

BANNER OF LIGHT

NOV 18 1905
CAMBRIDGE, MASS.

VOL. 98—Whole No. 2537.

Publishing Office:
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, NOVEMBER 18, 1905.

NO. 13

THE AUTUMN WIND.

William Brewster.

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.

Lillian Whiting.

"Know well, my soul, God's Hand controls
What'er thou fearest.
Round Him in calmest music rolls,
What'er thou hearest."

"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'être* 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 demonstrable realm of daily affairs? At first this might be held to be a lack 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 abstract into the active and the applied relations? We are 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 ethereal world, the inter-relationships of humanity which mark this world. The 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 divine 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 significant, 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 messengers, and it is in proportion to one's recognition of their aid that he is enabled to receive it.

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. Science is revealing to us the nature of the life just beyond death. This ethereal 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; lakes, rivers, mountains, hills and forests; but in the ethereal world this realm of nature is infinitely more

beautiful. In rare and exquisite sunsets, in 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 ethereal 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 so 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 ourselves a beautiful world. So let us begin now; 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 joy 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 aimless way
The spirit goeth."

We are led by a way that we know not. We are companioned by those friends and helpers 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 physical Research expert, for instance—but which is, undoubtedly, entitled to consideration. One instance of this nature came rather vividly to me at 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. Fawcett 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. Fawcett there had existed a most voluminous correspondence for over fifteen 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 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 awakened 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 phenomena that are not, by their very nature, capable of being proved, yet which from constructive 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 works in you." In the next paper in this series, other phenomena of the outer signs of communication 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 obsession 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 love, 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 science.

This may not be objectionable, but who studies causes will find a path to physical health in conjunction with moral health; the latter leading to the former without a knowledge of anatomy.

Material science is all right in its way, but will never account for man's inherited weaknesses or passions. They are based on something that neither scalpel nor retractor 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 Spiritualism in its true sense. He can never understand it through the phenomena alone. That is only its material effect—what his anatomy is to the soul or spirit.

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

A truth attained through one's own 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 self-earned truths creating a third, and so on ad infinitum.

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'être* of all our troubles—so-called—obsession included.

Because our own condition will not permit of comprehending a well-meaning control, it is not said 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 a stronger one, but such control is more prevalent 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 obsession, so-called.

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 little uprisings of a false indignation? Our sense of superiority over others because not quite so intelligent or good? They are human weaknesses which are not usually taken in account, but they are not spiritual, and there-

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

Arthur F. Milton.

The Flower That Grew in the Shade.

A SPIRITUAL ALLEGORY.

Mrs. A. G. Thayer.

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 upon the gloomy mountain heights where weary pilgrims may be refreshed by the sight of their beauty." "And thou?" He said unto a third. 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 I 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 little children gathering buttercups and daisies in the meadows, the weary travelers exclaiming at the beauty and goodness of the flowers they picked, the Elders from the snowy mountains. She saw those who covered the graves of their beloved with roses and brushed the tears from their eyes. And there was her flower, truly more beautiful 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 beneath the cypress tree growing more and more beautiful with each succeeding season, and yet no one had ever beheld its surpassing loveliness.

Perehance the little rabbit that scurried under the leaves or the little brown bird hopping from twig to twig may have noticed it, but no human eye had ever gazed upon it, nor had it in any way brought joy to a human heart. The Angel who planted it could have wept had it not been for the Word of God.

But now came a time when many people, old and young, passed that way. The villages grew more crowded. Houses were built on the outskirts of the forest and a path was worn quite close to the cypress tree. Once a hunter came running and hallooing after a wounded doe, but he saw not the beauties of nature for there was murder in his heart. And upon another occasion an aged man, decrepit and blind, stumbled along the narrow pathway. He had just returned from a begging expedition and went mumbling and tottering along, grasping his few pennies in a withered hand, groaning and cursing his Maker for the affliction laid upon him. And though the fragrance of the flower was wafted to him by the gentle breeze and disturbed the dark current of his blasphemous thoughts, he paused not a moment only and then hastened on, threatening to beat his daughter Margaret did she not have his supper ready by the time he got home. And so he, too, missed the flower, though he could have touched it with his hand. Alas for those who are blind!

And then again, two little children were playing in the wood one sunny May morn, chasing butterflies and gathering ferns. Before they came near the flower, however, they began quarreling and disputing, and so went their way unheeding it. And still it grew more and more exquisite, quivering and trembling at the vibration of the woodman's ax, bent low by the summer breezes and beaten down by the chilly rain, and yet, because of the Creator's protecting love which surrounded it, and because the hour had not yet come, no fierce sun ray was permitted to scorch its tender leaves, nor violent storm to crush it to the earth. And the Angel rejoiced and knew that now the time was come when her patience and labor were not to go unrewarded.

For the Springtime came once again and with it there wandered into the forest a youth and maiden, who were betrothed, to enjoy in its solitude their mutual confidence and happiness, and talk of their approaching marriage. And because of the purity of the passion in her heart, the soul of the maiden expanded and she saw more clearly the loveliness 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 espied 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 youth only laughed and drew the maiden to him with a careless, 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, written—came a poor woman, a poor, tired creature, worn and spent, for she had toiled hard and was woefully disappointed and shedding bitter tears. And when she came suddenly upon the flower, she drew back, hesitating lest the sight of her grief should mar their youthful joy and happiness.

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 childish delights and delicacies 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-earned 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 empty-handed! A sob choked her and her head sank lower and lower upon her breast until her heart heavy with sorrow, her eyelids drooping with weariness, 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 invigorated, and lo! at her feet grew a wonderful flower. Its snow-white petals were luminous, its golden heart glowed with an unearthly fire and seemed to radiate light. And when the fragrance, it was like a breath from heaven. Her enchanted gaze could not withdraw itself. She stretched forth her fingers timidly 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 pain would cease when she placed it in his hands. How he would delight in its incomparable beauty! So rising quickly and with renewed energy she hastened onward. When she opened the cottage door the child called to her eagerly 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 little hands holding it again and again to his face. He hardly would give a thought to the meager supper his mother set before him, so engrossed was he with his new gift.

