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NO. 14

# WE THANK THEE, LORD.

H. M. Edmiston.

We thank Thee, Lord, for the bright sun To fill with light the horison Until man's daily toil is done. Until man's daily toil is done.
We thank Thee for the twilight gray,
The after glow of sunset ray,
The glory of departing day.
We thank Thee for the veil of night,
For Luna's charming face so bright,
Casting on earth reflected light.

We thank Thee, Lord, for human birth, We thank Thee, Lord, for human bir For life upon this grand old earth, For spirit spheres of greater worth. We thank Thee for our finite mind To guide the race of human kind In doing good the Truth to find. We thank Thee for the love divine Within each soul to brightly shine In brotherhood to intertwine.

We thank Thee, Lord, for spirit birth To free us from the cares of earth When sadness takes the place of mirth. We thank Thee for the higher spheres, For progression through endless years, Growing in wisdom like the Seers. We thank Thee for life unending To the realm of light ascending All our ideals transcending:

## The Life Radiant.

Lilian Whiting.

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—St. John xxi:25.

The many appearances of Jesus to his disciples as narrated in the last chapters of the Gospel of St. John are alluded to in the above passage, and the statement is thus plainly made that beside these He manifested His presence in many other waysso many, indeed, that "if they should be written, the world itself could not contain the strong expression. How it emphasizes the vast number of the manifestations and suggests in how great a variety of ways they must have occurred. The entire Bible, both the Old and the New Testaments, are simply full of these records of constant manifestation and evidential proof of the Unity of life; of its perpetual meeting and mingling across that change from the physical into the ethereal that we call death. A very large proportion of these manifestations are, pracally, identical with those that we have today. Spiritualism is spoken of as modern and dates back, in a certain sense, only to about 1847, when the "rappings" through the mediumship of the Fox sisters, arrested attention. Yet, in reality, from the time when Abraham and Sarah walked in the garden in the cool of the day, and angels came and talked with them, down to this modern date of 1847, there has been no suspension of the law. But there is no one book that is so completely and entirely and impressively filledwith the records of these manifestations as is the Bible. From those times to our own the apostolic succession of seers has never been broken. The only special difference has been that, in modern times; communication has been held to be a matter to be conducted through persons of special organization known as "mediums," rather than as coming directly "from the Lord" to the individual. In the Bible we constantly read that God, or the angel, talked with men; but this is equally true today, if we can so live as to be receptive to the voice and the vision. It is however, scientifically established that pessons who are so organized as to have a preponderance of the luminiferous ether are, thereby, fitted to serve as mediums; that by some especially delicate subtlety of perception they can be in communication with those in the ethereal world in a way that the ordinary organization does not permit; that they see that which is invisible and hear that which is inaudible to others. Now with the abuses or mediumship we are not in any way more concerned than is the financier with counterfeit money. He knows it exists, and he takes good care not to have anything to do with it. But he does not devote his days to discussing it, nor does he refuse to engage in finance because frauds are possible. The believer in the communion and the commingling of life, between the seen and the unseen, accepts, once for all, that there are frauds and fakirs in the world and that they are to be avoided. The truth is, it is next to the impossible for any person with the average penetration to be deceived in any alleged communication, because a message is, as a rule, its own evidence. May I-feeling that I am, as the politicians say, "in the hands of my friends,"

be permitted to illustrate this in a personal

way, using the name of the very sweet and

beloved teacher and leader among us, Mrs.

Minnie Meserve Soule, whose psychic gift is

one of the wonderful and convincing things in its evidences? Some two or three years

ago the card of an entire stranger, a Mrs.

Julia Burnett of Utica, N. Y. (I am giving

the name as a matter of good faith and I feel assured that the lady would not object) came up to me when I was at home, in the Brunswick, in Boston, I fold the boy to show her up, and she at once appealed to me to recommend her to a reliable psychic with whom she could have "a sitting." She was a stranger in Boston, remaining only for a day or two. I naturally suggested Mrs. Soule, adding that it might take some time before it would be possible for Mrs. Soule to give her an hour, and she replied that she had to leave Boston the next night. It happened I had an engagement with Mrs. Soule myself, the next morning, and, on reflection, I decided to let this lady have my hour, while I would wait my turn for another. I did soto Mrs. Burnett's great comfort-and gave her a line to Mrs. Soule, not even mentioning her name, and beyond her name I, myself. knew nothing. After the "sitting" the next day the lady came to see me again; she told me that her only son, a young lawyer of 27, who had recently died, had talked with her through Mrs. Soule's "control," that he had referred to many things connected with their intimate life; and the entire seance, it seems, had left with her the most satisfying and the most unmistakably evidential proof of her son's presence, and his sympathetic companionship with her across the change called death. Now does not this illustrate that the messages themselves, the communientions in and of and by their own quality, are their own evidence? It is not a question as to whether one "believes in" this psychic, or that; the question goes much further. Does the message that one receives from a given friend contain within itself exidential proof of identity? When it is gennine it does; when it is not genuine it does

not. The whole question is in a nutshell. And it would certainly seem to be one of the most simple in the world. Now and then a sensational story rups through the newspapers that a certain person has been told by his father, on someone else pear to him, through a medium, to deed his entire estate, or to give a large sum of money to that medium; and that he thus finds himself "defrauded," etc., etc., and that-therefore-"Spiritualism is a fraud," and every one who is in any sympathy with it is, likewise, an actual, or a potential fraud, and so the indictment runs on. Now-it would be just as logical to declare that because someone had so little common sense as to lose all his money by a "confidence man", that, therefore, all finance, and all financiers, were fraudulent, and one should have nothing to do with investments, with bankers, or brok-Frs, or anything relating to financial interests. The one is no more absurd than the other. Of all things, in the world deception through mediumship is the most difficult-not to say impossible-when the sitter is a person of ordinary sense or perception. The intentionally fraudulent medium is, I am persuaded, more rare than may be always believed, but even if a man seeks such an one, if he has any degree of penetration officis own, he cannot be decrived because, as has before been said, a message is its own evidence-or lack of evidence. But leaving this phase of mediumship, there are, among the large number who are both sincere and conscientious, great diversities of power. The preponderance of luminiferous ether in the organization, when conjoined with refinement, exaltation of spiritual life, delicacy of feeling and generous sympathies-these certainly offer a phase of ideal mediumship which renders its service one of the important forces of the day in contemporary progress. May I be permitted to add-and in so doing endeavor to acknowledge a little of my own personal obligation and indebtedness for illumination -that it has been the experience of a great number, among whom I may mention Mary A. Livermore-to find all these qualities and gifts remarkably conjoined in Minnie M. Soule. If this trespasses a little on private and personal appreciation and friendship, I can only plead that the subject is, by its very nature, a personal one; and that a group of interested truth-seekers need not, after all be debarred from narrating and comparing experiences. Twice, in my own experience, in seances with Mrs. Soule, Rev. Dr. Livermore came to me with messages for Mrs. Livermore, and on transmitting these to her she would explain to me the circumstances to which they referred and reveal to me how far greater than I had dreamed was their significance to her. Besides many instances of this evidential nature, when Dr. Livermore spoke to me of matters concerning Mrs. Livermore's life, of which I had known nothing, but which, upon telling her, were thus made clear, she had great faith in other things, not evidential in their character, that he from time to time said to her, in her own "sittings" with Mrs. Sonie. In a letter to me, dated December 3t. 1901, Mrs. Livermore wrote: "What an explanation to this life is methods adopted for the endorsement and that beyond! That gives this meaning. As, protection of our honest mediums, as well as

you say, 'it makes this a spiritual world.' Mr. Livermore said to me, through Mrs. Soule, 'you believe that we in this unseen world influence you in the earth life, but let me assure you that you influence us just as much, help us and stimulate us."

In another letter, dated June 29, 1904, Mrs. Livermore writes: "The conviction that the two worlds overlap each other has grown very strong within me during the last year, and I often feel the nearness of some one who has passed out of the earthly life.

"The saints in heaven and those on earth But one communion make."

Mrs. Livermore's letters, of which I have a large package, range over many years; and those written during the last decade of her life are filled with instances of psychical experiences, and with expressions of her conviction in the truth so admirably embodied by Emily Dickinson, when she says:

This world is not conclusion;
A sequel lies beyond,
Invisible as music

Impalpable as sound. The evidential phenomenon of spiritual communication has as legitimate a place in modern life as has any other evidential quest into scientific or ethical truth. The great work of Frederick Myers, entitled "Human Personality and Its Survival of Bodily Death," comprises such a mine of authentic and authoritative experiences as would, of them-selves alone, impress any fair-minded and intelligent person with their truth. These instances are to a very wide extent duplicated n almost everyone's experience, to a greater or lesser degree. They are interwoven with the very texture of life. They cease to be phenomenal; they become part of the daily Pestitue!

The directness of this communion between God and man as constantly presented in the Old Testament, and between Jesus and His disciples, as presented in the New Testament, is a phase of life that will return to humanity as life becomes more spiritualized, and the individual more recentive, thereby, to this subtler and finer intelligence with which we are all encompassed round about. We all live and move and have our being in a world of spirit. We are increasingly in touch with spiritual forces. We may learn how to receive benefit and exaltation from them. All this vast and infinite power of electricity has been in the world just as much for all the preceding centuries; yet it was for the latter years of it, to harness this inimeasurable power into increasing use. The analogy holds true with spiritual force: It is around us-infinite as the atmosphere-and it rests with ourselves to recognize and to co-operate with those in the ethereal world; to receive of this higher energy and apply it nobly and greatly to all the advancement of life. For this it is to live as we each and all may live-in the Life Radiant.

The Dewey, Washington, D. C.

## An Incomparable Trip and Two National Conventions in One Month.

Laura G. Fizen,

The Grand Canyon, Ariz., Sunday, Nov. 12, 1905.

Standing upon the ragged edge of the Grand Canyon and viewing the most gorgeous scenic picture nature has produced, which men gaze upon and try vainly to imitate, is most fitting place to look back upon the past thirty eventful days, during which I bave spent the most potent month of my life and enjoyed an incomparable trip.

Seldom, indeed, does it fall to the lot of mortal to spend four consecutive weeks among such rich variety of climate, environment and festivity, each day perfect in itself, yet each day greater than the one preceding it.

Such has been my blessed privilege, as with my winsome traveling companion, Mrs. Carrier Francis, wife of Mr. J. R. Francis, we wended our way a month ago to Minneapolis, to attendathe National Spiritualists convention.

As delegates, we took the liveliest interest in its deliberations, and felt greatly encouraged in listening to the reports of aggressive work done and of still greater plans for the future. I need not dwell on the routine of the work; for you have placed before your renders extended reports. I will only dwell upon the general uplifting tone of the con-

Measures which at former gatherings were thought impracticable, were earnestly disgent and aggressive National Spifituelists' convention which I have ever attended. A was especially pleased with the uniform

with the educational measures taken to secure a more intelligent comprehension of our sublime philosophy. Each hour's work helped to spell "SUCCESS" in such large-sized letters that he who runneth might read. . The delegates seemed imbued with the dignity of our Cause and that it demands clean, able and intelligent interpreters, before it will take its proper place in the estimation of the world at large and induce them to seek its hidden treasures.

Chicago will heartily welcome the delegates at the next convention, which will come to us bringing their sheaves with them" from the good seed sown in Minneapolis.

On the closing night of the convention Mrs. Francis and I started further West to join the "White Ribbon Special," composed of eighteen Pullmans carrying delegates to the National W. C. T. U. convention at Los Angeles. We met them at Salt Lake City. where they rested over Sunday and caught a glimpse of the Mormon Temple, where no gentile ever enters, also of the tabernacle containing one of the largest pipe organs in the world, and having a select choir of 150 trained voices. We saw the Bee Hive, where the president of the "Saints" resides, also Amelia's palace, directly opposite, which Brigham Young built for his favorite wife. and the Lion House, where an assortment of sponses used to dwell which held second and third places and so on down in his affections. each living her life, an unsatisfied longing, an unselved enigma, a dry desert, barren of any oasis of love

Salt Lake City is well worth visiting. Her streets are 150 feet wide, with beautiful trees on each side, her inhabitants industrious, soher, economical and honest, indeed, a peculiar people dwell in the city of "Saints. The brightest and brainiest woman in Mormondom is Mrs. S. Richards, only wife of the Mormon attorney-general. I first met her at the National Council of Women in Washington and since that time she has never failed to call on me when I stop in her home city. She called at our car, filling it with her sunny smile and cheerful presence and promised me that she would secure the great Tabernacle for Miss Marie C Brehm state president for the Illinois W. C. T. U. when that lady returns, a most gracious conression considering the persistent aggressive work on the part of the W C. T. I'. to museat Congressman Smoot because he is true to the tenents of his own church

Mrs Richards is invincible, she was the managers of the World's Fair, has membership in more prominent societies and clubs than buttons on her dresses she also holds bonorary appointments from the Governor of the State, who has the goal sense to appreciate her intelligent leadership. She it is who will say "Open Sesame" before that massive Tabernacle door, and when the Saints shall listen to our eloquent Illinois president they will thank Mrs. Richards for having prepared for them so rich a feast:

To tuck between four and five hundred women away; each in her own berth, is no easy task even for patient porters, but at midnight the majority were asleep and the special started in two sections via the San Pedro route. Each state delegation had their own badges, banners and decorations, but they all told the same story, sang the same songs and were filled with the same enthusiasm. Special meetings were constantly held in some car, attended by visitors from others.

On Tuesday morning. October 24th, we reached St. Bernandina, where the White Ribboners had prepared a flower show for us. Baskets of beautiful flowers were brought into each car and a general supply presented to us, together with a most hearty welcomewelcome to California. A couple of hours later we arrived in Riverside, where arrangements had been made to hold the trains sufficiently long to give each delegate a drive through this beautiful city, the pride of California. We were driven to the model Indian school, about four miles, the road lined with Australian Eucalyptus and pepper trees, while the abundance of palms, tropical plants and flowers everywhere, the hearty welcome, the laughing, the crying and the singing was most bewildering and we had to pinch ourselves to be sure we were all awake and had not suddenly been transformed to Valballa with Valkyriermaidens to wait upon us. We do not wonder that people who go to heaven from Riverside have to be chained there to prevent then from going back home, and we certainly had to tear ourselves away from the great-hearted Stella B. Jevine, the indefatigable worker there, with her assistants and their enchanted city.

The entire army of women once more found their seats and made the last four hours' run to Los Angeles. Our entrance into the city history so far. They beast the largest number of W. C. T. Ut members in the world, bave twenty-two unions, one of these with over a thousand members. For months they had planned and worked to make our visit

as complete and delightful as possible, and at last we had arrived-that is, some of us, for the following day brought another special via the At., T. & S. F. R. R., bearing delegates from New York, New Jersey, Connecticut, Pennsylvania and Indiana, and other. trains brought delegates in smaller numbers for the following two days.

The reception committee was equal to the tremendous demands made upon it. State presidents were given names and addresses where their delegations were to be entertained, and each at once went to her hostess, rested and prepared to attend the reception given the same evening in the Chamber of Commerce by the leading business men of the city. The next two days were spent in attending excursions prepared by special committees, while the evening was claimed for some social function. On Wednesday we visited Cataline bland, going forty miles by cars to San Pedro, the great shipping port of Los Angeles, from whence a fast steamer took us to Catalina in four hours. After a dinner, including broiled "Tuners," the famous fish of this place, we went in glass bottom boats to view seven miles and a half of the wonderful marine gardens, filled with thousands of fish in different sizes and colors, returning upon reaching the seal rocks, where hundreds of seals are holding sociables all day and taking life generally easy. On Thursday we went to Santa Monica, reached by electric cars from Los Angeles in two hours. This is a favorite bathing place and number of us had the pleasure of having a dip in the briny Pacific ocean, affording us a delightful experience.

Friday was the opening day of the convention, held in the Hope Street Congregational Church, the largest in the city. As we entered we were charmed with the beauty which met the eye everywhere. The interior was artistically decorated with the handpainted silk banners of the different states and departments of work, while flowers in richest bue and bewildering variety in beauty, with garlands of smilax, met the eye everywhere. Above the platform a globe of smilax representing the world, encycled with

wide, white ribbon. The delegates were seated by states, 'indicated by bannerettes placed in the pews, and, ne Alllinois had her seats directly on the right of the platform, we were favored with some of the choicest seats in the honse. Promptly at 10 a. m., amidst flowers and flags, beauty, enthusiasm and great an-W. C. T. was opened with song and prayer, and then

Mrs. L. M. N. Stevens, the national president, is an unwearying worker, a fine chairman and a woman much beloved by her constituents. In addition to being the national president she is vice-president of the World's W C T. U. and has for nearly thirty years been president of the Maine State Wr C. T. I' She is very courteous and fair, has a fine voice, an inspiring presence, and holds the convention well in hand, needless to say she is a superb parliamentarian. Miss Anna Gordon, who was Miss Willard's companion and friend, and is now the national vicepresident, is constantly at her -side, and proves a very efficient assistant. The deliberations throughout were most dignified, a time-keeper promptly rang the bell at the expiration of the three minutes or more allotted a speech or report, and, as the delegations filled the main part of the church and but a few hundred visitors could be crowded upstairs, overflow meetings were held in adjacent churches, where the speakers and superintendents were sent, so that all could enjoy the privilege of seeing and hearing these prominent workers. The daily routine of reports was enlivened by frequent scintillating dashes of wit and oratory such as might be expected from so large a gathering of bright minds. The most prominent woman in that convention was Miss Marie Brehm, the illustrious president of the Illinois unic Standing on the floor, she has a dignified, commanding presence, indicating concentrated energy and great reserve force. With it she has a marvelously clear voice and her words fall from her lips like music. She is logical, pithy and eloquent, and ex everybody to listen, for she is a natural orator and the probable successor of Mrs. Stevens for president, for in her is the satisfactory answer to the question, "who shall be our next leader?" and although Mrs. Stevens was elected by an overwhelming majority. as was expected, the Illinois delegation and a few others cast their ballots for Miss Brehm for president. As this elequent speak er will deliver the address on Woman's Day at, the City of Light Assembly next su in place of Miss Anna Shaw, the Spiritualists will have the pleasure of he ng this sweet-voiced oran Ribboners occupied the

#### TEANE SOLVING.

I thank Thee that howe'er we climb
There yet is something higher;
That though through all our reach of time
We to the stars aspire,
Still, still, beyond us burns sublime
The pure sidereal fire!

I thank Thee for the unexplained,
The hope that lies before,
The victory that is not gained—
O Father, more and more
I thank Thee for the unattained— The good we hunger for!

I thank Thee for the voice that sings To inner depths of being; For all the upward spread of wings, From earthly bondage freeing: For mystery—the dream of things Beyond our power of seeing!

Florence Earle Curtis in Scr'bner's for No-

#### As Ye Sow.

William Bruston

A great many people praise the farmer's life; they look on it from the ideal side, as it might read in poetry; they think how this was the primitive calling, the work of the eldest nobility of the earth, that men began their conquests here and found their prosperity by its enrichment. They think farmers are the kings of men, that they have beatly and strength freedom and blessedness health and strength, freedom and blessedness none others possess. They think of their friendliness with the soil, their nearness to nature's heart, how they enjoy the freshness of the fields, the beauty of guarise and sunset, the clearness of the sky, the beauty that God the clearness of the sky, the beauty that God gives so freely to the world. They think of his broad lands, meadow and pasture, wood-lot and garden. They think of his simple food and tasteful; his congenial labor, his happy rest. They picture the delight of min-gling with cattle and knowing their intelli-gence. For those who handle dry goods, for those who are shut up in stores and shops, for those who have to do with blind machinery, however wonderful it is, the farmer's life reads with the interest of romance. It has everything that is good and pleasant, like Adam being in Paradise. Well, that is all true in its way their labor is calculated to impart these very gifts, and conduces to this satisfaction. They are gaperally settled for life on the homestead and their children succeed them, and all things considered they have a good time of it—but you can't paint it all in rose-color. He has to do with the rough as well as the fine he has to tell, and plan, and economize, and watch the seasons with a keen eye. And they do not all reach Arcadian peace, for a number of reasons that would spoil heaven itself. Any looker-on can see why and wherefore Eden is not with them, and tast when the land flows with milk and honey they should be dissatisfied. Some are not born good farmers, any more than ministers are by nature adapted to the ministry, and such would naturally be disconwith the best chance in the world. Some do not study to improve in their methods: they think all suggestions of books as poor as those of Horace Greeley, and they are slack and slow, and, getting little, are always complaining. Then, in the country, we find a great deal of poor human nature, what we call the old Adam, and where there should be brotherly love, the reciprocity of relationship, there is envy, jealousy and bickering that runs from the plains away back up on the hills, and spoils things just as when the serpent came into the happy garden. A great deal of this might be easily cured. If only needs common sense and kindness, and willingness to live by the golden rule—then there is the pleasant side to the farmer's life, Some do not study to improve in their methside to the farmer's life, which is a greater comfort than you can man and woman are truly mated and help each other, and bring their children up in the way they should go, and encircle them with a moral atmosphere freshness and strength like that they get in the fields, then you have struck about as much content and bliss as the average man can fairly claim. There are times when the work is hard indoors and out; there are certain hardships they have pretty much to tain hardships they have pretty much to themselves, but in tending horses and sheep and cows, in the care of bees and poultry in planting and cultivating and gathering of crops, in looking after the woods and orcrops, in looking after the woods and or-chards, in being responsible to no master but themselves, in the sure living they have, you come to a state that most of us picture as the very best of all. Sick men and men tired of trade think it a little heaven here below. The farmer does good to the world, he gives more than he takes, he helps the workers in the busy cities; he spends his days in peace and usefulness, and may see his children come to the same good. He has the earth for his possession, and the rain and the sunshine are his hired men and helpers. He must be prudent and patient; he must work in a manly way and then he is all right.

