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#### THE AUTUMN WIND.

William Brunton

Lo! on the hills at early morn— White curtains of the night hang low; Bright royal robes the woods adorn— And like a glorious sunset show: Nature majestic is and strong; She speaks not with our bated breath; Her winds are piping some new song-About the wonderment of death.

#### The Life Radiant.

Lilian Whiting

"Know well, my soul, God's Hand controls Whate'en thou fearest. Round Him in calmest music rolls, Whate'er thou bearest:

"What to thee is shadow, to Him is day. And the end He knoweth; And not on a blind and aimless way The spirit goeth.

"All which is real now remaineth And fadeth never; The Hand which upholds it now sustaineth The Soul forever."

Like rich and wonderful organ music these lines from Whittier's great poem entitled "My Soul and I," touch every chord of life and inspire in one the renewed energy of nobler faith. For between working energy. and faith in the Divine power and leading. there is the closest connection, a connection that is, indeed, an absolute identity. Without this absolute trust in God there is no atmosphere; no particular raison d'etre for any endeavor, or any achievement.

Now does not the one supreme benefit in that open communion between those in the physical and those in the ethereal world lie in the fact that by this means we are able to translate the love of God from the abstract world of belief, into the practical and demon-strable realm of daily affairs? At first this might be held to be a tack of the higher faith; it might be objected that faith in God's love, in His divine leading, is a part of man's higher nature and that to ask any demonstration of this is incompatible with lofty spirituality. But let us for a moment examine this idea in the scale of all general truth of life. One may believe in the love of family and friends; but does not this love always seek expression? Does it not always seek to record itself in words; to manifest itself in deeds; to translate itself from the passive and the abstruct into the active and the applied relaare assured that faith without works is dead, and is not love without works to be regarded in the same way? Faith in God, as well as faith in a friend, implies a two-fold relation. It implies God's relation to man as well as Man's relation to God, The divine love and light and leading are made manifest to man by means of those friends and counselors and guides in the unseen world, who act to us as God's, messengers. This is simply continuing in the ethersal world, the inter-relations of humanity which mark this world. Ine more one is enabled, here and now, to serve as God's messenger; to become a means of assisting to communicate the divine influence; to co-operate, indeed, with the divine ruling, the more truly does he live. We are learning that this co-operation can be truly entered into in the purely natural and incidental way; that one is not obliged to forsake his home and become a missionary in foreign lands; or to leave his legitimate business and adopt any unusual mode of living in order to be one of the messengers of the divine counsel, or one of those privileged to co-operate, however feebly, in the Mivide over-rulings. By this analogy it is easy to see that those who guide and aid and companion us in the unseen realm, do not, thereby, need to sacrifice all their own legitimate pursuits in the higher sphere. The rather inconsequential remark is frequently made that those in the immortal life "must have something of more consequence" to do than to be concerning themselves with us here. Now applying this test to human life, is it not precisely the people whose purposes and achievements are the most important who also are the most influential, the most helpful to humanity? It is the signmeant, not the insignificant, lives that stamp their impress upon others and radiate the most vital influence. As it is in this realm so it is in the one beyond. It is the noblest and the greatest who are the guides and the

The present life will, indeed, be uplifted and enlarged and vitalized when the recognition of this continual meeting and mingling, of those in the physical and those in the ethereal words becomes general and universal. Seience is revealing to as the nature of the life just beyond death. This othereal world has its reflection in the one in which we now live. The two worlds are alike in outer form and semblance; in each there is the realm of nature, seas and continents; takes, rivers, mountains, hills and forests; but in the ethereal world this realm of nature is infinitely more

messengers, and it is in proportion to one's

recognition of their aid that he is enabled to

certain atmospheric conditions we gain a glimpse of that marvelous reality of beauty which invests the ethereal world. In that realm are cities, towns and country; there are schools and churches and music and lectures; painting and sculpture; all the work of education, of art, of ethics contribute to the spiritual development. Every work done here has its ethereal side. The artist creates in the astral before he creates in the material, and the creation in the astral is the permanent embodiment. The pictures he has painted, the sculpture he has created, exist on this other side of life. He finds them when on being released from the body he enters this finer world. The author finds there the books he has written; all the literature that he has created; for in each of these, while in one realm it is made visible and tangible by the processes of writing and printing, in the other realm it is inscribed in the ether in imperishable record. Every deed done in the body, every word spoken, every thought and aspiration are impressing themselves on the ethereal side and are creating that individual world, that etheren, environment, in which each one is to dwell. To realize this as a literal and practical truth is a very different thing from accepting it as a vague abstraction. To realize-that it is the literal truth of every hour is to stamp life with a new interest as well as with a far deeper significance. And it imparts buoyancy and exhilaration. What a conviction is this that we are creating our future! The present may be limited, sad, depressing; we have sol created it, one may suppose, by past ignorances and negligences, if not sins; but the future,the future is our own. We may build for ourselvés a beautiful world. So ler us begin gow; just this very moment; and go on in trust and love: in faith that is knowledge as well, because of our recognition of the friends in the unseen who mingle with us constantly in the outer life, giving us companionship and for and guidance

"Be not discouraged; keep on, there are divine things well enveloped."

The divine things are awaiting even if they are not in our immediate experience. We can create them in our future. For it is always deeply true that,-

> Not on a blind and himless way The spirit goeth.

We are led by a way that we know not. We who are in the unseen in a far closer and more real way than we are by our friends in the

visible world. That the continuity of life is unbroken by the change we call death is certainly not only a demonstrable and demonstrated fact, but a fact of which we all, perhaps, have almost daily proofs, did we recognize them. There is a great deal of the objective phenomena which is not always possible to make entirely evidential-to a Parchical Research expert, for instance-but which is, undeubtedly, entitled to consideration. One instance of this nature came rather vividly to mocat the time of Edgar Fawcett's death. Mr. Fawcett, as will be remembered, was a poet and novelist; a New York man who graduated from Columbia College, and who added to his scholarship a choice and wide culture. Some years before his death he took up his residence in London where, in May of 1904, he died. Mr. Fawcet: was a total disbeliever in immortality and even in the existence of God. He was of the Darwin and Huxley school, though not sharing in the naturally devout nature of Huxley; he was a professed disciple of Herbert Spencer, though not following Spencer's lofty intellect in its finer possibilities of development. With one friend, between whom and Mr. Faweett there had existed a most voluminous correspondence for over afteen years, he had often talked of the problems of life, but always with derision for those who believed in personal-immortality. This friend never argued the question at all with him,—argument a useless, for "spiritual things must be spiritually discerned," but would often rejoin, playfully: "Well, Mr. Fawcett, when we meet in the ethereal world I shall take the feminine privilege of saying, 'I' told you so.' " On the night after Mr. Fawcett's death (this friend not knowing of it, however, until the next morning), she wakened in the night with the sudden feeling that some one from the unseen was in the room, when, almost immediately came a loud and distinct rap on her writing desk which seemed to emphasize a certain conviction of the unseen presence. The next morning when the paper contained the cable news that Mr. Fawcett had died the preceding day, his friend felt very sure that this presence had been his. The peculiarly loud, distinct rap seemed to indicate that he wished to suggest that he was surprised to find that his friend was right, after all; that he had found true that which he had not been able to believe and that he must give some token of his surprise and of the great reality

so different from all he had pictured. This

instance is typical of a vast array of phe-nomena that are not, by their very nature, capable of being proved, yet which from con-structive analysis one has pretty good claim to believe.

Life is a very complicated and rich and beautiful thing: a matter of varied texture and quality; a thing that is, to the greatest degree, determined by "the faith that worketa in you." In the next paper in this series, other phenomena of the outer signs of com-munication will be touched upon as these have their legitimate place in any attempt to consider the completeness of life.

The Dewey, Washington, D. C.

#### Obsession a Misleading Term.

ITS CAUSES NOT UNDERSTOOD

What is called obsertion is rather to be regarded in the light of an arbitrary control than the term applied,

But even as such it is a misleading term, for it implies something that has no existence as generally believed-or as has been taught by those who were themselves misled by lack of self knowledge, and thus their erroneous conclusions.

All control is obsession for the time being even when under the influence of a guide who means well at all times. But guides, too, are often very arbitrary when they have a stubborn case to deal with.

In the development or uplifting of a human soul out of its material environments. ignorance of spiritual law or unconscious self ove, a guide must necessarily act with determination, and is often forced to make means justify the end."

In either case a sensitive, conscious of this fact, would feel justified in believing himself obsessed. But self knowledge (and such control is the only means to this end in many cases) would enlighten the "tormented" in much unknown to him as a mortal or what material science is enabled to teach.

True spiritual science does not deal in effects. It deals in causes and the study of self as a spiritual being, is the study of causes.

Man can only understand nature or God as he understands himself.

The Socratic doctrine undoubtedly meant this, but modern anatomists have applied a certain phrase connected with it to their own

This may not be objectionable, but who studies causes will find a path to physical latter leading to the former without a knowledge of anatomy

Material science is all right an its way, but will never account for man's inherited weaknesses or passions. They are based on something that neither scalpel nor retort can unearth. A knowledge of one's spiritual self is the only means to this end.

Man is a spirit here and now, and a study of himself as such is a study of Spiritualismu n its true sense. He can never understand it through the phenomena alone That is only its material effect what his anatomy s to the Soul or spirit.

Phenomena hunters seldom get beyond the alphabet of Spiritualism. The little comfort they receive at senners acts more like a morphine injection than a soul stimulant, It simply ,whets the craving for more, everlast-

A truth attained through one's uwn reasoning on self is absolute. This also whets the craving for more, but the stimulation of the first is not displaced by additions

Truths have chemical affinity-two selfearned truths creating a third, and so on ad finem.

Such self knowledge is causal or spiritual, and leads to an understanding of Spiritualism as a cause. In such knowledge is revealed the raison d'etre of all our troubles-so-qu'lled obsession included

Because our own condition will not permit of comprehending a well-meaning control, it is not saw that we must be obsessed as erroneously understood even if such control does hold us straight to the line of spirituality. . Yes, we are obsessed in a sense, but for a good purpose, which purpose, however, is only, revealed as we know self—the cause:

A weak mind may be controlled by stronger one; but such epatrol is more preva alent in earth life than- in spirit, because conditions favor it more. In spirit every man is himself-whether in or out of a body-except where he is unable to control himself.

But so are children unable to control themselves; and it is therefore better that they be controlled by someone above them. That is all there is of obe

Of course, it is hard to acknowledge this. None of us wish to believe that we are not fully possessed of our being. But what of those little prejudices or conceits? Those lit-tle uprisings of a false lidignation? Our sense of superiority over others because not quite so intelligent or good? They are human weeknesses which are not usually taken in account, but they are not spiritual, and there-

fore place us under domination of minds auperior to ours. These are the obsessions we are subjected to, and if we knew more about ourselves we would invife rather than reject them.

Arthur F. Milton.

#### The Flower That Grew in the Shade.

A SPIRITUAL ALLEGORY

Mrs. A. G. Thyson

Once the Divine One said unto the Angels of the Universe, 'Go thou, and make, each one of you, a beautiful flower that will delight and bring joy and consolation to the heart of mankind."

This they did and when their task had been completed the Divine One called them to Him again. "What hast thou done?" He asked, and an Angel replied, "I have planted my flower in the fields and meadows so that those that toil therein may dream of Thy Purity and Goodness." "And thou?" He said unto another. "I have planted mine mon the unto another. 'I have planted mine upon the gloomy mountain heights where weary pilgrims may be refreshed by the sight of their beauty." "And thou?" He said unto a faird. But the Angel drew back and hung her head. 'Heavenly Father," she made answer, "fain would, I have planted my flower by the rushing stream where its dew and fragrance might refresh those who were athirst, but one had already done so, and there being no place elsewhere: planted my flower in the darkening shade of a lonely wood beneath a cypress tree. "And yet." said the Divine One, "Thine was the most beautiful of all."

The Angel sighed and looked down upon her flower, its exquisite loveliness crying aloud to the whole world. She beheld the litle children gathering buttercups and daisles in the meadows, the weary travelers ex-claiming at the beauty and goodness of the treator as they plucked the Eidelweiss from the snowy mountains. She saw those who covered the graves of their beloved with oses and brushed the tears from their eyes And there was her flower, truly more benutiful than all the others, growing unnoticed in

the dark shadows of the forest. She sighed once again, but the Divine One only smiled. "Thou hast done well." He said.

The footsteps of Time are never at rest, and many days came and went. The days turned into months, the months into years, the flower that bloomed hereaft the covers that bloomed hereaft the covers that bloomed hereaft the covers. the flower that bloomed beneath the cypress tree growing more and more beautiful each succeeding season, and yet no one had ver beheld its surpassing loveliness.

Perchance the little rabbit that scurried inder the leaves or the little brown bird hopning from twig to twig may have noticed it. out, no buman eye had ever gazed upon it. nor had it in any way brought joy to a hu-man heart. The Angel who planted it could have wept had it not been for the Word

id and young, passed that way grew more crowded. Houses were built on he outskirts of the forest and a path was orn quite close to the cypress tree. Once a came running and hallooing after a counded doe, but he saw not the beauties nature for there was murder in his heart. And upon another occasion an aged man, deand blind, stumbled along the narrow He had just returned from a begeathway. ng expedition and went mumbling and totering along, grasping his few pennies in a withered hand, grossing and cursing his though the fragrance of the flower was urbed the dark current of his blasphemous thoughts, he paused but a moment only and then hastened on, threatening to beat his laughter Margot did she not have his supper easly by the time he got home. And so oo, missed the flower, though he could have touched it with his hand. Alas for those who

And then again, two little children were playing in the wood one sunshing May morn; chasing butterflies and gathering ferns. Refore they came near the flower, however, they egnu quarreling and disputing, and so went heir way unheeding it. And still it grew their way unheeding it. more and more exquisite, quivering and trembling at the vibration of the woodman's bent low by the summer breezes and beaten'down by the chilly rain, and yet, cause, of the Creator's protecting love which surrounded it, and because the hour had not yet come, no herce sun rhy was permitted to scorch its tender leaves, nor violent storm to srush it to the earth. And the Angel re-joiced and knew that now the time was come when her patience and labor were not to go For the Springtime came once again and

rith it there wandered into the forest a youth and maiden, who were betrothed, to enjoy in their mutual confidence and hapits solitude piness and talk of their approaching mar-ringe. And because of the purity of the pas-sion in her heart the soul of the maiden expanded and she saw more clearly the leveli ness and sweetness of everything in the world around her. They had gone but a few steps beyond the flower, when turning her head to hide her happy smiles and blushes, she es-pied the beautiful blossom and implored her pied the beautiful blossom and implored her lover to go at once and get it for her. But it seemed from where they stood to be surrounded by a dense undergrowth and difficult of access, so the impatient awain only laughed and drew the maiden to him with a caress, declaring that no flower that ever bloomed was so lovely as herself, and hurried her reluctantly away, that he might go to her father and gain his consent to their speedy union.

And after them—for so it was writtenceme a poor woman, a poor, tired creature,

came a poor woman, a poor, tired owan and spent, for she had toiled hwas wofully disappointed and sheddingers. And when she came sudden

When they had gone on, she sank exhausted at the foot of a huge tree, being unable to walk any further. The burden of life was almost more than she could bear. Her little child was ill and crippled, growing weaker day by day, and because of this she was unable to leave him to go out and work in order to procure the few childsan delights and deligacies his innocent mind craved. And now her extreme poverty weighed heavily upon her. The woman for whom she had toiled had sent her away without her hard-carned pittance, promising to pay on the morrow. pittance, promising to pay on the morrow. But it was many miles to the village. She had labored hard and had eaten very little, and now to think that she must return emptyhanded! A sob choked her and her head ! lower and lower upon her breast until, her heart heavy with sorrow, her eyelids droop-ing with seariness she fell asleep. When she awoke the stars were shining softly and a most peculiar perfume stole upon her senses. She sat up with a start, refreshed and in-rigorated, and lo' at her feet grew a wonderful flower. Its snow-white petals were lumiearthly fire and seemed to radiate light. And then the fragrance, it was like a breath from heaven. Her enchanted gaze could not with-draw itseif. She stretched forth her fingers timisly and plucked it from its stem. She would take it home to her little boy. Already she could see the wistful look fade out of his great sad eyes and his tired little moans of with would cease when she placed it in his ands. How he would delight in its incomparable beauty. So rising quickly and with renewed energy she hastened onward. When

ngrossed was he with his new gift. After his mother had bade him good night his thin little breast, inhaling its fragrance. All pain and sorrow left him, and so he fell In the morning his mother found and lo! the flower had not drooped nor faded, but seeming to have gained new strength from his loving little hands bloomed

she opened the cottage door the child called to her engerly and she hurried to him and gave him the flower. Oh, how his mother's heart rejoiced in the gladness that shone in

the pinched features and shook the trembling

meager supper his mother set before him, so

hands bolding it again and again to his

He bardly would give a thought to the

The days passed, the little boy's joy grow ing greater as the flower grew fairer, but his who planted the flower stretched out her arms to him and the child saw it and told his mother that he must leave her. But she kept back ber tears and wept not, for he had suffered so bouch and he looked so bright and

And then the little boy died, and as his and took its flight through the ethereal spaces be not the Angel. "I have come," said the child, "go and comfort my mother." "Yes," said the Angel, "she will be comforted," and a sudden glory spread like a radiant cloud around them as she took the little one in her arms. "What have you little one in her arms. What have you there, she asked. 'It is the spirit of a beautiful flower my mother found by the roadside, whispered the boy, "Can you tell me what is its name, and may I keep it?". The Angel answered softly. You may keep it or do with it as you will. There is no flower in heaven that can rival its sweetness and beauty. It is called Unselfishness, and only those who think first of others may claim it

The child looked earnestly into the Angel's eyes, then slipped slowly from her arms. A mysterious melody of unutterable sweetness shook the atmosphere and thrilled the little boy's soul. It was the music of the Universe, the song of Universal life and consciousness, like the song in a sea-shell throb-bing and vibrating all about them. It told of everything that had been-was-was to

"Let me go," whispered the child, "I will come back again. And he floated slowly down to earth. There he found his mother deeping with the tears upon her cheek, so he left the Spirit of the Heaven born flower. with a kiss, upon ker heart.

#### The Lake of Tears.

If every tear that has been shed for hu man suffering could be collected; it would produce a fair-sized lake. Imagine a lake of human tears! How the thought must touch the inner soul in the sympathetic spirit! And by the are all workers in its creation. Who has not in a moment of forgetfulness wounded a tender heart, though the eye saw not the effect? Who can feel the pang of the suppressed tear? We cause sorrow unwittingly. We upbraid a child impulsively. It shrinks under our glare, and whispers mildly: "Mamma!" . When trials have softened our hearts, the hair turned gray and the child-where we hear the re-echo of that soft voice: "Mamma!" But it is too late. Why where we hear the re-eche of that soft voice: "Mamma!" But it is too late. Why not begin today—not tomorrow—to seek our shortcomings. Let us not widen this lake, but let us dry the tears now flowing. Love will accomplish it, for where the heart speaks there will be no re-echo in the future to re-produce the tears in us that we caused others. For as we reap we sow, and love brings aweetest hopes to fruition, peace instead of sorrow, gratification in place of neglect—an ocean of happiness for a lake of tears in our own souls!

A. F. Molchers.

Many persons are trying to force their op ns upon others. Is it proper to d Usually the forcing process carri-

people to great truths until they gre

or primal ones.

#### ce is a While.

Once in a while within our own
We feel the hand of a steadfast friend;
Once in a while we feel the tone
Of love, with the heart's own voice to blend;
And the dearest of all our dreams come true,
And on life's way in a golden smile,
Each thirsting flower is kissed with dew,
Once in a while.

Once in a while in the desert sand
We find a spot of the fairest green;
Once in a waile from where we stand The hills of Paradise are seen,

And r perfect joy in our hearts we hold,

A joy that the worm cannot defile;

We trade earth's dross for the purest gold, Once in a while.

Home Monthly.

#### The Angel Question, Etc.

Alexander Wilder

The discussion of the sex of angels may be made amusing or instructive, as one pleases to regard the subject. Whether it is pleases to regard the subject. Whether it is profitable is another question. But no matter for that; it is a morbid habit of mind which is all the time inquiring what is the use of doing or considering a matter in which one takes interest.

In my childhood I had a "New England Primer," in which was a picture of John Rogers, with his indeterminable number of whilese and a long drawn out series of verses.

children and a long drawn out series of verses beginning:

"Hush, my dear,-lie still and slumber, Holy Angels guard thy bed."

I never read the composition through. not fend of verses that are not poetry.

Joel Mansell of Albany, N. Y., once remarked to me:
P'No poetry ought ever to be printed, ex-

ept the best; and that cannot be praised too And of all doggerel, that which is religious

is about the wretchedest.