After his mother had bade him good night and left him, he clasped the flower closer to his tiny little breast, inhaling its fragrance. All pain and sorrow left him, and so he fell asleep. In the morning his mother found him so, and lo! the flower had not drooped nor faded, but seemed to have gained new strength from his loving little hands, bloomed more dazzling and beautiful than ever.

The days passed, the little boy's joy growing greater as the flower grew fairer, but his puny strength waned, and at last the Angel who planted the flower stretched out her arm to him and the child saw it and told his mother that he must leave her. But she kept back her tears and wept not, for he had suffered so much and he looked so bright and beautiful.

And then the little boy died, and as his soul took its flight through the ethereal spaces he met the Angel. "I have come," said the child, "to 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 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 its name is, 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 as their own."

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 throbbing and vibrating all about them. It told of everything that had been—was—was to come.

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

The Lake of Tears.

If every tear that has been shed for human suffering could be collected; if 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 yet we 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 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 reproduce the tears in us that we caused others. For as we reap we sow, and love brings sweetest hope 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. Melchers.

Many persons are trying to force their opinions upon others. Is it proper to do so? Usually the forcing process carries no conviction. It is best not to endeavor to lead people to great truths until they grasp small or primal ones.

A roll of bills stopped a bullet which struck a Chicago man in the breast, thus saving his life. Yet there are reckless people who go right ahead day after day without a roll of bills on their persons.—*Equitable Life.*

Once in a While.

Once in a while the sun shines out,
And the arching skies are a perfect blue;
Once in a while, mild clouds of doubt,
Faith's fairest stars come peeping through;
Our paths lead down by the meadows fair,
Where the sweetest blossoms nod and smile,
And we lay aside our cross of care,
Once in 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 while from where we stand
The hills of Paradise are seen,
And a perfect joy in our hearts we hold,
A joy that the world 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 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 indeterminate number of 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. I am not fond of verses that are not poetry. Mr. Joel Mansell of Albany, N. Y., once remarked to me:

"No poetry ought ever to be printed, except the best; and that cannot be praised too highly."

And of all doggerel, that which is religious is about the worst.

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 Mambré. 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 unleavened cakes, of which they eat, and he waits 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 to kill his son for 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 an editor.

The identity of "the Lord"—Yahva or Jehovah—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 Demiurgos or Artificer of the Greek sages, or the tutelary divinity of the Israelites analogous to the Bani of the oriental communities. The latter concept seems probable. "Israel," or rather the chief-jephthah (Judges xi:24) addresses the King of the Ammonites: "Wilt that thou possess that which Chemosh, thy god, giveth thee to possess? So whomsoever the Lord (Jehovah) our God, shall drive out before us, 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."

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 mentioned; and in the tenth mention is made of "a certain man clothed in linen" resembling the one described in the Apocalypse, the "voice 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 Tobit is also "Raphael, one of the seven holy angels which present the prayers of the saints," and in "Paradise Lost" John Milton introduces Abdiel.

We were to explore the angelology of the Chaldean sages we would find a very full arrangement of these supernatural powers, and the Zoroastrian Scriptures complement them by a corresponding assortment of devas or evil potencies. It is not always clear, however, whether these beings are rather personifications 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 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 xii), he seeks admission into the house of Mary, and the inmates 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 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 all 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, etc., indicates that the whole verse should read, "Who maketh the winds his messengers and the lightning his servants." Yet all this has a curious analogy to the ancient doctrine that each human being had an ensouled star in the sky that was his guardian, and that that star constantly looked upon the father, the Sun. As every star was supposed to be ensouled, this was not so incongruous with the angelology.

In regard to the question of sex we have the current impression rather than any determining authority; it is a common mode of flattery to denigrate favorite women "angels." The pictures of these celestial beings represent them with feminine features, robed and beardless, and decked with huge pairs of wings (with which they cannot fly). But perhaps this was a testimony for shaving the face.

The fact that the personages or personifications 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 phrases 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."

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 likeness or likeness, was not male only, but both male and female.

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 verses recognizes this view of the case: "He took me of his side, and supplied flesh instead; and the side which the Lord God (Yahva Ealim—supreme of gods) took from the man (Adam) He brought into a woman."

The Hebrew word "tala," which is here used, signifies a side, as in Exodus xxv:12, II. Samuel xvi:12, Job xviii:12.

It may be worth while to mention 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 under 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 husbands 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 disembodied souls are sexes, or even that there are not permanent unions among them. 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 exposition of this subject. The common view of the relation of sexes conjunctually may not be compatible with the condition of angels and disembodied 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 universe 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 exception 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 another has fulfilled the law.

Hence 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 negative, which extends into chemical affinity. As by this operation two opposites are blended intimately together, so by this differentiation there results an interblending of souls by a deeper, truer affection. This is infinitely superior to the marriage relation as commonly understood, and which the words of Jesus repudiate as pertaining to the resurrection. "It is instead a joining with the Lord and thus being one spirit." The differentiation 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 idle to suppose that when we rise into real living out of this sepulchre 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 in due relation with the world of which we are denizens. We do well to receive words from the beyond whenever they are vouchsafed, but we should bear in mind that they are human as well as we, and equally fallible. 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, 1906.

Brain vs. Mind.

Most all people know that the brain is the seat, 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, 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.

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 brain action. How can any one "change his mind"? It is a silly assertion. And, then, to hear some one say "a medium read his mind," is to hear an impossibility stated. So-called mind-readers are but persons who receive thought impressions. Mental 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-

ing as an operation of the brain functions. To disprove the prevalent idea of mind-power is a necessity for each claim so much to satisfy some people that this is the process of the claimed spirit action. And the supplant talk about mind has been evolved into claims for a sub-conscious mind, a subliminal mind, etc. So long as no one can prove what mind is, how can they prove the sub-conscious or subliminal mind? There is no material sub-brain or superior brain to give these added functions. All superior sense force, we find, is related to the spirit. From our spirit functions do we gain these superior powers.

