie Butler, Mrs. Robertson, Mrs. Reed, Mr. Berry, Mr. Roberts, Mrs. Knowles and Mr. Carleton, elocutionist.—Reporter.

Fitchburg, Mass., Nov. 24, 1904.—Mrs. A. J. Pettengill of Malden was speaker for the First Spiritualist Society Sunday, with large and appreciative audiences. The morning service was given to evidences. The subject of the evening, "The Harvest, and the Gleaners," was most ably presented and supplemented by convincing tests and messages. The mediums' circle was well attended. Miss Howe, pianist, rendered several selections. Eunice B. Smith, of Lawrence, will address the society next Sunday.—Dr. C. L. Fox, pres.

Leominster, Mass.—John Slater has given two of his wonderful seances in presence of large audiences, the first on Aug. 23d, the last on Sept. 22d.—L. A. Hall.

First Spiritual Church of Boston, Inc., Oct. 2. Rev. Clara E. Strong, Pastor, presiding.—1 Tim., II, 2. "George," Mr. Graham, Mr. Willis spoke very earnestly. The pastor gave helpful thoughts for every day living. Mrs. Hughes M. Van Vleck and Mrs. Lewis gave communications. Mrs. Lewis giving full names. Mr. Brewer spoke upon the subject of the morning, Matt. 6: 24, "Light that is in you" was the text for the afternoon. Miss Strong, Mr. Smith and Dr. Willis spoke, after which Dr. Willis gave several communications. George Cleveland sang. Mrs. Cutter, Mrs. Lewis, Dr. Huot and Mrs. Edmonds spoke. The pastor closed the meeting. "God our Refuge," Ps. 46, was the subject of the evening. "George" spoke, also Miss Strong, J. H. Atlas of Rhode Island was present and promised to assist Oct. 16th. Mrs. Lewis, Mrs. Hughes, Mrs. Butler, a solo by the pastor and Dr. E. A. Blagden were heard.—A. M. S., clerk.

Cambridge, Sept. 25.—The Gospel of Truth Society held the opening service of the season in their new hall at Malta Temple, 40 Prospect Street. A goodly number were present and seemed to enjoy the service. Our old workers were pleasing in their work as they always are and we were proud to add to our number a new speaker in the field, one that we hope will be well known on the rostrum in the near future. Mrs. Daisy Bartlett of Waverley, presided at the piano. A very pleasing feature of the evening was the reading by Mrs. Bartlett of the poem, "The Message," written by Adelaide Proctor. Mr. Marston also gave a short, interesting talk, then closed the service with benediction. Among the many familiar faces that of our dear sister and Treasurer, Mrs. Wagner, was greatly missed. She is critically ill at her home and we ask all the kind friends to aid her with their best thoughts and prayers that she may if possible be spared a while longer to those who so much need her care. We make heartily welcome to our meetings all who are interested in the teachings of Spiritualism and all who are looking for comfort in sorrow.—N. M. K., sec.

First Spiritual Society, Portland, Oct. 2d, Congress Hall.—The platform was occupied by Mrs. B. W. Belcher. Her lecture was enjoyed and her messages recognized. The "Banner" has now grown to be a feature of our meetings and is looked for quite as much as the lecture by many. By continual and honest effort success will crown our efforts here and the members join in the opinion that our prospects were never brighter or the spirit of "success" any stronger than now. Pull altogether and the goal will be won.—S. H. R.

The Plymouth, Mass., Spiritualist Society, Miss S. A. Bartlett, president, held its first meetings of the season 1904-5 on Sunday, Sept. 25th. The president reports a large and intelligent audience. The speaker and medium, Mr. J. S. Scarlett, of Cambridge, Mass., in the evening gave an earnest address on Spiritualism, closing with a number of recognized messages. It was a successful prelude to greater successes to follow.