The identification of "the Lord" with the "angel of the Lord" occurs in the eighteenth chapter of the Genesis. There it is recorded that the Lord appeared to Abraham at the Oak of Mambre. It is not uncommon in the Hebrew writings that trees are mentioned, as in a manner sacred. This theophany is described as a sudden appearing of three men under the tree, and Abraham as addressing them as "my Lord." Likewise he sets before them a repast, the flesh of a calf and hot understand gather of which they get and he unleavened cakes, of which they eat, and he whits on them. Then the men look towards Sodom, and Abraham shows them the way. Two go on, and on arriving are described as two "angels" or messengers. "The Lord," however, stays behind and discusses the impending fate of that city with Abraham.
"But the Lord went His way as soon as
He had left communing with Abraham—and
Abraham returned to his place,"
In the twenty-second chapter it is recorded
that God, the Elohim, commanded Abraham

that God, the Elohim, commanded Abraham to kill his son for a sacrifice, as was the practice among Semitic peoples. But as he was about to do it the "angel of the Lord" stopped him but declared; "I know that thou fearest God (the Elohim) and hast obeyed my voice."

It is evident, it may be remarked, that this was written after the Babylonian captivity as the whole chapter has the earmarks of

The identity of "the Lord"—Yava or Je-hovah—with the "angel" is also clearly shown in many other places. But as the Absolute One hardly seems to be meant by the appellation, there is room left for philosophic speculation whether the Deity who is thus set forth was regarded as an outgoing Energy like the Demmiurgos or Artificer of the Greek sages, or the tutelary divinity of the Isrealites analogous to the Baals of the oriental communities. The latter concept seems probable. "Israel," or rather the chief-tain Jephthah (Judges xi:24) addresses the King of Ammonites: possess that which Chemosh, thy god, giveth thee to possess? So whomsoever the Lord

them will we possess."

How they were driven out is explained in Joshua xxiv:12: "I sent the hornet before you which drove them out before you, even the two Kings of the Ammonites; but not with thy sword, nor with thy bow."

(Jehovah) our God, shall drive out before us,

thee to possess?

Distinctive names are not given to angels in the Hebrew Scriptures except in the book of Daniel, a composition evidently of the Hasmonean period, when those writings were collected, arranged and edited. Yet even this book does not mention them as "angels." In the ninth chapter the "man Gabriel" is men-tioned; and in the tenth mention is made of certain man clothed in linen" resembling the one described in the Apocalypse, the "prince of the kingdom of Persia," the "prince of Grecia" and "Michael," one of the chief princes who seems to be the tutelary or guardian of the Jewish people.

In the Alexandrian Bible, in the second book of Esdras, Uriel, the "Archangel" is named; in the book of Tohit is also "Raphael, one of the seven holy angels which present the prayers of the saints," and in "Paradise Lost" John Milton introduces Abdiel.

M we were to explore the angelology of the Chaldean sages we would find a very full arrangement of these superval paces, and the Zoroastrian Scriptures confidement them by a corresponding assortment of devas or evil potencies. It is not always clear, however, whether these beings are rather per-sonifications of qualities, than designations of individual personalities. Several texts in the New Testament collection indicate, however, that they are regarded as distinct beings. Jesus in the eighteenth-chapter of the Gos-

Jesus in the eighteenth chapter of the Gospel according to Matthew, speaking of little children, declares, "That in heaven their angels do always behold the face of my Father in the heavens." When Peter is freed from prison by the angel of the Lord (Acts xil.) he seeks admission into the house of Mary, and the immates insisted that it was not he, but "his angel."

This recalls the words in the benediction of the patriarch Jacob (Genesis xlviii:16): "The angel which redeemed me from all evil, bless the lads."

The anonymous author of the "Epistle to

The anonymous author of the "Epistle to the Hebrews" is even more emphatic. He quotes the Psalmist, which he renders: "He maketh his angels spirits" and after further remark asks. "Are they not sil ministering spirits sent forth to minister to them who shall be heirs of salvation?".

This text in the original Hebrew is somewhat equivocal in purport. The context in the Psalm, civ., indicates that the whole verse should read. "Who maketh the winds his messengers and the lightnings his servants."

Yet all this, has a curious analogy to the ancient decirine that each human being had an ensouled star in the sky that was his cardian, and that that star constantly looked upon the father, the Sun. As every star was approved to be ensouled, this was not so incongruous with the angelology.

ion of sex we have

The fact that the personages or personlications designated Michael, Gabriel, Uriel and Raphael, bore masculine names, may imply no more absolute distinction of sex than do the occurring of Greek adjectives and participles in the masculine form which are intended to relate also to feminine substantives. In the fifth chapter of Genesis the creation of mankind is set forth in phrasing to include the female with the male.

"In the day that God (the Elohim) created man (the Adam) in the likeness of God made he him, male and female created he them, and blessed them and called their name Adam in the day that they were created."

tuem, and blessed them and called their name Adam in the day that they were created."

The plain import of this is that God, the Elohim, was a two-fold being, so far as sex is concerned, and that man, being in His image and after his eiken or likeness, was not male only, but both male and female.

The Adam or man who is described in the The Adam or man who is described in the second chapter of Genesis was plainly male and female in one personality. An impartial reading of the twenty-first and twenty-second recognizes this view of the case: "He verses recognizes this view of the case: "He took me of his sides, and supplied flesh in-stead; and the side which the Lord God (Yava Ealim—supreme of gods) took from the man (Adam) He built into a woman." The Hebrew word "tzala," which is here used, signifies a side, as in Exodus xxv:12,

II. Samuel xvi:12, Job xviii:12.
It mmy be worth while to mention that It may be worth while to menton that this androgynous concept appears among the classic representations of the gods. The Aphrodite or Heavenly Venus was sometimes bearded like a man, and the Dionysos or Bacchus was represented with female breasts. As though bearing in that direction, all the peoples who venerated the Great Mother un-der innumerable Venuses as at the head of the universe gave her for a male consort some divinity of inferior stamina.

Stress has been laid upon the declaration of Jesus to the Sadducees who beset him with the problem of the woman with seven hus-bands in the resurrection. He declares: "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." How much this proves we will not say. But it is not a declaration that angels or disbodied souls are sexless; or even that there are not permanent unions among It only implies that there are no such arbitrary regulations as were existing in the world, binding human beings together as "one flesh," without reference to being one in the

interior being-"one spirit."
Emanuel Swedenborg, in his treatise on "Conjugal Love," has given an admirable ex-position of this subject. The common view of the relation of sexes connubially may not be compatible with the condition of angels and disbodied souls, for we may hardly credit any notion of the rearing progeny in such a mode of existence. They are spiritual beings, essences purely mental and psychic. Yet we may conceive of some natural law in the spiritual world. "The creator of the uni-verse was good," says Plato. That God is love we are assured. Love, however, may not be concentrated. Of necessity it must extend to an object. Divinity itself is no ex-ception to this. It is the law of the entire realm of being. Divine love, however infinite, requires a universe, or perhaps a plurality of universes, peopled with intelligent living beings capable of reciprocating the affection. As the nature of those beings must be the analogy and counterpart of the Divine Being, it must be a quality of that nature that they likewise love one another. Hence the affirmation of the Apostle that whoever loveth an-

other has fulfi'led the law.

Herce the differentiation of nature which is characterized as sex is of higher origin than is supposed. It is analogous to the distinction known in science as positive and neg-ative, which extends into chemical affinity. As by this operation two opposites are blend ed intimately together, so by this differentia-tion there results an interblending of souls by a deeper, truer affection. This is infi-nitely superior to the marriage relation as commonly understood, and which the words of Joses repudiate as pertaining to the urrection. It is instead a joining with the Lord and thus being one spirit. The differentintion accordingly is inherent and perpetual, and essential to the perfecting in love. Of such union are the fruits of the spirit as enumerated by the apostle-"love, joy, peace

and the other virtues.

There is, therefore, no occasion to quibble about the sex of angels. The better way is to be ourselves angelic. What we are we have been somewhere, for ages; and we may depend upon it, we shall yet continue. It is depend upon it, we shall yet continue. It is idle to suppose that when we rise into real-living out of this sepulche of the earth-life, we shall be beings essentially different from what we are now. Men will continue men and women will continue women, as it was in the beginning, is now and ever shall be. And angels if there are such, other than glorified human beings, will doubtless possess analogous qualities.

Nevertheless, it may be better for us to be a continue of the world of which we

in due relations with the world of which we are denizens. We do well to receive words from the beyond whenever they are vouch-safed, but we should bear in mind that they are human as well as we, and equally falli-ble. Hence, while they may be "helpers of joy," they may be by no means lords of faith or even of action. To each of us is given that light, that intuition which shall enable

us to be a law to ourselves. Newark, N. J., October, 1905.

#### Brain vs. Mind.

Most all people know that the brain is the soft, gray substance enclosed within the skull. The functional processes of the brain are also well known. By some power within itself, consciousness is added to the being—and it gives power to think, act and reason; also stores away acquisitions and causes remembrance. It creates understanding, conception, fancy, imagination, affection, atc.

brance. It creates understanding, conception, fancy, imagination, affection, etc.

Who can define mind? Scientists are not able to prove that it exists as an entity, as does brain. It has only certain attributes instead of functions. Webster defines mind to be "the intellectual or intelligent power in man; the understanding; the power that conceives, judges, or reasons." Thus it is common to relate such processes to the action of mind, but they are entirely operations of the brain.

mind, but they are entirely operations of the brain.

The mind is spoken of, when always it should be brain action that is referred to. Such expressions as he "changed his mind;" "we are of one mind," "let me know your mind," etc. These are what is called mental action and are conditions solely of bgain action. How can any one "change his mind." It is a silly assertion. And, then, to hear some one say "s medium read his mind," is to hear an impossibility stated. So-called mind-readers are but persons who receive thought impression. Manual telegraphy is the projection of thought by one person and its reception by another. This is what is called mental action, because it is conscious will-

ions do we gain these superior powers.

The "Christian beient st" has said that "mind is God." If that is true, then to read mind is to commune with God. That certainly makes mind-reading a very superior tainly makes

With an understanding that mind-action is our spirit at work, we will have a new dignity to claim for it. But, to relate mental operation exclusively to the material brain convolution, is to dwell only within the sphere of our earthly materialty.

G. W. K.

#### Sardou and Desmoulin as Medium Artists.

In that most valuable department of the Boston Transcript which bears the caption "The Fine Arts," appeared recently a most significant report on "Spirit Pictures." The significant report on "Spirit Pictures." The translation from "La Revue Illustree" is so admirably done and the matter is so fairly and intelligently set forth that we produce

as given:

La Revue Illustree, 'Paris, publishes an article by Jules Bois, under the title "Les Esprits Peintres et Dessinateurs," which gives a curious account of the artistic doings of the spirits. The author is of the opinion that the so-called mediumistic or spirit pictures have not received the amount of atten-tion to which they are entitled. He has de-voted considerable study to the work of the mediums, as also the work of the mystic symbolists, and finds interesting matter for com-parison. M. Bois says:

"It suffices to take in hand the brush, the pencil, the burin, and the inspiration comes in

the form of an irresistible and automatic impulse. It is even useless to take any note of what is going on. The spirit, so say the believers, does it all. It is the spirit that guides the hand, or, rather, impels it. And thus are executed in a few hours delicate works which would have otherwise taken several days. The most celebrated, doubtless, of these subconscious artists, is Victorien Sardou. Two of his drawings are very curious. One of them represents a house on the planet Jupiter and the other the animals' quarters at Zoroaster's home. Everything was quite spontaneous and unpremeditated in the phenomenon. M. Sardou told me how he all of a sudden knew how to draw. Before becoming known as an author he had written a comedy about Bernard Palissy; and the Odeon had refused it. Hence he was full of spite, and he wrote a satirical romance in which our earth became an object of horror, while the ideal residence of, young dramatic authors was the planet Jupiter. While at work on this paradoxical idea M. Sardou hapders, into spiritistic circles. Here work on this paradoxical idea M. Sardou happened to drift into spiritistic circles. Hewanted to do as others were doing; so he took up a pencil. His hand wrote automatically: 'Bernard Palissy.' Here is a pleasant visiting-card, he said to himself, and, as it happens, one of my acquaintances. He questioned: 'Where are you?' Bernard responded, 'In Jupiter.' Sardou rubbed his hands: 'Well, well! You must tell me what is going on there!' And, to the great surprise of our improvised medium, instead of written of our improvised medium, instead of written words such as he expected to come from his pencil, or from his burn (for some of his designs were engraved by himself), landscapes made their appearance. Such is the origin of these curious works, which have so little relation to the violent and incisive style of the dramaturgist. They are without point of support, without woof, as if woven out of a dream, out of fluid, out of sprigs of nothingness. They might be called the fly-tracks of the Beyond. They are effeminate, weary, capricious, subtilized, of a structure so slender, so unstable, so unbalanced, that it seems quite paradoxical to think that the author of Patrie should have been able to evolve them from his powerful imagination, so little in sympathy with these linear per-plexities and doubts, this feeble flora, these homesick stones, these gates plaited dragon-nies, these resettes like crushed but-And the fantastic insinuates itself terflies. in the midst of all firis soft staircases supported by an almost vaporous sheet of water, facades made out of musical fotes, as in Mozart's House, columns of elder pith, roofs of sparks, fauns playing tempins, flying satyrs, giants caught in spiders' webs, etc. For the Palace of the Prophet Elias' the imagination of the medium becomes still more fantastic.

M. Sardou had cut the paper that he was using the a certain shape. When he came place himself under the influence his pen-l was twice broken. What is the matter? iks Sardou. 'I must have a larger kind of aper.' I have none. 'Go and get some.' cil was twice broken. asks Sardou. 'I must he paper.' 'I have none.' And the Influence directs him to a certain stationer's shop that he had never noticed, but before which he had often passed. This strange power was quickly withdrawn from the dramatist. 'Now that you are convinced,' the spirits, said to him, 'you have better And Victorien Sardou was no things to do.

onger a medium. How did M Sardon to it? His hand How did M Sardou to tt? His hand jumped here and there everywhere, busy, but uncertain, a confused worker, which did not allow one to foresee its purpose. "When one sees him at work," states an account in the first number of "Mosart's House," "one perceives at once the lack of all premeditation and purpose; his hand, impelled by an occult force, follows the pencil or the burin in the most irregular and confused way, going with unexampled rapidity from place to place, and working over all parts of the drawing at the same time, without any method or system. same time, without any method or system. From this there results at first an incoherent composition, the sense of which cannot be un-derstood until it is quite completed." And the writer adds: "This singular proceeding is not M. Sardou's own work; we have seen all

the writer adds: "This singular proceeding is not M. Sardou's own work; we have seen all medium artists proceed in the same manner." (Spirit Review, 1858.)

M. Bois relates that the painter and engraver, Fernand Desmonlin, the friend of Emile Zola, several years ago suddenly found cut that he was a medium. Under an influence, which he himself persists in believing to be extra-human, if not superhuman, he drew, painted and engraved strange figures, unsuspected landscapes, and even authentic portraits of dead people—all totally different from any of his previous works. M. Bois claims that the aesthetic character of these inspired works has no semblance of relationship with M. Desmoulin's normal productions. Moreover, M. Desmoulin uses an entirely different technique, and he says that he could not do anything conaciously with the method he uses while under the apirit's influence, and which are signed by Assarte, Old Master, and Instructor, are finished with a rapidity such (from twenty-five to forty minutes), that M. Desmoulin could not in the same space of time cover the same space, even with the slightest exetch. And then his hand does this work unconaciously, for he does not know

#### The Roots of the Cosmic Love.

J. P. Cooke.

The philosophy of Spiritualism comprehends many grand beliefs. The first being that death h only an incident in life. An episode in the onward and upward struggle and progress of the individual life. Another grand belief is in the universal diffusion of the Intelligence—which we call spirit.

"Thou so far, we grope to grasp thee."
Thou so near, we cannot clasp thee."

How are we to gain more knowledge of this Spiritual Intelligence? Some of the friends are fond of saying "One world at a time." But this will not do because, with their definition of the world, we do not find the world large enough for all of our powers, our soul-equipment. We need to stretch forth into the spiritual spheres in order to find the use

and meaning of our powers and faculties.

Consider the sparrows. How cramped and confined is their egg-shell world, before they burst the walls of the prison, and escape into

Here we find a fully organized being and yet not one of its organs is adapted to its present condition. Here we have bones, muscles, feathers, especially adapted in every re-spect, to the air. Every part is constructed with the utmost lightness and the muscles are distributed and gathered into volume for the express purpose of giving strength where it is most needed. The form of the wing is made to cleave the air and bear the bird aloft. It has eyes for the light, lungs for breathing and a throat for song. But the sparrow can exercise none of these functions in the 'egg shell. Its world is woefully con-

The bird acts according to the instinct of its nature, the law of its life, it struggles against its narrow walls and pecks at the shell and emerges into a new world. It darts from branch to branch, or from tree to tree, fills the morning air with its bright song, finds its mate and fulfils the end of its creation. It follows the law of Divine wisdom embodied in it, and reaps the full reward of its obedi-ence. Its organs were all prophetic of its sylvan life.

Số in man; the organs of faith, hope, spirituality are prophetic of his higher spiritual life and soul activities. Think of the soul joys of a philanthropist like Howard, or Dr. Barnardo, recently passed to his reward. Think of his hely, inward delights in saving so many neglected children from lives of vice and crime. How he was a veritable co-worker with God in bringing these waifs to lives of useful and honorable labor. His soul is

In such devoted service we see some of the rootlets of Love clasping the inner life of God's little earth-born creatures and blessthem.

Why may not the Imagination trace the Roots of the Cosmic Love, or Attraction, back to the bird, the ant, the sponge, the flower, the algae, the chemic attraction of molecules in the crystal and the dew-drop?

The Imaginative Poet-mind may note the first movement of star-dust, cosmic matter, towards union. He may read in the gathering, integrating Nebulae a heavenly scripture prophetic of human bearing planets, revealing the Law of Love. He may trace this prin-ciple of union through its advancing stages in creation, and then apprehend how God joined Love and Wisdom in one Eterual Power-and

His creations were born.
The sad scenes and disciplines of the earth life are but the lower steps in a staircase of infinite joy leading to a perfect heaven for

each and all who desire to be blessed. In the ascending human series we trace the principle, the attraction of ennobled love through the organization of society, in the herd, the family, tribe, nation. We may trace it in the guilds and brotherhoods of the Renaissance and gathering vast momentum in the brotherhoods and unions and industries of the modern world. We find loving human kindness victorious again and again.

The wonders of the starry beavens and of the moral Law set in man's heart may well bring us to our knees in Holy Adoration of the Loving Power that holds all things by

the Law of Astraction—that is—God.

Mankind shall indeed be blessed when all know that Light is God, Life is God, Love is God, Knowledge is of God, Goodness is God, and all of the Angels bright. The glorified Souls are but specks in the Immensity of God; the Unchanging Goodness, the Spirit of who blesses all and who curses none.

It has been Love from the first and is Love now and ever will be. Its lesson to us, as the Spiritualists of today, is to work for Love now and ever and to trust the Love that is

The general belief of the Modern Spiritual Philosophy has been well stated by Dr. M.
J. Savage. "It teaches that inside these gross
physical bodies there is an ether body, that
has grown with it, been shaped by it, adapted to it, perfect in every part and faculty. and that this ether body is disengaged at death, like a germ delivered from its sheath, and that it goes on, the soul taking this ether body with it as a perfect equipment in every fac-nity for the fullest expression of its higher and better life. The soul goes on to think, to remember; to love as of old."

It further teaches that this universe is everywhere under the Law of Cause and Effect, that we begin life hereafter just as

Effect, that we begin life hereafter just as we leave it here, precisely what we have made ourselves by our thoughts, our deeds, our words on earth. The world of spirits is peopled with real folks, our fathers, mothers, neighbors, our friends just as we have known them here but re'eased from lower conditions, yet carrying with them the same kind of character, of thought, and personality which they had here.

They may easily see farther into the meaning of life, yet

"Still on the lips of all we question.

The finger of God's silence lies:

Will the lost hands in ours be folded?

Will the shut eyelids ever rise?

#### The Augel Message.

Absolute perfection belongeth only to the infinite. Spiritualism in all its phases will become more and more a subject for the people. Its chief instruments—the unseen forces—are touching earth's vibrations, and patting on, more or less, earth conditions, that the people of earth may be redeemed.

There stands again before me the life size statue—the figure I see is that of the poet and dramatist.—Shakespeare,—standing in front of the great theatres in London,—the index finger ever pointing to the marble scroll on which are the memorable words, "There is no darkness but ignorance." Knowledge of God. Knowledge of the Mission of Jesus to earth. Knowledge of the brotherly relationship of the whole race. Knowledge of the laws of Nature, which is the key to all knowledge. This is the great emancipating power and this is in harmony with the truth of the ages. All truth must harmonize. Truth cannot contradict itself.

Jesus said, "Ye shall know the truth and the truth shall make you free." "What ye do we know not now ye shall know hereafter."

This is, the "hereafter" and the knowledge is coming as quickly as the people can accept it. Again there is whispered the words, "Give them the little things."