The "Christian Scientist" 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 claim and one not to be despised.

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 conception, is to dwell only within the sphere of our earthly materiality.

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 translation from "La Revue Illustrée" is so admirably done and the matter is so fairly and intelligently set forth that we produce as given:

"La Revue Illustrée," 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 attention to which they are entitled. He has devoted considerable study to the work of the mediums, as also the work of the mystic symbolists, and finds interesting matter for comparison. 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 is 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 happened to drift into spiritistic circles. He wanted 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 words such as he expected to come from his pencil, or from his burin (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 dramatist. They are without point of support, without wood, as it were, 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 perplexities and doubts, this feeble flora, these homelike stones, these gates plaited of dragon-nies, these roses like crushed butterflies. And the fantastic insinuates itself in the midst of all this—soft staircases supported by an almost vaporous sheet of water, facades made out of musical notes, as in 'Mozart's House,' columns of elder pith, roofs of sparks, fairs playing temples, flying satyrs, giants caught in spiders' webs, etc. For the Palace of the Prophet Elias the imagination of the medium became still more fantastic. M. Sardou had cut the paper that he was using. So a certain shape. When he came to place himself under the influence his pencil was twice broken. 'What is the matter?' asks Sardou. 'I must have a larger kind of paper.' 'I have none.' 'Go and get some.' 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 things to do.' And Victorien Sardou was no longer a medium."

How did M. Sardou do it? 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 "Mozart's House," "one perceives at once the lack of all premeditation and purpose; his hand, impelled by an occult force, follows the pencil on 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. From this there results at first an incoherent composition, the sense of which cannot be understood until it is quite completed." And 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, 1888.)

M. Bois relates that the painter and engraver, Fernand Desmoulin, the friend of Emile Zola, several years ago suddenly found out that he was a medium. Under an influence, which he himself persists in believing to be extra-human, if not super-human, 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 resemblance 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 consciously with the method he uses while under the spirit's influence. In the first place, the drawings, dry-points and water-colors due to the spirit influence, and which are signed by Astaire, 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 sketch. And then his hand does this work unconsciously, for he does not know

what he is doing; he works in the dark, and often with his eyes blindfolded. Of the works produced after this odd fashion, M. Bois says: "It must be admitted that there is a disturbing and haunting beauty in these manifestations of a mysterious art. It is a radiant demonstration of unknown energies of which we are the unconscious depositaries." The power which came so suddenly and unexpectedly to M. Desmoulin has departed, and he is no longer capable of producing those odd masterpieces. He has returned to his previous condition, and is now a normal and conscious artist again. He is so thoroughly convinced, however, that those prodigies of his pencil or his brush are foreign to himself, that he has refused to part with them; and intends to leave them to a museum, as so many psychological documents.

The Roots of the Cosmic Love.

J. F. Cooke.

The philosophy of Spiritualism comprehends many grand beliefs. The first being that death is 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 the air.

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 respect 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 confined.

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 fulfills the end of its creation. It follows the law of Divine wisdom, embodied in it, and reaps the full reward of its obedience. Its organs were all prophetic of its avian life.

So 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 holy, 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 blessed.

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

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? Nor will it need to cease there.

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 hearing planets, revealing the Law of Love. He may trace this principle of union through its advancing stages in creation, and then apprehend how God joined Love and Wisdom in one Eternal Power—and lo! 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 may 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 heavens 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 Attraction—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 aspects in the Immensity of God; the Unchanging Goodness, the Spirit of All; 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 Eternal.

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 faculty 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 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 released 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?"

"O friend! no proof beyond the yearning,
This outreach of our hearts we need;
God will not mock the hope he giveth,
No love He prompts shall vainly plead."

"No dreary splendours wait our coming,
Where rapist ghosts sit from ghost apart;
Homeward we go to Heaven's thanksgiving,
The Harvest gathering of the heart."

The Angel Message.

William Strong.

The most perfect instrument rendering absolute obedience to divine law can get the highest inspiration. Every shortcoming or deviation reduces the power of the medium. There is no absolutely perfect instrument. The command has been given through the Great Master of the ages, "Be ye therefore perfect even as your father in Heaven is perfect."

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 putting 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 ye 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 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, polished, 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 principle, ignorance is weakness. The man who goes to prayer meetings and groans, confessing his sin, be careful of that man; he is ignorant and weak. Tomorrow if temptation presents, he may fall, probably will. What is it that is his besetting sin? Is it anger, jealousy, 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 servants ye are whom ye obey. Shall I obey lust? Then lust is my Lord. What is the great saving power for the race? To know 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 tempter, lust, pride, envy, are gone forever, and the incoming power of the Holy Ghost is not only a Bible word, but is an actual experience, more powerful than on the day of Pentecost, because the human intelligence is now capable of a higher electromagnetic 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 evolutionary 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. The subject is great, the instrument imperfect. All nature is the text book and infinite space the scene 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 existence here and hereafter? Harmony with Nature's laws, that we may move along the line of the least resistance. Every thoughtful mind capable of grasping scientific thought must see that this is the one and only way.

To obey law, it is absolutely necessary to know the law as written on every page of the students' great textbook—Nature.

But you say the subject is great. Yes, I answer, it is very great, but only commensurate with man's destination. Oneness with the Father, through a glorious eternal progress, is indescribably grand.

I have given a rather long prelude to the more 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 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 equal 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 mighty oak by the power of the sun's rays by day, and the elements out of the everywhere in its environment, and the dark essence of night, comes in regular order, and by the law of electromagnetic induction and impact, the work of materialization is accomplished.

Only in its simplest forms and combinations is Nature's chemistry now 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 law accomplishes everything and there is no miracle.