Greenfield, Mass., Spiritualist Society, R. F. Churchill, president.—Season opened Sunday evening, Sept. 4th, Knights of Malta Hall, with interesting services in which the following speakers assisted: Mrs. A. S. Waterhouse, Somerville; Hattie C. Morse, Boston; Mrs. Wheeler, Waltham; Mrs. B. W. Belcher, Marlboro; Clara F. Conant, Boston; Dr. Willis, Boston. Mrs. Gullford of Waltham also kindly assisted in the music. Sept. 11th and 18th the society had lectures from Mrs. Kate H. Stiles, of Boston, which attracted large and interested audiences, and we believe created in not a few minds an awakening desire to learn more of the great truths so eloquently presented. In response to the announcement that Edgar W. Emerson, the noted psychic of Manchester, N. H., would occupy our platform on Sept. 25th, the

hall was crowded to the doors, some not gaining entrance. "Listening to the Voices," or the "Achievements of Spiritualism" was the theme of Mr. Emerson's discourse, which held the interest of the audience to the last. The lecture was followed by spirit-messages and names were given with remarkable accuracy. Our society is hoping to grow and to do some good work, that our final report for the year may be encouraging.—L. Clark, cor. sec.

The First Spiritualist Ladies' Aid Society reopened its meetings for the season on Friday, Oct. 7 at Appleton Hall, 9 Appleton St., Boston. Business meetings in the afternoons, suppers at six o'clock; the evenings devoted to speeches, tests and music. On the third Friday of each month a public circle will be held, afternoon and evening, devoted to phenomena. The platform officers are Mrs. Mattie E. A. Albe, president; Mrs. Carrie L. Hatch, vice-president; Mrs. Nina Pierce, treasurer; Mrs. Esther H. Blinn, secretary; Mrs. A. F. Butterfield, honorary vice-president. All are invited to assist and to become members of the society.

Lyceum Work.

The Children's Progressive Lyceum, No. 1, held its opening session Sunday, Oct. 2d, in Red Men's Hall. A goodly number of the scholars were present and a very interesting session was held, it being the opening meeting of the season. No special subject was considered, but the responsive readings and explanation of the lesson by the conductor, Dr. Hale, were instructive and interesting. After the march, the school was entertained with readings by Master Daniel Wheelock and Miss Myrtle Brown; solos by Miss May Burdett and Dr. Hale; remarks by Mr. Danforth and Mr. Willis. Subject for Oct. 9th, "The Virtues of Joseph." The Lyceum will meet in Red Men's Hall every Sunday morning at 11.30 a. m. We cordially invite all to come and help us in the work.—H. C. Berry, Oct. 2, 1904.

Movements of Platform Workers.

Dr. Geo. W. Carey, the noted scientist, biochemist and lecturer, will speak before the Vitosophical Society Thursday eve, Oct. 6th and 13th, and will also speak at Columbia Hall, Providence, Sundays, Oct. 16th and 23d. The doctor will give two lectures also at Columbia Hall during the week from 16th to 23d. Dr. Carey intends to give a course of lectures in Banner Hall in the near future on the Chemistry of Life.

All organized bodies, whether animal or vegetable, are dynamos upon or through which the universal dynamis operates and thus manifests its power and glory in materialized forms. Societies in need of a speaker should write Dr. Carey for terms. In these lectures he attacks the theories of obsession, evil, spirits, evolution, progression of soul or spirit and brings forward the concept of perfect universe and its perfect operation in the now.

Douglas H. C. Thompson reports that he is doing good work in Vermont. On Sept. 2 he was ordained. He will be at So. Barre for an indefinite time. The society there owns an unfinished hall which they are endeavoring to finish and furnish for the winter.

"The Christian Creed, its Origin and Signification," by C. W. Leadbeater, new edition, price \$1.25, is a book that no theological student can well neglect, and one that must challenge the attention of all who profess the Christian creeds. The author makes a careful and lucid exposition of the Theosophist attitude toward the Apostolic creed and the Anthonian creed of the Christian churches. It is a valuable contribution to the rapidly growing stock of understandings. For sale at "Banner" store.

Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Death and Disasters.

Why should mortals so woefully wail because ten or twenty or one hundred souls are set free from flesh in a second by explosion, fire or drowning while in the cities of Boston or New York or Chicago each day there passes to spirit life one hundred, two hundred or three hundred souls through so-called natural causes and the fact creates no interest whatever outside the immediate kinship of the deceased. If it is "a horror" for twenty souls to pass out of flesh together by the sinking of a steamer or wreck of a car it is equally horrible for one.—Dr. Carey.