When we look at truth and error, side by side, we can see the difference. Today I met side, we can see the difference. Today I met my friend Rogers on the street; he at once took hold of my very beautiful blackthorn, which I brought from Ireland, and said, "Yes, that is a real and true blackthorn. I will trade you a very much larger one for it." I reminded him that a crabapple, polsished, was accepted by some for a blackthorn. I then pointed out to my friend the real marks of a real and true blackthorn. You cannot fool a man who knows. Knowledge is power everywhere, and on the same edge is power everywhere, and on the same principle, ignorance is weakness. The man who goes to prayer meetings and groans, confess-ing his sin; be careful of that man; he is ignorant and weak. Tomorrow if temptation presents, he may fail, probably will. What is it that is his besetting sin? Is it anger, jealit that is his besetting sin? Is it anger, jeal-ousy, pride, lust, covetousness? Knowledge will save him from every one of these by giving him power and control of his own nature. Knowledge is power. Think! What else can take the place of knowledge as a governing power? Nothing. "One shall say unto another, knowest thou the Lord?" The Lord is the controlling power. "His ser-vents we are whom we obey." Shall I obey

vants ye are whom ye obey." Shall I obey lust? Then lust is my Lord. What is the lust? great saving power for the race? "To know thee the true God and Jesus Christ whom thou hast sent." Not simply to accept what others have said about the Lord; not even to have read about him in a book; not even to have believed what Paul, what John, or what Peter have written about Him, but to know him; to have met with him and talked with him: to have felt the vibratory power of His touch so that the troubling power of the fempter, lust, pride, envy, are gone for-ever, and the incoming power of the Holy Ghost is not only a Bible word, but is an actual experience, more powerful than on tile day of Pentecost, because the human intelligence is now capable of a higher electro-magnetic touch, having been quickened to a higher sensitive vibratory condition by the awakening of millions of nerve fibres, through the development of Nature's great evolu-

ionary law.

In the foregoing, I have only touched with the tips of my fingers one little button, and have given a most imperfect thought on Spiritualism,

Materialization is my next thought subject is great, the instrument interfect.
All nature is the text book and infinite space the seance chamber. Everything visible to the mortal eye is a spiritual manifestation. Every object is a projected thought from the infinite mind. The phenomena is what we see. The philosophy is the vehicle of thought by which we express our knowledge of these very numerous and wonderful manifestations all around us. What do we know about it all? Whence the earth with all that appears thereon? How came it to be and what its destiny? What is life and can it be destroyed? How may we attain to happiness and press onward to the realization of the highest possible sensations of a glorious ex-istence here and hereafter? Harmony with Nature's laws, that we may move all line of the least resistance. Every thoughtful mind capable of grasping scientific thoughtmust see that this is the one and only way. To obey law, it is absolutely necessary

know the law as written on every page of the students' great textbook—Nature. But you say the subject is great. Yes, Y it is very great, but only commensu answer. rate with man's destination. Oneness with

the Father, through a glorious eternal progress indescribably grand. I have given a rather long prelude to the

in ore direct analysis of materialization.

In our knowledge of the material, there are some seventy to seventy-two elements; from these by chemical affinities and combinations all things are constructed. Without them was not anything made since worlds began to be. There is really no such thing as creative power, as heretofore understood by the mortal. All matter has existed co-eternally with spirit. Re-construction has marked the ages, but no such thing as creation.

There has been no need and there never can be, for creating anything. The universe contains all necessary matter. When a man builds a house he simply collects the material. When by the power of natural law a world is constructed to give equilibrium to terial. When by the power of natural law a world is constructed to give equilibrium to the spheres, the necessarily unerring and ever operating power of infinite intelligence causes the needed matter to be drawn together by the law of attraction and natural affinity. The law of disintegration is operating ever and always, and thus the supply of material is fequal to the demand. Nothing is out of use, nothing is lost. What infinite intelligence, expressed through universal law is doing on an illimitable scale, parts or inner circles of the all comprehensive, is accomplishing on smaller scales. Every house is built by some man, but He who buildeth all things is God." This great principle of materialization is everywhere in operation. Take for example the tree, the michty oak by the power of the sun's rays by day, gathers elements out of the everywhere in its environments, and the dark seases of night, comes in regular order, and by the law of electromagnetic induction and impact, the work of materialization is accomplished.

Only it is simplest forms and combinations is Nature's chemistry new understood by the mortal. There is no God outside of natural law, and there is no natural law but by the power of God. God by the power of natural haw accomplishes everything and there is no mirrole.

Leaves and the power of natural has accomplishes everything and there is no mirrole.

The man who understands the elements of nature (so far as discovered they are seventy-two) and their affinities in all the apparently countiess re-adjustments possible, can again astonish the world and become a subject for the people's worship. And after all, is not each man a God in embryo? A being with infinite powers of unfoldment is simply limit-less in his thought forces and consequently so also in his wonder-making achievements.

Now, just a word on de-materialization. Reverse the polarity and the water returns to its original elements. Why? On the principle that action and reaction are equal.

"Have dominion," are the words spoken to

"Have dominion," are the words spoken to the primitive man. Obedience to this com-mand and knowledge of natural law places in man's hand the true power of a King. Disobedience and darkness have kept man weak and consequently a slave to every passion and

and consequently a slave to every passion and prejudice,—a subject for superstition and worshiper of false Gods.

Knowledge is the hope of the race. If I have transgressed the Divine command, and have given you anything that is not little, it is not so intended, for truly I am keeping the great things back from the people, knowing that they are not yet ready for them. The man who has come into the with Divine law has truly touched the fountain of Knowledge. has truly touched the fountain of Knowledge

Man's thought was made so free, Predestined far to rise: To lift all mists from off the earth, Sweep cobwebs from the skies.

#### Awoke in Time to Vote.

The Rev. Silas Gordon was a well known Episcopalian minister in Saco, Me., and his sermons always drew large congregations. Charles Greene, a drummer, had promised his Charles Greene, a drummer, had promised his wife to attend religious service each Sunday while on the road. So he left his hotel at Saco and followed a crowd of worshipers to Parson Gordon's church. After the sermon commenced, Greene fell asleep. The discourse, on "The Great Hereafter, Heaven or Hell," became more powerful and effective. Toward the finish the parson directed all to arise who were in favor of going to heaven. Of course, all grose except Greene. When Of course, all arose except Greene. When they were re-seated he asked all to stand who wished to go to hell. The noise made by the people arising and sitting awoke Greene and he stood in answer to the parson's re-Young man," screamed the parson, "do you Young wan," screamed the parson, "do you know what you are voting on?" "I must know what you are voting on?" "Ureene answered, "but Parson and audience were dazed know what you are voting on?" "I say that I don't," Greene answered, whatever it is, you and I are in a very small minority." The congregation chuckled and the parson was "phased."+The Granville

#### Services of a Doctor Free.

Specialist in rheumatism, kidney and bladder diseases will give his time and skill free to the sick.

Have you got rheumatism, kidney trouble or bladder trouble, or are you ailing without knowing just what is the matter with you? knowing just what is the matter with you? Would you like to know what your trouble is and how to get rid of it? If you go to a local doctor he will charge you from \$1 to \$5 for the visit, and then a little more to have the prescription filled. You can get all this for nothing, gladly and cheerfully, from a specialist of life-long practice; also a double free test treatment and a free 68-page illustrated medical book. In this way over 50,000 people have been helped free of charge in the last year alone, and the company has spent nearly year alone, and the company has spent nearly \$10,000 in postage to answer letters and send home treatments and books to sick ones in distant places, all without charging them a single cent. Why not take advantage of that yourself? Write today fully and freely, and especially for the free treatment. Write now for yourself or any sick friend, addressing the Medical Director, Turnock Medical Co., 2859 Bush Temple, Chicago, Ill.

#### Reflections on Spiritual Phenomeur.

By an Old Student of the Subject.

It is natural for us to object at first against spiritual phenomena, the many mistakes and false-loods and self-contradictions made through mediums; but a study of the subject will convince us that they are all for the best and are in the line of that higher wisdom that guides us better than we know. For there is a soul of good in things evil. Just consider the consequences, if, from the first, every communication had been infallibly true and communication had been infallibly true and perfectly reliable. The whole cause of human affairs would be revolutionized and the business world turned topsy turvy. Mankind would cease to rely upon themselves. All energy and self-reliance would cease. That has never disturbed me since I have studied it over. What does puzzle me are such phenomena as are recited in the secress of Prevorst and other like narratives. I cannot understand why spirits may be dwelling in old caves and cellars or be wandering about for centuries like that old woman spirit iold of by Miss Blackwell in the London Dialectical Society Reports and the like. Also the or by Miss Biackwell in the London Dislec-tical Society Reports and the like. Also the mischief and the cruelty practiced by spirits as in the case at Dr. Phelp's house, and where poor Jim Riley, the once famous Mich-igan medium, was besten, cut-and bruised by spirits in bis cabinet so that he came out with his face all breeding from wounds by the sixte broken over his head. As he, poor, honest man said, "Why are such things al-lowed?" So do' I ask. Perhaps it is all to lowed?" So do I ask. Pernaps it is an it warin us not to rely too much on these manifestations. Don't go too far. The spirit of John C. Calhoun characteristically and over his perfect autograph as declared by his collowing of the Senate, said, "The object of these manifestations is solely to convince mankind of the immortality of the soul."

The hest account as it seems to me, of the

these manifestations is solely to convince mankind of the immortality of the soul."

The best account, as it seems to me, of the why of Spiritualism is given in the work of Prof. Hare, known as the Farraday of America, a very celebrated scientist, a deist converted to Spiritualism by messages conveyed to him torough instruments invented by him for the purpose under tests absolutely crucial. It was impossible to conceive, under the conditions, that any being in mortal form could convey the information expressed by the dial hands of the recording instruments, about life in the other spheres, the scenery. Slowly, hour by hour, the letters were copied from the dials as the hands rested on them moved by a force external to any mortal. I have a perfect copy of the work before methe only one extant as far as I can ascertain. Here is what was recorded by one spirit.

spirit.

After stating that the prime object of these communications is to convince us of our continued self conscious existence, at parsgraph 468, the intelligences declare that "certain consequences must follow after the settlement of that question, If a man die shall be live

od and man. bigotry. It will show that most religious are but impositions of priesteraft. It will rob the grave of its terrors. It will teach the eternal progression of the soul and show that soon the moral state of man will be vastly improved—when error and wrong shall end. In fine, it will be a help to the soul in the hour of adversity and give it strength to bear up under afflictions with brave fortitude and in the last hour its stay and hope."...

What Spiritualist does not feel that this is true? How small do all the troubles of life seem to the believer. That may be said of any believer in any religion that promises a

seem to the believer. That may be said of any believer in any religion that promises a Mappy immortality. But how few are there of such creeds! and what one but ours gives positive assurance of its truth as respects that one great question of immortality? Not one. In fact, the believer in any of all the other religions may well doubt, and when he does not doubt he must fear that fabled hell invented to enslave by terror.

invented to enslave by terror.

And now, while about it, I would like to write somewhat upon another point. Let me say that a long experience has convinced me that there is far more dishonesty or unfairness among the fraud hunters and exposers of false mediums than there is among the false ones themselves. And further, that among all the mediums and pretenders I have ever met and that have passed away, each and every one has died in the faith, no matter for their recantings and confessions, when they came to die their last words have been to declare they know it is true. Quite a

for the most part.

As the recent decease of that medium Slade has afforded the enemies of the Cause an opportunity to vilify his name and rehash the former lies about him, as I had considerable to do with and concerning him about thirtyfive years ago and later, let me state that the main causes of the bitter assaults upon him at the start were, first, that at a time when certain very remarkable phenomena through mediums were done in the dark and in cab-inets, he seemed the first through whom they appeared in broad daylight and without any cabinet or anything like paraphernalia. one after another unbeliever and fraud hunter had gone to Slade and reported, "Lo: It is all true," the rage against him grew furious. Then any number of showmen were encouraged to exhibit "Slade's tricks." Moreover numberless rogues and some feeble me-diums went through the country calling themselves Slade. Some of these I helped to expose as I had seen Slade.

Having seen certain mediums of world-wide fame exposed, having gone to them and ascertained from their own lips that they did all their cabinet wonders by jugglery and knavery, if I was capable of knowing any-thing that two of them had been wonderful mediums as infants and learned that the Spirits failed them on the most urgent occasions at their biggest houses and put them in danger of being mobbed. I determined to see Slade, the "day-light medium," some time. 'A few years leter, November 1871, I

had the opportunity.

One day, being in New York City, I picked up a "Banner of Light" and saw Slade's advertisement, and that he had just removed to mewhere about West 27th Street. So many affairs caused me to neglect it till about the very end of my visit I one day found myself near 27th Street. "Now or never," thought I. I hastened to the house. It was on impulse and not one soul in New York knew me. Suffice it to say that, in broad day, the afternoon sun shining in at two or three west windows, and Slade sitting back ten feet or more from me and looking on as a spectator, all the phenomena I ever read of occurred. s grasped mine and shook them, slates held by me alone were written full, giving my name (I had not given mine) and those deceased relatives, the accordion held by me alone played perfectly, etc.
In the work, "Proof Palpable," by Epes

Sargeant, full reports are given. I prevailed on my friend Bennett, Editor of the "Truth Seeker," to visit slade. He did so and in an article averred that "it is all true," a fittle Others I induced to visit him. Everyone declared the same. By the way, so many people say, "I can't believe unless I can see people say, "I can't believe unless I can see it myself." And yet as jurymen, judges, they are bound to believe without having seen. Nay! They must not have seen. The very lives and property of mankind often depend on such testimony. One ought to reflect that werê he to be a witness he would probably be one less capable of judging and concluding than others. In any event he would be but one more witness, and every person capable of forming judicial verdicts must agree to

When Slade visited London and that great expose occurred, I wrote him and asked why he himself held the slate there while surrounded by enemies eager to ruin him.
"When I visited you I held the slate—I alone and you sat back as a spectator. Why did you give them such an opportunity to injure you!" In reply he folded up and sent me the report of all the proceedings at the trial. Never was there a more unfair, mean, contemptible persecuting spirit displayed than was by magistrate and spectators. The sum and substance of the charge was based on the be thought Slade did the writing, "for," said he, "how else could it have been?" And on this testimony Dogberry sentenced Slade in most abusive language. That was all. But like all falsehoods in the start of anything it sticks and is repeated over and over.

Zollner was so struck by the unfair and op-pressive treatment given to Slade that he consented to visit Leipsic. Many of the most wonderful phenomena occurred in the room there in presence of Zollner and other scien-tific gentlemen, while Slade was extended on

a sofa in a trance.

Later the great juggler, Bellachini, held seauces with Slade and added his testimony

seances with Slade and added his testimony under cath, that the marvels he witnessed in Slade's presence had no relation to his own art of confusing.

Christiality is based upon the wonders recorded in the four Gospels written when, where and by whom no one knows. The admirable character of Jesus and the words ascribed to him in that divine sermon overshadow all doubts and have made even "Jews and Gentiles adore." There is more than enough proof in that one book published by Professor Zollner to forever establish the truth of Spiritualism. And yet that work is but one among ten thousand similar ones containing the solemn declarations of innumerable contemporaries to millions of these wonders called Spiritual Phenomena.

Holt.

Better than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 227, Notre Dame, Ind., will send her home treatment to any mother. She asks no money, Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

#### Tetters from Our Beaders.

#### Searching for Light.

Dear Editor:

I long have been seeking for knowledge, And still I am searching for light. For light to illumine the darkness, And banish the shadows of night. I have frequently read the fair doctrine, Of what is called "spirit return," And the truth on this wonderful subject, I am ardently wishing to learn.

Yes, I long for the blessed assurance, To brighten each long, weary day. And so I am begging for knowledge To scatter all doubtings away. I have heard something, too, of

healers" Who can pass through the mystical door, And by means of some gifted believer . Have power both to cheer and restore.

Oh I beg you to write me a letter, All those who know this to be so, And tell if compassionate spirits Can aid a poor mortal below. For surely I need words of comfort, I am ill and so often in pain, But am patient while eagerly hoping. To, some day, grow better again.

And I fain would know more of this doctrine That I would so gladly believe, and to know if a spiritual power Can heal us, or even relieve: Oh, if ever a message of healing
Could come in its beauty to me,
I would constantly spread the glad tidings,
That had made me so happy and free.

Oh, then, can you wonder, dear readers, That I am still searching for light, To give me sweet hopes for the future For this world and the other so bright? Then I beg you, kind friends, and believers To write me a letter so true. That I may gain wisdom and knowledge.

And courage and hopefulness too Fanny R. C. Nigh Marietta, Ga. Oct. 2, 1965 Fanny").

#### Money and Spiritualism.

Editor of the Banner of Light: Spiritualists ought to solve the problem noney to advance the cause and war of education for Spiritualism. Spiritualists need good places of meeting; places that are properly located as places of education. Money is needed in Spiritualism to pay for books, papers and other printed matter to send right ideas into the moldy minds that ought to know and think about Spiritualism as a fact in nature—as we have it recorded for us in human history along the ages of progress. am sure we can solve the money problem for Spiritualism as easily as other people have done for themselves. Solve it right. Mediums and others that work for Spiritualism ough

to be paid as justly as laborers and mechanics. Some of the most perfect mediums are from the working classes. When they give up a sure income to be mediums in Spiritualism they ought to be saved from the annoyance of asking for money to pay for good food. garments, traveling expenses and shelter, which they did not have to do while they were laborers, mechanics or in other work to produce property for mankind. Spiritualists ought to solve the money problem to pay for good meeting places. Meaning and their associates in their lines are only bumans. Let us know and think that we as Spiritualists are building the foundation of the only universal religion for those who worship. We ought to solve the money problem right for Spiritualism. Call our wise women and wise men about money and business to solve the problem for us, or to aid us. Perhaps the spirits of dead money kings may come to aid us to solve the money problem in and for this good war of education by Spiritualism in Boston

13 Isabella St., Boston, Mass.

#### A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the Cali-fornia Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 12 minutes. Last year I sold directions to over 120 families rections to over 120 families in one week; anyone will pay a dollar for directions when they see the beau ful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nine-teen (19) 2 cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

It is worth our while to remember that personal influence is not merely a matter of example, but a scientific fact. People are either better or worse, stronger or weaker, for our presence. We effect more by what we are than by our attempts at persuasion or remonstrance. Others may be able to use our moral strength.—R. J. (ampbell.

#### A Practical Charity.

Svelozar I. Tomjeroff.

In a small village, twenty miles from the squalor and turmoil of New York's crowded quarters, three hundred street Arabs are being turned into self-respecting, American citizens by a simple process of sympathy and kindness. The creation of this little colony is significant of the progress which has been made in the long struggle against the degrading poverty of our great cities, and the methods by which his conducted mark a corresponding change in the tactics employed in the conflict. The day has gone by when the child, found guilty of some petty offence against the peace of the city was sent to herd with professional criminals, and the county almshouse is no longer a synonym for a breeding-school of vice and crime. In these cottages overlooking the Hudson River and the words and hills around Dobbs Ferry, the wards of the New York Javanile Asylum learn to work and to play as the children, of more fortunate circumstances do. The old-time prison, called by courtesy a reformatory, has given, way to an independent community of school-children.

school-children.

The material from which the population of this village of fifteen cottages is drawn is not promising. Few of the immates are the children of American parents, and many are new-comers in this country. Some, the off-spring of the city's many failures, have been rescued by the Department of Charities or by the agents of the Society for the Prevention

provides that children must be sent to a home where they will have instruction in the religion of their parents—the New York Juvenile Asylum receiving the Protestants—but the rest is left to the discretion of the magistrate and the directors of the various institutions. In the treatment of these children the establishment of the new home into which the Juvenile Asylum removed last spring, from its old barracks at 176th Street and Amsterdam Avenue, is a long step forward.

summit of a ridge more than a mile long, and cut off from the rest of the world by steep, wooded slopes, fifteen cottages, each holding twenty boys, a big brick school-house, and a power-house and central kitchen have been built. The cottages are as attractive as the power-house and central kitchen have been built. The cottages are as attractive as the architects could make them, and the life within them as homelike as the institution's authorities could devise. A large reading-room, equipped with comfortable wicker a big onen fireplace, and a table covroom, equipped with comfortable wicker chairs, a big open fireplace, and a table covered with the books beloved by all healthy boys, occupies almost half of the ground floor of each cottage. Across the entrance half is the dining-room, and on the second story-are two dormitories, each with beds for ten boys, and a room for the home mother, on who rests the responsibility for the boys while they are indoors. She is expected, however, to be far more than a disciplinary dragon or a human sewing-machine, and, so far as such a thing can be done at all, she takes, as her name implies, the place of a mother. Each cottage is thus an independent autonomous

This is the underlying system of the cot-tage home system, which is rapidly gaining advocates, and of which the asylum colony the best example in this country. In order to preserve this principle it, has been found necessary to reduce temporarily the capacity of the institution to three hundred; for itessential that the size of the families should be limited, and the cottages are not cheap to build. The village, however, is expected to grow steadily, until there are on the ridge fifty cottages and a thousand boys.