Ignorance only requires miracles. God does not require miracles. Miracles are ever supposed to meet emergencies. God requires no provisions for emergencies. God never has

Price 50 Cents. Postage Five Cents.
 For sale at the HANSEN OF LIGHT BOOK STORE, 224
 Broadway, New York, N. Y.

PUBLICATION OFFICE AND BOOKSTORE
No. 100 Dartmouth Street, next door to Plaza
Building, Boston, Mass.

WHOLESALE AND RETAIL AGENTS.
THE NEW ENGLAND NEWS COMPANY.
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY.
41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year \$2.00
To Great Britain, Australia and New Zealand, Ten Shillings and sixpence.
Postage paid by publishers.

Managing Editor—IRVING F. SYMONDS
To whom all Literary Contributions, News Items, Reports
and Announcements must be addressed.

Treasurer and General Manager
IRVING F. SYMONDS
To whom all Business Communications must be directed.

Representative at Large.
Dr. GEORGE A. FULLER

ADVERTISING RATES.
Full particulars furnished upon application.

Advertisements to be renewed at continued
rates must be left at our Office before 9 A. M.
on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to reach for
its many advertisers. Advertisements which ap-
pear fair and honorable upon their face are accepted, and
whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once interdicted.
We request patrons to notify us promptly in case they discover
in our columns advertisements of parties whom they have judged
to be dishonest or unworthy of confidence.

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

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 18, 1905.

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

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

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

"Angels are bright still, though the bright-
est fell."

The important facts of spirit life and spirit
community with earth dwellers are entirely
incomprehensible to many minds. The cry for
facts and proofs is natural, but the prepara-
tion 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 heart-sick and soul-sick
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 char-
ity 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 them-
selves. Human enemies are pronouncedly
humans. The hereditament of animalism that
causes one to prey upon another will never be
banished until spirituality supersedes mater-
iality.

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
sun 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 persons
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 Spiritual-
ism 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 Hinnian has, after many requests
from those needing spiritual advice and mes-
sages 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
shines through her life will illumine many
a darkened pathway. We trust this home
work will not take her from the platform al-
together.

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

A starving man may often eat his own
words—but he would not if food was more
freely given.

A pleasant note from California tells us
Mrs. Laura G. Fisen and Mrs. J. H. 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 be able to give our readers
some account of their pleasant reception in
Los Angeles.

The "Banner of Light" a Spiritual- istic "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 aspira-
tions 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 Spiritual-
ism, where class rooms and work rooms and
audience rooms might always be open for the
furtherance of good in the city of Boston.

For the present the Banner of Light Build-
ing 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 workers 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 al-
ready 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 call
some extracts which we trust will be of in-
terest to our readers when they consider that
this is the latest word from the Baptist view-
point. 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-
dress: "The Bible is not Christianity, but a
medium through which Christianity works."
"The Bible 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 he inspired them."
"In nature, also, God speaks forever. Are
not the fossils underneath our feet, hundreds
of miles thick, old words of God, spoken
millions of millions of years before Moses began
to be?"
And notwithstanding such reverent utter-
ances 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
notive of his great harmonies, he tells us
that, "The Unitarians denied the great prin-
ciple they had so manfully 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
hails 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.
Keep on with your fearless allegiance to
Truth, brave teachers! Preach "An Idea of
God, of Man, and of Religion which com-
mendeth itself to the nature of mankind;"
and the common people will hear you gladly; then
"authority" 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.
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 phenom-
ena. The philosophy called theology does not
treat of provable facts—hence theology is not
philosophy, except as it may be called spec-
ulative. The philosophy of Spiritualism re-
lates to physics, or natural law, and is prov-

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

ETHICS.
Ethics is described by Paley as "the doc-
trines of morality or social manners; the
science of moral philosophy, which teaches
men their duty and the reasons of it." With
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 afore-
said relations of human life? Can you dis-
count 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 prin-
ciples." It may not be a system of rules so
much as of law; and natural law is the su-
perior rule of the universe. Hence, man-
made rules are inferior to the divine laws
revealed and comprehended by Spiritualism.

PHYSICS.
Physics is the science of nature or of nat-
ural 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
subjects—but will endeavor to analyze the in-
visible 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 phe-
nomena 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 pro-
duct of personal action upon matter—and that
action demonstrates the intelligent person-
ality, the latter claiming to be the contin-
uation 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
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 theo-
logy; 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 under-
lying 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 ex-
pressible, 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 im-
pulse. Selfishness does create the unsympa-
thetic; hence the unselfish only are able to
express true sympathy. The moral senti-
ments are warped by egotism and vice,
whilst virtue, honor and spirituality are the
only harmonious attributes of a true human-
ity.

The result of a severe heart-ache is to make
the sufferer dumb and unresponsive. The
heart-cry of another: "I am so sorry! so
sorry!" may awaken some pulsations of emo-
tion, 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 who is so much as they
who are left here to struggle. And pity with-
out creature comforts is hollow mockery. A
man fell from a scaffold and lay in the street
severely hurt. A passing minister of a pro-
fessed 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
blasphemous 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 changed to a higher life, he is a min-
istering 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-called 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.

"No," said Little Saphead, "no woman ever
made a fool of me." "What was it?" asked
Miss Pert.—Equitable Life.

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'
stories of "big" life insurance fill-tappers,
of the dropping overboard of wreck suit cases
and ballot boxes, of the fights of bosses, big
and little, of the strife of sects and the tac-
tics of social struggles—to such a scene as
that described in the letter of a friend of the
Listener, written in a little out-of-the-way
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 promo-
tion of Christian fellowship among all the
people of whatever religious shade within the
region of his influence. It was a sort of primi-
tive Christianity or "natural religion," "the
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 sec-
tarianism which compasses sea and land to
make one proselyte, and him a pervert—that
was illustrated in this country pastor's career,
who

—ne'er had changed, nor wished to change,
his place.