Dear Editor: Knowing that you are interested, possibly you have experimented with Miss Leppel's Dietary System. However, I wish to state, since you have asked readers to write to you, that about a year ago I have consulted Miss Leppel about different ailments by simply answering her questions to consultants. I was surprised at the accurate diagnosis and followed her advice strictly with the result that I am today in better health than I have been for a long time, but this is not all. Through her most intelligent, careful and explicit advice, I am today in a position to entirely regulate the condition of my body at will by proper diet and self-control. Very truly yours, A. H. B.

Chicago, Sept., 1904.

Cheering Words.

I have just returned from Dannill, Ill., where I served friends. I found a few good, honest souls who stood by the cause and never tire of doing good. Among these I can mention Mr. and Mrs. Barcher, in whose home I was generously entertained. She understands the needs of a medium, and her pure and refined character and goodness are indeed a great help to mediums, and make the labors a blessing. I found there her mother, Mrs. Abbot, an old, loving lady and an old Spiritualist. Mr. Barcher is a pronounced Socialist and a worker in that cause. I believe that our missionaries should remain longer in places. Many times they only visit and when they go the society goes also. It would be better far if they could build up a lasting impression. While there I lectured to a number of old soldiers on their grounds very successfully, and which resulted in much good. Among these old servants of the "Union" are found artists as well as cooks, one captain presenting me with a beautiful drawing of the Goddess of Liberty. The Soldiers' Home there (about 600) is perfect comfort. These weary ones find pleasure walking among the beautiful grounds, with its green and forest trees and fountain. The electric lights give grand effects, reflecting on the waters, and the "soldier-tents" are works of art. May our government retain the appreciation of the work done by these gallant ones, and may the spirit of guidance watch over our nation's works—wrecks in humanity—is my heart's prayer. A. M. Romi, through whose effort meetings were held, is

a faithful worker, himself a soldier. I was in Europe when a school girl, and now I would like as a teacher to form a party of mediums to go next summer. I am open to engagements. Address, 29 Gladstone Avenue, Indianapolis, Ind.

Virgine Barrett.

To the Editor: Notwithstanding the number of years the "Banner of Light" has been published in Boston and the great number of books published on Spiritualism, many of the editors of newspapers, in Boston, mock and scorn spirit manifestations and Spiritualism. M. D. physicians are ignorant on the subject of Spiritualism. These men and women physicians have filled and overcrowded great buildings with men and women they judged insane. Eight thousand six hundred and ten persons are held in asylums and hospitals (which in fact are prisons) and judged insane.

Men and women among these are kind and gentle Christians and other persons, not Spiritualists—who are in fact mediums or sensitives for discarnate spirits. Who shall aid to set these humans in prisons free? How can people be awakened from their horrible ignorance and unjust acts? Of old they accused, tried, convicted and soon killed them; at least they destroyed their bodies and set the spirit free. Now, some are abducted by policemen and without a trial, or being seen by judge or jury, are often sent to the prisons called asylums and hospitals for the insane and left or held till death sets them free. Many long years alive in prison for no crime nor acts or intent of crime. This is a condition now in the state of Massachusetts. I know these conditions. I have set a few free and aided to keep others out of the M. D. prisons.

How can we, and who will, strike the blow to educate editors and M. D. physicians to know Spiritualism?

Aurin F. Hill.

N. S. A.

Dear Friend Morse:—Permit me through the columns of the "Banner" to offer to the delegates and visitors who expect to attend the N. S. A. Convention, a little advice regarding accommodations.

During the World's Fair season all the hotels are overcrowded. We found it impossible to arrange for general headquarters at terms which would come within reach of most of our friends.

There is, however, abundance of accommodations in rooming and private houses for all who may desire to come, and that, too, at reasonable rates. Many of our own people who do not usually rent rooms have made some provision for visitors.