It is good to watch the sower as he goes forth to sow. All winter long he has been waiting for the time to come when the cold shall be past and the snow gone. The day dawns when he drives his team sheld of oxen or horses that the plow may prepare

nes the harrowing and the planting. He selects this plot for oats, another for beans, another for potatoes and corn and gar-den stuff, and has the land parceled out according to his wishes. But it is all buried in the ground, with months between the beginning and the end. Here is a lesson of faith in the course of nature, a belief in her

ginning and the end. Here is a lesson of faith in the course of nature, a belief in her trueness. She has promised men that if they would do so and so, she would see that it came out all sight. And they take her at her word. They believe in the sequence of events in the lines of production that saving for the drawbacks that sometimes come of a long spell rain or drought, the seed is safe, and in due season they shall reap.

There must be supervision of this wonder, there must be helping of its perfectness, man working for the finest results. The weeds must be kept down, draining, or irrigation may be of service, but something must be done pretty much all of the time. Then what a happy moment is that when the fields are white to harvest, when the nights and days have done their work and all is ready for the sickle and scythe. The reaping is the crown and glory of the year, the true test of the sowing, it shows the kind and quality of the seed, and the care and labor expended upon it; and it further shows the large return, for the single seed the sixty or the hundredfold.

and all this has to be considered when we are thinking of ourselves. Life is not exactly like land, but we must be houset enough in our judgment of others to see that we are not all free and equal. One has a farm of twelve acres, another one of twelve hundred, and others with all the variations between. We differ in physical as well as mental and spiritual qualities. One is narrow-chested; one is slim, another stout, one strong and another feeble. One is born honest and clean, another has to create it by effort and prayer. You are aware of all this, for the Scriptuses tell the parable of the bestowment. But we are grandly gifted. The lowest savage has the promise that makes all other creatures small; the ordinary man has possibilities that startle us when we consider them. Jesus says we are entrusted with talents, and we think that is fine, when it is the three or the five, but the one, what does that amount to for equipment?, And we misunderstand the bestowment as being of small account, when in fact it is quite large, and is so representbestowment as being of small account, when in fact it is quite large, and is so represented, for a talent was worth about a thousand dollars in ancient days, when money went much further than it does now, even if Washington did throw a sovereign over the sea, and the one talent people therefore are in no wise badly treated. Nobody has all and everything, the mountain peaks are barren, while the vales are rich. Fine-feathered birds have no song, while the nightingale has its dusky-brown dress with its royal music: the ruby shines for ages, its royal music; the ruby shines for ages, but it has no such fragrance as the rose that blooms for a day. We must be willing to share and not claim everything. And we bring ourselves to the enjoyment of what we have when we see it makes our individuality, and that whatever the farm is, there is some good crop producable. And most farmers have more land than they can take care of, and it is equally true that we don't use half our gifts even when we are trying to bring them under cultivation. Daniel Webster once went fishing on the Cape and was followed by the owner of the farm as he went down the stream casting his line in all the promising places. First he remarked that there was some bog on the place, then that there were plenty of mosquitoes, and then plenty of briers, and then that he didn't believe of briers, and then that he didn't believe there were any trout there, and at each remark the owner replied: "And that ain't the worst of it." "Well," said Webster, "I would like to know what is the worst of it." "There never was any." It is no use fishing in empty brooks, and it is about as bad to try to cultivate sterile land. But we are giving up place any as irreglaimable and we are giving no place up as irreclaimable, and we can't afford to let anyone shuffle out of his respon-sibility of doing the best with what he has The blind are being taught to read and work; the deaf and dumb to hear and speak, and it would be pretty hard saying what child or man need despair, if they will only consider the worse their situation the more need of ef-fort. The Swiss make their hills ready for the vines by carrying dirt up from the val-leys, and the Chinese have floating gardens on the river that they make to patch out the land. We try to cure deformities of shape by surgery and by training—the same thing must be done for any bias of mind that is unfav-orable to growth. You think of your health and education, your social circle, your call-ing, and see in them all a possession, like that of the farmer, which he must till to perfect. This is your trust, not your own, but yours and God's; you take it on halves. You are not to let your fields run out to barrenness; you are to make them more produc-tive, and keep all in the finest order. You have signed an agreement like this by virtue of receiving your nature, and you are bound to do the best for the soil, such as it is—you are bound to sow it with suitable seed.

And here we come to what that seed-sowing is. I have allowed that the earth varies and the groups put in the ground yary. We

and the crops put in the ground vary. We do not want uniformity—there was provision made for corn, and roses, and apple trees—a wide variety to suit different climates and soils. And the seed of thought and purpose and desire is divided into many classes. Chil-dren in the same household, growing side by side to maturity, turn out differently, are dif-ferent right along. You put a dozen kinds of seed in the same ground and they will assimilate what they need, whether it be to grow a pansy or turnip, whether a willow or an oak. I recognize this—but it remains true that the parents by their own bearing sow seeds of good or evil in the minds of their if someone else could take the child than the father or mother, it could be made to mind and amount to something. But it hears bickering and contradiction from the elders; it sees passion and unkindness, and the seed is sown that may never be uprooted. And then again there are qualities of heart and mind that are little thought of, like sweetness of speech, ready attention to the needs of others, the sacrificing spirit that counts it a favor to do good to others—this is good seed that makes the boy or girl grow up to worthiness. Seed does not make much show, and as you hold it in your hand you wonder if these fine, powdery particles, or this dry looking bulb turn to use or beauty-but it willcan ever and so will every word and deed of yours when put in the life of another, child, or wife We are sowing seeds all the time

like this. Then our children are sowing for them selves in their dreams and preferences; in their imitation of others and their aspira-The dream is a seed of heaven, it is Jack in the nursery tale that can buy the beans that, sown under the window, climb away up in the skies—but the child does find this seed—and he dreams of music and art and wealth and fame that reach be yond the stars. Don't despise all this. You yond the stars. Don't despise all this. You may be as practical as you please, but you must drams of better things to come. It would not do merely to dream, to sit at the foot of a mountain, and wish yourself at the top, without trying to climb. The seed must germinate. It is no use intending to have a fine harvest, unless you make up your mind to plant it. But dream and plan count for a great deal. They should be of the right sort—for young folks have no time for wild oat sowing, if they want better grain. Few can get two crops from their field, for soon is the harvest past, and the summer ended. I wish we could see the importance of preventing little flaws that seem of no account. A harvest past, and the summer ended. I wish we could see the importance of preventing little flaws that sees of no account. A piece of timber is put a a ship that has only a small worm-hole in it, and it seems as if it might go well enough; but the worm is still there, and it enlarges the hole, and through this the ship springs a leak and goes to the bottom of the sea. The saucy word to parent or teacher, the snarling, whining crossness of the child, the first swear-word, the tasting of tobacco or drink, the first over-reaching and dishonesty, all these are weeds in the garden that grow faster than the vegetables, without the sharp use of the hoe. Our Saxon ancestry taught their children to wish to be first and wished them success in all their strivings with the world. We are to do our best in every place, black our boots on the heels, as well as polish the front. The scholar must do what the master saks. The young workman must be willing to learn and anxious to do. He must stick to his task, whether pleasant or not, and show he is reliable. To be trustworthy—to work for the lowest may as well as for the highest, is to

bentitudes should be stamped on the countrance of our children. Good principles and a good heart are the best of all possessions. You must be careful about these, and teach the young to be careful about these, and teach the young to be careful about them. There is a sure connection between these attributes of mind and habits of life, for success, as there is between the root and the flower. You may wink at your children's failures and think they will outgrow them—but that all depends on whether they are really doing so. You look over the prairies and you don't see a tree growing, but as soon as it is fenced in the seeds begin to grow and the wood-lot comes into existence. They are protected from fire and browsing cattle. Put around the child restriction enough to give his better feelings and impulses a chance. You don't want to overdo this, as you well might, by being too watchful. Seed is to have life in itself—and the child must be taught its own responsibility and self-helping. A large tree gives shelter, but it also gives shadow to the plants beneath it and stunts their growth, if the sunshine cannot come to them. I own all the difficulties of proper seed growing, and I see many cases where I should be unable to give advice even—but the work is to be done, and the harder it is seed growing, and I see many cases where I should be unable to give advice even—but the work is to be done, and the harder it is the more must be the devotion of parent and teacher, and the more must the youth be enlisted in the success of this primary condition of good. They must be powers of right in themselves. It is not mere lack of mischief and harmlessness that is to be their growing. A smooth stone is not like a seed—and the inward hight of willing to action, that is the great gift. You tell your children that your restrictions are not mere whims, but the ordinances of nature, that you have come to respect as the farmer does the seacome to respect as the farmer does the sea-sons. You must give them insight and reliance. You can't carry them all the time if they are going to learn to walk. I have a rich friend I blame considerably for letting his boy go out on a sheep ranch and sending him over the ocean steerage, but it might be the saving of a boy to make him rough it, and know what kind of qualities are needed and know what kind of qualities are needed to meet its requirements. We must learn that our feeble powers are strong when they work conjointly with nature, the seed, must be put in the soil, then all things work together for our good, wind and frost, sun and shade, rain and dryness. And we are all the time busy with inventions to facilitate production and learning that there is no end to the returns. The seed in any

duction and learning that there is no end to the returns. The sowing of the seed in any direction we pray for benefit is the greatest of all works in the days. And so we are brought to the idea of the harvest. There is a wide difference in that as in the seed. See how it comes to men. One has health and a good conscience; one has wealth and makes good use of it; one has a wide circle of friends; one is rich in mana wide circle of friends; one is rich in mannefs and disposition: one is happy and cheered ful as the sunshine. And then again, many a one is the opposite of all these. You get the sharper and the saint; the scholar and the sharper and the saint; the scholar and the ignoramus; the philosopher and the clown; the thrifty and the prodigal; all sorts and conditions of men, as the result of their seed-staying and cultivation. Whatever the tree, it leans its fruit, for life or death, whichever it may be. Burdock seed never yields violets. There is variety in the same limb but from the same seed similar rewind, but from the same seed similar results. This holds the world together and makes man observe its integrity. There is no just ground of complaint. Men can't put the ill on luck or chance, fate or fortune—they have had all that nature could do for them—they doing as they did. The good and ill are to decide to the face they have the they have had all that nature could do for them—they doing as they did. The good and ill are no accident or freak; they are the fair growing of the seed such as was sown. As God told Cain in the beginning, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." All history tells us that love and truth, knowledge and kindness, faith and hope, grow to divine beauty, and flame out in wonderful manliness and womanliness. God has derful manliness and womanliness. God has made good trees fragrant and pleasant, and the poisonous disagreeable and Ill. The drunkard, the thief, the liar, the licentious, we condemn and shun as having the mark of Cain. The seed of wickedness looks a blighted lives, desolate, when it has ruined purity, when it has trodden on others to crush out the bloom of their living-then it is terrible. As we see the broken trusts of the commercial wold as we hear the lamentations of society over see the devastations of war-we recognize with shuddering the evil productions of pes-tilent seeds. Then men say they did not bargain for this; this was not their meaning— but they could reap no other from what they sowed. And when we see the fruit of goodness we are equally surprised, though in another way. The good boy and girl growing up turn out so much better than we dreamed. They accumulate power in their special line, artist, poet, bistorian, musician or artisan; in character and bearing and name they come to such sweetness and power. Think of our poets, Longfeliow and Whittier; think of the good old preachers you know, simple as children, wise, benevolent and beautiful al-ways. That stirs us to admiration of these

qualities, and we see how spiritually minded we can become. The harvest sets men to thinking of improvements, and they trans-plant, cross, and graft, and do all they can to perfect what shows readiness to improve. Religion is never going out of fashion—and virtue is never going to be otherwise than king of men. We see what they can do and they quicken us to call on their helping. I rejoice when a man says religion will make them cease swearing and drinking and make him kind and true. Religion can bring a man from the gutter, as we see in the case of Gough—but he has to bear the fruit of his early misdoing. Religion is the right way of living from childhood to age, and then we see it in its perfection. It is to be with us always, like the use of our right hand. And we are always to be doing good to receive good. There is never a time or place in which we cannot help and bless others, when our sympathy and kindness will not yield us the fairest fruits. We can all be doing something to spread the sentiments of justice, righteousness, peace and love. Thoughts and words produce according to their kind. There is no cheat or deceit about them. Use them as seed and you gather them as fruit. But you cannot gather grapes of a thorn bush, and it is no use expecting wheat where you have sown thisties. Be honest to recognize this. Don't try to cheat yourself, or think that the all-seeing eye does not discern the intents of your heart.

The revelation comes in spite of you. As you sow, you reap. And the seeds of life never fail. The best seedsmen in the country will not guarantee their seeds against failure. They do the best they can to insure them, but there is always the possibility that they may come to naught. God guarantees that virtue, faith, love, piety, shall produce their kind with increase in this world to come that is for their harvesting and re-sowing. First and last, it is good to be good. Well doing now and always brings glory and honor rejoice when a man says religion will make them cease swearing and drinking and make

Dr. Amoureth Beecher.

AN APPRECIATION.

Some one who knew her better than I ought to write the oblinary notice of Amoureth M. Beecher. My acquaintance with her began when she became a student at the United States Medical College twenty-four years ago, and virtually ended when she became a graduate of that institution. She was of the famous Beecher family, though a cousin only of the several members who became distinguished in the greater world. One day while delivering a lecture I remarked that people from Connecticut usually dated from Litchfield, but there were some from Guiltonic. She promptly spoke: "I am from Litchfield."

Her appearance in no respect belied her.

Litchfield."

Her appearance in no respect belied her. She displayed the unmistakable features of the family, a figure of full size, and a mien indicating self-possession, purpose and decision. She had been a teacher and won the respect and confidence of her pupils. She mastered the details of study required by a medical institution, neither exhibiting affectation nor extraordinary forwardness. It did not take long to perceive that she was not a tation nor extraordinary forwardness. It did not take long to perceive that she was not a common woman. A class of such women would place the practice of the healing art on a high basis, both in the scientific department and in moral and practical character. Amoureth M. Beecher was the daughter of David Beecher of Litchfield, and was born in 1822. She acquired an education thorough as was attainable. Convinced early of the right, the ability and duty of women to take a higher and more useful place in active life, she became a teacher in the seminary for she became a teacher in the seminary for girls at Hartford. This institution was the first of the colleges for women in the United States, and in it studies of a practical character, rather than the accomplishments by which girls are "finished" were in the cur-riculum. She taught also in other places,

always with success.

Having an aptitude as well as eagernes for knowledge, she engaged in the study of medicine. I was at the time Professor of Psychological Science in the United States Medical College, and my aim was to exhibit Psychology as a knowledge of the soul and only incidentally as a theory of insanities and mental delinquencies. She used to fol-low the lectures closely and critically, as with a purpose to know what was set forth. At the full class examination she passed easily. It may be accounted stupidity that I did not know or even suspect that she was a Spiritualist. I knew her only as a most dili-gent student with an understanding sounder

and more acute than others.

When the graduates of the class assembled a day afterward, she attended in company of her cousin, the late Dr. Edward Beecher, a former President of the Illinois College at Jacksonville, and of the Knox College at Galesburg. I had seen him in 1856 while bolding the latter position, and had read his book, "The Conflict of Ages." When he ad-dressed our little class of graduates he de-clared his confidence in actual communication

between the dwellers in the world beyond, and those who still were tabernacling this side of the line.

Several years later I heard that Miss Beecher was about to deliver an address to the Society of Spiritualists in Newark. I the Society of Spiritualists in Newark. I knew little of that body, but took the pains to attend. It is not necessary to say that she spoke ably and well. I greeted her at the close of the meeting. She was in excelient health and as usual resolute in performing what she had undertaken.

She had, like others who find Kastern winters and sudden changes of temperature too.

She had, like others who find Kastern win-ters and sudden changes of temperature too severe, made her home in California. She lived at Santa Barbara. Her illness was brief, probably little else than the weariness of the laborer after his life-work at the night-fall of existence. She died on Thursday night, November 10th, at the age of eightythree. At her request her body was cremated Thus passes from our number one whom

to know was to esteem, respect and admire. She was one to do the will and think the thoughts of God.

# Concentrated Testimony.

A subscriber to the Banner of Light in a discussion through "The Times of Natal" has gathered some testimony that is worth con-sidering again and we would suggest that our scatter the Banner containing this broadcast among their friends who are in-

quiring, "Who are these Spiritualists?" Sir,—Your correspondent "A la Altruist," in reply to my communication in your issue of 7th instant, says, "I challenge him to produce a single written statement by any one of the scientific men quoted by him that they have scientifically proven such a thing."
What is scientific proof? It means proving through the medium of the physical senses anything pertaining to the world of science, and in its broad sense it includes proof upon any matter established by investigation, research, experiment. It is frequently asked, Why is it not a universally accepted fact by all scientists that man survives the death of his physical body, and that under certain requisits conditions he can prove and astable. requisite conditions he can prove and estab-lish his identity to those still in the flesh? Simply because scientific men' have in the past, with few exceptions, confined themselves to the investigation of physical matter, but every now and then the more progressive of them ventures out of the old beaten track to investigate metaphysics and kindred subjects until at the present day we have ecores of the most eminent and advanced scientists, not to mention hundreds of eminent brainy men in other walks of life, who declare from personal experience and experiment that the matter in question is a solid, concrete fact. There are many scientists was scoff at this subject, but their opinion is absolutely worthless, however eminent they may be in other lines of research work. They are in the position of the late Professor Huxley, who when asked to devote some time to the investigation and study of the phenomena of Spiritualism, replied, "I have no time for the investigation of this matter; the facts, if facts they tion and study of the phenomena of Spiritualism, replied, "I have no time for the investigation of this matter; the facts, if facts they be, do not interest me." Others again are unsuccessful owing to their crude, prejudiced, clumsy methods of conducting the investigation, for be it understood that the conditions under which these proofs can be obtained are of the most subtle, fine, and delicate nature, and require the utmost care, knowledge, and experience to obtain the proofs such as scientific men require to establish the truth of the matter. I have investigated this subject in my own home under absolutely test conditions that do not admit of even the suspicion of frand, trickery, or hallucination, and from weekly personal experiences, covering a period of four years, I can add my humble testimony to that of the scientific and other men I queted. I am considered quite sane and practical on all other matters, and I do not think I am otherwise in this respect.

Sir Alfred Russel Wallace, I.L. D., F. R. S., D. C. L., the greatest European living nataralist and co-discoverer of the Origin of Species and the Evolution Theory of Darwin, and former leader of the materialists, after four or more years of scientific research, published a work entitled "Miracles and Modern Spiritualism." He says: "My position is,

leagues, obtained the most overwhelming and startling proofs that no man outside the walls of an asylum could doubt. He published a work entitled, "Researches into the Phenomena of Modern Spiritualism," in which he records the scientific proofs and mode of procedure during the course of the investigation. Recently he was written to and asked it, in the light of more recent experiences, he had occasion to go back on anything he had written. The substance of his reply was: "What I have already written and published is a record of scientific facts obtained by the investigations of myself and colleagues, and while more recent investigations have enlarged and added to these facts, the facts themselves cannot in any way be altered. I adhere fully to stil I have chronicled in this book."