Himself a Baptist and the son of a Baptist
minister of the "New Light," he had per-
formed his last public ministration in the
Methodist church on some kind of a special
occasion when he had generously, as often be-
fore, 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 in-
cident at the funeral services, or that the or-
thodox 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
grave, 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 af-
fecting and significant act a priest can per-
form for the departed. One touch more com-
pletes this idyllic 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
closed.

No sound of labor vexed the quiet air
during this funeral of an unpretentious evan-
gelical preacher in a faraway corner of Maine.
—Boston Transcript.

Sabbath Days.

The seventh day (Saturday) was the Sab-
bath day of the Hebrews (and is so yet),
established as they believe by God the Cre-
ator who rested on that day after six days
of creating the world. They claim to have
made a covenant with God to "Remember 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 Hebrew claim
of creation—only to say it is unscientific and
opposed to geology, astronomy and cosmic
processes.
After the Messianic period and the resur-
rection of Jesus, the Christians adopted the
third day after the crucifixion, when their
Lord was reputed to have arisen from the
dead (Sunday), as their Sabbath day in com-
memoration of that great event. Sunday is
the first day of the week and not the seventh
—hence the modern Christians are disobe-
dient 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
worshippers are not observing the true Sab-
bath day according to the scriptures. Their
dangers must be great, if judged by the same
standards they judge all who disobey the
command to observe the Sabbath day.

These Christians go further and use every
possible means to force by civil statutes that
all people shall observe the first day (Sun-
day). 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 it
"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. Whilst the Christians established
Sunday as a Sabbath, the laws of nations
and of the United States especially, have
made it "a day of rest."

If Sabbath laws can be created and en-
forced, the rest day will be changed into a
day of compulsory worship of the Christian
Lord. The minister teachings deliberately
forced upon children with regard to this and
other Christian observances, may create much
difficulty to offset later on, unless the Lib-
eralists of the world give greater activity to
and support of the secularization of all insti-
tutions and observances that are now guar-
anteed. The worship of days and of ideals
must be left to the individual, and be con-
tinuous as his or her right of conscience.

G. W. K.

"Remember, always," exhorted the
preacher, "that whatever you sow, that also
you shall reap."
"Not always," replied Sabbubs, "not 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 forebears, and they are in danger
of fossilizing. Progress is the result of genius
in application. Nature holds every possibi-
lity awaiting our discovery and utilization.

The youth have prospectively more to ac-
complish than their ancestry had held out to
them. The great possibilities are neces-
sary to contemplate; and the youth of this era
should realize their momentous opportunities.
Spiritualists, more than all others, should re-
alize these—and they should encourage the
youth. Why will not the youth take more
interest in Spiritualism? It opens unto them
clearer understanding of life's great potencies
than does any other ethical system or inquiry.
To cultivate psychism is a great necessity—
for such is the open way to capacity and com-
prehension. 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 ap-
plication. Material conditions hold the at-
tention of every young mind. Let these real-
ize that the greater material interests are re-
lated to psychic forces and they will realize
an incentive not yet obtained. Spiritualism
is not only useful to the aged, but is distinc-
tively of untold value to the developing youth;
for it points the way to a true life and shows
the more beneficent utilities.

The youth are not sufficiently encouraged by
their elders in the direction of psychic devel-
opment 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 elders in the Cause. Why
not encourage the young workers to project
the vigor of their enthusiasm? Heed well this
admonition 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 or-
ganize a Young People's Spiritualist Union,
at the Rochester jubilee in 1898; but the ef-
fort was desultory and soon flickered out of
all publicity. The Y. P. S. I. was also or-
ganized in Rochester, N. Y., to serve the
young Spiritualists in a more reserved man-
ner and with special privileges. This, too,
soon passed out of activity, but a local in-
stitute holds faithfully at work in Buffalo, N. Y.
The Young People's Institute is a neces-
sity! The Banner desires to encourage it, and
will gladly advise all who may inquire. But
let the youth of each local society of Spirit-
ualists have the encouragement of officials,
parents and friends, to get into some activi-
ties of their own under their own ministra-
tions, and the Cause will soon attract their
necessary influence, and they 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
being.
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 elucidate these with great profit unto
the people.—Editor.]

"Ignorance 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 fate. 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 indestruct-
ible 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 Chat-
terer." 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 ig-
norant 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 danger-
ous as formerly—it now being an obsolete idea
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 much
danger as were their ancestors.

A little boy was being reproved by his
mother.
"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 churches and to one
party. I can't expect to go everywhere!"
—Boston Globe.

The Literary World.

CONDUCTED BY

LILLIAN WHITING.

"The world of books is still the world."

"Yolanda."

The romance entitled "Yolanda" (the Maid of Burgundy) by Charles Major, will touch the same wide audience 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 poignant love-story holds its way and persistently captivates the reader. (New York and London: The Macmillan Company.)

"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 whose homelike character was half a tragedy, half a luxury to be played with. The characters have the true joyous freedom of 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 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. 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 it. 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 perverse 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 foot-sole in the numbing dust of Belgrave. 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 lack 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 really only in a country in which a good deal of democratic feeling prevails that people of consideration, as we say in America, would be willing to sit at little round tables, on a pavement or a gravel walk, at the door of a cafe. The better sort are too genteel and the inferior 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 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 sail forth and encamp for 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 pairs of stairs."

"The month of August is so uncounted 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 stores and locked up its pantry."

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 à 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.)

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—a 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

which never does learn to spell?" Grace Henry Channing has a charming story, "Miss Ellen." Agnes Repplier contributes a characteristic sketch, and there is much other matter of varied interest.

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 Mr. Wood's work and has followed every book that has since come from his helpful and beautiful philosophy.

Gleaning from the Rostrum.

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

Delivered Before the Worcester Association of Spiritualists, Sunday, Oct. 29, 1906.