The rates are from 75 cents to \$1.00 per day per person. Two persons in a room, a single room will cost from one to two dollars. Meals can be obtained at the many restaurants in the neighborhood at prices from 25 cents up. In addition, the ladies of our society are arranging to serve meals at the Temple at very moderate rates. I believe our delegates will be able to attend convention this year as cheaply as usual. I trust everybody will try to come. In addition to a very important convention we can offer you as a side attraction the greatest exposition the world has ever seen. Thanking you in advance for the favor of insertion I remain, yours fraternally, T. Grimshaw, 5835 Theodosia Ave., St. Louis, Mo. Sept. 28, 1904.

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.]

JOHN WALKER GILL.

Aug. 22d John Walker Gill, M. D., of Flushing, L. I., aged 61. His remains were brought to Boston and placed in the family lot at Mt. Hope. Dr. Gill's childhood was spent in South Boston. Later he was in business in Roxbury, afterward removing to New York, where he graduated from the N. Y. Homeopathic College in 1887 and immediately entered on his practice in Flushing. Here he won many friends who sorrow for the loss of one who showed them much kindness and consideration. Though not an active Spiritualist, he was greatly interested in the subject, willing to aid the home circle and in his last sickness said that the spirit friends were with him giving him help. He loved to make others happy. We have lost a generous affectionate brother and the children grieve for an uncle who could not do too much for them. Our tears fall fast—yet we rejoice in our knowledge of the life beyond and the assurance of the happy reunion when "The tears shall be wiped from every eye."

From his sister, Frances W. Fox.

Waverley Home.

Sept. 25th, 1904.—Said a speaker today: I was ushered into this life, like unto all other human beings, a spirit; encased in a material body, I know not from whence I came, but I do know now that I am a self-conscious spirit on the lower or earth plane of spirit life. I am endowed with an objective or material body, that my spirit may acquire experiences necessary for its development, in an objective or material world, and the sum total of the experiences that we acquire while passing through life constitutes our personality, for by our acts and deeds we are known by men, and by spirits, too, for that matter. The kind and the quality of your spirit upon entering the next or spirit world, will be determined by the life you bore here. The tablets of memory, and of recollection, are attributes of our spiritual nature, and is also a record of events in our earth life. Were this not so our earth would be a blank, and we would not know that we had lived and loved, and toiled, and fell, and rose again in grace, and in the triumph of the spirit over the flesh, and the devil. As our memory is a part of our spiritual nature and accompanies our spirit into the next or spirit world, does it not appear that one who has passed an erring, dissolute life on earth; that his spirit is wrung with remorse and despair? What keener anguish can a soul endure than to be upbraided by an outraged conscience, and a depraved spirit? This letting the opportunities for doing good on our journey through life pass by forever, this allowing of our mortal passions and desires to swamp in iniquity and sin all that is good and beautiful in our nature fills the unskilled world with misery and woe, and causes angels to weep because of our perversity. Thoughts beautiful, thoughts of helpfulness and messages of love and comfort were freely bestowed upon us today, through the organisms of Mrs. S. E. Hall, Mrs. M. A. Bemis, Mrs. Bolton, Mrs. Ott, Mr. R. A. Grive, Mr. Marston, Mrs. Webster. Mrs. M. A. Bemis presided.

J. H. Lewis.

When the mirror shows thy blemishes break thyself; it is a crime to break the mirror.—Persian Proverb.

WONDER WHEEL SCIENCE.

(July 26, Copyrighted, 1904, by C. H. Webber.)

BY PROF. HENRY.

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

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

PRIMARY TABLE OF INFLUENCES.

GENERAL RULINGS.—For the above period, Birth Number 7 Rules the General World, favorable to Number 2, 4, 9, 11. People born within ten days of July, January, October or April should be careful in finance. "6" of the old-7 general influences are very good for this period, in most cases a bad influence affects a good. Let matters move as quietly as possible. The Peace Conference met with Venus in parallel 13th Mars and Sun and Moon in bad condition with Neptune. Why could they, or have selected a better general condition? People born in 1822-27-31-35-39-43-47-50-54-58-62-66-70-74-78-82 and 1883 are the ones best favored during this period. There are exceptions in all matters, but always a cause for the "exception."

Birth Numbers.

(Continued from our last.)