While each house is as independent of the others as are the houses of any village in the outside world, the school-house brings the whole population of the colony together. Here an education; simost identical with that obtained in the public schools of the city, is given to the wards .- a fact which the b of education recognizes by allowing to the asylum \$15 a year for each pupil. The asylum sutherities, however, do not content them-selves with this. Some means of enabling the wards to earn in the future an honest liveli-hood must be found if they are not to drift back to the old vagabond life from which such a large percentage of them have been taken. One of the characteristics of modern sociological work is the importance attached to instruction in industrial trades, and to their thoroughness in this respect much of the success of Dr. Barnard's homes in Great Britain is attributed. At Dobbs Ferry half the boys learn the three R's in the morning and work at their respective trades in the afternoon, while the other half reverse the

The village is almost as self-supporting as an old-time farm, with its bakery, its tailor shop, its garden of twenty-two acres, its carpenter-shop, its printing-shop, and even its own band of youthful musicians. In all these occupations the wards are taught thoroughly; and there is little difficulty in finding employment for them when they leave the in-stitution, especially away from New York City, where the influence of trades-unions with their strict rules of apprenticeship is not so powerful. No effort is made to make money from the product of the boys' labor. but it is useful in keeping down the expense of operating the community. In comparison with such material occupations as carpenter ing, painting and gardening the band may seem an unnecessary luxury; but, as a matter of fact, many of its members later become professional musicians, earning good pay Moreover it adds to that atmosphere of cheer-

fulness which is striven for in every way.

Full of work as the day of the asylum boy is, there is plenty of time left for play be-tween eight o'clock in the morning, when he goes to school, and nine o'clock or so in the evening, when the children are in their dormitories. An hour or so at noon, another hour late in the afternoon, and all the evening are their own; and they know how to use the time. The visitor to the little village is struck time at once by the zeal with which the boys throw themselves into their games, as well as with the briskness with which they go as with the briskness with which they go about their tasks. An at letic field 400 by 475 feet has been graded and sown for their use, but the children have not waited for it. Around every cottage the wards play base-ball with all the enthusiasm of country schoolboys, and the surrounding fields and woods provide a constant source of wonder to the children of the city streats. Despite this liberty so opposed to the tra-ditional strictness of reformatories, there is

little difficulty in maintaining as strict disripline as is desired. The ordinary good con-duct which obtains in well-conducted schools and families all over the country is secured by what is known as the English mill system. Each day the boy has an opportunity earn two mills for good behavior in school, two from his "department," or trade-shop, two for ordinary meatness and cleanliness, two for good behavior in the cottage, and finally two additional mills as a reward for all-round excellence, thus making a total of ten mills, or one cent a day. This money is credited to the boy's account, and he is always at liberty to draw on it for any legitimate purpose. The balance he carries with him when he leaves the institution. In order to obtain his discharge, moreover, a child committed for some offence must have earned \$4.50,—a sum which, allowing for vacations and holidays, can be obtained in eighteen

Under this system a pathetic indifference

Months.

Under this system a pathetic indifference to what is being done for him simply leaves the boy at a standstill. Open mutiny is punished by the dreaded transfer to the State reformatory at Randall's Island, and minor acts of insubordination result in a visit to the drill aquad with its monotonous alternation of fifteen-minute periods of drill and rest.

To one familiar with the conditions surrounding the children of New York's "submerged tenth," the good to be accomplished by this village—the nearest approach to a real home that the great majority of the wards have ever known—seems incalculable. The Dobbs Ferry colony means that it has at last been realised that what the young is wiess street Arab, as well as the neglected child of misfortune, needs is, not the restraint of a prison wall and the fear of a hated keeper, but an opportunity to lead a self-respecting, normal life. What stuff there is in some of these foriorn little waifs, the names on the asylum records of men now well known throughout the country show. In the model village high above the Hudson this work of maguifacturing good American citizens from the debris of a city is being constructed on a scale worthy of tha importance of the task—Christian Register.



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# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 18, 1905.

INCUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK

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

After the seed is in, be careful how you use the plow.

"Angels are bright still, though the brightest fell."

The important facts of spirit life and spirit communion with earth dwellers are entirely incomprehensible to many minds. The cry for facts and proofs is natural, but the preparation to receive and utilize facts is the first necessity.

In your desire to obtain benefits from others have you ever meditated upon the possibility that those others are heartsick and soulsick to receive some help and encouragement from you? Nearly all of us who are envious of others are being envied by them. When will we learn to know each other?

Charity is often so cold that it freezes the recipient. A little heart-warmth makes charity a blessing.

Is there an animal that walks the earth, or bird of the air, or fish of the sea, that does as foolish things as do human beings who think they are made in the image of God?

Laws established by men are to protect them from depredations by and against themselves. Human enemies are pronouncedly humans. The hereditament of animalism-that causes one to prey upon another will never be banished until spirituality supersedes materiality.

Divorces have become so fashionable among good people of this Christian era that they have instituted divorce receptions as a social function.

The Methodists gleefully proclaim that the cun never sets on their church. That means they have churches in all quarters of the globe. Can we as Spiritualists also announce that spirit communion is obtained by spersons of every nation and even of unknown tribes? Spiritualism is a worldwide cause, not by proselyting, but by spontaneous revelation. If universality makes a truth, then Spiritualism has the natural and positive claim.

If the N. S. A. desires delegates and proxies to be selected only from members of auxiliary societies, perhaps it is well to be sure that all officers elected are such members.

We are pleased to note that Mrs. Annie Knowlton Hinman has, after many requests from those needing spiritual advice and messages of love, decided to see her friends in the capacity of message bearer at her home in Worcester. Her sweet influence will bless many a wayfarer and the blessed light which shipes through her life will illumine many a darkened pathway. We trust this home work will not take her from the platform altogether.

If you get into the way of your own light, you may expect to be cast in the shade.

A starring man may often eat his own words but he would not if food was more

A pleasant note from California tells us Mrs. Laura G. Fixen and Mrs. J. R. Francis were able to attend the National W. C. T. U. convention in California, as delegates from our National Association. We shall hope in our next issue to we able to give our readers some account of their pleasant reception in Los Angeles.

#### The "Banner of Light" a Spiritualistic "Plant."

In the Lecture Room of the Banner of Light Building is a pulpit with a little plate at the base which reads, "A gift from the children to the Gospel of Spirit Return Society."

On the walls are some pictures which have been presented as memorials to dear ones in the spirit life, by friends of this society. They bring a sacred, hallowed influence and seem to consecrate anew the purposes and aspirations of those who gather there each Sunday evening to listen to the word from the Spirit. It has long been a dream of these earnest workers to have a building devoted entirely and exclusively to the interests of Spiritualism, where class rooms and work rooms and andience rooms might always be open for the furtherance of good in the city of Boston.

For the present the Banner of Light Building will serve that purpose, and the opening of the Sunday services in the Lecture Room is the first step in the proposed work.

On the second floor a dining room and kitchen and a class room is to be fitted up, and the formal opening of these rooms will be on Thanksgiving Day, when some of the faithful mediums and werkers who have given all for the Cause they love will be the guests of the Banner of, Light. Do you want to help in this work? If you do, will you come and talk the matter over. Saturday, November 18, at 4 o'clock at the Banner Building? We want your loving interest and co-operation in this real thanksgiving which we are to make in the spirit of brotherly love.

#### The Bible.

The Twentieth Century Club of this city as a popular educational institution has few rivals. A most interesting series of biblical lectures is promised for this season and already begun. Professor George E. Horr of the "Newton Baptist Theological Institution" gave the second lecture in this series last week. From his scholarly address we cull some extracts which we trust will be of interest to our readers when they consider that this is the latest word from the Baptist viewpoint. To us it sounds natural. To the blind, shivering disciple of plenary inspiration it must come as a "revelation" in itself. \
Dr. Horr stated in the course of his ad-

Dr. Horr stated in the course of his address. "The Ribie is not Christianity, but a medium through which Christianity works,"

"The Rible to be understood must be read."

as a whole, and not in fragments, and with a knowledge of the history and literature of the times when its different parts were written. There is a large variety of literary forms in the Bible, all conforming to the style of the times when the writers lived, and many of the writers used as material older books."

"It does not matter whence precepts come, so long as they are co-ordinated in teaching of God."

"Some materials in the New Testament are open to suspicion."

A half century, a decade and more have passed since Theodore Parker, within a few rods of the spot where Dr. Horr brings this modern message from a Baptist theological centre, declared: "I do not believe in the miraculous inspiration of the Old Testament or the New Testament."

"I do not believe that the Old Testament was God's first word, nor the New Testament his last."

"The Scriptures are no finality to me."
"Inspiration is a perpetual fact."

"Prophets and Apostles did not monopolize the Father. He inspires men today as much as heretofore."

"In nature, also, God speaks forever. Are not the fossils underneath our feet, hundreds of miles thick hold words of God, spoken millions of millions of years before Moses began

And notwithstanding such reverent utterances as this, "I reverence the Scriptures for every word of truth they teach, and they are crowded with truth and beauty, from end to end." With such spirit manifest as the motive of his great harmonies, he tells us that, "The Unitarians denied the great principle they had so masfully contended for, free spiritual individuality,—in religion."

But the years have passed, and the Spirit striving with man has brought us to the point where not only Parker's own denomination halfs him as their apostle, but a great teacher from a Baptist theological school gives as a result of his honest researches conclusions not significantly differing from Parker's message on this point.

on this point.

Keep on with your fearless allegiance to Truth, brave teachers! Preach "an Idea of God, of Man, and of Religion which commendeth itself to the nature of mankind" and the common people will hear you gladly, then "ant ority" will discover it and assent.

#### Philosophy, Ethics and Physics.

The sunflower turns its face to the sun.

That is why it is called the emblem of Spiritualism.

For Spiritualism seeks the light of truth and is the sunlight of philosophy.

The philosophy of Spiritualism is the natural deductions made from facts. All true philosophy should be the reason of things, or an explanation of the causes of phenomena. The philosophy called theology does not treat of provable facts—hence theology is not philosophy, except as it may be called speculative. The philosophy of Spiritualism re-

able; hence, is a positive philosophy. The latter embraces all that is ethical, mucal and mental; and is the most comprehensive of the physical. Succincity, Spiritualism is the ethics of spiritual force.

#### PTICE.

Ethios is described by Paley, as "the doctrines of morality or social manners; the science of moral philosophy, which teaches men their duty and the reasons of it." this definition, can we set aside the ethical conditions and teachings of Spiritualism? Does it not appear plain that the philosophy we call Spiritualism deals with the aforesaid relations of human life? Can you discount the moral teachings of Spiritualism? Can you claim that Spiritualism does not teach humanity duty to self and to each other in every attribute of our being, in both the material and spiritual realms of life? And does it not always give a reasonable and a provable reason for every claim? It is a clear and positive "system of moral principles." It may not be a system of rules so much as of law; and natural law is the superior rule of the universe. Hence, manmade rules are inferior to the divine laws revealed and comprehended by Spiritualism.

PHYSICS.

Physics is the science of nature or of natural objects. This includes whatever can be discovered; and leads to a comprehension of the nature and properties of bodies, their causes, effects, operations, etc. Physics is the science of law and phenomena whether related to dynamic or static bodies. The true physicist will not stop at discerning-visible objects-but will endeavor to analyze the invisible and obtain their phenomenal evidence. He will not blind his eyes to a manifestation of power, whether said power is evidence by motion or is at rest. He will not say that plienomena have limitations-nor that complete materiality is expressed by visible forms. The invisible forces must have some relation to, or be expressed action of, invisible forms What is called spirit phenomena is the product of personal action upon matter-and that action demonstrates the intelligent personality, the latter elaining to be the continnation of an individual who once inhabited an earth-body. Proofs of such fact have time and again been produced-and by many spirit individuals: hence the evidence is that all persons of earth will so continue, for if one does, then all will. These are logical and demonstrated conclusions. Can the science of physics disprove it? No physicist has yet so succeeded. The fact of spirit existence has had much proof, but no exact disproof has been produced. Thus we rest the case. With a scientific basis, the physical force has a claim undisputed Not so with theology; for it is speculative. We await the proofs that there are no spirit persons, or at least no communication with them. The burden of proof is upon the person who makes the claim. We are, willing to have spirit manifestation tried by the laws underlying the science of physics.

#### Sympathy in Sorrow.

We often hear it said: "I do not know what to say to you in your sorrow." This is born from a deep sympathy that is not expressible, and is a form of consolation. But they who are in sorrow do not care to be pitied. Pity implies inferiority. Compassion is not desirable, for, like pity, it is applicable only to suffering and sorrow, whilst sympathy is a response to either joy or sorrow.

The apostle of old said, "Rejoice with them that do rejoice and weep with them that weep." Sympathy should be born of the purest love. The altruistic spirit develops it, not as an egotistic indulgence, but as the self-application of one's own sincere soul desire. The conscious self may apply the process, but it must accord with the unconscious impulse. Selfishness does create the unsympathetic; hence the unselfish only are able to express true sympathy. The moral sentiments are warped by egotism and vice, whilst virtue, honor and spirituality are the only harmont as attributes of a true humanity.

The result of a severe heart-ache is to make the sufferer dumb and unreceptive. The heart-cry of another: "I am so sorry! so sorry!" may awaken some pulsations of emotion, but they do not cheer. The glad spirit who presents the vivid pictures of joy and beauty in life restores contentment, creates will and peace.

They who have pictured death as a terror and groaned over its appearance, never brought a consolation to any one suffering by such a visitation. They who have revealed the naturalness of death and after life have brought joy and consolation to the people. Pity not the one gone on so much as they who are left here to struggle. And pity without creature comforts is hollow mockery. A man fell from a scaffold and lay in the street severely hurt. A passing minister of a professed loving gospel said: "My dear man, I pity you!" A famous agnostic also passing said: "How much do you pity him? I pity him twenty dollars!"

Real pity is accompanied by material aid when possible, and hypocritical tears are blasphemens to the true emotions of the soul. Sympathy with possible aid withheld does very little good.

When the spiritual person visits the bereaved and brings practical comforts and gives positive information that the loved one is but cleanged to a higher life, he is a ministering spirit and is able to communicate, guide and guard the loved one yet on this plane of life and becomes a true comforter. The so-cuiled terrors of death are destroyed by the knowledge that "there is no death." Thus sorrow shall flee away, and sympathy being needed no more, an exalted concept of God and life will restore all the harmony and peace.

philosophy, except as it may be called speculative. The philosophy of Spiritualism relates to physics, or natural law, and is provlates to physics, or natural law, and is prov-

#### A Refreshing Picture from "The Listener."

it is sweet and comforting to turn one's gaze away from the sad and soiling sights in the great cities, from the newspapers, the dropping overboard of aress suit cases and ballot boxes, of the fights of bosses, big and little, of the strifes of sects and the tacties of social strugglers-to such a scene as that described in the letter of a friend of the Listener, written in a little out-of-the town of Maine, whither he had gone last week to attend his brother's funeral. It appears that one chief feature of this Far Down East country clergyman's ministry was the promotion of Christian fellowship among all the people of whatever religious shade within the region of his influence. It was a sort of primitive Christianity or "natural religion." life of God in the soul of man"-that "vital piety" which enters into every act of every day-all this rather than that predatory sectarianism which compasses sea and land to make one proselyte, and him a pervert-that was illustrated in this country pastor's career,

-ne'er had changed, nor wished to change,

Himself a Raptist and the son of a Baptist minister of the "New Light," he had performed his last public ministration in the Methodist church on some kind of a special occasion when he had generously, as often before, omitted his own regular service that both congregations might unite. No wonder that the Methodist minister found it difficult to repress his emotion in recounting this incident at the funeral services, or that the orthodox pastor of the town, whose part it was to make the second prayer, quite broke down in it and finished his task with difficulty. Not only did the Anglican ritualist rector of a neighboring city take a leading part in the services in the Baptist pulpit and at the graye, but the Roman Catholic rector of the church across the river paid his tribute in a touching interview in the local paper, denied himself for a time to all callers, visited with his assistant the house of mourning," sent to the funeral a great floral cross, and finally, with his own hand, kept his church bell tolling during the hour of the funeral, the most affectionate and significant act a priest can perform for the departed. One touch more completes this idyflic and lovely episode for the contemplation of any who are weary and sick of the news of the day; the whole community marched in a long procession in which all classes and sects were represented on a working day, the shops and schools being

No sound of labor vexed the quiet air during this funeral of an unpretentious evangelical preacher in a faraway, corner of Maine Boston Transcript

#### Sabbath Days.

The seventh day (Saturday) was the Sabbath day of the Hebrews (and is so yet), established as they believe by God the Creator who rested on that day after six days of creating the world. They claim to have made a covenant with God to "Remember the the Sabbath day, to keep it holy." Thus they are yet consistent with this supposed covenant. It is not the present object to discuss the accuracy of the Hebraic claim of creation—only to say it is unscientific and opposed to geology, astronomy and cosmic

After the Messianic period and the resurrection of Jesus, the Christians adopted the
third day after the trucifixion, when their
Lord was reputed to have arisen from the
dead (Sunday), as their Sabbath day in commemoration of that great event. Sunday is
the first day of the week and not the seventh
—hence the modern Christians are disobedient to the Decalogue which commands that
to "Remember the Sabbath day," which was
clearly the seventh day that according to the
claim God rested and blessed and commanded
to be "a day of rest" for all people.

It is easily discernible that the Sunday worshipers are not observing the true Sabbath day according to the scriptures. Their dangers must be great, if judged by the same standards they judge all who disobey the

These Christians go further and use every possible means to force by civil statutes that an people shall observe the first day (Sunday). Accidentally obtaining a Sunday school paper, we found therein an editorial commenting on the goodness of the Christ teachings that lead to an establishment of Sunday as "a day of rest." The editor called "a gift of the Christian religion," but had the partial fairness to say the Hebrews had "one day in seven in which they put aside all their daily tasks." Not a word was said about the seventh day command. Thus the effort was deliberate to mislead the children. In reference to Sunday as the Sabbath day the editor said: "It is ours." Just there is a danger. Wallst the Christians established Sunday as a Sabbath, the laws of nations and of the United States especially, have made it "a way of rest."

If Sabbath laws can be created and enforced, the rest day will be changed into a day of compulsory worship of the Christian Lord. The sinister teachings deliberately forced upon children with regard to this and other Christian observances, may creat much difficulty to offset later on, unless the Liberalists of the world give greater activity to and support of the secularisation of all institutions and observances that are now guaranteed. The worship of days and of ideals must be left to the individual, and be continuous as his or her right of conscience.

"Remember, always," exhorted the preacher, "that whatever you sow, that also you shall reap."

"Not always," replied Subbuba; Knot if your neighbor keeps chickens."

#### Young People.

The world offers much inducement unto young men and women, in this era of great promise. They who think that all possible knowledge has been attained are thinking just as did their forbears, and they are in danger of fossilizing. Progress is the result of gentus in application. Nature holds every possibility awaiting our discovery and utilization.

The youth have prospectively more to accomplish than their ancestry had held out

to them. The great possibilities are necessary to contemplate; and the youth of this err should realize their momentous opp Spiritualists, more than all others, should realize these-and they should encourage the youts. Why will not the youth take more interest in Spiritualism? It opens unto the clearer understanding of life's great potencies than does any other ethical system or inquiry. To cultivate psychism is a great necessityfor such is the open way to capacity and comprehension. Physical laws are not understood because the psychic laws are not investigated. Vast possibilities of development lay ahead of the sincere student of psychism. The youth must be encouraged. The cause of truth needs their vital force and ambitious application. Material conditions hold the attention of every young mind. Let these realize that the greater material interests are related to psychic forces and they will realize an incentive not yet oblined. Spiritualism is not only useful to the aged, but is distinctively of untold value to the developing youth;

for it points the way to a true life and shows

the more benefic utilities.

The youth are not sufficiently encouraged be their elders in the direction of psychic developinent and utilization: . Therein lies a great duty of our organic effort. A young man at the late N. S. A. convention uttered a clarion call for that body to give the youth a better chance. He said that the convention program embraced only elsers in the Cause. Why not encourage the young workers to project the vigor of their enthusiasm? 'Heed well this admoration unto your greater interests in every locality! The children's Lyceum is being helped and once more the youth must be considered. The N. S. A. sought to organize a Young People's Spiritualist Union. at the Rochester jubilee in 1898; but the effort was desultory and soon flickered out of all publicity. The Y. P. S. I. was also organized in Rochester, N. Y., to serve the young Spiritualists in a more reserved manner and with special privileges. This, too, soon passed out of activity, but a local institute holds faithfully at work in Buffalo, N. Y. The Young People's Institute is a necessity! The Banner desires to encourage it, and will gladly advise all who may inquire. But let the youth of each local society of Spiritunlists have the encouragement of officials, parents and friends, to get into some activities of their own under their own-ministrations, and the Cause will soon attract their necessary influence, and flier will soon realize that the spirits of wisdom and love will lead others unto them, and they will no longer feel bereft of the association essential to their well G. W. K.