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, although 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 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, 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, 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 shall 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 go out 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 have given to the world the fact of Immortality proven beyond the shadow of a doubt, 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 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 their testimony is true, it has been proven to me beyond the shadow of a doubt, not because they said so, for we have the testimony of thousands of thinking men and women all over our land today.

There are many in our ranks who are constantly seeking the phenomena of Spiritualism when it has been demonstrated to them again and again, and yet they never get beyond 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 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-communication with the telegraph and postal 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 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-operate with you for the upliftment of the human race."

How many of us realize that we are spiritual beings here and now as much as we ever 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 physical senses, no great revelation of the spirit comes to us through the senses, for, as Paul of old has said, "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 in a physician to help us remain here a little longer, and sometimes we make a mistake 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.

At one time while lecturing in the city of Manchester, N. H., it was my privilege to attend a course of lectures by Prof. Gunning, the noted geologist. His lecture revealed to us not only the secrets he had wrested 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 creeds and dogmas of the past; 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 old 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 hush and quiet of the church. I need the pealing tones of the organ. I need those words of art that are found in the Catholic church in the midst of error, superstition, and all that 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 permeates every cult and denomination in the world today, and sooner or later will absorb them all and Spiritualism will become the only religion of the human race.

In the silence we come into closer communion 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 Beris, 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 Esther 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 articles 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 Seeker Society of Los Angeles, as well as a member of the board of the Semi-Tropic Campmeeting Association of California.

He was a loving companion, full of sunshine and good cheer, broad in principle, generous, 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. Maudie L. von Freitag, Maudie Lord-Pratt, Mrs. Edie White, Alice H. H. H. and Professor W. T. Lowman. Elaborate floral decorations bespoke the respect and love in which he was held by his friends. The body was cremated at Evergreen cemetery.

Los Angeles, Cal.

Laura G. Fitch.

A TEST FREE.

Your prospectus for 1906 and a Trial Homoeopoe for 25c. Send birth date. C. H. Matlock, Box 299, Syracuse, N. Y.

New Edition. Just Out.

With a beautiful portrait of Pearl, the Spirit Healer.



In the World Celestial

DR. T. A. BLAND.

Is a wonderful book, being the personal experience of a man whose dead overland, after spending to him many times, aetherialized, materialized and through trance medium, has put into a typewritten form, by spirit seers and held in that condition for two days, which time he spent with her in the celestial spheres, and then returned to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. A. W. Thomas, D. D., president of the American Congress of Liberal Religionists, who gives it the weight of his in qualified endorsement. He says: "This beautiful book will give us courage to pass through the shadow of death to the sunlit lands of the world celestial."

Rev. J. C. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot feel wishing may be true."

The Boston Globe says: "It lifts the reader into the enchanting realm, and leaves a sweet taste in his consciousness."

The new edition has a full page photo of the heroine, Pearl, in a spirit portrait obtained through the mediumship of the Bang Sisters in the presence of Dr. B. and still in his life.

This book is being cloth binding for \$1.50. For sale by the BANNER OF LIGHT BOOK STORE, 24 Dartmouth Street.

EITHER OF THESE BOOKS FREE

To anyone everywhere. Write and mention the book you want. I will gladly send it.

IF YOU ARE BLIND

or have Failing Sight, Cataracts, Gravelled Lids, Weak and Congested Eyes, Burns, Scars or Ulcers on the eyes or any other eye disease, write for my 80 PAGE BOOK ON EYE DISEASES which tells how to cure these eye diseases by a simple method at your own home. Describes and illustrates every known eye disease, with colored pictures, tells how to cure for the eye, ear, nose, throat, and all the book full of information about eyes which should be in every home, it is free, write today.

IF YOU ARE DEAF

either partially or completely, or if you have noises, ringing in the ears, discharging ears, catarrh of the head, nose or throat, or any ear disease. Write for my 64 PAGE BOOK ON DEAFNESS and learn of a new method whereby all afflicted with Deafness of other ear diseases, can cure themselves at home without visiting a doctor. Most complete book published and is free to all. Address DR. W. O. COFFEY, 501 Century Bldg., Des Moines, Ia.

THE CHILDREN'S PROGRESSIVE LYCEUM EDUCATOR.

Contains easy and progressive lessons on the Spiritual Philosophy and the Spiritual and Moral Culture of Children.

By ALONZO DANFORTH.

For sale by BANNER OF LIGHT PUBLISHING CO.

Send 10c. for Samples.

The Last & Edition

We fortunately have run across a FEW COPIES

Mrs. Piper and the Society for Psychical Research.

Translated from the French of M. Sagn. Price \$1 net.

The Strongest Argument for the Immortality of the Soul.

A FEW ONLY LEFT.

The unfortunate failure of the publisher has enabled us to secure the balance of the edition, but we shall share for use with the early purchaser and fill orders.

While They Last, at the list price, \$1 net

Review Transcript—This volume, published under the auspices of the Society for Psychical Research, will have unusual interest for a very large class of readers.

The New York Times—Fifteen years' study of her (Mrs. Piper) under all precautions, has produced a body of phenomena which the most orthodox psychologists will be unable to ignore.

N. Y. Evening Sun—The testimony collected here is interesting and curious.

For Sale by

Banner of Light.

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Broadway, Kansas City, Mo.

READ!!

MAGNIFICENT OFFER FROM

Banner of Light

For NEW Subscriptions.

For a long time we have been ambitious to give our readers a larger scope in the topics considered than seemed feasible for a publication like the BANNER OF LIGHT, with its special message. We have arranged to take a limited number of subscriptions from other standard publications which will enable us to meet this demand for general reading through the publications of our allies.

OUR EXTRAORDINARY OFFER!

As noted above, we have secured a limited number of combination subscriptions to *Cosmopolitan*, *Woman's Home Companion*, and *Review of Reviews*, which we offer with a year's subscription to BANNER OF LIGHT, as follows:

Banner of Light,	-	-	one year, \$2.00
Cosmopolitan,	-	-	one year, \$1.00
Review of Reviews,	-	-	one year, \$3.00
Woman's Home Companion,	-	-	one year, \$1.00
\$7.00 WORTH FOR ONLY \$4.00.			