Sergeant Cox, a Judge of the Middlesex Sessions, London, is President of the Psychological Society of Great Britain, composed of scientific men, two-thirds of whom, after periods of from one to twenty years' invostigation, declare it proven to their satisfaction that the so-called dead can manifest to and prove their identity to the living. Judge Cox was a co-worker with Crookes, and says."I can only say that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that the medium was under my observation the whole time, and could not have moved hand or foot without being detected by me. . . That these spiritual phenomena do occur it is vain to dispute." dispute.'

Professor James Challis, F. R. S., Plumian Professor of Astronomy and Experimental Philosophy, Cambridge University, says:
"The testimony has been so abundant and constant that either the facts must be admitted to be such as reported or the possi-bility of certifying facts by human testimony

must be given up."
Professor Herbert Mayo, F. R. S., M. D., Professor of Anatomy and Physiology, King's College, London, says: "Twenty-five years ago I was a hard-headed unbeliever. Spirago I was a hard-headed inbenever. Spir-itual phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. This led me to inquire and try numerous experiments in such a way as to preclude the possibility of trickery and

as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Professor Elliott Coues, M. A., M. D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwich University, Professor of Biology in the Victorian Agricultural College, etc., says: "Will you have the opinion of a person who has studied, watched, and investigated the phenomena of so-called Spiritualism for ten years, and who speaks from person that

ism for ten years, and who speaks from personal experiences? Then let me tell you that I know the alleged phenomena of Spiritualism are true, substantially as alleged."

Professor Robt. Hare, Professor of various subjects, Pennsylvania College, Graduate of Yale and Harvard University, etc., says: "Far from abating my confidence in the inferences respecting the agency of the the inferences respecting the agency of the spirits of deceased mortals, in the manifestations of which I have given an account of my work, I have had even more striking evidences of that agency than those given in the work in question." (The work referred to is entitled "Spiritualism Scientifically Professor J. C. F. Zollner, Professor of

Physical Astronomy at the University of Leipsic, and member of most of the great scientific societies of the world, says: "We scientific societies of the world, says: "We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

Dr. William Hitchman, M. D., L.L. D., M. R. C. S. E., F. L. S., F. R. P. S., Edinburgh, Consulting Surgeon, Cancer Hospital, Leeds, and author of various works, says: "Phenomena like these present a question not to be settled by leading articles, but by positive experimental testimony; in this Dr. T. L. Nicols, M. D., F. A. S., and author of various works, says: "I have in my possession direct writings and drawings done under absolute test conditions by departed spirits, of whose handwriting I am as fa-

Robert S. Wyld, LL. D., says: "With regard to spirit writing, there is no order of spiritual phenomena which impressed me more powerfully. The evidence that the writing was produced by a spiritual intelligence without the intervention of human hands was overwhelming."

ands was overwhelming." Professor Sir Oliver Lodke, F. R. S., D. Sc., L.I., B., Professor of Physics, University Col-lege. London, and author of "Modern Views on Electricity," says: "I went in a state of scepticism as to the reality of physical phenomena (of Spiritualism) produced without apparent contact, but this scepticism has en overborne by facts."

For fuller confirmation of the above statements, and corroboration, by numbers of other scientific and otherwise learned men, and to gain a fuller knowledge into this question of the proofs of a hereafter, I would recommend all those interested to cease ridiculing what they know nothing about, and begin reading the best books, many of which can be obtained from the Public Library and the leading city stationers. The following are a few: "Miracles and Modern Spiritual-ism," by Alfred Russell Wallace; "The Invesism," by Alfred Russell Wallace; "The Investigations Into the Phenomens of Modern Spiritualism," by Sir W. Crookes; "Spirit Identity," by M. A. Oxon: "Twixt Two Worlds," by Farmer; "Scientific Basis of Spiritualism," by Epes Sargeant; "Who Are These Spiritualists?" by Dr. Peebles; "Mrs. Piper and tne Psychical Research Society," by a French scientist, M. Sage; "Psychic Philosophy," by Desertis; "Mediumship Explained," by Wallis; "The Arcana of Spiritualism," by Hudson Tuttle.

If your correspondent doubts the quotations of the scientists and others mentioned above, I would suggest he write direct to them for confirmation.

Yours, etc.,

Altruist.

Altruist.

#### THE MESSAGE VERSUS THE MESSAGE BEARER.

Kate R Stiles.

What matter who Truth's message speaks, So it be spoken? What matter whose the band that breaks The bread, if broken?

(Written for the "Banner of Light.")
Let me touch but the pulse of this people
What care I for wealth or fame?
One means daily strife, on the sea of life,
The other an empty name:
I would stand by the weeping mourner
With my simple words of cheer,
He hath won a prise, who from Sorrow
eyes

Let me live in hearts of this people.

I care not if palace or cot,
There are none so high, none so lowly lie
Where my words would reach them not;
For great Mammon hath burdens a-plenty,
And the toiler enough I trow,
I would sunbeams bring, in the songs I sing,
To help them here and flow.

Let my blood throb in chord with Nature,
Sage mother of women and men,
Who, lone vigils keep, while the nations sleep
We wot not where or when;
For about us are strewn her edicts That each hastens to obey, Guides worlds in space, in an endless race Robes night with the hues of day.

Let me dwell on Life's great highway Where the nations pass and go, Let me weave Love's spell, and the thirsty

Where cool springs ever flow;
What boots brief earthly power
If it brings no peace of mind,
I will bid flowers bloom, lead the wards of

Where they warmth and sunshine find.

Set no stakes for the limit of knowledge,
No bar for the shade of skin,
'Neath one common law, let all peoples draw
From the Fount of Light within:
Then shall War and Bloodshed vanish,
Love abide in the hearts of men,
And the morning breeze, o'er the throbbing

seas, Bring Peace to our hearts again.

# Gleaning from the Bostrum.

The Bible on Mediums.

"The Christian and Missionary Alliance," whose published motto is, "For the fulness of Jesus," etc., contained in a recent issue, under the caption, "A Testimony of the Manifestation of the Love of God in Delivering from the Power of Satan," an account of a from the Power of Satan," an account of a poor, weak woman's disagreeable experience with undeveloped mediumship. She seems to have been the victim of her own foolish zeal, greedily playing with the Planchette without any attempt to develop under the laws of mediumship—a thing we always advise against. Instead of seeking for a proper spirit band to guide her in the work she voluptuously revels in loose indulgence with a "control." An account of her experiences is given in the article referred to, which reveals a state of confusion on the sex question, and follies common to this reckless indulgence. Her ignorance of these matters is evidenced by expressions like these: "As I am a woman, of course the spirit had to be of the masculine gender": "Had I been a man the spirit would have been a beautiful woman": "Could anything more thoroughly stamp it as of the pit?"

To anyone who is familiar with the beautiful, unselfish work of the band of spirits working through the mediumship of Minnie M. Soule, always under the leadership of a noble feminine spirit, and with feminine spirits always in control of her public work, this will be a new idea.

will be a new idea.

To anyone who was privileged to enjoy the marvelous work of J. C. F. Grumbine in those days when he was working in the First Spiritual Temple in Boston, under the control of Mr. and Mrs. Browning, this will be new.

To anyone interested in the work of Fred A. Wiggin with his control. John McCallough,

this will be new. We use these to illustrate the absurdity of the position, realizing there are probably thousands of others whose work as mediums could show the absurdity of this as evidence that mediumship "comes from the

But her chief task, now she is reformed, is to prove by Bible texts that she was entertaining the devil and placing herself "under the curse of God for time and eternity, as

the curse of God for time and eternity, as expressed," etc., etc., ad lib.

But Brother Kates seems to have been "let off" on this subject, and in a sermon preached in the First Spiritualist Church of Pittsburg, Pa., has taken it up seriously with the intention we suspect of answering this type of argument. We print liberal extracts from it in the following:

Address by G. W. Kates at First Spiritualist Church, Pittsburg, Pa., in reply to

THE POWERS OF SATAN, AND CHARGES THAT SPIRITUALISM IS SATANIC.

During the Christian era there have been priestly influences exerted to cause the peo-ple to believe that Satan is back of every doctrine or development that has not been

doctrine or development that has not been in accord with their teachings and ceremonies. This mythical person called Satan is proclaimed to be working against God's kingdom and has been given superior power.

Having supposedly been cast out of heaven as a warring angel, he has set up a counter kingdom and seeks to ensnare the unsuspecting into his dominion. Against his wiles the God of all power could not find a counteracting force except by begetting and sacriacting force except by begetting and sacri-

God of all power could not find a counteracting force except by begetting and sacrificing his own Son as an atonement to his
anger and to institute a method of grace.
This does not seem to be an infinite way
when the reason of a finite mind is applied.

It would seem that the first one to be
tempted by this malicious evil spirit was
Jesus, according to the scriptures. But the
Mosaic record is replete with statements of
vengeance that will be meted out by the
Lord God, if poor humanity shall indulge in
some certain acts; and some of these are held
to relate to spirit communion. Such passages
are often quoted by the theologian to scare
the times and to create pervousness and even
hysteria in sensitives.

It is best to understand at once that the
laws against having familiar spirits, witchcraft and consulting wizards, etc., were Mosaic; and the kings of Judea were the authors because of their need to hold power over
the people and to prevent any influences that
might militate against their authority. Remember, that certain people, called prophets, might militate against their authority. Remember, that certain people, called prophets, were the ones who are reputed to have uttered these fearful denunciations, and they enforced them by saying the Lord or God had so decreed. Not in one instance were these statements recorded as coming from the mouth of the Lord direct to the people; but only as revealed unto the prophet. This makes these claims entirely human. Hence, the claim that they are God's law falls, and that they were human ideas is evident.

The Bible has been made such a fetish that many people mentally swallow it whole and use no reason nor discernment whatever. To such the laws of the ignorant tribes and kings of Israel are authorities and commands direct from God.

it was for another and distinctive purpose. The
word of God that Paul spoke of hearing was
a spirit message. The Bible was not then
compiled neither the Old nor New Tastaments. They had the power of the spirit
amongst the early Christians, and when asked
to hear the word of God they listened to spirit
instruction through their mediums and aposties. They were then creating the New Testament history, which is so much founded
upon spirit revelation and teaching. All of
these things were not fully understood and
thus the apostles may have some fears of
satanic power; and the edicts against consulting familiar spirits made them doubt, as
it does many today, under dogmatic teaching.
Why should we not, therefore, expect that
some today shall raise the cry of anti-Christ
even as was done when the Christ of that
time and his followers were branded as blasphemers?

Attacks hased upon the old Mossie laws

Attacks based upon the old Mosaic laws are usually appear against Spiritualism. They are usually of a stereotyped character. Such argument has lately been presented by a stated ex-medium who was finally converted stated ex-medium who was finally converted into the Lord's service by a process of fear and trembling, as the result of an irresponsible mentality. This document appeared in the September 9 issue of "The Christian and Missionary Alliance" of New York. This weak-minded woman introduces her statements by saying: "There are many dear, earnest Christians who are inclined to lightly consider the subject of spirits and Spiritualism and the influence of Satan and his demons in controlling and directing the very thoughts and acts of those who are not on their guard against his power, or else, like myself, not being familiar with the Scriptures, their guard against his power, or else, like myself, not being familiar with the Scriptures,
think they are the ministering spirits spoken
of by Paul (Heb. i:14). This reference is
very important, for Paul asked, "Are they
not all ministering spirits?" And also he
said: "God maketh His angels spirits."
(verse 7). Would this good Christian presume to say that God made His angels spirits
to deceive us? The text does not say so; but
we do read further in verse 14 that all of to deceive us? The text does not say so; but we do read further in verse 14 that all of the ministering spirits were "sent forth to minister for them who shall be heirs of salvation." This then is a statement that should lead us to be very careful before we shall deny the spirits and say they are sent by Satan. Pleast turn to I. John, iv:1, and read, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Then follows a statement from their standpoint at that time as servants of Jesus, how to test the spirits, as follows: "Every hour and the standpoint at that time as servants of Jesus, how to test the spirits, as follows: "Every how to test the spirits, as follows: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." (verse 2). Now, come in the nesh is of God." (verse 2). Now, please remember this is proclaimed as the "opinion" of John, the supposed writer of the epistle (letter). His opinion may or may not be an authority, but tried by his test most all spirits who communicate through modern mediums testify that Jesus lived in the flesh. mediums testify that Jesus lived in the flesh. The present tense is used In the text, but it was then improper form to thus say "is come" when it means "has come." All surely know that it is not true that Jesus "Is come in the flesh." And yet Jesus said: "There be some standing here which snall not taste of death, till they see the Son of Man coming in His kingdom." (Matt. xvi:22.) The time of this saying is recorded as A. D. 32. It is now 1873 years since—and the Son of Man (Jesus) has not come into His kingdom—as we understand he meant by His kingdom—as we understand he meant by His kingdom, which He supposed would be on earth. Hence He thought many then in the flesh would see the event. But they did not. It looks like a false prophecy—hence the statement was fal-lible and proves my claim that the scriptural writings are not infallible authority; but are only human opinions. If Jesus could err in opinion, then it is possible the prophets and apostles could err. In further proof that Jesus expected His kingdom to be miraculously manifested; we find He did not try to defend Himself; and had sent Judas to bederend Himself; and and sent suday to be-tray Him and almost commanded Peter to deny Him. Why? That He might fulfil that for which He had been sent; hence He sub-mitted to the cross where He expected the culmination; but it came different from His expectations, and He finally cried aloud: "My God, my God, why hast Thou forsaken me?" (Matt. xxvii:46). That surely expressed the agony of a disappointed man. And His followers were equally disappointed; also deemed their cause lost. But Jesus afterwards appeared unto them in materialized form, as prised of a physical and spiritual body, it we now know is done by many spirits, and He restored the apostles' faith.

The distinctive mission of Jesus was to prove the resurrection to a materialistic peo-

ple—and that was the mission of primitive Christianity and is restored by the modern Spiritualists. The law is universal, and was not a special attribute of Jesus alone. Jesus and His apostles all taught that there is a and His apostles all taught that there is a resurrection for each and all. And Paul has positively taught spiritual gifts and the spir-itual body. (See I. Cor. xii. and xiv.). The early Christians had spirit power and mani-festation in their assemblies and this became boisterous until Paul admonished them against

frivolous use of their gifts. (I. Cor. xiv.).

Spirit manifestation through the mediumship of the early Christians gave rise to the
church. (See the Acts of the Apostles):

Speaking in unknown tongues and in many
recognized tongues "as the spirit gave them
threamen. (Acts ii A. until "the multivade utterance. (Acts ii.4), until "the multitude were confounded, because that every man heard them speak in his own language." (verse 6). This was the rise of the Christian (verse 6). This was the rise of the Christian church. How dare any Christian of this day say aught against spirit power and mediumship? To do so is to deny Christ! They who do not receive the spirits and thus accept the Holy Ghost are anti-Christ!

To fastify their opposition to spirit ministry and the exercise of spiritual gifts by such record of the ignorant Jews and selfish kings at the expindiced or week writers of reday

as the prejudiced or weak writers of today quote, to say the least, is to claim the dark ages as the eras of God's special ministry, and is a denial of the Messianic and Apos-tolic dispensation.

Look up Leviticus xx:6 and 27; Deuteron omy xviii: 10 to 14; Galatians v:10 to 21. What are the facts relating to these passages? The statements of Leviticus bear the date of What are the facts relating to these passages? The statements of Leviticus bear the date of 1490 R. C., and were spoken as the word of the Israelites' Lord anto Moses, for the purpose of admonishing against adultery; and many kinds of adulterous persons were abjured. Read the whole chapter and see that it was an edict against a special act. In the sixth verse you will find the kind of people referred to as other passages relate to other kinds of persons. No Spiritualist objects to such offences being an abomination; for the Spiritualists are a virtuous people. Verse 27 seems to be an interpolation, for it is out of tune with the entire chapter. Try to stone present-day mediums to death, if you dare! But you are inciting that by quoting this verse. That was a horrible law, made by ignorant priests (perhaps by Moses) 1490 years before the birth of Jesus. Can you prove it is God's will? If so 1490 B. C., it is so now, 1905 A. D. If true now, the whole system of Christian civilization is in error.

The Deuteronomy edict was given to the Israelites also, but was uttered to forbid the abominations of other nations. Moses was evidently very much prejudiced against other wonder workers and desired the exclusive privilege. The record says, (Deut. xviii:15):

desire of Moses, who wasted the entire job of being the Israelites' peoplest. Has all that anything to do with the mediums of this time? Surely not! It is more of an argument that each nation should have its own prophets of the Lord.

each nation should have its own prophets of the Lord.

The Galatians reference is against the words of the flesh contrary to the fruit of the spirit. No one anathematizes these more than do the Spiritualists. Hence this reference is not opposed to mediumship in any manner, but to all—Christian or whomsoever gives way to the iniquities of the flesh. Mediumship is not witcheraft nor the works of wizards or necromancers; but is the same power of the spirit as was manifest in Jesus and the Apostles. Read the fruits of the spirit, (Gal. v.22 to 26). Reflect seriously upon verse 26 and cease your provokings and envyings. Read verse 18, as follows: "But if ye be led of the spirit, ye are not under the law." This passage justifies mediumship as a holy power to preserve you from the iniquities of the flesh. "Judge not, that ye be not juaged." (Matt. vii:1).

What shall we say of a poor mortal medium who has such a weak mentality that she attracts a low mental and moral spirit to take control of her mediumistic efforts? Simply this: the cause of Spiritualism is bettered by her apostacy. We are sorry to see weak people, morally and mentally, assume any public espousal and display of mediumship. Such must expect that deceivers will lead them into doubtful ways. It only proves that we must "try the spirits."

doubtfal ways. It only proves that we must "try the spirits."

But let us first try ourselves. Let us see that our lives are upon proper mental, moral and spiritual planes, and then we need not fear results; for "like attracts like." We will find love, joy, peace, long-suffering, gentlefind love, joy, peace, long-suffering, gentle-ness, goodness, faith, meekness, temperance, if we properly cultivate the fruits of the spirit. "Against such there is no law." (Gal. v:22, 23).

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

Angels, Their Sex.

Mr. Henry Scharffetter in the Baltimore American has this interesting expression on

Is God asleep, that he should cease to be All that he was to prophets of the past; All that he was to poets of old time: All that he was to hero-souls, who clad Their sun-bright minds in adamantine mail Of constancy, and walked the world with

And spake with his deep music on their tongue, And acted with his pulse within the heart, And died, or seemed to outward sense to die, Vanishing in light, as if the sun Gathered its image back into itself? Is God less real now than when he sang, And smote with his right hand the harp of

space, And all the stars from his electric breath, In golden galaxies of harmony, Went choiring out, heart-flushed with life from him?

Recent press dispatches refer to a strange controversy over the ornamentation of the new Episcopalian Cathedral in New York new Episcopalian Cathedral in New York City. It seems that the clergy could not agree with the artist in charge of the work as to the sex of the angels to be sculptured for decorative purposes. The clergy strenuously objected to the female type of angels as con-trary to biblical recognition, while the artist insisted upon his legitimate conception of an angel in female expression and beauty.

While the subject in question savors just a little of the ludicrous, as both parties concerned could not produce sufficient evidence to establish their claim as indisputable, there is, nevertheless, a principle involved which should leave no doubt as to the sex of the

In these days of scientific research it is natural and legitimate that man should ask: Whence and whither? Does death end all or does the grim reaper simply open the door to a future life, the continuation of this life? appears reasonable and logical to assume that death is the separation of this duality. know that the physical body becomes subject to the law of disintegration, while the arisen spiritual body retains its equilibrium by reason of its inherent formative properties of the elements, a well-known law of chem-

Death, therefore, does not change the form or sex of the spirit; hence, the question of the sex of the angels will an er itself. In the light of psychical research the future Tife appears to be simply the continuation of this life, full of progressive activity, spiritual research and scientific expansion, a wollderful world of beauty and harmony, where angel-hood is represented by perfect man-andhood is represented by perrect man-and-womanhood, attained, however, only through individual effort and development. The spir-itual philosophy, based on phenomenal proof, is honeycombing human life in science and religion and causing old theories and dogmas to pass away in obedience to the progressive, the natural, the spiritual tendencies of this age, that is destined to witness the universal

recognition of but the one life—the spiritual, now hidden beyond the mists of man's ma-

Blest river of progression,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy richness stay.
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim; "The truth has come."

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In China the goose is a symbol of peace. This is why the picture of a goose appears on some of their stamps.

About 140 years before Christ the ruler of what is now China sent a messenger into a foreign land. This messenger never returned foreign land. This messenger never returned and was supposed to have been killed. A wild goose is said to have flown into the ruler's castle some time after the messenger had disappeared. Beneath one of its wings was a note from the messenger, who told of his trip and troubles that he experienced. An army was sent to rescue him from his captors and ever suce the goose has been accepted as a sacred bird among the Chinamen.—The American Boy.