#### Library of Congress Tablets.

The following are commendable to students. All readers of the Banner might profit much by due contemplation, and then by passing these items to those who do not have our weekly visits. And the platform workers might clucidate these with great profit unte the people—Editor.]

"Iguorance is the curse of God. Knowledge the wing Wherewith we fly to heaven."

Wisdom is the principal thing; Therefore get wisdom, and with all Thy getting get understanding." "Reading maketh a full man;

Conference a ready man, And writing an exact man."

"Give instruction unto those who cannot

procure it for themselves."-Confucius,

Man makes his own face. Nature gives him material and he works out the problem of life thereon. Savonarola, Dante, Irving; how they deepened and cut into the fair, smooth visage those strong features which held the secret of brotherhood, of intellect's indestructible ties, of genius that is an inheritance in the descending centuries. What a kinship is intellect? What a bond is spiritual force, even though ages separate and the lines are cast in other spheres of action!—"The Chatterer." Boston Herald.

It has been said that nearly all people lead a dangerous life. We are not willing to admit that. But most all are somewhat ignorant of the greater virtues, and pander to conditions that are deleterious. Passions and appetites are wrecking many people. Evil thoughts instead of good ones are prominent with all classes. Even the best of us are not all good-and if we were, perhaps we would not be useful. Apostles of the Nazarene do not "love their neighbors as themselves." Selfishness rules, and there is not always joy obtained from personal acquisitions. To get wealth is to somewhat endanger morals. To have too much religion is to endanger health. To have freedom of thought is not so dangerous as formerly—it now being an obsolets ides that God sends us "strong delusion." Many people are learning the true ways of life and are applying sensible conditions to their modes of living. We are optimistic enough to believe that the world's people are grow ing better, and that they are not in so mu danger as were their ancestors.

A little boy was being reproved by his

"Charlie," she said, "if you behave like this you won't go to heaven."

The child thought a little and then said "Well, I've been to two circuses and to one party. I can't expect to go everywhere!"—

Globe.

#### The Literary Wolorld.

LILIAN WHITING.

"The world of books is still the world."

"Yelanda."

The romance entitled "Yolanda" (the Maid of Burgundy) by Charles Major, will touch the same wide andience that delighted in his "Dorothy Vernon of Haddon Hall" and "When Knighthood Was in Flower." These stories held a field of their own and aroused very unusual popular interest, and in "Yolanda" appears again a bewitching heroine, and the adventures of the young characters portrayed carry them into confusion, crises, perils and hair-breadth escapes; but the piquant love-story holds its way and persistently captivates the reader. (New York and London: The Macmillan Company.)

#### "Heart's Desire."

"Heart's Desire."

Emerson Hough, whose name will be remembered as the author of "The Mississippi Bubble" and "The Law of the Lord," has given in his new novel, "Heart's Desire," a simple and natural story whose title takes its name from one of those fresh, unspoiled, western mining towns where homesickness was half a tragedy, half a luxury to be played with. The characters have the true joyous recklessness in action, and in speech entire freedom from hampering rules of rhetoric. The idiom is racy, true to life; the episodes are delightfully vivid; the romance entrancing and genuine and natural in a way to appeal to every reader. Various things came to "Heart's Desire,"—Art, Croquet the Law,—and "the girl from Kansas." Also the railroad—by no means an unimportant element in the story. Mr. Hough knows his West perfectly and interprets its life with vital freshness and power. (New York: The Macmillan Company.)

#### "English Hours."

Into one beautiful volume Henry James has collected his numerous and varied impressions of English life for a period ranging over thirty years. Most of these chapters have appeared in print, here or there, but now in their complete collection, with the beautiful illustrations of Mr. Joseph Pennell enriching the book, they come with the charm of new the book, they come with the charm of new narrative, new pictorial impressions of the historic England in which Mr. James had so long found a home. The cover design in its rich coloring offers the dome of St. Paul's as seen from the Thames: the illustrations, of which there are nearly a hundred, include the beautiful Magdalen tower, the Gate-House in Cambridge, St. Paul's, Salisbury Cathedral, Richmond from the Thames, a view of "Dark, Mysterious London," Chester Cathedral, the Great Tower of Canterbury, and many other interesting things: Mr. Cathedral, the Great Tower of Canterbury, and many other interesting things. Mr. James discusses "Browning in Westminster Abbey," "An English Easter," "Abbeys and Castles," "London at Midsummer," "An English New Year," "In Warrickshire" (where he finds the scenes of George Eliot's "Middlemarch"), and various other topics, in his characteristically charming way. In his "London at Midsummer" we find Mr. James saying:

"I believe it is supposed to require a good deal of courage to confess that one has spent the month of so-called social August in London, and I will therefore plead guilty at the very outset to this meanness of spirit. I might attempt some ingenious extenuation of I might say that my remaining in town had been the most unexpected necessity or the merest inadvertence; I might pretend I liked it, that I had done it in fact for the per-verse love of the thing; I might claim that you don't really know the charms of London until on one of the dog-days you have imprinted your boot-sole in the slumbering dust of Belgravia. I have in fact survived the departure of everything genteel and the three millions of persons who remained behind with

me have witnesses of my shame."

Mr. James alludes to the lagk of open air diversions in England, of the kind that are so delightful in Paris.

"You must give up the idea of going to sit somewhere in the open air to eat an ice and listen to the band of music. You will find neither the seat, the ice, nor the band. It is their testimony is true, it has been proven to really only in a country in which a good deal of democratic feeling prevails that people of they said so, for we have the testimony of refinement, as we say in America, would be willing to sit at little round tables, on a paye-ment or a gravel walk, at the door of a cafe. The better sort are too genteel and the in-ferior sort too base. One must hasten to add, too, in justice, that the better sort are quite too well furnished with entertainments of their own. They are persons for whom the private machinery of ease has been made to work with extraordinary smoothness. If you can sit on a terrace overlooking gardens and can sit on a terrace overlooking gardens and have your cafe noir handed you in old Worcester cups by servants who are models of consideration, you have hardly a decent pretext for going to a public house. In France and Italy, in Germany and Spain, the Count and Countess will sally forth and encamp for the granter under a row of colored lamps the evening under a row of colored lamps upon the paving stones, but it is ten to one that the Count and Countess live on a single floor and up several pair of stairs.

"The month of August is so uncountenanced in London that, going a few days since to Greenwich, that famous resort, I found it possible to get but half a dinner. The celebrated hotel had put out its stoves

and locked up its pantry."
So Mr. James rambles on in his delightful so Mr. James rambles on in his delightful, way and one goes with him to Canterbury and enters into the scenes of the life and martyrdom of Thomas a Becket; to Salisbury Cathedral; into the old Abbey, the immortal Westminster, into parts and country places, and all the time the atmosphere produced by his artistic pen invests and surrounds every haunt and every building and town. The book is one of the utmost charm. (Boston: Houghton, Mifflin & Co.) Houghton, Miffin & Co.)

#### Literary Notes.

The very large-first edition of Mr. Marion Crawford's new novel, "Fair Margaret: A Portrait," was exhausted two days before publication, and The Macmillan Company are putting the book to press again at once.

The new gift book from the press of Little, Brown & Co., entitled, "Il Libro d'Oro," a collection of more than one hundred and twenty miracle stories and sacred legends of Italy of the 16th, 17th, and 18th centuries, is one peculiarly rich in significance, and the story of its translations made by Mrs. Alexander—s lady of ninety-three, the mother of Miss Francesca Alexander—will be told in this column later, (Boston: Houghton, Mifflin & Co.)

The Atlantic Monthly for November opens with a most valuable and luminous article by the well-known publisher, Mr. Henry Holt, on "The Commercialization of Literature." Rev. Samuel McCloud Crothers contributes an inimitable paper on "How to Know the Fallacies." in the course of which he asks, "What is to be expected of a generation that learns to write before it learns to read, and learns to read before it learns to spell, or rather-

Mr. Henry Wood's latest book, "Life More Abundant," is meeting wide appreciation. Some years ago when Lady Henry Somerset was in Boston a friend brought Mr. Wood's book, "Ideal Suggestion," to her and she read it with rapt interest and eagerly requested to meet the author if possible. The friend telegraphed Mr. Wood who, with his characteristic kind courtesy, came at once and called on Lady Henry at the Brunswick where she was at that time a guest. Lady Henry and Mr. Wood enjoyed a long talk and this meeting formed between them a beautiful friendship and brought mutual recognition. Lady Henry has always remained one of the great admirers of Ma. Wood's work and has followed every beoke that has since come from his helpful and beautiful philosophy.

#### Gleaning from the Bostrum.

Abstract of Lecture by Dr. Geo. A. Fuller.

Delivered Before the Worcester Association of Spiritualists, Sunday, Oct. 29, 1905.

Subject "Be Not Disobedient to the Heavenly Vision."

There comes a time in every life when we come to the parting of the ways, a new path is opened before us, a path strewn with stones, with thorns and thistles. Along the way we look at the old path, smooth and easy to travel, and we hesitate—are we always obedient to the heavenly vision? The path of the reformer is always a stony one, but press forward, remove the stones from the pathway, nithough you may be called upon to leave all that was near and dear to you in the days past, and stand alone, but be not disobedient to the heavenly vision. And when obedient to the heavenly vision. And when you see some reformer with tattered garments and hand uplifted telling the story of injustice and unequal rights; which deprive men of their liberty, listen to him, and tell the people when they demand equal rights it will surely

come, but never until they demand it.
All of the great religious teachers of the past, the greatest reformer the world has ever known, the seers and prophets of the past, known, the seers and prophets of the past, and present, whose works live on in the hearts and minds of the people, obeyed the heavenly vision. In the hour of our country's peril, when the call came for men to go forth and lay their life if needs be upon the sacred altar of Humanity, the vision came to men in the workshop, in the field, amid all vocations of life and, obedient to the heavenly vision, and in answer to their countries call, they marched in answer to their country's call, they marched forth to victory. And when the victory was won those who returned came back to us with shattered health, we clasped their hands and looked into their faces and read the story, and their names shall live in the hearts and minds of the people as long as this nation

shåll endure. How many of us as Spiritualists when the vision comes, turn aside and say. "I know these things are true, but why should I goout into the world and tell the people about them?" Oh, my friends, be not disobedient to the heavenly vision, for we as members of the spiritual army should be ready and willing to answer the call. The early workers in our "Cause" have laid the foundations well. Although condemned and ostracized on every hand they still worked on, obedient to the heavenly vision. God bless them all, they linve given to the world the fact of Immortality proven beyond the shadow of s doubt, and have made the pathway smoother for

and have made the pathway smoother for those who follow after them.

Spirit communion is an established fact in the world today. There is no need of further controversy. We have the testimony of the leading scientists and thinkers of the world. When such men as Prof. Crookes, Wallace and Flammarion testify as to the genuineness of the phenomena presented by our spiritual philosophy, the world is, ready to accept it. and I accept it. If I had never heard a rap, seen a tipping table, or witnessed full form materialization in my own home. I would still materialization in my own home, I would still say I believe the testimony of these learned men; but as all of these manifestations have come to me individually. I can say I know thousands of thinking men and women all

over our land today.

There are many in our ranks who are constantly seeking the phenomena of Spiritual-ism when it has been demonstrated to them again and again, and yet they never get be-yond the physical manifestations. My friends, do not think that I wish to denounce or throw aside the phenomena, for I know it is the bed-rock upon which we stand, but when the people are ready for it, they will ask for it, as one of old has said. "Ask and ye shall receive. Knock and it shall be opened unto you." And when they knock the interest shall

receive. Knock and it shall be opened unto you." And when they knock, the gates shall swing inward, and the light from within shall illumine all their earthly pathway, and fill their hearts with love and peace.

If some friend in the material life journeys to some distant land, we know the telegraph service and the postal service is at our command, and we can communicate with them at will. We do not sit down and concentrate our mind upon the postal service, we turn our attention to other things of equal importance; and so I would compare spirit-communion with the postal and telegraph service in material life, and would seek to know more of the higher truths contained in the Philosophy and Religion of Spiritualism. I do not believe that mediumship ever came to the world for the purpose of increasing our worldly wealth. locating mines, or predicting the rise and fall, of stocks. I believe our mediums have a higher mission to fulfill. Whenever I hear people say they are sitting for development, asking the spirits to do all for them, I would

people say they are sitting for development, asking the spirits to do all for them, I would say to them. 'If you would sit down and take a book in your hand and read it, and store up a little in the brain, you would not need to pray for the spirits to come to you, for those who were best fitted to become your teacher and guide would then be attracted to you, willing to co-perate with you for the upliftment of the numan race.

How many of us realize that we are spiritual beings here and now as much as we sver shall be, that the spirit world is not afar off beyond the stars, but that it impinges close upon this world of sense. We say we know we are spiritual beings; how do we know it, my friends? We receive no proof through the spirit comes, to us through the spiritual things must be spiritually discerned. These bodies of ours are only the houses we live in for a brief, time, while gaining the experience of physical life, houses we are constantly repairing and patching up, many times calling, and pass out, throwing aside the physical body like a worn out garment that is of no further use to the soul and although we are changed as Paul has said 'in the twinkling of an eye, this mortal has put on immortality.' We are just the same person the day after death as we were the day before death, only freed from the earthly limitations.

the noted geologist. His lectures revealed to us not only the secrets he had wrenched from the heart of Nature, from the stones by the seashore and on the mountain side, but, obedient to the heavenly vision, he came in touch with that Divine life that permeates every atom of the universe, and recognized the Divinity within. One of his lectures I shall never forget. Relating a little incident in his own life he said: "While standing on the mountain top during an eclipse of the sun, all alone, no human being within many miles, watching intently the wonderful phenomena which were taking place during the totality of that eclipse, I could feel that Infinite life surging and beating against my own, and my own life going out and mingling with the Divine. I felt myself enfolded in the arms of Infinite love and wisdom, and recognized the Divinity within the human soul."

My dear friends, I believe the Spiritualists as a body are not religious enough, we are not devout enough. I do not mean by that we should return to the old evangelical Theology; but I do mean that we are not religious enough.

If cold Science and Philosophy meet all the requirements of the human soul, then Unitarianism, will give to us all we demand, but intellectual unfoldment alone is not sufficient to meet the demands of every human soul. I know I have never found Religion enough in any spiritual meeting. Every soul knoweth its own needs, and I know mine. I need the

any spiritual meeting. Every soul knoweth its own needs, and I know mine. I need the hush and quiet of the church. I need the pealing tones of the organ. I need those works of art that are found in the Catholic works of art that are found in the Catholic church in the midst of error, superstition, and an tnat is degrading. Why should they have them all and we have nothing. I believe the time will come, my friends, when we shall have them all, for the principles of the Philosophy and Religion of Spiritualism permeate every cult and denomination in the world today, and sooner or later will absorb them all and Spiritualism will become the only religion and Spiritualism will become the only religion of the human race.

In the silence we come into closer com-munion with those of the unseen life. No word is spoken, but soul responds to soul, and the message is received. In the silence we commune with God and

his ministering angels.

M. Lizzie Berls, Cor. Sec.

#### 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.]

STEPHEN D. DYE

Brother Dye had his resurrection on Wednesday, November 1, at 9 p. m., three days after his return from the National Spiritualists' convention in Minneapolis. He suffered for years with rheumatism, contracted in the War of the Rebellion. When this reached his heart it ceased to beat. Mr. Dye was born in Troy. O., June 19, 1836, and was 69 years old. He leaves a widow Estner C. Dye, and two children, eleven grandchildren and two great-grandchildren, also three sisters to mourn his loss. He was one of the leaders in Spiritualism. Born of Quaker parents, his thoughts early went into broader lines, and twenty-five years ago he edited the Western Liberal. Later he issued the Clifton Clarion. In addition he wrote numerous atticles for the liberal press, and with his tongue and pen worked for the advance of Spiritualism for

half a century. Stephen Dye was a member of the board of the N. S. A. at the time of his demise, also president of the Truth Seekers' Society of Los Angeles, as well as a member of the board of the Semi-Tropic Campmeeting Asso-

ciation of California. He was a loving companion, full of sunshine and good cheer, broad in principle, gen-erous, gentle, a total abstainer, of great moral courage and fearless in advocating the truth. The funeral took place Saturday, November 4, from his residence, 1127 West 18th street, more than 200 friends paying their last tribute. Services were conducted by the writer at the home, as well as at the chapel of the crematory, assisted by Mrs. Maude L. von Freitag, Mand Lord-Drake Mrs. Ella White, Mrs. Alice Buldridge and Professor W C. Lowing. Elaborate flores decorations between the contract of the contr in Which he was held by his friends. The body was cremated

at Evergreen cemetery Los Angeles, Cal.

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### Our Some Circle.

#### MINRIE MESERVE SOULE.

#### Unconscious Power.

More than he knoweth, man doth have do minion, Thought grown to word or deed, Sweeps toward the future, as on airy pinion Sweeps the wind-wafted seed.

True, it may seem to perish, toward drear places, Its aimless flight may fare;

Yet, it may show, for other years and faces me fruitage sweet and rare.

Or thorns may grow, upon some far-off mor

From seeds but idly cast;
And life be dimmed with an inherent sorrow, Sown in the unknown past.

Vain is the toil which seeks but wealth and

glory, me's loftiest tower may fall; He liveth best in deeds, if not in story, Who seeks the Good of All. Adelaide Revnolds Haldeman.

#### A'LINK IN OUR GOLDEN CHAIN.

BE THOU THE HAND OF STRENGTH TO THE WEAK.

There was a great religious revival in large city and for two hours before the Sun-day evening service began, great crowds would gather in front of the entrance and as is usual in a crowd the little people were more or less crushed and uncomfortable. One evening a little girl, holding fast to her father's hand, was waiting for the doors to

She was almost stifled and was beaten and bruised as the crowd swayed and surged. Suddenly there was a movement forward.

The lights from the interior were seen by the waiting multitude and with one mad, frant'e plunge the men and women farthest in the rear pressed against the crowd that was struggling to pass through the opened doors.
All sense of kindness and consideration or

even decency was for the moment swallowed up in the mad desire to get inside and get a seat; a man who was to tell them about the gentle Jesus was in there and they must get in where they could be comfortable while they listened to his story. So they pushed and struggled and jostled and elbowed against each other and with a triumphant and sateach other and with a triumphan isfied air sailed grandly down to seats as soon as they had punched their com-petitors into submission. The poor little girl was frentened and her strength was small but with determination born of desperation she clung to her father's hand until like the onrushing waves of the sea the crowd swept her bodily from the side of her protector and

What was a little girl to do in such a crowd and who could stop to heed her protest down there below the ears and eyes of the men and women, maddened by selfish de-

She cried.

No one heeded. She screamed.

one stopped nor could they stop now, for the human waves were rolling up and ever and carrying everything before them.

But in this mighty throng was a man whose keen ear caught the agonized cry of the little maiden and whose quick eye took in

the situation at once.

With a swift, strong movement he stooped an instant and caught that half-smothered child in his arms and strode on into the building. Then he stood still and softly building. Then he stood still and softly whispered words of assurance to the sobbing. frightened girl in his arms. Then the father came and the danger being over the smiles and dimples reappeared and joy peeped out

And that little girl had gone through her first experience of contact with a hard, unthinking, selfish world. The years have brought many like battles and her eyes look out today on the same struggles for place and comfort and the same ruthless crushing of the little and the weak, and the same, yes, oh, yes, with pleasure let the words be ten, the same kind, considerate acts of the strong friend to the down-trodden, when the heart has ceased to hope.

That there are strong, valiant souls who heed the cry of the child in distress is the truth that keeps lrope alive in this strenuous, self-seeking world of ours; but the question must ever be asked by ourselves as to our attitude and degree of attention while we are in the race. We are in the race, there is no doubt about it. The multitude crowds and surges about us. They elbow and jostle and crush and stride ahead unheeding, and it sometimes seems as if it is a duty which we owe ourselves to make our power felt and take our place at the front.

We can do it. There is not the slightest doubt about our ability to crowd our way to the front and make material success if we are willing to crush and crowd and trample the weak ones under our feet, but the Spiritualist must ever hold another measure in his hand, another standard in his heart than the purely

His very name implies a spiritual purpose and interpretation of life and he can never win a spiritual battle with materialistic weapons. There is something vastly more important than to be able to always have a good seat, even if that good seat embles us to hear more clearly the message of peace and good will.

The end will never justify the means for one who knows that we are spiritual beings with spiritual possibilities for wonderful and beautiful unfoldment and that the seeds of potential greatness only wait for the sunshine of hope and the dew of kindly sympathy to burst forth into bud and flower in every life however small and inconsequential it may seem when the hot race of brute strength is on or how puny and childish its cry when the hot breath of the victor pants over its prostrate form and leads to the foreground of the show of life.