The Unseen on the outside is filled with the forces of the Sun, or Sol, and the forces of the Sun, or Sol, is filled with the forces of the planets which surround the Sun, and each of us breathe into our nostrils that combined essence of the Spirit-world, and that makes us (according to the different susceptibilities of our Birth, or Fundamental Nature), exactly what we are, in thought, feeling and action, from minute to minute, hour to hour, day to day and year to year.

This is not Theory, yet all sorts of Theology, by blind teachers leading the blind have been built upon it, but their ignorance has deluged the world with blood. Each one at the present day may prove these matters for himself. Nothing can be proven by throwing stones at it, except the proof that the stones do not injure it.

This science is the oldest science known to man, and monuments of knowledge have been erected out of the stones that have been thrown at it. On those monuments are engraved the names of the wisest of all the ages, while the names of the stone-throwers have passed into oblivion.

Times and Seasons.

Commenting upon an article by Mr. Pennock on the subject of "Criticism," our neighbor, Practical Ideals, says: "It is really impossible for us to comprehend how there should have been any progress in the world without the exercise of the critical or judging faculty that belongs to the human mind, by which we can discern what should be accepted and what rejected in our systems of thought," etc. Mr. Pennock in his article said: "There is a field for a critical detection of error in any philosophy or teaching; but only when inspired by a supreme love of truth and an openness to it from whatever source it may come."

Filled with the spirit of these comments, we read with pleasure and accord the "Biblical View of Man's Creative Power," by Rev. De Witt Talmage Van Doren, Ps. D., until we arrived at a clause relating to modern writers upon occult laws mystifying the unlearned by ingeniously dwelling upon times and seasons.

The Rev. Van Doren appears to imply that such modern occult writers are "profane," and his remarks might easily be construed as attaching profanity to one's observance of "times and seasons;" yet we are unable to fully understand him in that manner, when he so ably endorses the Bible in the same paragraph, as "the highest exponent of esoteric truth and law."

That there is error in the philosophy and teaching of any class or individual that treats the observance of times and seasons as a phase of irreverence, is clearly manifest to those who are able to demonstrate the potency of these factors in the thought, feeling and very life of every being on earth; life-factors in no manner so strongly advocated as in the Bible itself.

Phases of irreverence may be found among the teachers of all philosophies, but, to the present writer's mind, there can be no greater act of profanity than the omission to observe the Divine laws of times and seasons.

"There is a time to sow and a time to reap," and a time to rest between the sowing and the reaping. There is a time to think, and a time to ask, and a time to reap the benefit of the thinking and of the asking. These times are governed by laws as immutable as the times for daylight and darkness, or as the seed times and the harvestings.

It is a worthy purpose to think good all the time, but there must be some sort of classification of good or the mind would become inert through satiation. If we plant the seed out of time, its fruition would be out of time. Are there not days in the life of every one when everything seems to move freely and easily, and yet other days when think, will, or act as we please and nothing responds. Is the mind as well fitted to think the self-same good on these different days? Is there no law for these differences other than the individual will of man? If not, then why the prayer: "Thy will be done."

In Gethsemani did not Jesus pray that "the hour" might pass if it were the will of the Father? Did he not say to the disciples, "Couldst thou not watch one hour?" Then did he not say, "Enough, the hour has come?" Then to the chief priests did he not say: "When I was daily with you in the temple, you laid no hands upon me, but this is your hour?" Was it profane for Jesus to thus observe "times and seasons" that the "Scriptures might be fulfilled?"

What Scriptures? How vainly have commentators searched the Bible and forced constructions upon ambiguous passages of the prophets to rob the Magi from the East of the credit of discerning in the Nativity of the Bethlehem child facts which Jesus himself understood as written in the heavens. Hence, "Thy will, not mine, be done, as it is done in heaven."

"But," say those who advocate the crying for bread all the time, and never for a stone, "Did not Jesus say to the disciple who attempted to defend him, 'Thinkest thou that I cannot ask my Father and he will give me presently more than twelve legions of angels?' Does that not signify that we have but to ask and we will receive?" Most assuredly it does, and it also signifies that there is a right time to ask, and a right time not to ask, and Jesus in observance of

the time—even to the hour—as written in the heavens, knew that it was not then proper to ask, lest the Scriptures (in the heavens) be unfulfilled.