Words can never do full justice to the language of the soul, and the language of the Spirit is more or less paradoxical.—Selected.



A Spiritual Temple Fund,

At the 1905 convention of the N. S. A., the committee on resolutions recommended that a Temple Fund be created and a committee appointed to report a plan at the 1906 convention. The resolution committee has been re-appointed to serve as the Temple committee. As chairman of said committee, I at once solicit advice before the said committee has exchanged views, and I suggest that each member of the committee shall solicit tee has exchanged views, and I suggest that each member of the committee shall solicit opinions and plans from persons they meet and societies they serve. A practical working plan may be the outcome. It is a difficult proposition—and one that will require general co-operation. To formulate a plan that will meet public approval will require that all selfish desire to benefit shall be eliminated. Some localities may not need help—and others might achieve success by a help—and others might achieve success by a little generosity bestowed. To secure a Temple it is necessary to create a nucleus of funds, no matter however small. The N. S. A. cannot now build temples; but it might materially aid by the creation of a fund that would have some system of constant in-crease, and also attract liberal bequests. rease, and also attract liberal bequests.
There might be investments in Temples (in Washington, D. C., and other prominent cities) that would bring by rentals an income for temple extension. Such temples to be deeded into the N. S. A., but all local ones otherwise to be assisted by donations and owned by local societies. A temple society with the formed parties of the property of the complex contents of the con might be formed, paying an annual member-ship fee and securing an honorary card or button, with names enrolled on honor list. These are only first suggestions to quicken genius for plans. Assist the committee to develop something practical! And expect to hear from us often

Persons desiring to make bequests in ex-cess of needs or ability to properly utilize by their local society, might be induced to forward such to the N. S. A. for the Temple Fund, and thus render great good to the gen-eral Cause and assist the struggling locals greater activity and better applied energy A little encouragement is a wonderful im-pulse! Fraternally.

George W. Kates, Chairman of Temple Fund Committee Thornton, Pa.

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Mr. A. S. Hitchcock (Clothing Dealer),
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readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whntsoever, direct them to the perfect home cure he so successfully used.

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Our advice is to take advantage of this most generous offer while you can do so without

Many who fail in life assume a tone of in-ured innocence and conclude too hastily that everybody excepting themselves has had hand in their personal misfortune.-Our

A Notre Dame Lady's Appeal

A Notre Dame Lady's Appeal

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This is how the junior reporter does it in some of the country newspapers. He was asked to write a paragraph mentioning the fact that it had recently rained, and this was what he let loose, "After many days of arid dessication, the vapory captains marshaled their thundering hosts, and poured out upon scorching humanity, and the thoroughly in-cinerate vegetarian, a few inches of aqua pluvialis."—Selected.

A Bare Portrait of Lincoln.

A rare portrait of Lincoln will accompany Frederick Trevor Hill's "Lincoln the Lawyer" in the December number of The Cen-tury. The copy used was discovered recently in Lee, Massachusetts. Another print is in the possession of a photographer in Chicago, and copies of the latter were printed in a private publication of the Illinois Central Railroad Company, referring to Mr Lincoln's connection with the road as attorney, and it was thought that the Chicago original was the only one in existence This picture represents Lincoln as he looked before entering the White House



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# Banner of Bight.

BOSTON. SATUEDAY, NOVEMBER 25, 1905.

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

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

The action taken at the First Spiritualists' Society, Washington, D. C., in the Sunday service, urging concerted action on the part of Spiritualists regarding the religious perseention of the Jews in Russia should receive attention. The N. S. A. seems to be our only mouthpiece for such expression and we would urge that the N. S. A. should at once be authorized by every society of Spiritualists in its jurisdiction to express to the world and to the Russian government in particular, their indignation and horror for the massacres of Jews in the name of religion. They should demand that all nations shall welcome persons in their midst irrespective of religious belief; and that the freedom of conscience shall be demanded of every nation of the earth.

If we say that the Spiritualists of the world are to a person bitterly opposed to religious prejudice, and hence horrified at the massaere of Jews in Russia as a result of Christian intolerance, we speak feebly their feelings in this matter. But it is sufficient to say that our sympathy is entirely with the Jews. There is no need to persecute them. Any nation wherein such massacres are possible is a blot upon civilization. If monarchy cannot stop such holocausts, then temperate thinking people should rise and form a republic, which is evidently a form of government under-which the rights of humanity can be unfolded and protected. To our Hebrew brethren we offer our heartfelt sympathy and words of help to courageously meet every righteons issue.

At the inter-church conference on federation, held in New York city, Rev. Washington Gladden presented an appeal imploring the Russians, as Christians, to cease from the massacre of the Jews. This appeal was referred to a committee for action. Would it not have expressed Christian Indignation a little better to have at once unanimously adopted the appeal? It seems to us that federations should show a wholesome Christian spirit or else accept a broader brotherhood than is bound by sectarianism. They do not begin well to develop a more wholesome Christian spirit. At least, the proposed appeal, acknowledges that they were Christian massacres.

The question comes home, Does the present system of Christianity christianize? If not, why use so much treasure and waste so much energy to convert the heathen and people of other religions? Better employ wealth and talent to first develop the Christ spirit in the professed Christians.

The N. S. A. Secretary has one of her questions answered in the clear statement of Mr. W. H. Bach. It may be that a reformation has taken place and the last annual convention exercised more care in the matter of representation, in that body being confined to Spiritualists. It ought to be settled beyond peradventure.

Now let us hear from the chairman of the Committee on Delegates' Reports.

At the late N. S. An'eonvention a resolu tion was adopted-to-commemorate the 60th anniversary of modern Spiritualism (1908) by

that year as international one. The object is certainly courteons and practical, except-ing the N. S. A. would require separate days for its own special proceedings. The inter-national proceedings might follow and make very profitable record for our Cause. Reciprocity between nations is very necessary—and especially so with regard to Spiritualism. If the call is to be made, we suggest to meet in Washington, D. C., our national capital, and have the invitations issued at once in order that proper preparation shall

Dr. Funk declares, when before his Presbyterian brethren, "But I do not mean to say that Spiritualism is proven." "It is still an open question." Read "Concentrated Testimony" in this issue of the Banner of Light, and, if you need more testimony than your own experience has given you, you may be reconciled to let Dr. Funk remain in this state of "scientific" uncertainty.

We are assured that our friend, Mrs. Sarah Byrnes, is steadily improving and expects to go to her home next week. We are glad to pass the word along to her hosts of friends.

Five persons were burned to death a few days ago in New York city while praying for help during the burning of their tenement. Others who sought the fire-escape were rescued. Is it not high time to realize that effort is the handmaiden of prayer?

A Detroit man has erected a monument to Satan. Well, if all the great things attributed to this mythological person, which have resulted in blessings to the world, are to be considered as his handiwork, then he is entitled to a monument.

Will the N. S. A. be able to formulate a working plan to materially aid the extension of Spiritualist Temples? An able committee has been appointed to present a plan at the 1906 convention to be held in Chicago. George W. Kates, Thornton, Pa., as chairman of that committee, desires to have practical suggestions sent to him. He also trusts that persons desiring to help the Cause by be quests shall place the same for benefit of the Temple fund and thus help generally more than they would do by contributing only locally

Now with the abuses of mediumship we are not in any way more concerned than is the financier with counterfeit money. He knows it' exists, and he takes good care to have nothing to do with it.-L. W.

## Orthodoxy Gives More Truth About the Bible.

It is not the purpose of the Banner of Light, as at present directed, to worry other centers of instruction. It is far from our purpose to belittle the Bible's hold on the minds of men. Its wonderful message was never so clear to us as under the light that is broken away from, and fear of ecclesiasthe greatest inspiration awaiting the reverent student of this collection of ancient writings. The very simplicity of the language in which we commonly read it has a power in expression that dims the message of all other Bibles. But we are not unmindful of the vast influence held still by the orthodox teachers, and their power to reach multitudes that are suspicious of "irregulars," and it makes us long to see them using their opportunities in the strongest way. -

When a man holding a position as associate editor of the "Outlook" and lecturer at Andover Theological Seminary rises to his opportunity, we believe the largest publication should be given his utterances, and we give below some quotations from the Rev. Amory H. Bradford's latest published utterances in these lines:-

"Those who find the final authority for the spiritual life in the Bible, do not essentially differ from those who find it in the church. appears to be an easy and sure solution of all problems of thinking and living to be able to go to an authoritative book, and have it remove all difficulties; but trou-bles multiply the farther this road is fol-lowed. How do we know that the Bible may be trusted to such an extent? Is it replied that the Bible asserts its authority? If it that the Bible asserts its authority? If it does, I know neither the verse nor the chapter; but, granting that it does, what then? The same claim is made for the Koran, the Zend-Avesta, and the Upanishads. That assumption may be made for any writing. Assertion is not proof. If the Koran, the Zend-Avesta, and the Bible assert full spiritual authority, it is evident that all can not be true inasmuch as they often contradict be true, inasmuch as they often contradict one another. Either such assumptions are

false or the reason for believing them true is something other than its own assertion. "Moreover, perplexing inquiries arise as this subject is pursued. These Scriptures, which we call the Rible, were written by dif-ferent men, in widely separated periods of history. They represent various types of lit-erature. Some of them are compilations from still older documents which have been, probably, forever lost. The Book of Jasher is known only by a single reference. There are at least three distinct narratives underneath the Pentateuch; those narratives are lost. The Gospels are supposed to have been compiled from now unknown records of the words and deeds of Jesus-none the less val-uable for that-a fact which increases the uable for that—a fact which increases the difficulty of recognizing their authority as final. Many of these books were written in languages long since dead, and two of which languages have been greatly corrupted. In that fact there is both an advantage and a disadvantage. The language is no longer changing—that is an advantage; but it is no longer living, and consequently is more uncertain and difficult of interpretation. When the Scriptures were written, many words meant something quite different from what they mean now. If a truth has been translated from a language which has been dead sally have been sacrificed in the tra

Mr. Bradford goes a step further and boldly says on the question of our attitude toward the world's Bibles:

"They are as sacred in the eyes of those who were born where they hold away as the Hebrew and Christian Scriptures are to us. "Paul met the problem in his characteristically, frank and lucid fashion. Any writing claiming recognition as sacred Scripture, before it should be accepted as such, must commend itself to the one studying it as calculated to inculente truth and to promote righteousness. Whatever, when brought into the Inward Light and thoroughly and honestly examined, is found to promote goodness and loyalty to truth, may be trusted; and whatever does not is unworthy of credence. There is no authority and no sanctity in locality. is no authority and no sanctity in locality. What are its fruits in character? This is the test to which every claim to spiritual inspira-tion should be brought. The value of any the variety of the product of the variety of the inevitability with which it tends to produce right conduct, and in time virtuous character. Truth and right are joined together throughout the universe, and no man can put them assured. them asunder.

"So far as opportunity offers, all men should be hospitable to the various Bibles, for no one of them is without some fair claim to

When Col. Ingersoll, in his address on "The Bible," held before his audience a string of cowards, ranging from the clerk, fearful of discharge, to the college president, solicitous for endowments, filling in as little beads the minister, the tradesman, the doctor and the lawyer-and twirling them before his hearers declared, "they dare not tell you"and in that indescribable pose of his, confidentially murmurs, "so I thought I'd tell ye," then and there the audience became his, and however inaccurate his statements, however unfair his quotations, to whatever absurdities he drove his conclusions. his followers scrambled along after him as a deliverer from "superstition, priesteraft and

The secret of his power, it seems to us, was in making his followers believe he was the only one who "dared tell ye." We felt the last time he spoke in Boston that his work was done the moment the religious scholars became frank with the people who were listening for the last word of research. It seems as though that time is here. There will be a few spa-modic attempts at discipline; now and then a Mitckell will be frowned upon by a House of Bishops; again and again some little man will betray his lack of faith in the great Maker of All. Truth, by turning the yellow pages of a "Guide to Discipline," and pipe a remonstrance, but it will be as the eackle of a Canadian guinea towl before the thunderous tour of Ningara.

"God's truth is marching on."

## Has Spirit Manifestation Been Proved?

This question is often mooted by the pseudo investigator. He will claim to have proofs, but insufficient to rely upon in order to claim that all spirits have the possibility open to them. They all deplore the lack of great intellectuality in communications and the evifirst shone for us through the revelation of dent crudity of the spirits who produce phys-Spiritualism and by guidance from the spirit | ical manifestations. Dr. Isaac Funk seems realm. When the narrowness of the schools to be following in the footsteps of others who are satisfied, and yet are unwilling to proven philosophy based upon positively demonstrated evidence. He talks about overcoming the "stupendous inhibition" which separates the earth dwellers from the realms of the unknown. But he is candid enough to say: "If Spiritualism can ever make good its assertion that its priests (mediums we presume) are actually in communication with the persons who have passed beyond the veil, I will be very glad." Thus Dr. Funk proceeds until he says: "I am not in any sense a Spiritualist, and I do not think that the truth of Spiritualism has been demonstrated." Thus stands his opinion that has some slight reaction perforce of meeting some evidence of fraud work, which always rebuffs an prejudices the investigator until he has solved the philosophy of human relations to psychic laws. Until then too much is always expected of the spirit through the defective hume. There is much evidence that many mediums are not able to determine exact facts and to understand their own powers; but there are many others who are fully competent to make as exact scientific application as cair any so-called scientist. Thus we are able to claim that Spiritualism is proved! The fact that millions of people have had positive communication with their loved in the spirit is a strong evidence, far outweighing either the claim or disclaim of proof made by any body of scientists. And yet Dr. Funkasks, "Who can tell if Spiritualism will ever be proved?" We humbly reply that these millions of ordinary people can tell! But he says: "That is a question which must be determined by scientists and by them alone, for the mediums themselves are not capable of conducting such an investigation." seems to perhaps our untrained mind that facts in nature appeal positively to the sense perception of the child or nomad as they may possibly do to the minds equipped by acade mic culture. The child mind may not grasp the powers and utilities of the phenomenon which is assuredly a function of the trained mind. The evolution of utilities is a matter for the scientist, philosopher and theologian. The facts are patent to all. As Spiritualists we claim the facts are proved! And we say that the majority of mediums are honest, earnest and do have understanding. The flippant accusation of nine-tenths of mediums being frauds, fails entirely, for no one peron has and assuredly Dr. Funk has not consulted the accused nine-tenths. In dealing with facts, stick to facts, doctor. The great

nine-tenths are unknown to the world, in

homes, who at their own firesides or in the

silence of their chambers hold sweet com-

munion with the loved gone before. Please

ord of fakirs from that of the pediums. Spiritualism cannot yet carry the and of svil dumped upon society by pro-cessed Christians who "steal the livery, of aren, in which to serve the devil."

We welcome Dr. Funk and all scientists and theologians to the investigation. We are equally glad to have the humblest persincerely investigate. Sp for all! . We thank Dr. Funk for saying to the people as follows: "The study of these phenomena has reached such a stage that an eminent scientist exclaimed that we are seeing a new science in the making. There are enough of ascertained facts to convince us that this subject is worthy of thorough examination. With whom will the examination occur? The mediums.

## The Evangelical Federation Invitation.

"We believe that the great Christian bodies in our country should stand together, lead in the discussion of and give an impulse to all great movements that make for righteousness. We believe that questions like those of mar-riage and divorce, Sabbath desecration, the social evil, child labor, the relation of labor to capital, the problems created by foreign in migration, the bettering of the conditions of the laboring classes and the moral and religious training of the young—indeed, all great questions in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ."—From the Invitation.

The Evangelical churches claim to be the only Christian ones. Hence they decline amliation with liberal churches that stand emphatically and particularly for the essentials of united effort that is the proclaimed impulse for the federation. As Spiritualists, we distinctively labor for the human relations referred to in the invitation; but we are deemed unworthy of effort for good, just as we were held to be defiling to the Cause of temperance in former crusades, and our assistance declined. The Christian spirit must further broaden before it becomes Christian -but we hope the federation will break down me barriers.

### U. S. Court of Appeals Declares Mental Healing Lawful.

The case of Helen Wilmans-Post is familiar most of our readers we suspect. /For two years even her personal mail has been returned to the writers under the "fraudulent" act of the U. S. postal authorities. The U. S. Court of Appeals in its decision

"The case should be tried with the distinct understanding that the practice of mental healing is, in federal law, as kawful as healing with drugs. As to the right to use the postal establishment of the United States no discrimination is made between those whose vocation is healing, whether they be alopathists, homeopathists, osteopaths, or mental sci-

entists Mrs. Post's crime was in making he tion a paying one. When the "Medical Trust," as the late Alfred E. Giles dubbed the medical tenth that is ever scheming to monopolize the medical fees,—when the Amer-tean Medical Association started in its legislatice plans it limited its restriction practicing the art of licaling, without their registration label, who did so "for hire." Until recently this was the limit of their concern. So apparent was their purpose that now they have succeeded in limiting these services "with or without recompense for the

Mrs. Post will be more cautious in opening her mail and not display the returns before the starving M. D. Poor fellows, they could not bear it to see her carriage loaded with the crisp bills as she wheeled away from the P. O. while they trudged along the dusty way on foot and their drugs grew dry in their unused cases.

# Souvenirs.

Have you seen the souvenirs of the "Birthplace of Modern Spiritualism" and the V. S U. Home? They are very attractive indeed and will make just the gift for Christmas. They are all prices, to fit any purse. Sofa pillow tops of plush with the "Fox Cotage" or the V. S. U. Home, done in pyrography for \$1.00 and a \$1.25 each; card cases, either design, in leather, 50c.; calendars, 50c.; blotters, 25c.; pen wipers, 15c.; fobs, 25c. Come and look at them or let us send you one neatly packed in a box, ready for a holiday gift for ten cents extra.

## Our Thanksgiving Dinner in Banner of Light Building.

The work for Thanksgiving is going forward with zeal and good will because Love is at the helm.

Several societies have already responded with donations and offers of assistance Bags have been prepared with a list of the articles needed for the work and these bags will be distributed among the people and can be returned, filled, to the Banner of Light Bldg, any time before Wednesday evening Nov. 29.

If there are more bags contributed than will be used for the dinner at the Banner Bldg. on Thanksgiving Day, they will be distributed among families where the need is great and the means are small.

There are so many who will have no dinner it all, even though we all give generously and freely, that no one can afford to be selfish in the joys of a hospitable table, spread for the family and special friends, who never know the pangs of hunger or the heartache of loneliness.

Send whatever you desire to give to the Banner of Light, 204 Dartmouth St., Boston.

When I have the tasks committed to me all done, and there appears nothing I can do to help another, then, not till then, come to me with your gossip and dirty scandal, and if I am off guard you may succeed in interesting me in your mischlerous business.

## Lovements of Platform Workers.

Sunday. 18
Spiritual Temple, Cleveland, O. 18
would like engagements in New Eng
He is ready to make engagements for a
of 1906 and 1907, beginning with Septe
1906. His permanent address is 42 1906. His permaner street, Lynn, Mass.

W. J. Colville's lectures in Toronto begin Nov. 29 and continue daily until Dec. 11. Letters, etc., should be addressed, Grand Union Hotel, Toronto, Canada.

Dr. Mary E. Sellen, 54 East 59th street, New York City, will take engagements for platform work on short notice.

Mrs. Wm. S. Butler, 175 Tremont street Boston, is open for engagements for general platform work.

#### Announcements.

The Cambridge Industrial Society of Spirit-nalists will hold their regular meeting Wed-nesday, Nov. 22, in Cambridge Lower Hall, 631 Mass. Ave. Mrs. Minnie M. Soule will be the speaker. Supper at 6.30 p. m., and evening meeting 7.45. Emma E. Zwahlen, president. A. M. Came, secretary.

American Psychical Research (Inc.), Harvey Redding, president, holds meetings in Malden Square at Odd Fellows Hall every Sunday evening at 7.30. Mrs. Abbie Burnham and other good talent. Seats

First Spiritual Temple, Exeter St. Lecture at 10.45 a. m. and 2.30 p. m., through the me-diumship of Mrs. N. J. Willis, trance speaker. School at 12 m. for adults and children. It is not only a privilege but should be the duty of all liberals and Spiritualists to identify themselves with some Spiritualistic educational school; not only a duty to the Cause but to themselves and their children. If you are not already identified with a similar movement we would be pleased to see you with us next Sunday. Wednesday evening conference at

Lynn Spiritualists Association, Cadet Hall. Sunday, Nov. 26, 2.30 and 7.30, Mrs. A. J. Pettengill of Malden. Circles from 4 to 5. Song service and concert, with good soloists and readers, at 6.30.