M. M. S.

#### Old Fan.

It was a quiet, tearful breakfast that July morning. The boys could not keep back an occasional tear-drop, and when they spoke there was an assumed harshness about their words which was meant to cover up a breaking of the voice that might otherwise have manifested itself. Mamma, too, was not only very silent as she poured the coffee, but there was a suspicious tremor about her mouth and an occasional gathering of moisture about her eyes. And as for myself, I knew that if I eyes. eyes. And as for myself, I knew that if I showed what was in my heart it would be a signal for a general exhibition of grief. So I assumed a carelessness I did not feel and tried to talk of other things, and I think the folks thought me hard-hearted and indifferent. Little Russel and Florence were too young to appreciate the situation, though the

lanes, stopping now and then to let the children get out and play on some specially bright bit of grass, or to pick berries, while the faithful old horse refreshed herself with the clover tops which grew by the roadside-to them the expression "only an old family horse" will seem like an insult to a precious

Only an old family florse, but what a power there was in her death to call up memories—how the boys harnessed her and fed her, and groomed her and drove her, and rode her, and lovingly climbed all over her without any protest on her part—how after that wonderful "first baby" came he was put with the mother into the buggy behind Fan, and driven care-fully to the old home for his first ride—how

years after, I came home bringing a bride with me, and we spent our honeymoon at the old home, and the rides we had behind her.

I have not the time to tell, nor have my readers the patience to listen to the story, by easy stages, to the mountains in the It is sweet to think of the long trips we took, by easy stages, to the mountains in the summer-time—the pleasurable days spent in the woods when we left home early in the morning, drove to some quiet spot beside a stream, spent the whole day in ease and enjoyment, and then drove back again at night—the-horseback rides around the yard the little ones took three or four of them on Fan's back at took, three or four of them on Fan's back at once—the long rides I took on her as I trav-eled on Sundays to distant points to preach. All these things will all be understood by any preacher who has had an old family horse. Do you wonder there is grief in the home at her death?

I know some will say, "silly sentimentalism!" But there are some whose memories this simple story will stir, and they will be much more inclined to shed a tear of sympathy than to sneer at our sorrow over the death of Old Fan.—Rev. J. J. Hill, in "Pittsburg Christian Advocate."

Before the monstrous wrong he sets him

One man against a stone-walled city of sin. For centuries those walls have been a-building: Smooth porphyry, they slope and coldly glass The flying storm, the wheeling sun. No

chink No crevice lets the thinnest arrow in. fights alone, and from the cloudy ram

parts A thousand evil faces jibe and jeer him. Let him lie down and die! What is the right, And where is justice in a world like this? But, by and by, earth shakes herself, impatient:

And down, in one great roar of ruin, crash Watch-tower and citadel and battlements. When the red dust has cleared, the lonely soldier

Stands with strange thoughts beneath the friendly stars.

E. R. Sill.

A young man had the misfortune to be run over. It was not until the wheel had passed over the poor man's leg and gone a few yards further that the driver shouted, "Look out!" The unfortunate man struggled to a sitting posture and replied with bitter sarcasm, "You're not coming back, are you?"-Lyceum

#### Didn't Know He Was the Owner.

President Eliot of Harvard recently visited a hotel in New York, and when he left the dining room the colored man in charge of the hats picked up his tile without hesitation and

"How did you know that was my hat when you have a hundred there?" asked Mr. Eliot.
"I didn't know it, sah," said the negro.

Didn't know it was mine? Then why did you give it to me? "l'ecause you gave it to me, sah."-Our Paper.

#### Parables of Poverty.

He was accounted rich a Men were pliant on every hand to his will and wish. He was courted for his gifts, and they were many, and yet he knew that the people did not rise up to bless. He thought it hard to be abused all the time; they might have the grace to speak of what was right in a good way. As he was thinking this, he in a good way. As he was thinking this, he went into a store and selected an expensive pair of boots, put them on, and walked out. He had not gone far before they began to pinch; a little further, yes, that was a nail sticking through sure, and he began to limp and curse his pride and hagte and wish for the comfort of the cast-off boots, while a barefoot boy walked in the rain-puddles with glee, not thinking patent-leather of any account whatever.

The poor rich man was dresming what a great time he would have when he got the time. There should be nothing like it. His reveries were positively intoxicating, and he hardly knew himself in such a mood. It was bewildering to have his common bookkeeping of life's accounts confused like this. He was just fooling to be sure. He would make a feast to dazzle, and neighbors should envy each other and strive to outdo each other, and they should struggle and crush in the crowd and it should be more than a nine days wonder. But happily he recalled himself—he was still on change—and while he was dream-ing nonsense, millions might be made.—William Brunton.

#### Ramie Taurus.

Once there lived a little boy whose parents named him Ramie Taurus because he was born on the cusp just as Aries the Ram was merging into Taurus the Bull. He was a sweet, golden-haired child with honest, open blue eyes and his mother said he was well remained. Aries or the Ram means the awaksweet, golden-haired child with honest, open blue eyes and his mother said he was well named. Aries or the Ram means the awakening of Spring and you have observed how at that time Mother Nature does her house cleaning. She makes things pretty lively and breezy for us at times; she brings her great broom, the Wind, and begins to sweep up all the dried leaves and rubbish on a heap and oh! the dust she makes is so very undesirable that we wish to retire and wait until she has finished. And so this child would act at times; everything in his tracks was topsy turvy until his poor mother wished she could fly way. No matter how much she remonstrated with him it was of no avail. At other time he would be like the strong Taurus, patient, quiet, and loving; just as nature appears when the house cleaning is completed and the sweet, warm sun begins to call out the young grasses and shoots, the early birds begin to sing, the soft, warm rain to fall, and Mother with her joyful face would look the embodiment of contentment saying, "Yes, yes, Ramie Taurus is well named." Everyone of us partakes of some of the qualities of the four seasons wherever we happened to first see the light, and did we but think more we would understand each other better and instead of being annoyed by the various and varied doings of each we would become a help and benefit to one another.—Adelaide Mulhausen.

#### Beatrice.

Frank H. Sweet!

the "Banner of Light.")

"Thank heaven," said Mrs. Obester Allyn, as she folded the letter and allowed the wrinkles to smooth from her forehead for the first time in six weeks. "Heatrice, you may begin to pack. We leave tomorrow. The country in March is abominable."

Beatrice, from the other side of the fireplace, looked at her mother inquiringly. "There is the Roscoe dinner, mamma," she suggested.

"Don't be silly, child," impatiently, "we can send regrets to the Roscoes. Remember, the governor's reception comes off next week, and we are sure to have invitations if we return to the city. Then these is the Van Wert's marriage and the horse show and the afternoon drives on the avenue. Beatrice, it is straight Providence your father making good his losses."

ood his losses."
"The Goodwin's have their picnic Friday,"

said Beatrice inconsequently.

"The Good-wins!" Mrs. Chester Allyn raised her hands in amazement at such frivolity. "Child, child! haven't you any sense of fitness. Don't you know it's on Friday the governor's reception comes off? Count Bernstein will be there, and," an ill-suppressed eagerness appearing in her voice, "at rour feet again. You mustn't goad him too

The girl tapped her foot impatiently, "Count Bernstein is a fool," she said.
"Count Bernstein is a nobleman," her mother retorted, "and besides that, he is not impecunious like most foreigners. Even your father admits he has a nice property."
"Papa also agrees with me in his being

fool. But don't let's quarrel, mamma. The little count isn't worth it. And—I really think I must stay over for the picnic."

Mrs. Chester Allyn rose in sudden agitation, then sat down. "You're mad, child," she protested, "mad! mad! Count Bernstein isn't a good natured man at best, and you've been keeping him at a distance for a year. Remember there are wealthier girls than you who are ready to become Countess of Bern-

"They have my best wishes, mamma. But really, you know I promised the Goodwins, and I am twenty years old. I have never forgotten how you once punished me for breaking a promise when a little girl."
"That was different," shortly. "You are

"That was different," shortly. "You are the most incorrigible, inconsiderate—yes, ob-stinate, girl I ever saw, Beatrice. You have been the envy of all the girls in your set for a year, and now you are ready to jeopardize such success as you haven't already let slip through your fingers for a whim you don't care a button about, except to irritate me. What does an invitation to the Goodwin's amount to, anyway? It will not even be necessary to send regrets as to the Roscoe's. Young Goodwin will be round in the mornwith vegetables and milk for us, and you can tell him it will not be convenient for us to go there Friday. If he seems disappointed, buy a couple of extra quarts of milk from him, or so...."Mamma!" or something."

"Mamma!"
"Oh, yes, I know." irritably. "They're good enough neighbors, in their way, while one is obliged to live in the country. It's pleasant to go out under their big elms and eat ice cream and strawberries and drink milk. But they're only poor peddling farmers, Beatrice. Mrs. Goodwin does all her own work and milks the cows. They're honest, I suppose, and kind hearted, but it's absurd for you to think of giving up the governor's reception to think of giving up the governor's reception to keep from hurting the feelings of some ignor-ant farmers. And it's not being nice to me,

ebild." "They have sent all their sons to college and their daughters to Wellesley or Vassar,"
observed Beatr.ce, "that's why the family
have not accumulated property. And I think
it is fine that not one of them is afraid or shamed of hard work."

Mys. Chester Allyn raised her eyebrows. "You seem to know all about the family, she said sarcastically. "I suppose that comes of gossiping with the milkman at the kitchen

"I have been driving with him, and boating with him," calmly, "And minding you, mamma—you have accompanied us more than once. Archie Goodwin is a king alongside most of the men in our set—

the count, for instance."
"Archie!" Mrs. Chester Allyn rose determinedly and majestically. "I think you would better go and commence packing at once, Beatrice. It is time we left the country. I will see young Goodwin myself in the morning and tell him we shall need no more

Beatrice rose also. "There will scarcely be need for that, mamma," she said conciliat-ingly, but with a smile in her eyes. "I am going driving with Archie this afternoon. Yes," in answer to the look on her mother's in answer to the look on her mother's promised to marry him. I may be mad—mad as a March hare, as you are sometimes fond of saying—but I would be more so if I went back and married the little

#### Bishop Potter's Telling Illustration.

The Bishop was preaching in Dundee from the text, "Love Thy Neighbor as Thyself." A Scotch paper reporting it says: "The sermon throughout was eminently

"The sermon throughout was eminently practical, and the preacher enforced his arguments with numerous illustrated passages. Invelghing against dilatorious and red-tapeism in Christian work, he said that a tramp came to a friend of his (the bishop's), and said he was very hungry. The friend asked, 'Do you know the Lord's Prayer?' The tramp replied, 'No; but, sir, I'm very hungry.' 'Do you know the Catechism?' 'No,' said the tramp, 'but I'm so very hungry.' 'Could you learn the Lord's Prayer for me?' asked the replied, 'No; but, sir, I'm very hungry.' 'Do you know the Catechism?' 'No,' said the tramp, 'but I'm so very hungry.' 'Could you learn the Lord's Prayer for me?' asked the friend. 'Yes,' but remember I am hungry.' 'Well,' enjoined the friend, 'learn it whilst I go and fetch a loaf.' The friend accordingly brought a loaf of bread from his house, and started to teach the tramp the Lord's Prayer. 'Our Father which art in heaven,' he said, to which the tramp queried: 'You say our Father. He must be my Father as well as yours—is that not so?' 'Yes,' said the friend, cutting a thin slice from the loaf. Continuing, the friend said, 'Hallowed be Thy name.' The tramp walled, 'I am very hungry.' 'Thy kingdom come.' 'Hurry-up,' cried the tramp, impatiently, 'and cut a thicker slice off that loaf, for I am terribly hungry!'

"That, said the Bishop, was just the position many people took in their Christian observations—they wasted time over formalities whilst the man in the street was in the meantime starving. Bishop Potter thereafter remarked that he had often observed people in tramway cars in New York, and if a negro or a Chinaman came in they immediately removed to the other side of the car. In America caste prevailed to an alarming extent, and to the American people negroes, Hindoos, Brahmins, Chinese and Jepanese did not seem to be the sons of the same Father as that of white men. That was altogether an erroneous idea, and made malesionary work difficult."

#### SPIRIT Message Bepartment.

CHISAGES GIVEN THROUGH THE MEDIUM.

MES. MINNIE M. SOULE.

#### In Explanation.

The following communications are given by Mrs. Soule while under the control of her ewn guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff.

These circles are not public.

#### To Our Readers.

We earnestly request our patrons to verify such communications as they knew 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 we ask each of you to become a missi for your particular locality?

#### Invecation.

Without reserve or hesitation we would Without reserve or hesitation we would enter into this little circle with a spirit so sanctified, with a knowledge of the outpouring of truth that there shall be no lack of evidence from these dear ones who are seeking their own. Wherever truth is being taught or expressed, wherever souls are aspiring and reaching after righteousness, there may some influence be borrowed by us at this time that a stronger bond, a brighter hope may be ours. To some stronger and mightier influence, we would bow and we would reach for an outpouring of that influence on us at this time, May no thought of the common and complete way in which we as spirits are able to speak to our own shut out the knowedge that there are many to whom this truth is extraordinary and uncommon and unbelievable. So may we feel that all our energy and all our strength of soul and purposes may be put into this in-terview between spirit and mortal. So may we help to roll the stone away from the sep-ulchre of dead hope. So may we help to swell the anthem of rejoicing that those that have been mourned as dead are alive and seek to find their own. Amen.

#### MESSAGES Sarah Kenney, Conway, N. H.

There is a spirit here who says her name is Sarah Kenney. She is about forty-five years oid, has small, dark eyes and dark hair that is combed very smoothly and always in order. She is tapid in her manner and talk and she says. Do let me say what I want to as quick as I can and get away; I have such a fear that I won't say all and that I will have to go away. I want to go to Nellie, not because I can help her in the new undertaking and can give her a good many impressions that will be useful to her. I lived in Con-way, N. H., and there were no Spiritualists near me, but I have been to mediums; I have been to them when I came to Boston and once in Portland; Nellie knows this and I am hoping after she sees this message she will go to someone and let me try to communicate with her personally. I want her to know that her personally. I want her to help there is not anything possible for me to help her to do that I would not do. Mother is with me, but she isn't very much good at communicating for she is sort of settled down to the belief that her day of work is over and she doesn't seem to be inclined to pick it up.
Father is quite different, he is anxious to
have a finger in everybody's pie and give a of advice whether they want it or not, so Nellie may hear from him. Aunt with me too and she says she would like to sing Nellie to sleep just for old time's sake; you.'

#### Willie Adams, Boston, Mass.

The first spirit that comes to me this afternoon is a gentleman a little below the me-dium height. His hair is brown and rather thin on the forehead, his eyes are blue and his face is very pale and worn. He must his face is very pale and worn. He mus have been rather stout before his illness for can see wrinkles all about his face which come only when one has lost flesh recently. He walks over to me with such an air of despair as though he had made many an effort to return and had been unsuccessful and that is what he wants me to understand. This is what he says, "O Alice, if I might only reach Alice with a word that she might under-stand, I think I could wait a thousand years for her coming. But it is this constant strivfor her coming. But it is this constant striv-ing and finding no response that makes me sick at heart and unhappy. My name is Willie Adams and for a long time I have been in spirit life. I lived in Boston and used to go to Vermont a good part of the year and has been there often since I speak of dying as if it were a real fact, be-cause the suddenness and the trouble that re-sulted from the passing away of my body was so serious and so filled with the thought of death that I cannot quite think of myself in any other way. I have friends about me, my father and my mother and a brother, but it is like visiting with people of your childhood acquaintance after you had formed dearer relations and when you yearn to return to them. Alice is sick; she knows that she has unusual and strange presentiments which often come true, but she doesn't understand that it is because she is so close to the spirthat it is because she is so close to the spir-itual life that she gets glimpses of the future. I think if sne would unfold her gift that she would be fauch better, but the people about are so opposed to it that I am afraid it will be a long time before she has courage to go farther with the subject and become mistress farther with the subject and become mistress of her own life. I came over here after everything had been done that was possible to keep me in the body, and Alice often wishes that the last operation had not been performed because she thinks it took my strength and did not do any good, but for it I might have stayed longer. O tell her that I read her thoughts just as if she spoke them out loud and I shall be so happy to have her make response to this letter. Thank you."

#### Fred Wyman, Knoxville, Tenn.

There is a spirit who comes here now and says his name is Fred Wyman. I should think he was about twenty-five years old. He is very bright and happy looking, seems as if he always had a smile and a word of cheer for everybody who came along. He went to the spirit suddenly too, but he says, "Me.w., I lives in Knoxville, Tenn. I had traveled a good deal in my few years and I thought there wasn't anything that I could not do and I took all sorts of risks with my life, never for one moment realising that it hung by so slender a thread. I was caught under a train one night and my body wasn't found until morning. I suffered ho physical

ollow because the first, and I feel like to getting it and telling my friends something of the life I am living now. I wanted to see what this country was like when I got over here and I began to explere. I started out with a first desire to reach a certain place and I found if I got turned away from that desire and began to think of some other place, that I landed in the last place and not the one I started for, and I kept veering around in that fashion until one day I discovered that I must keep my mind-firmly fixed on the place of destination; now, I have no trouble going anywhere. I sm doing a good deal of work, not building houses, or running pristing presses, or selling goods, but studying places by watching the growth and the history of them as it is revealed to one who studies to understand. I am intensely interested in this intermingling of the two worlds and believe that it is possible for me to make my presence felt by almost anybody if I think concentratedly and earnestly about it. Please tell my mother that some of the beliefs that she holds are as false as false can be and that if she could only understand the truth she would be far happier than she is at this moment. I am as sorry as she that I had no pictures that looked like me at the last, but she must hold me in her mind and some night I will come to her in a dream last, but she must hold me in her mind and some night I will come to her in a dream and she shall know me and be glad. I thank you for this opportunity to come."

#### Emma Woodward, Los Angeles, Cal.

There is a spirit of a woman here about thirty-five or thirty-eight years old, medium thirty-five or thirty-eight years old, medium height, quite slender and very light-blue eyes and brown hair; she is dressed very prestly and seems to think a good deal of dress and all things that money will buy. She lived in Los Angeles, Cal., and she says her name is Emma Woodward. She is very particular about having everything just so and she says, "It doesn't do much good. I might just as well throw away my pride and come with everybody else who is seeking the way as I am today. If I could get to Jack I am sure he would be glad to have me. He is just as he would be glad to have me. He is just as lonely as he can be and he doesn't know anything about this and he has an idea that there is no life after death. It is a horrible way, I always told him so, but he never troubled me by insisting on it; but since I came here I have known that he felt that he put me away forever when he kissed my lips the last time. He didn't cry or sob, but just bore it heroically as one of the facts of life. It is so absurd that I can't keep still and feel as if I must break through his unbelief and give him a test that shall startle him into some sort of an investigation. If he would only go where these messages are being given he might get one that would awaken his attention, but he just keeps his face so close to business that he doesn't have time to look into any new thing and his natural opposition to anything occult, or as he says, like witchcraft keeps him from the light. O, will you tell him that it is because I can see him and do love him that I come back, not because I am unhappy or discontented, but just because I love him. O. I thank you more than I can tell and I wish I might do something for you people who are trying to give your help to the world. If I had money that you could use, I would freely bestow it upon you to carry forward your work. Good bye."

#### William Eldridge, Toronto, can.

There is a real old gentleman here now, I should think he must be nearly ninety. He has white hair and a white beard and a very pleasant face and he says, "Well, well, I am William Eldridge. I come from Toronto, Canada. We Toronto people are slow about picking up your United States fads, but when we do pick them up we don't let anything scare us into dropping them again. The most of my family is right here by my side. We have a good many friends, Orthodox friends, and we thought we would sort of wake then up giving them a little bit of start toward the light. It has been about twenty years that I have been over here and I have been studying have been over here and I have been studying these things, pro and con, up and down. I can't see any particular reason why we peo-ple who believe in God should not believe that he was a little better to us than we ex-pected and perhaps a good deal better than we deserved; anyway there is no denying the we deserved; anyway there is no denying fact that the dead hold communion with fact that the dead hold communion with the living. I think it is a good thing for the average family. There may be some pick-pocket who thinks he will add dexterity to his art by having a spirit close at hand, but the average man and woman is helped by a knowledge of a circle of helpful influences, and I am for the average man whatever gives him an uplift, that is the thing I want to push forward. I would like to send word to Maria and to Mr. and Mrs. Foster that the Spiritualistic war cry, There is no death, is pretty near the living truth and the sooner they understand it the better they will be. Now that is about what I wanted to say and I am very greatly obliged for your time and your service.