Fill out Coupon—mail it to-day with your remittance—and be sure of getting the greatest magazine combination that was ever offered—an opportunity of years, and one it is safe to say will never be made again.

Cut this Coupon out, and Send To-day!

Date _____

BANNER OF LIGHT

I accept your offer of *Cosmopolitan*, *Review of Reviews*, *Woman's Home Companion* and *Banner of Light* for one year, all for \$4.00, and herewith enclose remittance for same amount.

Name _____

Street _____

City _____ State _____

This gives you, or any one to whom you wish to send it, the BANNER OF LIGHT for one year at regular price, \$2.00, and *Review of Reviews*, \$3.00, *Cosmopolitan*, \$1.00, and *Woman's Home Companion*, \$1.00, for \$2.00 more, or

ALL FOR \$4.00.

If your subscription to the BANNER OF LIGHT is paid for the coming year, you can have the BANNER OF LIGHT subscription placed to your credit for an additional year, or send it to some person you would like to have receive it regularly for a year.

If you wish only the BANNER OF LIGHT, \$2.00, the *Cosmopolitan*, \$1.00, and the *Review of Reviews*, \$3.00, (\$6.00 regular price for the three), send us \$3.50, we will send you all three to any address you name for one year.

Most Extraordinary Offer of All!

If you will remit \$2.25 we will send the BANNER OF LIGHT \$2.00, and *Cosmopolitan*, \$1.00, one year, to any address you name.

Now, IF YOU DO READ, here is an offer for you.

We cannot agree to keep this proposition open for any length of time. Never before was such an offer given to the public, and it is safe to say never will it be made again. This year several magazines have increased their subscription price, which shows how much greater this offer really is. Only a limited number will be sold at this price, therefore we advise everyone to accept this without delay. When we have received a certain number, we shall withdraw the offer.

Make all remittances payable to

IRVING F. SYMONDS, Treasurer,

204 Dartmouth St., Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 18, 1905.

Society News.

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

Boston and Vicinity.

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

The First Spiritualist Ladies' Aid Society, Mrs. Althea president, held its regular meeting in Appleton Hall, Friday, November 10. Remarks and messages were given by Mrs. Waterhouse, Mrs. Chapman, Mrs. Cunningham, Mr. McCurdy, Mrs. Mason, Mrs. Berry, Mrs. Morgan. Don't forget the union meeting next Friday, November 17, circle at 4, supper at 8. All are welcome.

The First Spiritual Church of Boston, Rev. Clara E. Strong pastor, held the usual services, 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 the 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 6.30, and at 7.45 the evening meeting was opened by the president, 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 requested 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, "Who am I?" and Mr. Bakstrom, "The Questions of the Day." Messages were given by Mrs. Cunningham, Mrs. Robertson, Mrs. Fox, Mrs. Kemp, Mrs. Wheeler, Mrs. Blane, Mr. Hard, Mr. 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.

The society over which Mrs. Gutierrez presides held its usual services at Odd Ladies' Hall, 416 Tremont street, Sunday, November 12. The morning circle was opened by Dr. Blackden and during the day the following mediums took part: Mrs. Shirley, Mr. Hicks, Mr. Turner, Mr. Smith, Miss Vaughn, Dr. Leighton, Mrs. Cunningham, Miss Wheeler and Mr. Wood. Mr. Beeson and Mrs. Hall contributed musical selections. Meetings are held every Sunday at 11 a. m., 2.30 and 7.30 p. m., and a circle from 4 to 5 p. m.

The Brighton Psychic Society held regular meetings at 14 Kenrick street (off 147 Foster street) every Wednesday evening. The interest in these meetings is increasing and seekers after spiritual truth are constantly being helped. Wednesday evening, November 8, Mrs. Ida M. Pye of Wakefield served the society and gave entire satisfaction. Mr. J. R. Marston of Brighton 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 spiritual unfoldment is about to be organized. Seekers after truth are cordially invited. 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 president 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. Coste, accompanied by Miss Christine Bisland. 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 Orono was the speaker and only the highest words of praise can be given about his work. The afternoon circle at 2.30 was well attended and made interesting through the instrumentality of Mr. Litchman, Mrs. Randlett, Miss O'Neill 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. Wiggins 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 Mahomed 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 church 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 Lyceum 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 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 as speaker and test medium. Her work was good and her tests convincing. The mediums' circle was well attended. Miss Howe, pianist, rendered several good selections. Next Sunday Mrs. Ruth A. Swift of Haverhill, test medium, will address this society.

The First Spiritualist Society of Portland, 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 attended and the audience had the pleasure of hearing Madam Kincaid. 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 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 séance, giving wonderful demonstration of her psychic powers. Large audiences were in attendance. The musical part of the meeting was rendered by Mrs. Florence Hagarty as soloist and Miss Maudie Dubois 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 until the arrival of President Gustine, when he took the chair.

Lowell, Mass.—The First Spiritualist Society had for a speaker, afternoon and evening, Mrs. M. A. Remis 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 afternoon 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., occupying the rostrum. Mr. Emerson opened his meeting in the afternoon with that beautiful poem, "The Land Where Our Dreams Come True," after which he gave a regular heart to heart talk on the subject, "The Life Worth Living." In the evening the text of his discourse was, "I will not leave you comfortless but will come again," which had a very inspiring and uplifting influence on his audience. Mr. Emerson's tests at each meeting 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 center an enjoyable and helpful place to visit. Spiritual and new thought books and papers will be for sale at the center. Plans are made in private those needing help and comfort from the unseen or higher life; also holds on Wednesday evening of each week a Truthseekers' Circle. The short talks are from subjects given or questions asked by the audience and are followed by psychic demonstrations. Mrs. Hand has a few Sundays open for engagement and can be engaged in near-by places for week evening meetings, either as speaker or psychic in hall or parlor, on reasonable 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 letter 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 Tudor," Madison 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 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 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. O'Connell, 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

on Mondays and Fridays at 3 and 5 p. m., in Lyman Hall, 251 W. Clay Ave. Banner of Light is cordially welcomed at all meetings. On Sunday, p. m., Nov. 12, Mr. Colville spoke to large and interested audiences on the theme, "Psychic Phenomena from a Scientific Viewpoint." It is said to have been one of the best things on the subject that has ever reached the public. We regret we cannot present in full for our readers. Evening topics, "Rational and Spiritual Views of Bibles," which was received with equal enthusiasm. Beautiful flowers and excellent music added much to the occasion.