The Brighton Psychic Society, Mr. D. H. Hall, president, holds meetings every Wed-nesday and Sunday evening at 14 Kenrick St., Brighton. Good mediums at all services. Mrs. H. C. Hall furnishes musical selections. Wednesday, Nov. 22, Mrs. Ida M. Pye will serve this society.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds services every Sunday evening at the Banner of Light Building, 204 Dartmouth St., Boston, 7.30 p. m.

First Spiritual Church of Boston, Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up 2 flights. Conference 11 a. m. Service with classes for messages 2.30 p. m. Vesper service 7.30 p. m. All are welcome.

The Banner of Light Circle for Spirit Healng will be held in Banner of Light Lecture Room every Monday from 4 to 5 p. m. Doors close at 4. Mr. Nicholas Williams is

# A Word from California.

A letter from that faithful friend of the ranner, Mrs. Ann Hibbert of San Jose, Cal., brings the most encouraging news of the work for Spiritualism in that city. When she, like an apostle of the Truth, sought the meeting place of those of her faith in her new home, she found an earnest, devoted body of people who gave her a right royal welcome. started out early one Sunday morning to attend the Lyceum which meets at ten o'clock and her story of the interesting way in which work is done was like a bit and we felt proud and happy to know of the growth and development of Spiritualism among the little people in California.

The society, also, is in a prosperous condi-tion and the officers and members, under the leadership of the President, Mrs. Bigelow, and the Secretary, Mrs. Dr. Dobson-Barker, spare no effort to present the truths of Spiritualism in an interesting and instructive manner to the audiences gathered every Sun-

# Reception to Mrs. Dr. Caird.

One of the pleasantest affairs held by the Lynn Spiritualists took place Monday even-ing at Freedom Hall, the occasion being a reception given to Mrs. Dr. Caird, who has recently returned from an extended trip in the West. A large number of friends offered the West. A large number of friends offered greetings and congratulations during the evening. The hall was profusely decorated with flags, bunting, Japanese lanterns, etc., and presented a very pretty appearance. During the evening elegant bouquets were presented to both Mrs. Caird and to her husband, Dr. Alex Caird, who has been the band. Dr. Alex Caird, who has been the president of the association for the past five years. The following program was rendered: Greeting, by Vice-President Mrs. M. C. Chase; presentation of flowers to Mrs. Caird, by Master Harold Merchant; thanks and a short address, by Mrs. Caird; presentation of bouquet to Dr. Caird, by Mrs. Hattie Lewis, Dr. Caird responding in behalf of himself and wife; piano solo by Mrs. Ellisa Graves Blaisdell, one of the famous Barker family of singers; readings, "Briar Rose" family of singers; readings, "Briar Rose" and "The Rallroad Crossing," by Miss Gratia Chaffee; readings, "Raggedy Man," "Kiss and Kiss" and "How the Leaves Came Down," by Miss Frances Holmes; pianosolo, by Mrs. Blaisdell, and remarks by variation of the search and appreciation. ous members, of the regard and appreciation which Dr. and Mrs. Caird are held b in which Dr. and Mrs. Caird are held by the association. Among the guests were Mr. and Mrs. Osgood Stiles of Boston, Mr. and Mrs. C. H. Wildes of Cambridge, Mr. and Mrs. Parker Webber of Stoneham, C. B. Yea-ton of Everett, besides guests from Reading, Revere, Nahant and other towns. Refresh-ments were served by the ladies of the asso-ciation.—Lynn Item.

Child labor in factories is a great iniquity in this fair nation-and in older countries. There is great need of earnest action by humanitarians and philanthropists to abolish this great evil to health, happiness and development of the human race.

onesty dwells like a miser in house; as your pearl in your foul oys-

# The Literary World. LILIAN WHITING.

"The world of broke to still the world."

#### " Il Libre D'ore."

This priceless collection of the sacred legends of those whose names "are written in the Lamb's book of life" of more than a hundred and twenty of the miracle stories written by fathers of the church and published in Italy in the sixteenth, seventeenth and eighteenth centuries.—stories rich in history and legend,—is one of the books of all others to appeal to the spirit. Here is one of the stories,—on "mistrusting the Providence of God," written by Saint Euradrus:—

"A disciple of the Abbot Bessarion, being with him one day on the seeshore, said to him: 'O, my father, I die with thirst.' And he told him to drink some of the see-water. s collection of the sacred leg-

him: 'O, my father, I die with thirst.' And he told him to drink some of the sea-water, which he did, and finding it sweet he filled his bottle with it. And the Abbot Bessarion seeing that, asked him why he had filled his bottle, and he said: 'Pardon me. my father, but I was afraid I should be thirsty again.' And the Abbot replied: 'God forgive you, my son, for you ought to believe that in every place God can give you sweet water.' place God can give you sweet water."

And here is another on the food of good

and evil men:—
"There was a wise and holy man to whom "There was a wise and holy man to whom it happened that esting in company with some friars, he saw, by divine revelation, that some were eating honey, some bread, and some ashes: and wondering much he prayed God and said: Those who appear to you to eat honey are those who, being at table, give God thanks humbly and pray to him with their hearts, and their prayers rise to him like incense; those who appear to eat bread are those who give thanks as much as they think their duty, but whose thoughts are not much raised to heaven; and those who seem to be eating ashes are those who murmur to be eating ashes are those who murmur and are not content with the food placed beand are not content with the food placed be-fore them, but seek greedily for better food and take too much pleasure in it. It is not well to do so, but in all things God should be glorified as the apostle teacher when he says, "Whatsoever ye do, do it all to the glory of God.""

And here is a miracle of Saint Anthony written by Saint Jerome:—

"It so happened that two monks were coming to see Saint Anthony, and their provision of water failing by the way one of them perished of thirst and the other was near death, which Saint Anthony knew by divine revelation: and he said to two friers who had that day come to visit him: Take a bottle of water without delay and follow the road that leads to Egypt, and you will find one monk dead of thirst and another who will die shortly if not relieved, and give this conmonk dead of thirst and another who will die shortly if not relieved, and give this one some water.' And when they had helped the dying monk they buried the dead man and brought the living one to Anthony. The cell of Anthony was so far from the place where this happened that he could only know it by spiritual revelation. But there were some of the brethren who wondered and said: 'Why was not this revealed to Anthony before one of these men died, so that both might have been saved?" And he answered that such a question did not become any good Christian, because this was the hand of God who gave to one the judgment He saw fit while granted life to the other, and that the dealings of God must be held in great reverence,

for we must always fully believe them to be just and right though the reasons for them may be concealed from us."

These legends, translated from the Italian by Mrs. Francis Alexander, are derived from four books: I, "Selections from the Lives of the Holy Fathers, Together with the Spiritual Field," Venice, 1623. II, "Selections from the Lives of the Saints and Beati of Threamy," Florence, 1627. III, "Selections Tuscany," Florence, 1627. III, "Selections from the Wonders of God in His Saints," Bologna, 1593. IV, "Flowers of Sanctity."

Mrs: Alexander is the widow of the Boston artist who in his early life went to Italy and made his home in Florence. Francesca Alex-ander, the author of "The Story of Ida," "The Hidden Servants," and other works is her daughter. Mrs. Alexander is now in her ninety-third year and she and her daughter live in a picturesque apartment at the top of Albergo Bonciani, looking down on the cloisters of Santa Maria Novella. d'Oro is exquisitely gotten up by the publishers and will be one of the leading giftooks of the season. (Boston: Little, Brown

# "The Coming of the Tide."

A quiet, artistically told story is Margaret Sherwood's novel, whose scene is laid on the coast of Maine in summer. It is told with that refinement of manner and dainty touch that made Miss Sherwood's "Daphne" so enjoyable. Its theme is a study of heredity. The analysis is fine and the story is full of charging fancy and true sentiment. (Boston: Houghton, Mifflin & Co.)

# "Select Poems of Browning."

This volume of admirably made selections from Robert Browning's poems, arranged and edited with introduction and actes both biographical and critical by A. J. George, A. M. Litt. D., the editor of the "Poetical Works of Wordsworth," "Shorter Poems of Milton." of Wordsworth," "Shorter Poems of Milton."
"From Chaucer to Arnold, etc., fills a definite demand. The selections include "James Lee's Wife," "Old Pictures in Florence,"
"Childe Roland to the Dark Tower Came,"
"The Lost Leader," "Any Wife to Any Husband," "Rabbi Ben Ezra," "Sanf," "The Stafue and the Bust," "Evelyn Hope," and many more of the most important poems of Browning. The mathod of Prof. George's Browning. The method of Prof. George's selection reveals the principles which formed the mind and fashioned the art of this "sub-tlest assesser of the soul in song." The are arranged in chronological order; and the notes are biographical and literary. relating each poem to the events in the au-thor's life out of which it grew, and to the characteristic forms of art in his own career and that of his great contemporaries, Wordsworth and Tennyson. (Boston: Little, Brown

# Literary Notes.

J. A. Spender, the editor of "The Poems of William Watson," which is being published from The Bodley Head by John Lane Com-pany, in two volumes, is a critic of the high-est standing in England. Mr. Spender occuest standing in England. Mr. Spender occu-ples an important position in the literary world there. He is the editor of one of the first papers in the country and also has a reputation of being a fine critic, a schoor, and although a liberal in politics, he is fear

Mr. Arthur Symons, poet and essayist, will publish shortly through Messrs. Archibald Constable & Co. a new volume entitled "Spir-itual Adventures," being a series of studies

#### An Incomparable Trip, etc.

(Continued from page 4.)

of speaking at Mrs. Mande L. von Freitag's in the evening, where over three hundred people were turned away, unable to gain admittance, and while I spoke to the most ultra orthodox in the morning and the most liberal in the evening, I enjoyed both services very much and found my listeners equally at-

The convention closed on Wednesday evening, November 1st, amid great enthusiasm. I wish every Spiritualist could attend such a convention, proving to them the incomparable value of thorough organization and of competent trained leaders at the head of each department. The work is of quite as great a help to those who labor as they are to the work. The National W. C. T. U. is the largest body of my delegated convention in the world. Those who went to this convention paid out about \$100,000 to the railroad companies alone, and more than that for other expenses. Its deliberations are most dignified and impressive, carried on with rare executive ability, it is at once an education and an inspiration to be a member of this exceedingly orthodox, aggressive, devoted and persistent opponent of the saloon. No wonder the liquor traffic fears the W. C. T. U. more than the temperance legislation of lukewarm politicians. The women are in deadly earnest and woman's hand shall yet close

the dram shop and keep it shut. On Thursday, November 2d, the day after the close of the convention, the excursions and social events recommenced. Mrs. Francis and I spent the day in calling on friends and on Friday joined a special excursion to Pasadena, where we were met at the Hotel Green with carriages and automobiles and were taken around to see this beautiful city. placed like a flower garden in the St. Gabriel's valley, where Eastern capitalists decidedly the worse for wear are trying to build up their battered constitutions and make peace with God and the world, after having worshiped Mammon and bowed to the golden calf in their greed for money, which now obtained, they would gladly exchange for the beggar's stock in trade, a hungry stomach. After our drive was completed, we attended a reception, where greetings were extended by the citizens, headed by the mayor. Lunch was then served, after which we took the electric cars to Mt. Lowe and went 5,000 feet up the Echo Mountain to Alpine Tavern, a delightfully quaint Swiss hostelry. Burros took us a thousand feet higher, and on the back of these sure-footed carriers, we went to the summit, from whence we had a view of peaks and valleys never to be forgotten.

On Saturday, November 4th, a special excursion was arranged, carrying the guests to Hollywood, visiting the art gallery of the world famous flower painter. M. Paul de Longpre, then through orange, lemon and walnut groves to Santa Monica, where a luncheon was served on four adjoining lawns by Dr. Sarah Morris and Mrs. Helen L. Eaton, thence continuing the trip, visiting eight cities and ten beaches twenty-eight miles along the surf, making the day most complete. On the same day another excursion went to San Diego, which Mrs. Francis joined, while I attended the funeral of Brother Dye.

On Monday, November 6th, there was an excursion to Long Beach, where the Board of Trade entertained, taking everybody for a drive first and then on a boat ride to the breakwater, finishing with a reception by the W. C. T. U.

On Tuesday the citizens of Whittier entertained, taking the delegates through the delightful groves of California fruit trees and

serving luncheon. Contemplate for a moment the amount of work involved, not only entertaining this large company of visitors, but in arranging for the delightful outings and receptions. The social features of this convention were as prominent as the business part, and far reaching in effect. It is hard to conceive of the tremendous task involved, but California was indeed a royal host, and everybody was made welcome and made glad to see everybody else having their company smile and company manners right with them. During our stay we had the pleasure of attending a seance given by John Slater for the benefit of Mrs. Maude Chesbro, a well-beloved worker there. Her hall at 139 W. 5th street was packed, and Mrs. Francis and I were both introduced to the audience and made most welcome. On this occasion Mrs. Francis made a very appropriate speech and was warmly applauded.

Wednesday evening, November 8th, Mrs. Esther Dye invited some friends to her beautiful home to bid us a farewell and Godspeed on this, our last evening in this hos-pitable city. The event was naturally quiet in view of the late bereavement of our hostess. Mrs. Maude L. von Freitag favored us with one of her remarkable Bible seances, each person writes a question on a piece of paper which the medium reads aloud. She then holds a Bible in both hands, a tremor passes over her fingers and when she opens the Bible under spirit guidance a little light on a verse directs her where to read. It rever fails to be a mos appropriate answer

he question asked.

Mrs. Dye presented Mrs. von Freitag with a bouquet of flowers together with a testimonial embossed on vellum and reading as follows: "We, the undersigned friends and representatives of the various Spiritualists societies of Los Angeles, desire to give thanks to the Giver of all good for having placed inour midst for ten years a beloved co-worker, Mrs. Maude L. von Freitag, whom we consider the greatest medium in the world today. We also desire to pay tribute to her honesty and loyalty as a message bearer for the angel world, as well as for loving kindin spiritual ministrations to the hosts who come to her for counsel and messages from the dear ones on the other side.

"We give thanks for her improved health as well as for the new wonderful psychic de-

opment recently bestowed upon her. She

our hearty support and tenter love."

This testimonial bore the signature of a number of the leading Spiritualists of Los Angeles, and was a most graceful tribute to this remarkable medium.

On Thursday we started for the Grand Canyon of Ariz., to view this, the most stupendous sight in America. We asrived on Friday evening and on Saturday morning a large number of us. started on horses or mules for a five-mile ride down the Canyon. Riding habits and guides were furnished, and the all\_day ride tested our physical endurance, but weariness was forgotten in the constant traveling along steep mountain trails, up and down, each view perfection in itself. At 1 p. m. we took luncheon on a plateau nearly 4,000 feet down the canyon from whence we could see the winding river. thousands of feet below. This was the sight of our lives and the ride of our lives, for not until dark did our steeds poke their noses above the rim of the canyon, each bearing a weary burden, full of gratitude for the blessings of the day.

Sunday morning we spent at the Grand Canyon. Greatest text! Sublimest sermon! Divinest benediction! Every blade a harp string, every leaf a tongue, every rock a voice, eloquent in its silence, singing its praises to its Creator. We extol music, admire art, praise poetry and are moved by the world's greatest orators, but to obtain the finest music, grandest art, choicest poetry and highest oratory, a human instrument is needed to express the divine—the Grand Canyou is superior to all of these, for the touch of man is absent and only God, revealed in nature, speaks. Here the voice of man is discord, his handiwork a blot, art a faulty coloring, poetry out of rhyme and oratory but the twaddle of man. Oue of its vast silences Mother Nature tells her child the story of the Rock of Ages; while the river, like a well matched watered ribbon, winds its way, singing its lullaby, and the whole vastness echoes and re-echoes the refrain of creation's well done" to its Creator.

Finally, how can I give an adequate idea. of those remarkable thirty days, with ats two national conventions, thirteen special outings, ten addresses, nine receptions, six thousand miles of travel through fourteen states and territories, in cars or carriages, automobiles or on horseback, never resting, yet never weary, seeing new faces, meeting new friends, seeing new things, this remarkable trip to the Promised Land, seeing our star of Bethlehem leading us to new and better things, determined that our lives shall be filled with more helpful, loving service, because of our incomparable trip, which I hope that you, dear reader, may some day take and enjoy as we did.

## 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.]

MRS. ELIZA F DUSTIN.

Mrs. Eliza V. Dustin, aged 78 years, passed to the higher life at her home in Dorchester, Mass., on November 5. Our sister was a Spiritualist for many years and her husband and friends will miss her loving presence. The remains were taken to Springfield, Mass. Interment at Oak Grove cemetery. The writer officiated.

Wellman C. Whitney.

MRS SARAH FRANCIS BICKNELL

From her home, the "Wayside," on Longwood avenue, Onset, Mass., November 4th, Mrs. Sarah Francis Bicknell, aged 71 years and 2 months. For more than forty years Mrs. Bickhell had been an earnest Spiritual-Brockton Spiritualist Society. She was the widow of Robert Bickuell of Chelsen, who passed away about thirty-eight years Alone she raised her little family of three daughters, and these in the latter years of daughters, and these in the latter years of her life proved a blessing unto her. Three sons died in infancy. The daughters are Miss May Ricknell of Philadelphia, Miss Susie R. Bicknell and Mrs. Jeni Cooley of Brockton. Services were field at her late home at Onset, November 6, at 5 p. m., the writer officiating. On November 7 at 10.30 services were also held at Brockton, Mrs. N. J. Willis officiating. The dampters have the J. Willis officiating. The daughters have the consolation of Spiritualism in this their hour of great sorrow. Mrs. Bicknell was a woman who was beloved by a large circle of friends and neighbors, on account of her many ster-ling qualities. It may be truly said of hershe has gone to her reward.

# JOSTAH SHOVE.

From his summer home at Onset, November 4. Mr. Josiah Shove, aged 81 years and 27 days. Hardly without any warning, he passed into the higher life. While conversing with a party of friends, he gasped and was gone. Thus he passed on as he had many times expressed his hope that he would. He was a retired business man, a native of Rhode Island, where he had a host of friends, for so genial was his nature that everyone loved him who knew him. He was brought up in the Quaker faith and his whole life reflected the simplicity and beauty of that faith. He leaves a wife, who was the daughter of Isaac Shore, who was a municipal court judge for over thirty years. The funeral services were conducted by the writer at his late home at Onset on November 7. The body was cremated at Forest Hills. May his kind and loving spirit be near the wife that has sustained this great loss to bless and comfort her.

George A. Fuller, Onset, Mass., Nov. 17, 1905.

MRS. FRANK M. DAVIS.

Mrs. Prof. Frank M. Davis of the Copley Square School of Music, Boston, passed to the higher life November 5, from her late residence, Tolman place, Boston, Mass.

Mrs. Siddon's part in "The Grecian Daugh-Mrs. Siddon's part in "the Grecian Daughter" was one night taken by an understudy.
A lady present was hysterically affected by
the pathos of the play, and the gentleman beside her said: "It is fortunate Mrs. Siddons is
not acting. If this moves you, you would
hardly be able to bear her at all." "Mrs.
Siddons not playing!" cried the lady angrily.
"Why, if I hadn't thought she was playing I
never should have cried!"—Selected.



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IRVING F. SYMONDS, Treasurer, 204 Dartmouth St., Boston, Mass.

# Our Jome Circle.

MINRIE MESERVE SOULE.

JOHN MODULLOUGH. (Nov. 14, 1632.)

(Written for the Banner of Light.) His natal day! O spirit, grand, serene! (He of the honored name, of world-wide fame),

Dost know in that bright realm, where time is not.

That mortal memories still mark thy years,
And mourn they were so few, so brief on

earth? know that human hearts still love thee

true,
And on this natal day enwreathe thy name
And pictured face with garlands fair, until
The air in earthly homes is fragrant now
With breath of flowers, that speak th' eter-

nal love In which thou'rt held, the flowerets of es-That bloom in faithful bearts to honor thee?

A score of years thou'st walked in Paradise!

Nay!—not so, for earth receives thy spirit's toil.

Thy tender ministries, thy thoughts, are still For needy souls who tread our paths, Lifting their-burdens, pouring oil of gladness Into grievous wounds. The bliss of heaven Calls after thee in vain, if thou canst bless Even as of old, all hearts who suffer here.