#### 'Mary Potter, Lowell, Mass.

There, is a spirit of a woman here who says her name is Mary Potter and she says that she lived in Lowell, Mass. She is a very irritable and fractious person. I think it developed largely through ill health, for she looks like a woman that has suffered and suffered so much that she could not keep still any longer. She says, "Mine is a very personal message. I want to send word to Grace and Eddie and I want them to know that I am displacemed with the way things have been and Eddie and I want them to know that I am displeased with the way things have been carried on; not what they have done, but what has been done to them and about them. I don't want to see them doing the same sort of work just to retaliate, I had much rather they would suffer than to sin and I consider that they have been sinned against. I have got Arthur with me. He was very weak when he first came aver, but he is retained. got Arthur with me. He was very weak
when he first came over, but he is gaining
every day and often talks about me past and
wishes he had studied more about these
things before he came over so that it would
have been easier to connect with his friends.
I went to Milton this summer and was glad
to see the changes that had been made there;
I shall stay postty close to Harriet for a I shall stay pretty close to Harriet for a while because she needs me, that is all.

#### Sleepyland.

There lies a shadowy island
Beyond day's farthest sight,
And storm-tossed barques shall haven
By those low shores tonight;
The winds grow hushed around it,
Their guard the willows keep,
The area dress reserves. The gray dream-river murmurs "Sleepy-Sleepy-Sleepy-Sleepy"

It is the Isle of Slumber,
Come up along the strand
Among the blossoming bushes
To rest in drowsylands,
In peace serene and deep,
While bending branches whis
"Sleepy—Sleepy—Sleep!"

#### Che Guestion Bureau. CONDUCTED BY W. J. COLVILLE.

This department of the "Banner of Light" is not in for personal matters, nor can the conductor undertake any circumstances to answer questions by mail. It is ini-ted deal with matters of powered in ever, and s , be the me is hoped, of premating the greatest pool to the greatest m

#### Questions and Answers.

Question by H. II., Lancaster, Pa.—Can you explain in simple terms just what is meant by "secondary personality" and "Subliminal consciousness," and what part do they play in psychic phenomena? Can they be legitimately used to combat belief in spirit communication? Do they in any way account for so called spiritualistic phenomena?

Answer.—Secondary personality like "sub-merged consciousness" is a term now often employed with a view to defining what T. J. Hudson has called "subjective mind" and it has also been used to account, if possible, for some of those very extraordinary cases, like that of the famous Mollie Fancher of Brook-lyn, who is said to display several sets of characteristics in rotation pertaining to sevcharacteristics in rotation pertaining to sev-eral distinct personalities. With all due deference to scientise students of psychic mys-teries who may think differently, it is our fixed conviction that the ingenious and com-plicated theories invented to explain away the simple facts of spirit communion are quite superfluous, and they have never yet suc-ceeded in elaborating a hypothesis which can be clearly understood. It is far more likely that Miss Fancher is a "medium" than that she has three or four distinct selves rolled up within her which periodically make their

Accepting all the facts of telepathy, which throw much light on many problems connected with unusual sensitiveness, we have only to admit that spiritual intercommunion is not confined either to persons still living on earth or to the "departed," but telepathy exists between a "hitting minds regardless of incar-

or to the "departed," but telepathy exists between affinitizing minds regardless of incarnate or excarnate existence.

Subliminal consciousness is undoubtedly a correct term to employ when we refer to a stored-up knowledge which is truly a portion of what we have learned through some experience, but which we only occasionally bring to the surface of our memory. The act of recollection may be self induced or it may result from outside stimulus. We all possess result from outside stimulus. We all possess far more information than we think; thus whenever some prompting causes some portion of our secret store to appear upon the surface of our waking consciousness, we or those who listen to us may be greatly surprised. Such experiences cannot be legiti-mately used to combat belief in spirit communion and no attempt to employ them for such a purpose is ever made by people who clearly understand the fundamental law of spiritual-intercourse. All modern psycholospiritual intercourse. All modern psychologists who use the quoted terminology admit telepathy, mental telegraphy or thought-transference which simply proves that one intelligent entity communes with another when conditions favor, without recourse to the ordinary sensuous avenues. When this is once granted it logically follows that spirit communion is proved, but the term is properly so inclusive as to include all communion conducted psychically between people living ordinary earthly lives as well as communion with those who have no longer earthly garments. We know of numerous instances where telepathic messages have been received from friends many thousand miles distant from friends many thousand miles distant then when one passed to spirit life and the other knew nothing of the transition, the tele-pathic messages continued at intervals as

before.

When Spiritualists on the one hand and Telepathists on the other make reasonable concessions to the appeal of experience and no longer advocate an insufficient explana-tion of psychic phenomena, spirit communion will be more clearly established than ever be-fore and popular views of human nature will be greatly expounded and clarified. We need particularly in these days to break down the particularly in these days to break down the pitifully limited view of human life which materialistic philosophy has engendered and maintains, and we need to destroy all unreasonable ideas of the great difference between live in the next state beyond the present. Genuine spiritual phenomena cannot be confined to the action of buman entities either in the ante-mortem or post-mortem state, and it would surely prove an incalculable boon to multitudes were the false belief to be dis-pelled which causes so many to vainly imagine that there is a tremendous barrier between friends on earth and the so-called departed. The more we encourage a legiti-mate use of our psychic faculties the more readily shall we solve the problem of our real existence.

#### Another Veteran Worker Has Gone

Mary E. Wilson, the faithful wife of that great pioneer worker in our Cause, E. V. Wilson, has gone to join him in the Summerland.

Mrs. Wilson was one of the early workers in our Cause. She was a good medium, and was also the editor of the Woman's Department of "The Spiritualist at Work," a weekly paper published by E. V. Wilson many years

Mrs. Wilson had lived with her daughter, Lois Wilson Jellies, ever since her father passed away in 1880. Mrs. Wilson was an invalid for several of the last years of her life, and this loving daughter cared for her tenderly and faithfully all those long years, though she was poor and was obliged to work hard to earn the living for herself and child. Mrs. Jellies has about one hundred copies of the book. "The Truths of Spiritualism," by E. V. Wilson, the sale of which will greatly assist her in settling the bills incurred during the long illness of Mrs. Wilson and the expenses of the funeral.

These books are of hetween three and four

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The book is intensely interesting and no Spiritualist library is complete without it. It will make a beautiful Christmas or birthday.

Send one dollar to Mrs. Lois Wilson Jellies, 301 Union St., Valparaiso, Indiana, and you will receive one of these valuable books by return mail, postage free. In doing so you will not only receive full value for your money, but you will help this good and faithful daughter of E. V. Wilson to liquidate the debts incurred by the sickness and death of our beloved arisen sister, Mary E. Wilson.

Cordially, E. W. Sprague.

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Believing our readers will be interested in the account of this pleasant affair, whether enjoying the direct acquaintance of Mr, and Mrs. Briggs or not, we are printing it as given by The Times-Democrat, Lima, Ohlo, and offer to these dear, young hearts our sincere congratulations.

and offer to these dear, young hearts our sincere congratulations.

At the home of Mr. and Mrs. Chas. M. Chown, 29 Public Square, at 5.30 o'clock Wednesday evening, occurred the marriage of their daughter, Miss Pearl Chown, to Mr. Homer T. Briggs, formerly of St. Paul, Minn. The wedding was a Spiritualistic marriage, the first ever held in this city, the ceremony being performed by Rev. Moses Hull, a minister of the Spiritualistic faith, who was summoned here from Whitewater, Wisconsin, to officiate. He was assisted by Mrs. Hull, an inspirational medium, who, at the close of the Spiritualistic ceremony, recited a beautiful poem, inspired at the moment, for the occasion. One hundred guests were present.

ment, for the occasion. One hundred guests were present.

The home was decorated with smilax and maiden hair fern, roses and chrysanthemums. An aisle of palms, through which the bride and groom entered unattended, led to a bower of green arranged in the doors connecting the parlors. Here they were met by the officiating minister. Preceding the wedding march played by Prof. Clint Richmond, Miss Effie Longsworth, of Delphos, sang in a sweet soprano voice, "O Promise Me." The bride, who is a beautiful girl, was gowned in white crepe de chine over taffeta, and wore a veil of tulle, which was fastened to her hair with rose buds. Her flowers were white chryganthemums and her only ornament, a diamond bracelet, a gift of the groom.

Rev. Mr. Hull before performing the formal ceremony of the marriage, addressed the assemblage with the following:

"Ladies and Gentlemen: You are here as the guesse of the couple standing before us,"

the guests of the couple standing before us, Mr. Homer Briggs and Miss Pearl Chown. You are here by their invitation, to witness the ratification of a marriage which has taken

place in their own hearts.
"Marriage is natural: it exists everywhere, in the mineral, the vegetable and the animal kingdom alike. It exists in the animal kingdom from the tiniest insect or the lowest reptile up to the highest expression of life in

"Marriage has two great objects: the first is companionship, co-operation, assistance and love for each other under all circumand love for each other under all circumstances; the other is the perpetuation of the race. No license that can be issued by the state, or words that can be said by a minister can make this couple any more man and wife than they are now. All we can do here is to ratify and advertise a union which already

exists between them.
"I ask this couple no questions, as all questions between them belong to themselves alone—not to the public; and have been asked and answered perhaps to their entire satis-faction. I never ask either party to promise to obey the other. The marriage relation is not the relation of master and slave, but that of equal partners; it is a relation of inter-dependence, where each is under the same

obligation as the other.
"I now ask those here assembled, does any one know any reason why the marriage of this couple should not be here and now ratified? Hearing no reply we will now proceed.

Then turning to the couple, the speaker said, "You will now signify to these friends your marriage, and your desire to hereafter be known as husband and wife by joining your right hands. May your hearts and lives ever be as closely and as thoroughly united as your hands are now joined."

Then, handing Mr. Briggs a gold ring, Rev.

said: "Mr. Briggs, you will signify to Miss Chown, in the presence of these witnesses, the endowment of all you have and all you are upon her by placing this ring upon her finger; and Miss Chown, you will signify in the presence of these friends the presentation of all you have and all you are by persentation of all you have and all you are by persentation of all you have and all you are by persentation of all you have this ring upon your mitting him to place this ring upon your

"May your lives and your love he as pure and as untarnished as the gold in the ring which is presented and received, and as end-

less as the ring.
"And now, by the authority of this license, and by the authority vested in me as a minister of the gospel I pronounce the ratification of your marriage complete. You are husband and wife.

"Before the benediction, or congratulations, will ask Mrs. Hull to give us a short im-Mrs. Hull responded with the following:

It was said in days of old, There was an archer with bow of gold. He ne'er missed his aim when he sent his

It-always went to some tender heart; But was always bound up with Hymen's

bands. We are told this archer in modern days. Is known to have some curious ways. Not long since he put Pearl in his lart, And it went direct to a young man's heart. He smiled—and as if in magic spell He said, 'I will guard this dear Pearl well' And placed it close to his throbbing breast, Where we hope this Pearl will henceforth

rest. We wish them joy through future years-May their marriage tour be through the

May heaven grant this priceless boon. Eternity be their honeyoon."

THE BENEDICTION. "Heaven bless this couple in all the ups and downs of their two lives now made one, as they travel the journey of this life, be it long or short, may they be more and more to each other, and whom love has joined to-

gether let no discord put asunder."
Following the congratulations of the one hundred guests, who also offered best wishes to Mr. and Mrs. Chown, this day being the twenty-sixth anniversary of their marriage, were seated at three long tables and an elaborate wedding dinner served.

The bridal table was beautifully decorated.

The bridal table was beautifully decorated, the color scheme here, as well as on the other tables, being yellow and white, yellow and white chrysanthemums and yellow candles with yellow shades, assisted in carrying out the artistic idea. The gifts were many and formed an array of silver, cut glass and china. Mr. and Mrs. Briggs left Thursday evening for a trip, and after November the fifteenth will be at home to friends at 27 1/2 Public Square.

Mr. Briggs recently came to this city from St. Paul and has made many friends, who will offer congratulations upon winning a bride of so many charming characters.

Among the guests from out of the city

hride of so many charming characters.

Among the guests from out of the city were: A. L. Phillips, Maquoketa, Iowa; R. B. Phillips, Jackson, Mich.; Rev. and Mrs. Moses Huli, Whitewater, Wis.; Mrs. John Wieman, Miss Florence Interrieden, Minster, Ohio; Mrs. Lillian A. Edgerly, Fort Wayne, Ind.; Miss Effa Longsworth, Delphos, O.; Mrs. W. T. Jacobs, Miss Nellie Jacobs, Vaughnsville; Mrs. O. A. Edgerly, Lynn, Mass.

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## Banner of Bight.

OSTON, SATURDAY, NOVEMBER 18, 1908.

#### Societary Hews.

Correspondence for this department should be advessed to the Editor, and must reach this office by the fret mail delivery on Monday morning, to ensure inser-tion the same week. We wish to assist all, but our space to bimited. Use ink and write plainly.

#### Boston and Vicinity.

A large and enthusiastic audience greeted Mrs. Katle Ham at the Cambridge Industrial Society of Spiritualists, Wednesday, November 8, Many friends from Boston were pres-ent. Mrs. Minnie M. Soule will be the speaker for November 22. The members are work-ing to make this season the most successful one for many years. There is much activity

The First Spiritualist Ladies' Aid Society, Mrs. Albe president, held its regular meeting in Appleton Hall, Friday, November 10. Remarks and messages were given by Mrs. Wa-terhouse, Mrs. Chapman, Mrs. Cunningham, Mr. McCurds, Mrs. Mason, Mrs. Berry, Mrs. Morgan. Don't forget the union meeting next Friday, November 17, circle at 4, supper at 6. All are welcome.

The First Spiritual Church of Boston, Reve Clara E. Strong pastor, held the usual ser-vices morning, afternoon and evening, Sunvices morning, afternoon and evening, Sunday, November 12. Mr. Mason and the pastor spoke before the morning conference, which was made interesting by remarks by Mr. Newhall, Mr. Drury, Mr. Brewer and Mr. Winston. In the afternoon Mr. Mason and Mr. Chase of Lynn spoke interestingly, and messages were given by Mrs. Morgan. Dr. Blackden spoke words of helpfulness. In the evening Mr. Mason spoke again, with much earnestness and strength. The pastor invited the children to join the new class formed by fne church. Many messages were given by the mediums present.

The Ladies' Spiritual Industrial Society met in Dwight Hall, November 9, with a good number in attendance. Business meeting was held at 5.30, supper served at 6.80, and at 7.45 the evening meeting was opened by the pres-ident, Mrs. Belcher. Mrs. Blanchard, Mr. Foster, Mrs. Shirley and Dr. Blackden made remarks. Mrs. Annie Morgan of Cambridge sang "The Star Spangled Banner" in costume and also gave some excellent tests. The president gave readings and the meeting was closed. Next week meetings as usual and supper at 6.30. Every member has been re-quested to be present at that time

The First Spiritual Science Church, Mrs. M. A. Wilkinson pastor, held services as usual in Commercial Hall, 694 Washington street, Sunday, November 12. A circle was held in the morning and the afternoon and evening sessions were given to messages and remarks, Professor Clark Smith taking the subject, Professor Clark Smith taking the subject, "Who am 1?" and Mr. Bakestrom, "The Questions of the Day." Messages were given by Mrs. Cunningham, Mrs. Robertson, Mrs. Fox, Mrs. Kemp, Miss Wheeler, Mrs. Blanchard, Mr. Prevoe, Dr. Brown, Mrs. Nellie Thomas and Mrs. Chapman. This society holds a meeting Thursdays at 2.30 p. m. and an Indian healing circle at Paine Memorial Hall, 9 Appleton street, Tuesdays at 2.30 p. m. An Indian Peace Council will be held Friday evening. November 17. Friday evening, November 17.

The society over which Mrs. Gutierrez presides held its usual services at Odd Ladies' Hall, 446 Tremont street, Sunday, November 12. The morning circle was opened by Dr. Blackuen and during the day the following mediums took part: Mrs. Shirley, Mr. Hicks, Mr. Turner, Mr. Smitu, Miss Vaughn, Dr. Leighton, Mrs. Cunningnam, Miss Wheeler and Mr. Wood. Mr. Basdon and Mrs. Hall contributed musical selections. Meetings are held every Sunday at 11 a. m., 2.30 and 7.30 held every Sunday at 11 a. m., 2.30 and 7.30 p. m., and a circle from 4 to 5 p.

The Brighton Psychic Society hold regular meetings at 14 Kenrick street (off 147 Foster street) every Wednesday evening. The interest in these meetings is increasing and ers after spiritual truth are constantly being helped. Wednesday evening, November 8 Mrs. 1da M. Pye of Wakefield served the society and gave entire satisfaction. Mr. J. R. Marston of Brignton gave a pleasing address. Wednesday evening, November 22, Mrs. Pye will be the speaker and medium. Commencing Sunday evening, November 19, this society will hold meetings for speaking and tests. Good mediums will be present. A circle for spirit-ual unfoldment is about to be organized. Seekers after truth are cordially Mrs. Hall will furnish musical selections

The American Psychical Research Society, Harvey Redding president, held its regular service in Odd Fellows' Hall, Malden, Sunday, November 12, at 7.30 p. m. The presiden't opened the meeting with remarks and invocation and was followed by Mrs. Abbie Burnham, who made an address. A solo was beautifully rendered by Mrs. E. F. Coote, accompanied by Miss Christine Bissland. Mr. and Mrs. Osgood Stiles gave convincing and satisfactory messages and the harmonious meeting was closed with many messages by the guides of Mr. Redding. The Thursday evening meeting was held at the home of the president, 202 Main street, Everett. Mr. Edwards of Everett was present and his guide gave messages, as did also the guides of Mr. Redding. The work of both mediums was much appreciated.

The Malden Progressive Spiritual Society held services Sunday, November 12, at Louise Hall. Dr. George A. Fuller of Onset was the speaker and only the highest words of praise can be given about his work. The afternoon circle at 230 was well attended and made nteresting through the instrumentality of Mr. Litchman, Mrs. Randlett, Miss O'Neil and Mr. Tracey. Next Sunday evening, No-vember 19, Madame Bruce of Boston will and Mr. Tracey. Next Sunday evening, November 19, Madame Bruce of Boston will speak for this society. Wednesday evening, November 22, at 7.45, in Marcus Hall, Rev. Frederick A. Wiggin will speak, and as this is to be his only appearance in Malden this season, the early comers will get the seats. The Lyceum met Sunday at 2 p. m., with six groups of children. Mrs. W. S. Butler of Boston was a welcome visitor and she and Mrs. Stillings joined in the exercises which they love so well. It is hoped that the Malden Spiritualists will avail themselves of this opportunity to put their children into a Spiritualist Sunday school. Thursday evening, November 9, in conjunction with its weekly circle, this society held its monthly supper. After the supper the evening was spent in attending to the spiritual needs. Among the workers on the platform were: Mrs. W. S. Butler, James S. Scarlett, Prof. Victor Mahomet from Egypt and Mrs. Alice M. Whall, president of the society, The Thursday afternoon Sewing Circle, formed by the ladies of the society, added to the charth fund over 100, proceeds from the "Rummage Sale."

#### New England States.

The Norwich Spiritual Union, of Norwich, Conn., still continues to have excellent meetings, with good attendance and interest. The growth of the Lycoum is particularly marked, as when the work was first opened under the wise leadership of Mr. Blinn, there were only three children and nine adults, and last Sunday there were twelve children and thirty older people. The topics chosen are educational as well as interesting. The last Sunday evening in November will be devoted to a short address on "Thanksgiving," and the children will take part in the services, with appropriate songs and recitations. There will also be solos by Miss Faith Spaulding in addition to the quartet. The Helping Hands are to have a fair November 22 and 23. Supper will be served from 6 until 8 o'clock, for 15 cents. The Lyceum room of the church will be decorated and the tables and booths arranged there. Mrs. F. H. Spaulding will give character readings and entertainment will-be furnished. The Harvest supper and social, held last week, was a success. The entertainment was excellent and the sketch by the held last week, was a success. The enter-tainment was excellent and the sketch by the Lyceum-children created much amusement.

The First Spiritualist Society of Fitchburg, Dr. C. L. Fox president, held two services Sunday, November 12, with Annie L. Jones Sunday, November 12, with Annie L. Jones as speaker and test medium. Her work was good and her tests convincing. The mediums' circle was well attended. Miss Howe, planist, rendered several good selections. Next Sunday Mrs. Ruth A. Swift of Haverhill, test medium, will address this society.

The First Spiritualist Society of Portland, Mrs. had a social Sunday November 12.

Me., had a social, Sunday, November 12, which was opened to all mediums of the city. At the afternoon service there was a fine address, and many recognized messages from Mr. William E. Bradish and Mr. M. A. Graham of Boston. Miss Taylor gave an interesting talk. The evening session was well at-tended and the audience had the pleasure of hearing Madam Kincade. Mr. M. A. Graham Mr. William E. Bradish. They made the evening a pleasant one and all appreciated their good work.