Man is thought and thought is the action of the mind, and the individual's mind changes by the changing of times and seasons, according to the individual combination of Divine attributes or atoms, each governed by an individual law or lord.

Just as a community may be oppressed by the greed of a few, to the detriment of the many, so may our individual lives be oppressed or led astray by certain greedy elements within ourselves to the detriment of all the other members of our body, or of our mental faculties.

There is a time to laugh, a time to weep, a time to dance, a time to sing, a time to pray, and a time to think, and a time to give, to pay, or to receive. The man who prays all the time for health, or worldly success, would but ape the miser and never have time to enjoy the fruit of his prayers. The man planting seed all the time would get scorched by the sun, soaked in the rain, stuck in a snow drift, or stumble over himself in the darkness of the night.

If the Bible teaches anything, it teaches from beginning to end that man's happiness and duties consist in the rigid observance of "times and seasons," and that suffering is due to Adam's asserting his will, from which we are expected to redeem ourselves by observing the law of the hour, in emulating our brother on Gethsemani, who, even though able to strenuously marshal a host of angels, would not take advantage of the hour appointed to the high priests, but meekly said, as President McKinley said, "It is God's way."

"Order is Heaven's First Law," and that order is regulated by times and seasons. There is celebrity in the sun, celebrity in the moon, celebrity in the planets, and celebrity in every star that twinkles in the heavens. As their courses are from the moment of our birth to the moment when our spirit is mustered out of our body, so does our true life, feelings, actions, successes and failures run.

All thought, will, assumptions and idiosyncrasies to the contrary, are but mental decisions of a self-hypnotized character, in which imagined miseries and contentions, opinions are engendered by people who are over ambitious to summons a host of angels at all and any time, and especially in the wrong time, in order to be able to vaingloriously shout, as the fly on the wheel, "See me make this wheel go round."

Watch the times, from day to day, from month to month, and from year to year, as the present writer has done for the better part of half a century, and it will be convincingly found, as "the stars in their courses fought against Sisera," so they fight against such assumptions, and, in later years, when Time tells its own story, these profaners of Divine laws, look back remorsefully upon the valuable time wasted in chasing delusive rainbows.

Irrespective of individual belief or opinion, the world as a whole moves on towards its destined ultimatum. "The star of Empire westward takes its way." From China, India and Babylonia to Greece and Rome, thence to the British Isles; across the ocean to New England shores; through the Middle and Western states to the Pacific coast; thence to Hawaii and the Philippines, up to the hour of new awakening of forces in the Japanese, the regular movement of times and seasons, of the onward-moving spirit, has nearly encircled the globe, in the times reckoned to us.

And they cry for peace, but there can be no peace except to the glory of tyranny, until each individual learns to govern his own life—not only to his own glory, but to the glory of all—by observing his own times and seasons, instead of fighting with angels in an hour appointed to the tyrant, which would be but a waste of effort, for "the mills of the gods grind slowly, but grind exceeding fine."

In other words, the redemption of the world can never come as a tidal wave, or as a deluge of human virtues, until the larger portion of the world's people, get into touch with the Infinite by observing the times and seasons, in which the Infinite touches their heart-strings for the differentiated purposes of their life's mission.

It is well enough to go into the silence, when the time for silence comes, but it does not come for all at the self-same time, neither does the Sabbath of the decalogue. Each individual is, first of all, a law unto himself, after which he may combine in the universal law, which in like manner has its own "times and seasons." Not until the individual can observe his own "times and seasons," is he of any advantage to the universal, except as a necessary appendage.

As such he is in no manner free, for he is a slave to the needs and the necessities of other appendages like himself. We are all slaves to the errors of past generations, which for at least 6,000 years have failed to observe the laws of the Infinite regulated by individual times and seasons.

We thank Practical Ideals, Mr. Pennock and the Rev. Van Doren for the opportunity of presenting these matters in this manner. There is a time, no doubt, for profanity, but it is not our hour for that form of expression. (To be continued.)

All a man's experience is funded in him. We go about printing off proof-impressions of ourselves every minute in the spiritual air.—T. S. Kling.