O messenger of Light! Evangel grand! Receive the largess of our tears, as tribute Of our gratitude! Thy meed of praise is more Than mortal lips can frame, as is our love, Our reverence for thy work, thy matchless

#### A LINK IN OUR GOLDEN CHAIN.

THE CHURCH MUST NOT RAISE IT-SELF AGAINST TRUTH BUT AGAINST THE BARRIERS TO IT .- Rev. James Eells

A few years ago our attention was called to a mid-week service held in the First Church, Boston, and one Thursday afternoon, when the many demands on time and energy made it almost impossible to meet any demand, we walked over to the beauti-ful building to be refreshed and strengthened by a quiet hour in new and peaceful sur-

All that wealth and culture could produce had been bestowed on this temple of wor-ship, and one could not escape the impressiveness of beautiful externals.

The aspirations and prayers of generations lingered in the deep recesses and, like a subtle odor, diffused themselves into an afmosphere of holiness that compelled silence and a bowed head.

A master hand was gliding over the keys of the organ and the music rose and fell like waves of light and shadow, bringing glimpses of meadow land and mountain peak, soft tints of the morning or strength of the noon-

A rich contralto voice poured itself out in supplication and over and over again the words, "Come unto me and I will give you rang out as an invitation to the weary and the sad.

and the sad.

Then the music died away and the calm.
Sabbath-like stillness seemed a sea of glass over which the silken garments of the ladies rustled like sails moved by soft breezes.

The senses were alert, made keen to the faintest move or sound by that complete isolation from the world of stress and strain just outside the stone towers under which.

spirit looks up for the blessing that waits to be poured out upon it by some gift of sign or language, some precept or prophecy.

A young man, in the simple dignity of man-

hood, began to speak. His manner was direct and earnest and his words were practical and sincere.

One awoke from the dream of sunny skie

and indefinite longings after ease and luxury. The pulles began to stir and the heart beat

The prayers and aspirations of the years had found an answer in the young man standing there. The yearned-for ideal had

Religion was no longer a thing apart from the world of activities and work.

The church was as holy and sanctified on

Thursday as on Sunday and its holy and helpful and beneficent influence should be shed on those in need, just as freely in the mid-week as on the days when the murmur of business was hushed in the market place. The religion preached by the Rev. James Eells was the religion of truth and nothing

that in any way impeded the flow and progress of truth could be tolerated.

The truth must be sought in all expressions of life, and with this purpose in view

the strong young preacher invited from time to time representative people from other denominations and other walks of life to come into his pulpit and tell his people about the truths they had caught glimpses of in their journeyings.

Episcopalian rector and the man who could speak for the "Consumer's League" were invited to tell the story of spiritual upreachings and the power of greed.

So broad and deep and significant was the work of Mr. Eells that the news of his resignation from this pastorate fell across our consciousness like heavy clouds on a summer day, and the loss to our city became at once personal and sincere

A few days ago he came back to deliver the sermon commemorating the 275th anniof greater import or more vigorous vitality could have been given than this, "The church must welcome truth as another force of the

Ah, surely the church must not only seek truth,-and not only the church

Our particular business is to watch care-nky lest some gleam of truth that flashes cross our sky finds us all unresponsive and

No altar fire set burning in the ages of the past should blind our eyes to the sunshine and stars as they gleam and glisten with the quivering life of the God who guides

How insignificant seems the battle waged through the dark and narrow years of the past in the endeavor to imprison the precious lamp of truth and confine its radiance within the temple doors! And how puny and weak appears the hand of priest or parson who strives to stay with stained glass and masonry the floods and floods of light that afream from truth's lanterns, ablase on the hillions avant where!

ing, are growing and searching, the faming up in their lives and should be search that shows us the way to me and perfect unfolding into the the eternal God. That is religious that is religious to the state of the plans of the

No class of people and no individual can make real progress until the desire for truth is the ruling influence in the life.

An old fisherman, sitting in his little house half buried in the beach sands of Cape Cod,

half buried in the beach sands of Cape Cod, reads his weekly paper by a kerosene lamp that throws no light beyond his kitchen table. His poor old eyes are strained and his reading is slow and labored. Into his darkened cottage a city guest strolls one evening and with a sincere desire to save the fisherman's eyes and give him larger opportunity to understand what goes on in the world, he tells him of a reading lamp that is so superior to the one he is using that the poor old man immediately concludes that he is being deceived and grows unhappy and doubtful.

As a final argument in favor of his miser-

As a final argument in favor of his miser able apology for light, he asserts that "I've used that lamp for twenty-five years now and I guess it will do me all right for the rest of my days."

The growth and evolution and discoveries of mankind have no influence on the life of the fisherman and his life and energies are wasted because he will recognize no light except the one that shines on his kitchen

He can tell the city people just how far that boat is from the shore; what steamer it is that is sending dark clouds of smoke toward the blue sky; where the best fishing will be found and all the various bits of information about the shore where he spends his life.

Why not welcome the knowledge of his new acquaintance?
That is the question.

When we can let another teach us and we welcome the traths as they are reveal si to us, then the perplexities and incongruities of life will soon disappear, for in this inter-change of knowledge we shall come to know and "welcome the truth as another for of the living God."

We Spiritualists know the truth of spirit communion and co-operation, and we yearn to pass the comfort of our knowledge to those whose lives are spent in mourning and sorrow over seeming separations, when the Death Angel visits the home. They sit in the little cottage, half buried

in the sands and strive to read the lessons of life by the imperfect light of an age, when mediumship was not accepted. Their tired eyes are strained and the heads are weary, but they fear to believe our woulder-ful story of the light that we have seen shining out over dark waters and transforming the illegible writings of life into words of

comfort and love and wisdom.

They have had the barriers of church and creed too many times raised against the truths of the living God, and it took not truths of the living God, and it took hot only the strength to accept a new and wonderful message, but the power to resist the stigma of following a will-o'-the-wisp that would lead them into poisoned morasses and unhealthy lowlands. A few wise and honest men who fearlessly seek to know the truth always can do much to help spread the gos-

pel of Spiritualism.

They may not know about the laws of spiritualism. it communion, but if they have left their people stimulated with a zeal to know truth and adjust themselves to a revelation of it,

they have made the path easy for the investigator and the teacher.

This is our hope and in such leaders we place our confidence, for we know that when the day dawns for them that the truth shall be made manifest and there will be nothing but a sweet acceptance and devotion to its laws. M. M. S.

# Going to the City.

A cline Heath-Williams.

One day Louise found herself going to the city with Aunt Janet, and carrying Snippy, the pet squirrel that belonged to her and her brother Paul, who curled himself up-peacefully in his cushioned cage, paying no attention to what was going on about him.

him his powers of Louise almost envied sleeping, for she seemed strangely out of place, having asked so many questions about what they were going to do that finally Aunt Janet, who had the corner seat, leaned back

and dozed, too.
Aunt sanet was not very sympathetic today, and Louise, sitting upright there, her feet scarcely reaching to the floor, felt herself left out of the journey, until a pretty young lady came, and, turning over the seat in front of her, thus forming a compartment big enough to accommodate all three, invited her to sit by the window, and let the squirrel occupy the seat between them. must be tiresome, she thought, to sit there

and hold the cage. and hold the cage.
"Don't put yourself out," said Aunt Janet,
rousing herself to see what was going on.
But the young lauy, who was used to traveling, said she did not want to be selfish and riding on the cars, she guessed, was

After that Louise felt as if she were in a dream. The train sped on and on. She tried to count the telegraph poles as they went by, but failed, and half the pretty sights were lost to her view, it was in such

a hurry. Then there was the sound of the engine, keeping up a sort of an accompaniment to her own thoughts.

Every once in a while she turned away from the window and looked at the young lady, who always smiled in recognition.
Once, when turning suddenly, s.e saw two great tears starting to run down her cheeks, which she quickly brushed away, and Louise put out her hand, and then bashfully slipped it into one of hers.

"Is there anything the matter with your brother?" whence anything the matter with your

"Is there anything the matter with your brother?" whispered she "Yes." replied the young lady, cuddling the warm little hand; "there is something the matter with my brother."

"So there is with mine." confided Louise.

"You mustn't annoy the lady with your prattle," said Aunt Jaset, starting up suddenly and shaking her shead vigorously at Louise.

"She isn't annoying me," the young lady "She isn't annoying me," the young lady answered, sweetly, putting her arm about Louise, and drawing her closer. She didn't want the little girl to say anything unpleasant, for it would only make her more conscious of her own sorrow; so she began talking to her and Louise forgot to look out of the window. Their conversation aroused Aunt Janet, who had been trying to keep her thoughts away from Louise's brother Paul. She sat uprigat now, and could scarcely keep from crying out in surprise when she heard the young lady tell Louise her name.

"I hope your brother isn't sick, Miss Pelham," said she, with feeling.

"Oh, no!" replied Miss Pelham; "he's gone away; I don't know as he'll ever come back again."

"T'm Paul Wilson's aunt," she informed

again."
"I'm Paul Wilson's aunt," she informed her, seeing the tears come into her eyes, "and that," pointing to Louise, "is his sister."

and the squirrel must get in and drive nome with her, for they had no acquaintances in the city.

"I want to see Paul!" coaxed Louise, grasping Miss Pelham's hand tighter.

"So you shall," promised Miss Pelham, telling her to climb inside the roomy carriage, the trio occupying the same position they had held in the railroad coach; "but you must not talk too long to your brother," she added.

Aunt Janet had recovered her calm self-possession by this time, and believing they were at the mercy of this young woman, was, like Louise, ready to consent to anything she

"My poor boy!" she cried, in a burst of re-"My poor boy!" she cried, in a burst of regret, as the carriage stopped.

"It's all in His hands," said Miss Pelham, with an attempt to soothe her, and leading her visitors into her house, she carried them at last to a little room close to her own, and they stood by Paul's bed.

He was too weak to show much emotion at the sight of his sister and aunt, and they were too greatly surprised at finding himhere to encourage his doing so, and presently they went downstairs again.

"We'll all come back when the doctor has been," said Miss Pelham, "if he thinks best."

"He can't bear much," the doctor told her, but was willing she should do what she

but was willing she should do what she asked.

Miss Pelham set down like a little mother, on the side of l'aul's bed, holding in her hand a tiny box, and a letter, which she opened, and began reading. "Dear Sister," the writer said, "here is the ring I took and accused Paul Wilson of

stealing. I got money for it, but I made out to get it back again, for I couldn't stand your kindness to the boy, taking him into your house and telling the authorities you would be responsible for him until the time of his trial; if was a shame for a little chap like him to go anywhere else. Then when I saw the little fellow take out his sister's picture and kiss it and talk to it, saying she knew he never took the ring, nor anything else that didn't belong to him, I broke down

completely. "But I wanted money so bad that night! I'd spent so much I was ashamed to ask you for any more, so when nobody but Pratt's errand boy had been in the dining room where you'd left your handsome ring, putting the stealing of it outo him was easy enough. For who would suspect me? He's worried himself sick, poor little soul, but he'll be all right now. You better keep him with you, for company, and let his aunt come and take the care of the house off you. Maybe the little sister might be just the girl for you to adopt; who knows? At any rate, I shan't home until I am worthy to be called "Your affectionate brother, "Munson Pelham."

"Then," began Aunt Janet, "Paul didn't

"Sh!" said Miss Pelham, putting up her hand. "Paul has been here with me ever since he left the store." Meaning ever since the evening she went to a meeting of the Children's Aid Society, coming back to find

her valuable ring missing.

Then she told Paul, who had raised himself up to look at the ring, showing great interest in the letter, how she happened to meet his sister and aunt on the train, Miss Pelham having gone down to Brierly shortly after the letter came, to tell them it was all a mistake about their having to come to the mistake about their having to come to the city to be present that day at a hearing, to see if Paul was the one who took her ring. But she had found the house closed, Aunt Janet having taken an early start, reaching the waiting from an hour before train-time. She told him, too, how she saw Louise sitting there in the seat, and she felt she must do something for her comfort, for she fancied

she was about as big as his little sister.
"And there it was me, all the time," cried Louise, starting up and running to Miss Pelham. "Wasn't it nice, Paul?" asked she, climbing up beside her brother. "Oh!" she exclaimed, without giving him a chance to answer, "Snippy! I must get him. He'll

answer, "Snippy! I want to know, too." "Your aunt has consented to stay with me until my brother comes back. Louisa." me until my brother comes back, Louise," said Miss Pelham, when she brought the squirrel in, "and Paul says he knows he shall

tet well at once. I shall treat you and your brother like own little son and daughter, and we will have only love and pity for my dear brother

"And love and pity can do so much," remarked Aunt Janet. 3 Gone to Heaven.

M. E. King.

Written for the Banner of Light.) I listen all day, I listen, But I do not hear him at play; The sound of his merry laughter I miss through the dreary day.

And my eyes are dim with weeping For the sound of his baby feet, Soft pattering over the floor, In effort my coming to greet.

Oh, little face by the fireside! Oh, dear little hand on the door! Is it true that your baby tones Will be heard in our ho

Oh, aching heart of a mother
That can nowhere find ease or rest;
That yearns to hold to her bosom,
Warm, sweet, rosy lips to be pressed.

And to hear again through the house The sound of your laughter in play; Oh, the rooms are still and empty, For my baby has gone away.

ANSWER.

A little child with ringlets fair, Comes softly to thy side; And to thy cloudy vision, fain Would throw the portal wide.

For mists are thick around thee Cannot be cast away; The tiny hands not strong enough, Your weeping to allay.

O, rosy, dimpled feet, long since From thee have passed away; But the music of their patter Thou'lt hear at close of day.

Thy baby comes through the twilight dim, With caress and kiss once more, A shadowy form of brightness, Back from the golden shore. Though they may wound your feelings, these three, you have only to forgive,—the breeze that scatters your flowers, the cloud that hides your moon, and the man who tries to pick quarrels with you.—From the Japan-

# SPIRIT

# illessage Bepartment.

MRS. MINNIE M. SOULE.

In Explanation.

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

These circles are not public.

#### To Our Beaders.

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

#### INVOCATION.

In confidence and perfect assurance we lift our thought in aspiration after strength and goodness and peace. For all the things that have been brought into our lives to make it beautiful and sweet, for all the love that has been unceasingly poured into the weary and darksome days, for all the sunshine and at-tentions of loving friends, for all things that have made living broader and better, we feel nothing but gratefulness and joy, and befeel nothing but gratefulness and joy, and be-cause of these things we look forward with-confidence and assurance that they shall al-ways attend our paths. Sometimes, when life seems yery weary apd love seems dead and God so far away the light of the day is turned into darkness and then the stars ap-pear. So we are not left without a knowl-edge that the over-ruling hand is a hand of love, of power, of wisdom and that with love and wisdom at the center of the universe-nothing can go wrong, but all will be right and we shall grow into an understanding of that right. We are so glad for this special that right. We are so glad for this special truth that is manifested to us, so happy in the knowledge of the continuance of life, so strong because we know that every step of the way leads us on to new strength and new and broader conditions. May these dear spirits who are eagerly seeking an oppor-tunity to tell their loved ones the story of their new life, to whisper into their saddened hearts the joy and the hope that is born with their death, have no doubt and no fear to them from the clearest expression their tenderest love and devotion. Amen.

# MESSAGES.

## Andrew Mason, Macon, Ga.

The first spirit that comes to me this afternoon is a gentleman about twenty-five or twenty-eight years old. He has very blue eyes and brown hair that is just a little wavy; he really is a very fine looking young man and he seems to have been well thought of and had a good deal to do in public life. He says that his name is Andrew Mason, and that he lived in Macon, Ga., and he says, "It was more of a shock to my friends when I passed away than it was to me. I when I passed away than it was to me. I had been in the habit of making the best of conditions, doing what I could to get ahead and had very little inclination to find fault with disagreeable tasks. When I came over here I brought that same spirit and it helped me to set about the new life with heavys, and compositions but my friends. energy and composure, but my friends couldn't seem to adjust themselves to my loss and they have never felt that it was quite right for me to go. My mother's name is Lucinda and she grieves as much over me today as when I first left her side. I want to tell her and that is what I have come for today, that she need mourn no more over her dost boy or a broken career, for the very things that I was most interested in when I was with her are the things that interest me now and the things that I am in pursuit of. Of course that includes my music and of. Of course that includes my music and I am so glad to say that there are a thousand opportunities for me to advance where I had one in my earth life. It is wonderful to see the people who have been masters of the art in their earth life still going forward and achieving and accomplishing so much. I know my mother will be glad of this, for she was proud and eager, for me to get to the top of my profession and when she the top of my profession and when she comes to me she will find not only her son, but her son grown into some of the power that she desired him to have. I am able to see her and wish that she could understand when I come. I am going to try to make some manifestations in the home. I thank you exceedingly for this chance to come."

# Fannie Harding, Leadville.

There is a spirit of a girl here who says her name is Fannie Harding. She is full of life and jollity and she says, "It seems to me that it is the greatest pleasure that I can have to be able to come here. I used to live in Leadville and I hadn't say idea that people who had died knew anything about people who were living. I was so busy hav-ing a good time that I guess I never thought very much about anything only the places that I had to go and what I would wear. You will know by that that I wasn't a Christian and when I had to die lots of the people tian and when I had to die lots of the people felt sorry that I couldn't have been converted before I went and to tell you the truth, the first few months that' I was over here I worried a good deal about it myself. I expected every day that I would be sent for to go up before the judgment seat and answer for my sins and my frivolous ways; but one day a beautiful woman came and asked me what if was that was troubling me and I told her and she was kind to me and took me to a school where I learned very much about spirits. It was there that I found out that there was no difference in spirits whatever place they were in; it was an alarming prospect, for it was so different from anything I had known. But I am getting where I feel that whatever the truth is I want to know it. Whether it upsets me ting where I feel that whatever the truth is I want to know it. Whether it upsets me or not I want to know it. I wish I could tell my girl friends what I know. They would be happier if they knew the things I know and that is why I am making this effort to speak today because I thought perhaps in time I might e able to speak to some of them and make them understand how much happier they can be when they know the exact truth than they are today. Thank you, you have helped me to go on with the work that I am interested in."

# Grace Lee.

There is a woman who comes here now who says her name is Grace Lee. I think he is about twenty-five or six years old, she a very fair and very delicate looking and

difference to her; it was a material thing and might just as well have been left with some one who would get some pleasure out of having it, as to put it away where no one would ever see it and that she has the spiritual duplicate of it. Now this woman I think lived near Boston because she seems-familiar with all this part of the country and she wants Charlie to send some sort of a recognition to her for she hopes in that way to get a more complete and perfect communication to him.

#### Willie Leonard, Taunton, Mass.

Here is a spirit of a young boy about nine-teen or twenty; he is very tall and thin and has big brown eyes and he has the sweetest expression on his face, just as innocent and childlike as if he were only ten years old. His name is Willie Leonard and he says. "I His name is Willie Leonard and he says. "I have been over here so long that it seems very much more like home than any place where I lived before. I used to live in Taunton, Mass., and I came over here after quite a long sickness and really had no desire to get back. I had tried so hard to get well that when I didn't I was discouraged and it was like coming into some good change when I came over here. My father and mother are both alive. They are not grieving over me particularly. Of course I know they thinly of me and are fond of me, but it isn't because they can't do without hearing from me that I come, but because I know that I can bring a good condition into their lives. I have been watching for a long time the affairs, the way things have been going about them and I felt sorry that there was not anybody who would take hold and lift and do what they ought to help them. My mother do what they ought to help them. My mother has worked so hard that she is all tired out and I would like to see her able to take a rest. Father gets more discouraged than she does; it doesn't seem as abough he were able to get ahead a bit, but I feel that I can encourage them not only with the hore of some to get ahead a bit, but I feel that I can en-courage them, not only with the hope of some-thing better while they live, but with a knowledge that it isn't all that there is in life just to own a house and have some money in the bank. There is a better con-dition that is bound to come the dition that is bound to come from the earnest study of truth and its application on their lives than if they were just able to count dollars and have things better than their neighbors. Uncle Ben says that if father would stop taking everybody's advice and just try to get an expression from us he wouldn't come out the little end of the horn as often as he does, and so our work is to try and get him into touch with some of us who can see farther than he can and who will tell him the truth. Thank you."