A Mass Meeting of the Connecticut State Spiritualist Association was held in Liberal Spiritualist Association was held in Liberal Hall, Poquonock, Thursday, November 2. Sessions were held afternoon and evening, the Rev. May S. Pepper being the speaker. She gave two eloquent discourses, following with a seance, giving wonderful demonstration of her psychic powers. Large audiences were in attendance. The musical part of the meeting was rendered by Mrs. Florence Hagarity as soloist and Miss Mand Dubon as accompanist. It was a source of regret that Mrs. Flavia Thrall, president of the Poquonock Society, was unable to be present, owing to a severe illness. Mrs. E. A. Lambertson, vice-president of the State Association, acted un-til the arrival of President Gustine, when he took the chair.

Lowell, Mass.-The First Spiritualist Sociefy had for a speaker, afternoon and even-ing, Mrs. M. A. Bemis of Medford who gave the best of satisfaction. Her messages were many and fully recognized. At the circle between meetings Mrs. Coggeshall, with her guide. Shining Star, gave many messages which were all recognized. The Ladies' Aid will hold a Bazaar on Nov. 15 and 16 in Highland Hall with circle and whist in the afternoons and dancing and entertainments in the evenings.—A. E. Jordan, clerk.

Salem, Mass.-The Spiritual Research Society held two meetings Sunday, Nov. 12. Edgar W. Emerson of Manchester, N. H. begar W. Emerson of Mancaester, S. H., occupying the rostrum. Mr. Emerson opened his meeting in the afternoon with that beau-tiful poem. "The Land Where Our Dreams Come True." after which he gave a regular heart to heart talk on the subject. "Is Life Worth Living?" In the evening the text of his discourse was, "I will not leave you com-fortless but will come again," which had a very inspiring and uplifting influence on his audience. Mr. Emerson's Jests at each meet-ing were grand.—E. E. Woodberry, sec.

Springfield, Mass.-Mrs. Sadie L. Hand has opened a "Truthseekers' Center" in this city. The rooms are large and pleasant and many liberal thought people are finding this enter an enjoyable and I Spiritual and new thought books and papers will be for sale at this center. Mrs. Hand meets in private those needing help and comfort from the unseen or higher life; also on Wednesday evening of each week a Truthseekers' Carele. The short talks are from sub-jects given or questions asked by the audience and are followed by psychic demonstrations. Mrs. Hand has a few Sundays open for en-gagement and can be engaged in near-by places for week evening meetings, either as speaker or psychic in hall or parlor, onable terms; will also officiate at funerals All business matter should be addressed to 120 Main street, suite 1, Springfield, Mass.

#### The Field at Large.

In a lefter from Mrs. Rathbone of New York, a glimpse of the work done by Miss Gaule is given which is most encouraging. It

follows in part:
The First Association of Spiritualists, New York city, resumed services at "The Tux-edo," Mauison avenue and Fifty-ninth street, on the first Sunday in October. A large and enthusiastic audience greeted Miss Margaret Gaule, the speaker who has so faithfully served this association for so many consecutive years. The audiences continue good in numbers and Miss Gaule's marvelous tests are listened to with intense interest. Almost without exception, the tests are promptly and gratefully acknowledged. Some changes have been made in the board of trustees, whereby is lost, with deep regret, Capt. E. F. Bearse and his estimable wife, who found it impossible to continue, although they can still be

sible to continue, although they can still be counted upon as regular attendants and good working members of the association.

Accessions to the board give confidence that most creditable work will be done, and already the other trustees are enthused anew by the lively interest which takes practical form. Without the presence, direction and moral support of Miss M. J. FitzMaurice, the society has been like a rudderless ship at sea, but she was not able to continue at her post and has returned to her home at Onset. At a recent meeting of the board the society was forced to accept her resignation as secretary

and has returned to ber home at Onset. At a recent meeting of the board the society was forced to accept her resignation as secretary and treasurer, but hope to have her back at her old post when her health is regained.

Too much cannot be said in commending her executive ability, for she made of every project a success, no matter what might stand in the way as obstacles.

Let us all send her our thought of healing, our thought of loving confidence and remain expectant of desired results.

Mr. J. W. Cavanagh, an earnest and enthusiastic trustee of the association, was duly elected to serve as secretary and treasurer in place of Miss FitzMaurice, resigned.

Michigan, Grand Rapids and Muskegon.—
The Spiritualists of these places are enjoying that great teacher, Mr. W. J. Colville. In the former city he speaks in the Holland Unitarian Church, E. Bridge St., lecturing five days in the week. In Muskegon he lectures

of the best things on the subject ever reached the public. We regre not present in full for our readers, topic, "Rational and Spiritual Bibles," which was received with thusiasm. Beautiful flowers, and music added much to the occasion.

#### Movements of Platform Workers.

Mrs. William S. Butler will take engage-nents for general platform work. She can be addressed at 175 Tremont street, Boston. Ida P. A. Whitlock has returned from her

European trip and sends greeting through the Banner of Light to her interested friends.

E. w. Sprague and wife, the N. S. A. missionaries, will serve the Pittsburg, Pa., society the Sundays and Thursdays of December next. They will be pleased to hear from societies and individuals wishing their services for the time not occupied at Pittsburg. They will serve the Washington, D. C., society the Sundays and one week day each mark in December and would like to visit week in December and would like to visit other places in that part of the country and hold meetings other evenings in the week. Spirit messages and tests follow their lectures. They are now making their campmeeting en-gagements and will be pleased to hear from those who wish their services. Address them at 618 Newland avenue, Jamestown, N. Y.

Mr. W. J. Colville concludes his work Michigan on the 27th and goes on to Toronto for daily lectures from Nov. 29 to Dec. 11. Then to Montreal and in New York for Christmas. His present address is Hermitage Hotel, E. Bridge St., Grand Rapids, Mich.

Societies desiring the services of Mrs. Kate R. Stiles as inspirational speaker and message bearer can address her at 151 West Newton street, Boston, Mass. She can also be found at the above-named place by those desiring psychic readings.

#### Announcements.

First Spiritual Church Exeter street.—Lecture at 10.45 a. m. and 2.30 p. m., through the trance mediumship of Mrs. N. J. Willis; school at 12 m.: Wednesday evening confer-

The Gospel of Spirit Return Society, Minnie M. Soule pastor, holds services every Sun-day evening at Banner of Light building, 204 Dartmouth street, at 7.45.

American Psychical Research Society, Harvey Redding president, holds meetings in Mal-den at Odd Fellows' Hall, every Sunday evening at 7.30. Good talent always with us.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong pastor, holds its services every Sunday at America Hall, 724 Washington street, up two flights; conference, 11 a.m.; service followed by test classes, 2.20 p.m.; vesper service, 7.30 p.m. Song service afternoon and evening.

Lynn Spiritualists' Association, Cadet Hall.

-Sunday, November 19th, 2.30 and, 7.30, Dr.
George A. Fuller. Circles at 4., supper 5.
song service and concert 6.30. Ladies' Social
Union every Wednesday afternoon and evening. All mediums invited.

First Spiritual Temple, Exeter St., Wednesday evening, Nov. 22. Hygienic (Vegetarian) Supper, at 6.36.

#### Announcements, Special.

Tuesday evening, November 21, the society of which Mrs. Gutierrez is the president will give a testimonial to Mr. Cohen. There will be good talent to assist. Mrs. Hall is to sing and little Miss Scott will recite, and many others will take part. It is hoped that the hall will be tilled as it is a worthy undertaking and the tickets are only 15 cents. Cohen has been ill a friends rally to his aid. long time. Let his

There will be a meeting in the interests of Spiritualism held in Pittsfield on Thursday, ovember 22 All Spiritualists in this section of the country are earnestly requested to be present and unite with those who have the interest of our Cause at heart. It is time we rallied our forces and endeavored to form so-cieties in localities where there are none, and an earnest appeal having been made to the secretary of the M. S. A. in this locality for a society, this date, November 22, has been set apart for this purpose. Spiritualists, it lays with you whether this effort, will be crowned with success.—Carrie L. Hatch, sec-

[This meeting will be held in Odd Fellows' Hall, 137 North street, Pittsfield, Mass. It is a move in the right direction. Make an effort and go .- Ed]

#### Missed the Mark.

Hudson Tuttle, the Ohio lecturer, made an address recently wherein he described the pitfalls of the lecture platform.

"One pitfall," Mr. Tuttle said, "is the un-

"A temperance lecturer wished to prove to his audience the deadly power of whisky.

"Accordingly he caused a drop of water to be magnified and thrown upon a magic lantern screen. The picture was a terrible one. tern screen. The picture was a terrible one. Worms bigger than pythons, crabs bigger than elephants, spiders the size of a ship, fought together in the drop of water like fiends in the infernal regions.

"The lecturer now caused a drop of whisky to be added to the water.

"Watch, friends," he said; watch the whisky's effect.

"The effect was parvelous; the ligner.

whisky's effect."
"The effect was marvelous; the liquor killed all those ferocious horrors instantly. Their vast claws and tentacles and feelers stiffened. 'All became peaceful and still.
"An old lady in the front row whispered hoarsely in hes husband's ear:
"'Wall, Jabes, that settles me. I'll never drink water again 'thout puttin' some

drink water again 'thout puttin' whisky in it."-Popular Magazine.

#### Souvenirs! Souvenirs!

We have just put in a stock of beautiful souvenirs: The Hydesville cottage and the Veteran Spiritualists' Home, done in burnt leather; sofa pillow tops, card, cases, calenders, blotters and penwipers. The work is skilfully done and the result is an artistic and tasteful article which will make a lovely holiday gift or an attractive souvenir. The prices are adapted to the holiday purse when averyone must be remembered and a little money has to go a long' way: Calenders 50c, card cases 50c, penwipers 15c, watch fobs 25c, pillow tops \$1.90 and \$1.25, blotters 25c.

Either design on any of these articles. Send orders at once. Neatly packed and ready to forward as gift to any address, 10 cents extra,

### WONDER WHEEL SCIENCE.

#### Side Lights on Wonder Wheel Science.

Daily Guidance for All. by Birth Numbers.

Ry Professor Henry.

The following Table is an INDIVIDUAL daily guidance for all, such as was never before presented to the world in a public manner. The daily guides as presented in the ephemerides and in public prints are of a general and not of individual import.

Birth Nos.	1	1	3		5	6	7	8	9	10	11	12
Oct. 24, 25	-	E		K		8		F		6		
26-27	M	-	E	-	K		B		F		6	
28-29	3	M	-	E		K		B		F	*	G
30-81	6		M	-	E	-	K	1	B	-	F	140
Nov. 1-2	-	6		M		E	-	K	-	B	-	F
3-4-5	F	-	6			1	E	-	K	-	B	100
6-7		F	3	G	-	-	-	E	-	K	-	B
8-9-10	8		F	-	6	-	M	-	E	-	K	-
11-12	-	B	0	F	-	6	-		Q	E	-	K
18-14-15	K	-	B	-	F	-	6	-	-	-	. E	1
16-17	3	K	Ξ	B	-	F	-	G	-	M	12	E
18-19 -	E	-	K	-	B	-	F.	_	6	5		
20-21		E	-	K		B	-	_	-	G	-	

The number especially ruling during the above period is No. 8. Presidential elections above period is No. 8. Presidential elections always come under the ruling of No. 8. Among the presidents, 1 was ruled by the Moon, 1 by the Sun, 4 by Saturn; 5 by Mars, 6 by Venus, 8 by Jupiter, and not one by Mercury. Seventeen of the 25 presidents were born either under No. 8 or under the od aspects to No. 8. One of the presidents

assassinated was No. 8 (Garfield). The other two were both born under No. 11, which is in Square to No. 8, the rolling number of the Presidential Elections. The following are the Ruling Numbers of the Presidents. Jefferson and Tyler, No. 1. Monroe, Buchanan and Grant, No. 2. Adams, No. 4. B. Harrison, No. 5. Adams, Hayes and Arthur, No. 7. Polk, Garfield and Roosevelt, No. 8. Van Buren, Taylor and Pierce, No. 9. Fillmore and Johnson, No. 10. Lincoln and McKinley, No. 11. Washington, Madison, Jackson, W. H. Harrison and Cleveland, No. 12. No President born under No. 3, nor 6, and No. 6 is the number of the Virgin and 3 the number of the Twins. Numbers 3, 6 and 11 are the Numbers of Humanity. Only one of these could succeed against the Ordinary Prevailing Power of No. 8, and the representatives of No. 11 were both assassinated.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. All of Prof. Henry, Boylston Centre, Mass.

to Prof. Henry, Boylston Centre, Mass. All of Prof. Henry's published works are on sale at the "Banner" office. Stalents of astrology who have spent years in the study of the old who have spent years in the study of the old methods have freely declared that they have received more light on this subject through the Wonder Wheel System than ever obtained from their other books, and yet at first they were prejudiced against the Wonder Wheel just as other people are prejudiced against things which they have not learned to appreciate. "We will know each other better bye and bye."

#### Chats with the Professor-No. 28.

"We pass this way but once."

"A weather prophet, in the Boston Globe of recent date, says that we 'have recently passed a crisis wherein one of the principal planets on a particular day of the m planets on a particular day of the month was in juxtaposition with one of the twelve signs of the zodiac. This will not occur again on the same day of the same month in like manner for nineteen years. What does he mean by that?" asked the doctor.

"I should certainly be obliged to pass it back to the W. P. to further explain," replied the professor. "Mars is the only planet that I know of that could come anywhere near to

the same position in nineteen years, with the same degree in a sign of the zodiac, but he comes into juxtaposition—whatever that may mean—of the same sign, inside of every two years; yet each time that he comes there the other planets are changed, so that I cannot see how it could be in the 'same manner' as the W. P. says. Of course, nineteen years is the Metonic cycle, at the end of which the new moons fall upon the same days of the year and eclipses recur in nearly the same order. This arises from the fact that nineteen solar years are nearly equal to 235 dunations, but the planets move by laws of their own, in different cycles. By a condition of aspects there is more or less of harmony in their movements, yet not so as to make each nineteen years of the self-same nature, weather or anything else that I know of I think it would take at least 19,000 years to bring all the factors around even to an ap-proximation of a condition of sameness upon the self-same day. No two summers or win-ters are ever alike, any more than are two

"How about your Wonder Wheel Tables of Daily Influences?" asked the young gentleman friend of the doctor. "Do you not repeat the self-same letters in those tables over and

ognin? "Certainly," replied the professor.
"Does not that mean, then, that the selfsame influences recur from month to month, in the self-same manner?" insisted the young

"Not by any means," replied the professor. Those letters mark 'Conditions' and not Events. If you will follow them in any one of the columns, from month to month or year to year, it would be a long while before you would ever see the self-same conditions marked on the self-same day of the week or day of the month. Should they happen to appear on the self-same day of any month, you would be apt to find that the number especially ruling in that month would not be the same

as the number especially ruling in the month when the same marking previously occurred. Thus the self-same conditions do not again recur in a lifetime, nor in centuries of lifetimes, hence when we attempt to compare our lives, or our acts, with the lives of the ancient peoples, we ought to know that they did not live upder the self-same influences of the heavens that we are living under, there-fore they were not guided by the self-same powers of the heavens that we are guided by. These are matters worthy of being thought about and even by Spiritualists, in accounting for their 'controls." The churches have forgotten to fell us about these things, probably, because the ministers know nothing, about them. When they begin to tackle this subject, as they sarely will, as soon as we poor unfor-tunates outside of the church have thrashed the errors out of the matter for them, then they will jump into the arena, seeking reward as Eleventh Hour Saints. It is an historical fact that the church never yet advanced on any line that its corporated interests did not at first oppose. Outside workers first oppose the devil in sheep's clothing, before the church at first oppose. Outside workers first oppose the devil in sheep's clothing, before the church becomes aware of just where the devil is. Chunch people are afraid of the devil, and the devil knows it. They are afraid to tackle him face to face. Pioneers do not fear the devil and are not afraid to tackle him either in or out of church. They often find him in the garb of a monk, standing between God and Mammon. Then when the pioneers attack him they have not only to fight with His Majesty, but with those, as well, who have been deceived by appearances. It is not a trait among church people alone to oppose the new findings of pioneers. It is a trait common to all humanity. No one is at once ready to receive from others what one does not know himself. Spiritualists even get anchored to some deeply-seated idea, imagining it to, be the panacea for all ills. Any advanced explanation of their views has to run the gauntlet of their scorn and condemnation until the light is forced into their minds. Scepticism is the ruling trait in all humanity, and, per contra, what are termed frauds and fakes are, in reality, but sugar-coated truths, to overcome bigotry in the onward march of enlightenment. Childiah minds are attracted and pleased with the sugar, but freely denounce it as a fraud when their advanced thought catches an inkling of the true inwardness.

In astrology, the boroscopal findings relative

ness.
In astrology, the horoscopal findings relative to lovers and stock gamblings are the sugar-coated astrologic truths. Astrology, in reality, knows nothing about lovers. It only knows of love. It knows nothing of money. It only knows of means, or satisfied feelings, defined as 'Pride.' Love and pride are the equivalents of lovers and money, just the same as any in-

fluence that comes to us in dreams or other-wise imquivalent to the spirit or spirits which it represents, and, just the same as Santa Claus, is the equivalent of the kindness of our friends, or, as the gospel character of Jesus of Nazareth is the equivalent, or representative, of the natural Christ principle that is in us all as the sun center of our lives on earth. Foolish is he who scorns these warning influences, or the warnings which they instil against the pitfalls that everywhere strew the paths of ignorance. No good spirit ever came to mortal under a bad planetary influence, and no bad spirit can obsess anyone under and planetary conditions. anyone under good planetary conditions. Are these facts—and they are positive facts—un-worthy of serious attention by people who are looking for truth? People who are only looking for money are the swine to whom Jesus declared it is useless to throw these pearls. Money seekers are better pleased with sugar-conted pills, varnish, sounding brass and tinkling cymbal. Knowledge of the truth drives doubts and fears and money can come away doubts and fears and money can come only to those to whom are promised means by the planetary lords and guides over their individual lives. Scripture writings told us that there is a glory of the sun and of the moon and of the stars, but the church people think the writer meant only that they shine with a different glimmer. Shakespeare said there were more wonders in heaven and earth than Horatio had ever dreamed of and the than Horatio had ever dreamed of, and the Wonder Wheel makes plain some of these wonder Wheel unkes plain some of these wonders, yet, maybe, the church people think he was talking of microbes. No two years or centuries are alike. No two seasons nor months are alike. No two blades of grass, grains of yand or molecules are alike. No two people are alike, and yet we are expected by our social pattern makers to endeavor to follow in the footsteps of our illustrious prodelow in the footsteps of our illustrious prede-cessors, who were born under different glories of the heavens and whose garments of mor-ality can no more fit us than a shirt will fit a handspike. Chained to the quarrels of ages agone, these antiquated ideas prevent the thoughts of the present days from expanding in harmonious accord with the progressive of the heavens, but the heavens keep pulling and pulling against these perverted notions and the thumb rules of antiquity as the heavens are the stronger of the two, something after a time goes with a rip and a tear and then it is called by the ignorant a 'calamity,' yet Daniel declared that 'the heavens dorule.' Because Rockefeller became the richest man-in th world through Standard Oil t does not follow that someone else can take his place by means of the same commodity. The heavens were ripe for an Oil-King, and Rockefeller was the one upon whom the man-tle fell for weal or for woe. He was born under fortunate planetary conditions, and he attended to the conditions and shaped the events to his own greedy ways."

"Will those letters in the Table ever come around again to the self-same-order of arasked the young man.

"Yes," replied the professor, "because they are the exact exemplification of the Metonic Cycle, and will appear again in the same or-der as they are today in exactly nineteen years. Just keep the Banners on file watch and compare them until that time."

#### Bishop Was Not Afraid to Die.

The late Bishop Peck, of the Methodist Episcopal Church, while presiding at a New Hampshire conference, was entertained by a Mrs. Brown, who had a high reputation as a cook. She was especially famous for her mince pies, and at supper the bishop, who weighed 200 pounds, at first declined a second

weighed 300 pounds, at first declined a second help of mince pie.

"I know some mince pies are indigestible, but mine are quite harmless," said Mrs. Brown. So the bishop yielded and had a second and then a third helping.

Evening came, and the large church was packed with people. The choir sang, and the preliminary services were well started, but no bishop. Then two or three went out to look for the absent gentleman. for the absent gentleman.

They found him in Mrs. Brown's writhing

in the agonies of indigestion. One of the min-Why, Bishop Peck, you are not afraid to

"No," replied the bishop, between groans,
"I am not afraid to die, hat I am ashamed
to."—The Hartford Weekly Times.

#### The Doctor Knew.

Dr. "Joe" Bryant, physician to ex-President Clevelend, had told the wife of a patient—a young Irishman dying of pneumonia—that her husband could not recover. She left the room, and Dr. Bryant heard this: "Ah, Mary Ann, Tim will not live the night through." Another voice offered comfort, but she only sobbed on, replying: "No use talkin', Mary Ann, Tim'll never see day allve. The docther says he'll die the night, an' he knows what he's givin' him!"—Men' and Women.

"Were you a bull or a bear?" asked an ac quaintance of a speculator. "Neither," he re plied: "I was an ass."—Anon.