Movements of Platform Workers.

Mrs. William S. Butler will take engagements 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 greetings 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 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 campaigning engagements 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 in Michigan on the 25th 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 4.45 a. m. and 2.30 p. m., through the trance mediumship of Mrs. N. J. Willis; school at 12 m.; Wednesday evening conference at 7.30.

The Gospel of Spirit Return Society, Minnie M. Soule pastor, holds services every Sunday at America Hall, 724 Washington street, up two flights; conference, 11 a. m.; service followed by test classes, 2.30 p. m.; vesper service, 7.30 p. m. Song service afternoon and evening.

American Psychical Research Society, Harvey Redding president, holds meetings in Malden at Odd Fellows' Hall, every Sunday evening at 7.30. Good talent always with us. Visiting mediums invited. Seats free.

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, 2.30 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 6.30.

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 sing and Mrs. Hall to sing and little Miss Scott will recite, and many others will take part. It is hoped that the hall will be filled as it is a worthy undertaking and the tickets are only 15 cents. Mr. Cohen has been ill a long time. Let his friends rally to his aid.

There will be a meeting in the interests of Spiritualism held in Pittsfield on Thursday, November 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 societies 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.—Garrie L. Hatch, secretary.

[This meeting will be held in Odd Fellows' Hall, 127 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 unwelcome habit of examples and proofs."

"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. 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 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 her husband's ear:

"Wall, Jabez, that settles me. I'll never drink water again 'thout puttin' some whisky in it."—Popular Magazine.

Souvenirs! Souvenirs!

We have just put in a stock of beautiful souvenirs: The Hydeville cottage and the Veteran Spiritualists' Home, done in burnt leather; sofa pillow tops, card cases, calendars, 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 everyone must be remembered and a little money can go a long way: Calendars 50c, card cases 50c, penwipers 15c, watch fobs 25c, pillow tops 1.00 and 1.25, blotters 25c.

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

WONDER WHEEL SCIENCE.

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

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By 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 are presented in the ephemerides and in public prints are of a general and not of individual import.

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
Oct. 24, 25	- E - K - B - F - G - M											
26-27	M - E - K - B - F - G - M											
28-29	M - E - K - B - F - G - M											
30-31	G - M - E - K - B - F - G											
Nov. 1-2	- F - G - M - E - K - B - F											
3-4	G - M - E - K - B - F - G											
5-6	- F - G - M - E - K - B - F											
6-7	- F - G - M - E - K - B - F											
8-9	- F - G - M - E - K - B - F											
10-11	- F - G - M - E - K - B - F											
12-14	K - B - F - G - M - E - K											
15-17	K - B - F - G - M - E - K											
18-19	E - K - B - F - G - M - E											
20-21	- E - K - B - F - G - M - E											

The number especially ruling during the 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 23 presidents were born either under No. 8 or under the good 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 ruling 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. R. 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. 8 is the number of the Virgin and 3 the number of the Twins. Numbers 5, 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's published works are on sale at the "Banner" office. Students of astrology 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 the other books, and yet it is 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 by 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 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 lunations, 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, in 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 approximation of a condition of sameness upon the self-same day. No two summers or winters are ever alike, any more than are two persons."

"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 again?"

"Certainly," replied the professor.

"Does not that mean, then, that the self-same influences recur from month to month, in the self-same manner?" insisted the young man.

"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 under the self-same influences of the heavens that we are living under, therefore 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 tell us about these things, probably, because the ministers know nothing about them. When they begin to tackle this subject, as they surely will, as soon as we poor unfortunate 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 corporate interests did not at first oppose. Outside workers first oppose the devil in sheep's clothing, before the church becomes aware of just where the devil is. Church 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. Skepticism 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. Childish 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 horoscopic findings relative to lovers and stock gambings are the sugar-coated astrological 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 "Fried." Love and pride are the equivalents of lovers and money, just the same as any in-

fluence that comes to us in dreams or otherwise is equivalent 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 sees these warning influences, or the warnings which they instill 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 good planetary conditions. Are these facts—and they are positive facts—unworthy 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-coated pills, varnish, sounding brass and tinkling cymbal. Knowledge of the truth drives away doubts and fears and money can come only to those to whom these perverted 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 Wonder Wheel makes 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 days nor hours nor minutes are alike. No two blades of grass, grains of sand 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 predecessors, who were born under different glories of the heavens and whose garments of morality can no more fit us than a shirt will fit a handspike. Chained to the quarrels of ages ago, these antiquated ideas prevent the thoughts of the present days from expanding in harmonious accord with the progressive power 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 do rule." Because Rockefeller became the richest man in the world through Standard Oil it 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 mantle fell for wealth 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 arrangement as now, by months and days?" asked the young man.

"Yes," replied the professor, "because they are the exact exemplification of the Metonic Cycle, and will appear again in the same order as they are today in exactly nineteen years. Just keep the Banners on file and 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 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.

They found him in Mrs. Brown's writhing in the agonies of indigestion. One of the ministers said:

"Why, Bishop Peck, you are not afraid to die, are you?"

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

The Doctor Knew.

Dr. "Joe" Bryant, physician to ex-President Cleveland, 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 alive. The doctor 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 acquaintance of a speculator. "Neither," he replied. "I was an ass."—Amos.