### Sarah Wyman, Plattsburg, O.

Here is a spirit of a woman, I should think she was about forty-five, medium height, with blue eyes and brown hair and a very pleasant face. She seems strange to this thought of communicating and yet anxious thought of communicating and yet anxious to give a message. She says that her name is Sarah Wyman and that she lived in Plattsburg. Ohio. She smiles when I say that, and she says, "It really is a great privilege to stand here and give a message when you remember the numbers of people who are dying every hour and think how few the opportunities are for them to return. You will readily see that it is a privilege to chung. will readily see that it is a privilege to come here. I am more eager to reach my sister, Ann, than to do anything else in the world. She always lived with me and she is ill and many times I feel her need of my spoken word; she is very despondent and at times feels as if she would like to end her life, but those feelings are only momentary and are occasioned by her ill health. Her husband, who passed away a long time before I did here with me and he is so easer to get is here with me and he is so eager to get to her and says. Tell her that James has never forgotten her for one moment and he is as eager to have her with him as she is to come.' But there is nothing to do but to patiently. says it is such a strange thing to ber that she won't attempt to send any particular message. If I could only speak to Ann permessage. It I could only speak to Ann per-sonally, I think she could see how literal our influence is and not get lost in that fog of doubt and misunderstanding. That is about all I want to say and I thank you for the

# Caroline Welch, Jersey City.

Here is a spirit of a woman who says her name is Caroline Welch, and that she lived in Jersey City. She is very stout and has plain smooth hair only just a trifle gray and a round wholesome looking face. I think she passed into the spirit life very suddenly and unexpectedly, for she stands here with just the air of one who is bewildered; and she says, "That is true. I had no more idea that I was going to be taken into the next world then if such a thing as death had never than if such a thing as death had never been known among men. My mother and I were talking and the first thing I knew I was overcome and felt as if I were being stifled. That was the last I knew. I am told that I had a shock; I suppose that is true; I didn't suffer. I have felt many times since I came over here that I would give a good deal to talk to my friend, Mrs. Fiske. She always tried to talk me contains about religious and talk me contains about religious and talk me contains about religious and the same times are always as a superior of talk me contains about religious and the same times are always as a superior of talk me contains about religious areas and the same times are always. tried to tell me something about spirits and I wouldn't have it. I thought it was a fad I wouldn't have it. I thought it was a rad that she had accepted and that it would do nobody any good. My father came over to the spirit a long time before I did and he seems as contented as if he had known no other life; his name is Joshua, and he says, "Tell my friends that I enjoy a good smoke just as much today as I ever did. I am still pretty much attached to my physical life and the things that appealed to me when I was in the physical life appeal to me now." If was in the physical life appeal to me waen
I was in the physical life appeal to me now.
I have no desire to pick up the physical life
again. I only want my friends to know that
I did not suffer, that I am all right and I
am glad to be able to see them and know
how much they think of me."

In Xenophon the elder Cyrus says, in dying, "Do not imagine, my beloved sons, that when I go from yoh I shall be nowhere or shall cease to be. For, while I was with you, you did not see my soul; but you interred its existence from the things which I did in this body. Believe, then, that I am the same being, even though you do not see me at all." The fame of illustrious men would not remain after their death if the souls of those men did nothing to perpetuate their memory. Indeed, I never could be persuaded that souls live walle they are in mortal bodies and die when they depart from them, nor yet that the soul becomes void of wisdom en leaving a senseless body; but I have believed that, when, freed from all corporeal existence, it begins to be pure and entire, it then is wise.—Cicero.

When we are positive that we are the in-struments of a great work, and are being used by higher powers, we cannot but feel the dignity of living.—The Initiator.

## The Question Bureau. CONDUCTED BY W. J. C.LVILLE

via denortment of the "Bunner of Light" is not in personal motiers, nor can the conductor undertake circumstances to unacer questions by mail. It is in tal with matters of general in crass, and s , be the m sped, of promot no the g entest youd to the createst s

#### Questions and Answers.

Questions by Mrs. C. T. M., Boston, Mass.:

1. Is cremation ever a cause of suffering to a newly freed spirit? Is it so claimed by some. "Dust thou art, to dust thou shalt return," seems to be the scriptural teaching.

2. Can a human consciousness exist apart from a human body? A man is stunned by a blow upon the head. Presently he "comes to himself"; another man is hit a harder blow and is killed. Does he become unconscious, too? If he does, when does he recover consciousness?

Ans. 1. Concerning cremation we are fully aware that diverse expressions have been given to the world as results of spirit communications, some endorsing the practice highly and others disapproving it on the plea that it may cause suffering to the departed. As a sanitary necessity, cremation in large cities has become a paramount duty, for it cannot be justifiable to jeopardize the health of a population to carry out sentimental views regarding the disposition of cast-off flesh. The scriptural phrase, "dust to dust," and especially the words employed in many a burial service used in churches, "ashes to ashes," far from discountenancing cremation, give the service used in churches, "ashes to ashes," far from discountenancing cremation, give the practice unqualified endorsement, for the action of fire simply reduces the physical form to its primal elements more expeditiously than the slow process of decay. If a spirit were so wretchedly earthbound as to remain attached to a corpse, it would be very desirable to cremate the corpse and thereby remove the object which exerted so uncanny a fascination over its former owner and surely the sudden shock (if such there be) would be far less undesirable than a prolonged association with a body decaying in the surth. But the notion that spirits remain connected with their defunct bodies is a very misleading one and it ought to be utterly discouraged.

Clairvoyants may see the spirit at a funeral or in a cemetery when a number of friends are gathered there, because of the attraction between the departed and friends yet on earth,

between the departed and friends yet on earth, but if all who seek spirit communion would finally discard all such practices as taking flowers to a grave and devote themselves to works of benevolence in loving memory of the departed, graveyards would no longer be redeparted, graveyards would no longer be regarded as trysting places with departed friends. It is unwholesome in the extreme to encourage any practice which fixes thought upon a discarded frame, and it is greatly in favor of cremation that besides being thoroughly sanitary it has a great tendency to put an end to many objectionable practices entirely averse to all enlightened spiritual philosophy.

Ans. 2. Human consciousness is not de-pendent upon a body, but it cannot be out-wardly manifested without a suitable vehicle for manifestation. There is no unconsciousness, per se, but at a time when consciousness is unmanifest on the physical plane it is only withdrawn from that plane to another. On awaking from a period of elsewhere consciousness there is not always any recollection carried over from one state to another, as in the case of waking suddenly after ordinary sleep, but we very often catch some glimpse of what seems like receding consciousness when what seems like receding consciousness when we are returning to our normal external state. It is quite possible to have rich experiences on the psychic plane, and profit by them, and at the same time be unable to recall them at a given time. When anyone undergoes a sudden and startling experience of any kind, the consciousness is abruptly prevented from manifesting outwardly and a sense of surprise may often overtake the spirit, but nearly everything uepends upon the measure of spir-itual growth attained when the question of post mortem consciousness is to be reasonably discussed. There can be no time limit to spiritual experiences, therefore the only an-swer possible to the question when does any event occur in a spirit's experience is that it occurs immediately conditions are ripe for There are periods of action and of comparative inactivity in spirit life, but the manner of earthly dissolution can have very little to do with conscious life in have very little to do with conscious life in the spirit world. No matter how the physical body is disposed of, the status of the spirit will determine immediate experiences after dissolution. It is often the case that when outer consciousness has entirely lapsed, vis-ions of spirit life are described by one who has returned to ordinary terrestrial waking existence, a fact which throws much light on the true individual's condition.

# Called on to Explain and Responds.

I am very sorry that the secretary of the N. S. A. saw fit to make a personal matter of the editorial that appeared in The Sunflower of October 28th, and rushed into print with it, as it necessitates a reply. As soon as I received my copy of the article in question, I wrote her, requesting that it be withdrawn from publication, but it seems it was

I am willing that all the world shall read and criticise the editorial in question. It is true—every word of it. Unfortunately, the secretary did not apply it rightly. First, no list of delegates had been given out by the N. S. A., consequently we did not know who were seated at this convention, and it referred entirely to past conventions. Second, I dislike to call names right out, but will say that at one convention I attended one ond, I dislike to call names right out, but will say that at one convention I attended one of the most active delegates on the floor was a person who has repeatedly in public and private denounced spirit control, said that no person should allow a spirit to control them, thus overthrowing the entire principle of mediumship, the basic principle of Spiritualism, making the claims of Spiritualists merels "sounding brass." "sounding brass."

itualism, making the claims of Spiritualists merely "sounding brass."

Another person who was a very active delegate at one of the conventions I attended stated in my presence that he did not pretend to be a Spiritualist, yet he was a delegate, accepted on the floor of that convention, and his vote and voice counted as much as the best Spiritualists on the floor. A mother and daughter who both stated that they were Theosophists were seated as proxies at the last convention I attended at Washington, D. C., and if I had a complete list of the delegates here I could cite many instances of a similar nature.

It must not be forgotten in making these criticisms that I was one of the original promoters of the N. S. A., I was one of the first to donate to meet the expense of postage and other incidentals connected with its organization. I was secretary of its first convention in Chicago in 1893, and that I worked with it as long as I felt I could consistently do so.

If none but Spiritualists are seated as del-

do so. If none but Spiritualists are seated as del-If none but Spiritualists are seated as delegates, why does the following appear in the president's report for 1906, receive an endorsement from the committee who had the report in charge, and adoption in substance by the vote of the convention:

"I am convinced after no little thought on the subject that only avowed Spiritualists, who are members of some society or state

association, should be eligible to seats as delegates at our annual conventions. I therefore recommend the adoption of the following by-law: 'No person shall be seated in the annual conventions of this association who is not an avowed Spiritualist, and a member in good standing of some legally organised society of Spiritualists; nor shall any person be entitled to a seat as a delegate who has, at any time within six years preceding the holding of the convention, renounced Spiritualism and denounced Spiritualism, either publicly or privately."

I repeat, if such had not been seated to the positive knowledge of the president of the N. S. A., why did he make the recommendation?

The clause as amended and adopted by the

tion?

The clause as amended and adopted by the convention is as follows:

"No person shall be seated as a delegate in the annual convention who is not an avowed Spiritualist and a member in good standing of some legally organized society of Spiritualists under the National Association or its State Auxiliaries."

tion or its State Auxiliaries."

I am not accustomed to making statements without definite knowledge of the subject under discussion. I might also add that I was working for the N. S. A. when it was weak and needed friends, while some who are now gathering its plums were opposing it, both in public and private, and writing articles against it through the press.

W. H. Bach.

W. H. Bach.

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Looking at the book you could not but be pleased with it. It is of good, portable size, of some 317 pages, on a strong paper, which takes the clear type in fine form. It is il-lustrated after the manner of modern art from happily selected photographs. There is no lack in the outer grace of the book. It is an ornament and fine workmanship, and commends itself by its winsome appearance.

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sionally love to see what great writers have to say on life and men and things. The

Brownings loved him, and our Emerson high-ly esteemed him and his writings.

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work and its methods—are all brought clearly before us. The narrative is full of charm and holds the attention throughout.

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STOR, SATURDAY, HOVEKBER 25, 1905.

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

#### Boston and Vicinity.

Appleton Hall.—The First Ladies' Aid Society held a very successful Union Meeting on Friday, the president, Mrs. Mattie E. A. Allbe, presiding. Miss Annie Shurtleff of Everett rendered a beautiful piano solo; Mrs. Alice S. Waterhouse welcomed the guests; a.rs. James Sawyer sang sweetly; Mrs. Alex. Caird, just returned from her Western trip, gave readings, which were all recognized; Madam Blanchard, dressed in Indian costume, spoke; Mr. J. B. Hatch spoke on the finances of the society and described its charitable work; Mrs. Alice M. Whall of Malden Progressive Spiritual Society, voiced messages that were all recognized; Mrs. Kate R. Stiles spoke briefly on the benefits of Union and the Universality of life and the power in a practicalized life, closing her remarks with a poem, "Don't Let the Bong Go Out of Your Lives;" Mrs. S. C. Cunningham spoke briefly of our beatiful philosophy and gave messages; the president delivered loving greetings from Mrs. Sarah Byrnes and the assembly sent expressions of loving sympathy to her in her illness; Mr. Mahomet spoke briefly and gave delineations; Mrs. S. C. Chapman closed the meeting with remarks on the breadth of Spiritualism. Messages from Mrs. Carrie F. Loring and Mrs. C. Fannie Allyn explaining regret at their inability to be present were read. Mr. Ivving F. Symonds and Mrs. Minnie, M. Soule of the be present were read. Mr. Irving F. Symonds and Mrs. Minnie M. Soule of the Banner of Light were unable to remain for the evening meeting, but expressed great pleasure in the social hour spent with us. A bountiful supper was served and all enjoyed it. Thanks were extended to all that are Thanks were extended to all that assisted us in the union meeting. Meeting will be held next Friday. Supper served at 6.15 p. m. Don't forget our apron sale December 1st; be sure and come and buy your Christ-mas aprons here.—C. L. H.

Dwight Hall,-The L. S. I. S. met for its weekly meeting on Nov. 16; business meeting at 5.30. Supper at 6.30. The evening meeting commenced at 7.45-with an invocation by the president, Mrs. Belcher. Remarks and tests by the following mediums: Mrs. Annie Morgan, Mrs. Shirley, Mrs. Rather, Mrs. Mc-Lane, Mrs. Blanchard, Mr. Starkey, Mrs. Anna Banks Scott, closing with the benedic-tion by Mrs. Belcher. Good attendance at both meetings. Next week business meeting 5.30; supper 6.30; usual monthly dance at £ Thanksgiving night there will be a whist party in the same hall. Good prizes. Admission 15 cents.-S. L. S., sec.

The American Psychical Research Society held its regular service Sunday evening, Nov. 19, at Odd Fellows' Hall, Malden. Meeting opened with song service, Mrs. Grace Reedes, accompanist, and Scripture reading. An invocation was given by Mrs. Redding's Indian control, followed by an interesting lecture by Mrs. Abbie Burnham. The president gave some remarkable communications and a successful weeking closed with singing and successful meeting closed with singing and benediction. The regular mid-week meeting was held on Thursday evening at 202 Main St., Everett. There was a good attendance and satisfaction given by the president, Harvey Redding, and others.

The First Spiritualist Church of Cambridge held two services at 573 Mass. ave. Sunday, Nov. 19. In the afternoon a new feature was introduced, viz., semi-private readings of five minutes each by several mediums working simultaneously. At 7.30 p. m. the guides of the pastor, Mrs. Annie Benks Scott, read sealed ballots and did some most remarkable work, in all cases giving correct readings and in many instances telling the names that were written and answering fully the questions submitted. Mrs. Haidee Hall sang very pleasingly at both sessions. The new organ, under the skilled hands of Miss Fowler, adds materially to the success of the meetings. Mrs. Lewis, Mrs. Kendall, Mrs. Ellis, Mr. Morse and Thomas A. Scott assisted in the

First Spiritual Church of Boston. Rev. Clara E. Strong, pastor, held three services Sunday. At the morning session remarks and communications were given by Dr. Willis, Mr. Newhall and Mrs. Morgan. In the after-noon the opening address on "God our and help. Mrs. Morgan and Mrs. Hughes gave messages and Prof. Carpenter spoke after which the classes were formed. The evening address was on the subject, "As Ye Sow." Mrs. Morgan again gave. and Mr. Tuttle gave messages and inspira-tional verses. George Cutter brought pleasure to the audience with his music.

The Brighton Psychic Society of 14 Kenrick Brighton, was favored with Mrs. Izetta Sears-Hill as speaker and test medium Wednesday evening. Nov. 15. The parlor of this society was filled with people anxious to learn more of the truths of spirit return. Mrs. Hill and her spirit guides, "Red Jacket" and "May Flower," gave many very remark able communications to the entire satisfaction of all present.

Sunday, Nov. 19, the First Spiritual Science Church' of Boston, Mrs. M. Adeline Wilkinson, pastor, at '11 o'clock held a very harmonious conference test seance. Those taking part were the following well known speakers and mediums; Mr. Prevoe, Dr. Greenwood, Mr. A. F. Hill, Mrs. Millen, Mr. Jackson, Dr. Blackden, Mr. Newhall, Miss Sears. In the afternoon Prof. Carpenter spoke and was followed by Mr. Brewer, Mrs. Robertson, Mrs. Wilkinson and Mrs. Millen. At the evening session Electric Spitch Smith, Mrs. Kampe, Mrs. Cutter, Mrs. Wilteniore, Mrs. Blanchard and Mrs. Lewis spoke. Solos were rendered by Mrs. Trask and recitations by Mrs. Starkey. Mrs. May Lewis assisted on the platform. Meetings are held every Thursday at three o'clock. The first Sunday in December will be the fourteenth anniversary of Mrs. Wilkinson's work. of Mrs. Wilkinson's work.

The Ladies' Lyceum Union met in Dwight Hall Nov. 15th. The business meeting in the fiternoon. Supper was served to a goodly number at 6.30. After the social hour the children entertained a good audience, Mrs. Butler presiding. Mrs. Emerson opened with a piano solo, Miss Charlotte Weston, a solo; Caroline Neis, a recitation; Willemena Hope, piano solo; Eva Cousins, song and lance; Ruth Shandon, a song; Clara Weston, song; Winifred Gillbrain, a dance; Caroline Cousins, a song; Eva Cousins, recitations. Each number received hearty applause. The floor was cleared for dancing at about the evenings of the season. The Ladies' Lyceum Union met in Dwight

he Malden Progressive Spiritual Society. Its regular weekly meeting Thursday

evening, Nov. 16. The circle was in charge of Mrs. R. P. Morton and was delightful. Miss Magrie M. Vaughn, Mr. Huggins, Mr. Tracey, Mrs. Morton and others took part. This mid week circle is doing good each week. Every one is welcome, no matter what the religious belief may be. Sunday Lyceum at 2 p. m., Nov. 19, when all had a splendid time studying the lesson, which was the "Angels." Every scholar and teacher had something to say on the topic. You are invited to join this Lyceum. The Sunday afternoon circle was well attended and some fine spirit messages were given through the following medinms: Mr. Oliver Thomas Newcomb, Mr. Tracey, Mrs. Bird, Mrs. Carter, Miss Milton and others. At the evening service, Madam Bruce of Boston was greeted by members and visitors from Marblehead, Lynn, Boston and Cambridge. Madam Bruce is a test medium well known for the accurateness of her messages. Next Sunday Mr. James 8. Scarlett of Cambridge will serve this society.

### New England States.

The Mass. State Asso, held a most interesting mass meeting in conjunction with the New Bedford Society of Spiritualists at New Bedford, Thursday, Nov. 16, afternoon and evening. The afternoon session opened with an invocation by Mrs. Carrie Loring. Dr. Owen, president of the New Bedford society, then gave greeting to the M. S. A. and said it was a proud moment of his life. It reminded him of a time in England 25 years ago when he presided at a meeting which afterward developed into a grand organized working society. After again saying how pleased he was to welcome the M. S. A. he introduced Dr. Fuller, its president. Dr. Fuller responded saying the State was pleased to hold a joint meeting with the New Bedford society, as the State Association has an interest in all local societies and will always work for their interest. He then introduced Mrs. N. J. Willis, a ploneer worker. Mrs. Willis said she was gratified to have a State Association of Spiritualists. She asserted that Spiritualism is the one religion that can rescue men and women from degradation. It comes to educate all humanity, and should be lived. ism is the one religion that can rescue menand women from degradation. It comes to
educate all humanity, and should be lived.
To prate of the work, of the sweet by and
bye is not enough. The time has come to
lift ourselves up to the spirit friends. Mrs.
Alice M. Whall was then introduced; she
said she was pleased to be with the State
Association and to bring her greetings to the
New Bedford society. She gave loving messages, which were recognized. Miss Susie C.
Clark said it really seemed like coming home
and she was glad to bid good speed to those
assembled. All are working for the same
purpose in different quarters of the world. spurpose in different quarters of the world. She spoke of the necessity of the phenomena. "Perhaps," she said, "we are apt to take it into the clouds and not make ourselves as practical as we should." She gave several precepts which, if followed, would make an ideal world. President Fuller then spoke of Mrs. Sarah A. Byrnes and asked all present to send love and sympathy to her. Mr. Hatch was introduced and said he was specially glad to meet with one who last spring was lying at the point of death, and for whom the audience sat in silence, Mrs. Channing. He then attended to his financial work. A good collection was taken. Mrs. Carrie F. Loring. treasurer M. S. A., was the next speaker. She spoke of Mrs. Byrnes and was glad that loving sympathy had been sent. She said if all could abide by the beautiful precepts Miss Clark had given we would indeed have a beau-tiful world; if we could meet our difficulties tiful world; if we could meet our difficulties and rise above them, we would grow. She then spoke of the sacredness of our religion. Mrs. Maude Litch followed with tests which were all recognized. Dr. Owens said he had received a letter from Mrs. Ann Hibbard, formerly of Fall River, now of San Jose, Cal. She sent greetings to the M. S. A. New Bedford and Fall River societies, and wished them all success. The greetings of the association were sent to her. Mr. Jas. Scarlett then spoke of the religious side of Spiritualism and the value of the spiritual phenomena. Meeting closed with singing and benediction by Mrs. C. F. Loring. Evening meeting was called at 7.30 p. m. by Mr. Hatch, vice-president, presiding, Dr. Fuller being obliged to go home. Meeting opened with singing, after which Mr. Thomas Thompson was introduced. He spoke of woman suffrage and his belief woman suffrage ab in it. When he was a boy, and his father died, and his mother had to pay taxes, he felt she should have a voice as to bow the money Channing, chairman of the Mrs. Ladies' Helping Hand then spoke briefly. She rejoiced with all and thanked the State Asso-ciation for all the kind love and sympathy extended to her. Mr. James Scarlett was the next speaker. He said the world had advanced in every way since the beautiful truth of Spiritualism had been revealed. Mr. and Mrs. Dounhill then sang a beautiful duet Mrs: Whall voiced messages which were rec-Mrs. Whall voiced messages which were recognized. Mr. Thomas Cross, the next speaker, told many laughable stories, which put the audience in a most harmonious humon and paid a high tribute to women who fight battles so bravely. Mrs. Woods and Mr. Gudeon then sang a duet, which was highly appreciated. Mrs. Maude Litch spoke briefly of the work of the State, and gave many mes-sages which were all recognized. "Dr. Ower sages which were all recognized. thanked the State Association for the worl of the day and invited all to attend the Sun-day meetings. Mr. Hatch in behalf of the State Association thanked all who had in any way helped to make the meeting a suc-cess. The platform was decorated with beautiful flowers and everything was harmonion It is most encouraging not only to the State Association and the New Bedford Society but to every lover of the Cause to have such active, earnest interest shown in the welfare of Spiritualism

The Cathedral Class (or Conference), under the auspices of the First Spiritual Church of Brooklyn, holds its sessions during Sundays of November at the Aurora Grata Cathedral, corner of Bedford Ave. and Madison St., at 2.45 p. m. Sunday, Nov. 5, Rev. May S. Pepper spoke on "Psychic Experiences." Sunday, Nov. 12, J. Thornton Sibley, A. M., M. D., "Hypnotism as a Curative Agent in all Times." Sunday, Nov. 19, Dr. C. O. Sahler, "Life and Its Expression." Sunday, Nov. 26, Prof. Zamael will speak on "Practical Astrology." Comments are invited by those present, making the sessions instructive and interesting. Excellent music is furnished by Mr. Wm. Ahrens, organist; Miss Paula Levy, contraito soloist, and the Harris Brothers. The Cathedral Class (or Conference), unde Brothers.

The Progressive Spiritualists Society of Augusta, Maine, had two large and interesting meetings in G. A. R. Hall, Sunday, Nov. 12, with Nellie M. Putney of Lowell, Mass., as speaker and test medium. Much interest is shown in these meetings by people who have never-before, attended Spiritualistic meetings and it gives a very encouraging outlook for the officers and members of the society.

Christ's First Spiritual Church of Hart-ford, Comm. Dr. Mary Haven, conductor, held its regular service Sunday evening, Nov. 12. Mr. C. E. Brainard gave a short address on the subject of "Truth." Mrs. J. J. Freemont of Boston gave messages. There was a good audience. Meetings are held every Sunday evening at 724 Main St ...

The Pirst Spiritnal Society of Portland, Me., held two yery successful meetings at Mystle Lall, the first at 2.30 p. m. with Mr.

piritualist So The First Spiritualist Society of Fitchburghad large andiences at both services Sunday to greet Mrs. Ruth A. Swift of Haverhill Her addresses were very interesting, holding the raddress were very interesting, holding the closest attention of all present, and were supplemented by many evidences from the spirit side of life. The Mediums' Circle and Song Service was helpful. The piano selections by Miss Howe were well rendered. Mrs. S. C. Cunningham of Cambridgeport, the well known test medium, will address this society

next Sunday.

The First Spiritualist Society of Lowell, Mass., held two very interesting services on Sunday, with Miss Annie M. Foley of Haverhill as speaker. A large number of persons received messages, many strangers, and all acknowledged recognition. The Ladies' Aid held a bazaar on Nov. 15 and 16 from which a neat sum was realized to go for the Building Fund. A large bundle of Banners donated and placed on cake table helped to swell the grand total. Next Saturday the society will hold one of its famous bean suppers from 5 to 7.30 in Grafton Hall.

Norwich Spiritual Union, Albert P. Blinn, permanent speaker, held two services at the Academy Sunday, Nov. 12. In the morning Mr. Blinn took for his subject, "Saints," and in the evening, "Destiny and Re-hirth." Both addresses were well delivered and very instructive. Sunday morning, Nov. 26, the subject will be "Man and His Poor Relations," and for the evening a special program has been arranged with a short address on "Thanksgiving," and recitation and songs by the children of the Lyceum. It is expected that the musical program will be very fine. The Lyceum session for Nov. 12 was most interesting and the question. "What proof have we that Christ ever lived?" was discussed, with good results. Readings were given by several of the pupils and Mrs. F. H. Spaulding, the conductor, talked interestingly.

### The Field at Large.

The New York State Association has lately ordained Mrs. Elise Stumph and the N. S. A. has indorsed the certificate. Mrs. Stumph is at present working for the First Church of Spiritualists, of Rochester, N. Y. On Nov. 14 she had a large audience to greet her and her very evident desire to endear herself to the people brought good results. She is to give a test seance Wednesday evening and the society holds a social and party on Thurs-

Baltimore, Md -Mr. and Mrs. A. Scott Bledsoe of Topeka, Kansas, have been with us since the first Sunday in October and it is indeed a pleasure to testify to their excellent work as speakers and mediums. Their en-gagement with us terminates Sunday, Decemgagement with us terminates Sunday, December 31. Societies who desire to engage fine inspirational speakers and gifted mediums would do well to address them at 428 W. Forrest St., this city—Henry Scharffetter, sec. First Spiritual Church.

Washington, D. C.—Mr. and Mrs. G. W. Kates are holding interesting and successful meetings in Washington for the First Association. During the morning address by Mrs. Kates, last Sunday, she alluded to the Russian massacre of Jews and scored the Christian description. sian massacre of Jews and scored the Chris-tians of the world for seeming indifference. She urged a monster petition of the Spirit-ualists be sent to the Russian government expressing their indignation. Upon motion made by Mr. Kates the N. S. A. was remade by Mr. Kates the N. S. A. was requested to take some action to express the indignation of the Spiritualists of the United States for such massacres in the name of religion and sympathy for the suffering Jews; and if possible to extend some practical help in the hour of need. This is surely an occa-sion when the Spiritualists should show that they are true humanitarians. Let us each heroically labor for Religious Freedom.

Michigan.-The secular press, particularly in Muskegon, a very enterprising city about forty miles from Grand Rapids, is now paying considerable attention to psychic questions. J. Colville's recent lectures in Lyceum Hall, West Clay avenue, have attracted excellent audiences and most courteous treat-ment from representatives of the press.

The following from a local paper is only one out of many equally good notices which have recently appeared:
W. J. Colville again gave two interesting

lectures at 251 W. Clay avenue yesterday, the first address being at 3 p. in., and the second at 8 o'clock in the evening.

In the afternoon the subject was "Ancient Symbolism." The speaker took occasion to refer to the spreading conviction among students of Oriental literature, that all sacred writings contain an interior meaning which onstitutes their abiding value.

But earlier than books were monuments,

and it is to these that we can look for the ear st and most perfect expressions of uni-versal ideas. In Egypt, the great pyramid may be fairly regarded as the greatest extant of universal science and religion, it interior architecture plainly revealing that it must have been intended for far higher pur-All over poses than storage or sepulture. All over Asia we find remains of splendor long since departed and America also reveals much of prehistoric antiquity to the careful student. Symbolism is a universal language, adapted to all ages and nations. Among the many universal emblems of correspondence may be mentioned the members of the human body and the celestial orbs. Animal and vegetable forms indigenous to many lands but not common to the entire planet are regarded as correspondences of secondary rank. In the light of symbolism all Bibles can be helpfully and reasonably interpreted and union between nations can be properly as a stablished.

reasonably interpreted and union between natious can be more readily established.

The fecture at 8 o'clock on "Spiritual and Mental Healing" dealt with distinctions between various forms of treatment newly in vogue. The lecturer warmly advocated simple suggestions, but deprecated hypnotic practice when an element of coerc tered in.

It was claimed that it is quite possible to remove pain by mesmeric and magnetic proc-esses which are often better than medicine

esses which are often better than melicine and surgery, and far safer, but to heal, signifies much more than to eliminate distress or to destroy unpleasant symptoms.

Healing means rendering one super-susceptible to a return of disease and this can only be accomplished educationally.

Complimentary reference was made by Mr. Colville to the teaching of Ursula Gestefeld of Chicago, whose system known as "Science of Being" aims to help students to rise above liability to common infirmities.

Suggestion is a means to an end and that end is self-mastery. One mind helps another. A stronger will strengthens a weaker, when right mutual relations are established.

A traveling salesman just back from Maine says, in the Bosten Record, that he recently asked an old fisherman in a snow-bound hamlet what he did with himself evenings. "Oh," said the old man, easily, "sometimes I set and think, and then again I just set."—Christian Paciette.

# WONDER WHEEL SCIENCE.

# . 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 as presented in the ephemerides and in public prints are of a general and bot of individual import.

Birth Nos.	1 2 3 4 5 6 7 8 9 10 11 12
Nov. 22-23	M - E - K - B - F - G -
24-25	- H - E - K - B - F - G
96-97	0- M - E - K - B - F -
28-29-30	- 6 - M - E - K - B - F
Dec. 1-2	F - G - M - E - K - B -
8-4	- F - G - M - E - K - B
5-6-7	8 - F - G - M - E - K -
8-9	- 8 - F - 6 - M - E - K
10-11-12	K - B - F - G - M - E -
18-14	- K - B - F - G - W - E
18-16-17	E - K - B - F - G - M -
18-19	- E - K - B - F - G - M
20-01	8 - E - K - B - F - G -
22-03	- M - 6 - K - B - F - 6

The number especially ruling during this period will be No. 9, under which the influence of the Trusts will be strong, also people with Birth No. 9, 5, 1, 7 and 11.

This table covers the General Basic Guidance of our lives, as has been for over a year explained. The Special Key for the other matters, which so many have availed themselves of, cover the Basic Guidance in the most popular practical operations of general

life. From these, or, inside of these, like wheels within wheels, guidantes may be found for even the most superficial things, by finer and finer calculations, and, if our ability were equal to the task, the laws set forth in the above table might be divided and sub-divided, even down to the infinitesimal movement of a zephyr. How foolish would be the spending of the time and the money, in matters that would be gone so quickly. Even the above influences are quickly moving, and gone almost before being realized. It takes from two to three days for them to form, to express themselves and to depart, therefore one of the two or three days is stronger than the others, like going up hill, arriving at the top, and, going down again. While these are the foundation upon which all other influences must rest, and, without which no others can be, the others are in many ways interesting and most often sought by curlosity seekers. During the above period, one of these other influences will be of such a nature that people born, most any year, about the 22d of January, March, May, July and September, will find their financial affairs easier in this period. This will make Birth Nos. 10, 2, 6, 12 and 4 strong. Therefore, Barth Nos. 3 and 8 will be the weakest during the above period. Address all matters relative to these Tables to Prof. Henry's published works are on sale at the "Banner" office. Instructions in every kind of Occultism, given by correspondence.

## Chats with the Professor-No. 29.

EXPLANATIONS RELATIVE TO A READING.

"I will now, doctor, give your other friend a more extended reading, and on more extended lines, and in a different manner than the other reading was made. Unlike the majority of astrologers, I make my calculations as I go along. I make no horoscope, no speculum; indulge in no mathematical problems such as are usually employed. I know nearly all of the systems and might work by any of them. I also have two orderly sysany of them. I also have two orderly sys-tems of my own. In them I depart from nearly all of the formulas laid down in the old authors for working out conclusions. What need is there for regular order of pro-cedure except for the amatebr? For instance suppose I go to New York to write up that city, would I have to commence at city hall, high bridge, central park, Wall Street or the "Supposing I say that in a certain part of

the city I found a house filled with an orthe city I found a house filled with an organized gang of cut throats. Some one says I have lived in the city for forty years and I never heard of the place. Well, some people live in their bodies for a longer time and never know one tenth of its mental or physical powers or detriments. They might say what I found was untrue, because they had never been made aware of it before, skipping around without the prescribed skipping around without the prescribed rou-tine, we are apt to tumble on to things that regular procedures overlook, yet seldom lose the ordinary demands. The matal planets usually are the first thing that my attention is called to, because without them we have no basic to work with. If I ever indulge in horoscopal suppositions I either blend them with other findings, or leave them to the last, as they amount to but very little. Now I will take the given data, which is 'April 24, 1875, just before sunset.'

24. 1875, just before sunset.

"Just before sunset would be when the upper limb of the san is sinking out of sight, and yet, from 4 to 6 p. m. might be called just before. If it were the former, then a horoscope might be calculated to some effect, but if the latter, the data would be very unreliable for horoscopal purposes, as it would give 30 degrees at the midheaven to guess from, with greater variation at the cusp of most of the other houses. Divide the time and even then there might be 15 degrees at the midheaven from the true time.

"What nonsense to bother with trigonom-etry, logarithms, and tables of houses, with such a data. No matter how fine the mathematical problems might be performed, the result would be nothing but guess work. The only aid the data gives is in the case of the moon. As she travels about 1 degree in 2 hours, then we know about where she was in the Zodiac, if we do not know positively er position in the horoscope, and if the data is anywhere near correct, we have some quarters of the earth circle that all of the bodies were in, but that is not horoscope.

"The birth place was New York, which is about 5 hours west of Greenwich. Therefore, regardless of exact minute of sunset, or of longitude, or of horoscope, we may conclude that the moon was about 21 degrees in Sagit-tary, with the sun in 4 degrees of Taurus, Uranus 11 degrees Leo, Saturn 24 degrees Aquarius and Jupiter 26 degrees Libra. These are the most important significators in any life, and, with the exception of the moon can all be found in the Table in Astrology in

"Mercury and Venus-are never far away from the sun. Mars, and even the moon, can be quite closely arrived at without any library of ephemerides. A little ordinary figuring may be used if their birth positions are needed, or, the ephemeris of birth, may be used without any casting of a horoscope. In used without any casting of a horoscope. In this present case I will roughly call the time 6 p. m. in case I wish to draw any supposi-tion from the guessed at horoscope. Also in tion from the guessed at horoscope. Also in the ephemeris of birth I find, Mars, 1 degree in Capricorn; Venus, 25 degrees in Pisces, and Mercury, 18 degrees in Aries. If that was the correct time then about the 24th degree of Libra was rising, with 0 degrees of Leo on the midheaven. Cancer and Capri-com were intercepted in the north-eastern corn were intercepted in the north-eastern and the south-western quarters, yet these considerations and many others belonging to horoscopal rules are of no account, because a little difference in the data might alter them. To draw any facts from them would be like shooting a gun in the dark. It is the Lights that the life depends upon for everything. Sun in Taurus, denotes Determination, as per tablet on the wheel. In same thing. Sun in Taurus, denotes Determination, as per tablet on the wheel. In same manner, with secondary power, Moon in Sagittary is filled with Sagittarian-Pride. Determination and pride working together are apt to create some outward expression of positiveness and haste, in an extreme man

of positiveness and haste, in an extreme manner, if not otherwise modified.

Although working together in the Mfe they do not always blend their powers in the expressions of life, because they are not in aspect, therefore express their especial tendencies, separately and at different times, alternating or following each other like night and day. In this case a little modifying might be a good thing, so we will hunt for it. I am writing and judging as I proceed in my work, thus expressing my own clear-sightedness as I perform my work. That is much easier than figuring through a lot—of problems that would be but a waste of time, with no better results.

"I have no idea of what lam to run up against, whether for good or evil, therefore I am sure not to be hiased by favoritism or prejudice, as many astrologers are apt to be. I rattle my findings off just as if I were tak-

the summing on just as it? I were taking stock in a store, without knowing whether the summing up will be profit or loss.

Now for modification I need some planet within orb of aspect to sun or moon. Well, Mars is within 3 degrees and Uranus within 7 degrees of some sort of aspect to sun. That shows that Determination will be both held. Mars is within 3 degrees and Uranus within 7 degrees of some sort of aspect to sun. That shows that Determination will be both bold, energetic, enterprising and peculiar, erratic or changeable. The boldness of Mars was on the wane at birth, because the sun was in advance of Mars by 3 degrees, called a 'sinister' aspect. The Uranian force was on the increase, called 'dexter' aspect, because Sun would have to move 7 degrees to receive the aspect of changeability. These forces would come prominently into the life at 23 and 33 years of age respectively. Very little figuring to arrive at that fact.

"Now the Mars influence is trine, and the Uranian square, therefore the life is changed

"Now the Mars influence is trine, and the Uranian square, therefore the life is changed at birth, with good from Mars and evil (so-called) from Uranus, just as a chowder, when made, has a fine warming influence, but a little too much salt in the large birth ingredients can never be overcome, that is to say their virtues, as component parts of the chowder, cannot be altogether eradicated, yet at 27 the Mars influence will be square (or the chowder warmed over), and at 37 the Uranian force will be sextile (or something added to modify the excessive saltiness). Thus we nerceive that man is fearfully and wonder-

force will be sextile (or something added to modify the excessive saltiness). Thus we perceive that man is fearfully and wonderfully made, just like a chowder, and much depends upon where and how he is made.

"Now Mars in the sign Capricorn, possesses the strenuousness of which Gladstone was and President Roosevelt is possessed. It is a quality of earnestness not altogether appreciated by those who are at the time of his activity entertaining different ideas; hence the ones having this influence in their lives are very apt to meet with many backbitings and unjust accusations, yet in the end they and unjust accusations, yet in the end they rise superior to them, to the consternation of their maligners, who, through fear of the stremousness, take good care to keep themselves in the dark. Slander and discredit, at certain times in the life, are considered to be the influences of Mars in Capricorn. This sign by the ancients was called the southern rate of the way. The modifications of the gate of the sun.' The modifications of the sun signify modifications of the solar char-acter as given by the sun.

Now we find the modifications of the moor as follows: Mercury, within 3 degrees of a trine. Jupiter, 5 degrees of a sextile. Saturn, 3 degrees of a sextile, Venus within 2 degrees of a square. All of these are dexter aspects, except that of Jupiter which is sinister. The moon Pride seems to be well supplied with modifications. These aspects to moon likewise create aspects of the planets to each other, but without moon they would be of no value except in transitory effects. They do not operate upon the moon at the same time with equal effect, but one after the other, as the moon strikes their lines. So one-planetary effect may be weakening when

another is growing stronger.
"Saturn and Jupiter are in trine with each other, because the moon is beseiged at nearly the centre between them. Saturn's influence strikes first, and, as his force weakens, the force of Jupiter grows stronger, Venus throws in her influence between the two. So closely are they to each other that in a calculation of them for a day, Saturn would operate for two hours, Venus the next two hours and Jupiter the next two hours. In six operate for two hours, Venus the next two hours and Jupiter the next two hours. In six hours' time it would first be serious, then gay, and then self-satisfied. In months it would be first month steady, second month pleasurable, third month purse-proud, or, provided for. Venus and Jupiter not being in strong aspect with each other, would make the pleasure indifferent to means, and the means indifferent to the pleasure. Mercury is almost too far away to have any great effect on either, or they upon him, yet there would be a lingering influence of his effects upon the moon that would harmonize best with Saturn, just slightly with Venus, but discordantly with Jupiter.

Now this combine would indicate that a little windfall of honor or means would make the subject indifferent to love or to other pleasure, or, when the love force should become, temporarily, the stronger in the life, it would be indifferent to worldly means in the support of it. Thus like chessmen on a chess board the planetary influences are playing a game with us of fast and loose, from time to time, or blocking the expectations created by one planet, by a crossing of forces from some other planet.

(To be continued.)

(To be continued.)

"My husband died last spring," remarked Mrs. Muldoon, plaintively. "All the doctors' medicines couldn't save him. They tried a post mortem examination, but they didn't do it soon enough to do him any good."—Christian Register.

The happiness of your life depends upon the character of your thoughts; therefore, watch well over them, and entertain none that are contrury to purity and truth, so that if your soul were laid open there would appear nothing but what would bear the light and call up no blush.—Exchange.