

BANNER OF LIGHT.

JAN 4 1906
CAMBRIDGE, MASS.

AN EXPONENT OF THE
THEOSOPHY

VOL. 98—Whole No. 2544.

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

BOSTON, SATURDAY, JANUARY 6, 1906.

\$2.00 Per Annum.
Postage Free.

NO. 20

The Life Radiant.

Lilian Whitting.

"I know that the past was great and the future will be great.
And I know that both curiously conjoint in the present time.
And that where I am, or you are, this present day, there is the center of all days, all races—
And there is the meaning to us of all that has ever come of races, and days, or ever will come.

"O, but it is not the years—it is I—it is you; We touch all laws and tally all antecedents; We stand amid time, beginningless and endless—we stand amid evil and good."

Walt Whitman.

"These wonderful years of the twentieth century are sweeping us on, with resistless energy, into the realm of the etheral forces. They are sweeping all humanity into the years when the common, daily experience will be like that of Paul when he said: 'Whether in the body or out of the body, I know not.' For man is coming so swiftly into the perception and recognition of the etheral realm that we are on the very threshold of the time when we shall see that which has been invisible and touch that which has been intangible. Man is to come into an understanding of the great underlying truths of life, as to the relation of the universe to God, and of man to God. These truths not only offer the only basis of rational living, but they tend to harmonize and explain all forms of religious and ethical belief. These truths also reveal to one the true nature of immortality and teach that the future of each individual is one whose glory and splendor has no limit, no possible end. Again they teach that there is no such thing as chance. Every event of life, from the most seemingly trivial to the greatest, is governed by law and is the result of orderly tendencies. The power that holds the stars in their courses governs each event and circumstance. At the risk of being colloquial, may I narrate a little instance that occurred Christmas day in Washington? For in the columns of the Banner we meet as a large and ever widening circle of mutual friends, comparing thought and experiences, for our mutual benefit. And may I add here—if I may venture to put in words the dearest wish of my heart—that in this opening of the new year the links of all this beautiful friendship universal may become still nearer and more precious and that we all as the clientele of the Banner may realize this closer sympathy of companionship in spirit.

At a little dinner on Christmas day two ladies, who had never before met, were guests. A near relative of one of these ladies had died some two years since under circumstances that caused the death to be pronounced suicide. To this surviving relative the thought was a terrible one and she had suffered greatly from the assertion that this was true. It had happened that on that very day (Christmas) another relative had visited her; they had reverted to the tragedy in their family and the lady who later was to be a guest at the dinner had said to this other member of the family: "O, I cannot believe, I never can believe that J— committed suicide. But if only I could know! If only I could find some explanation of his death." At the dinner at night this lady met a stranger, but one whose name had long been familiar to her as a near friend of her relative whose death was alleged to be by suicide. Naturally, they spoke of him, and the stranger said to her: "I hope you did not accept the idea that Mr. — committed suicide; it was not so. He came to me after his death and explained it all." This lady then proceeded to narrate to the relative the explanation that the friend in the unseen had given to her. His death had been caused by the accidental discharge from his revolver. Although there was no conceivable reason for suicide; he was a man of flawless character; a man held in high honor and esteem; and one, too, whose finances were prosperous, yet suicide had been alleged. Through a psychic he had spoken from the unseen world in intense denial of this assertion; and explained that he was engaged in cleaning his revolver; that it was accidentally discharged, "and I did not know, at first," he said, "what had happened to me, until my father came and told me." His father had been dead for many years. The explanation

was perfectly simple and natural; his relative accepted it at once; but she was almost overwhelmed by the strange manner in which it had all been designed and arranged that she should know the truth. Who can doubt for an instant that these circumstances were all ordered from the unseen side that she might at last know the actual truth?

There is no such thing as chance. All circumstances are the outgrowth, the result, the converging of magnetic forces and spirit attractions. To realize this one great truth is to enter on the new year with illumination and comprehension. We are to learn that the life outside the body has an intensity, and an exaltation impossible while still in the limitations of the physical. It becomes evident at once," says a thoughtful writer, "that it is the life of the soul only which is really of moment, and that everything connected with the body must unhesitatingly be subordinated to those higher interests. The student knows that this earthly life is given to him for the purpose of progress, and that that progress is the one really important thing. We shall readily see what a difference this makes in his conception of life; the objects which men ordinarily put before themselves fade into the background for he sees that whether he earns a certain amount of money or whether he obtains some particular position is a matter of comparatively little moment. The one vital thing, now that he understands life, is to carry out the divine plan, since it is for that reason that he is here, and everything else must give away to that. The real purpose of his life is the unfoldment of his powers as a soul, the development of his character. It is with this object only that he descends into physical life, in order that through the physical body he may gain experience which would not be possible to him on a higher plane, and may thus develop within himself permanent qualities.

"Closer study will show him that he possesses other vehicles beside the physical body, and that through all of these he has lessons to learn; so that there must be development not only of the physical body, but also of the emotional nature, of the mind, and of the spiritual perceptions. The detailed method by which all this can be done will be found in our Theosophical literature, but half of the battle is already won when the man has realized the necessity of this effort and is determined to make it. In connection with this he discovers three great points: 1. That nothing short of absolute perfection is expected of him in regard to this development. 2. That all power with regard to it is in his own hands. 3. That he has all eternity before him in which to attain this perfection, but that the sooner it is gained the happier and the more useful will he be.

"He sees that what he has been in the habit of calling his life is nothing but a day school, and that his physical body is merely a temporary vesture assumed for the purpose of learning through it. He knows at once that this purpose of learning the lessons is the only one of real importance, and that the man who allows himself to be diverted from that purpose by any consideration whatever, is acting with inconceivable stupidity. To him who thus grasps the truth, the life of the ordinary person devoted exclusively to physical objects, to the acquisition of wealth or fame, appears the merest child's play—a senseless sacrifice of all that is really worth having for the sake of a few moments' gratification of the lower part of man's nature. The student sets his affection on things above and not on things of the earth, not only because he sees this to be the right course of action but because he realizes very clearly the valuelessness of these things of earth. He always tries to take the higher point of view, for he knows that the lower is utterly unreliable—that the lower desires and feelings gather round him like a dense fog and make it impossible for him to see anything clearly from that level. Whenever he finds a struggle going on within him—that law of the members warring against the law of mind, as St. Paul puts it, he remembers that he himself is the higher, and that this, which is the lower, is not the real self, but merely an uncontrolled part of one of its vehicles. He identifies himself never with the lower, but always with the higher; he stands on its side, because he knows that the soul is the true man."

These are the great lessons of the new

year. The past was great; the future will be great, and both conjoin in the present. The year 1906 is full freighted with glorious achievement, with brilliant personal joys, with the glory everlasting reflected from the dawning greatness of Immortal Life. The Brunswick, Boston.

Immortality.

Thomas C. Rice.

There is much—very much—outside of Bible teachings in evidence of the immortality of the thinking part of man—and of past and present communication between the life that is and the one to come, for which we hope.

Every people, civilized and savage, in all ages of the world, have believed it possible to open and maintain such intercourse—to ever converse with denizens of space or of the other world. History has cited instances, legend has conveyed examples, poets and seers have held it commonplace, and all Bibles have declared it.

But were the Bible, our Bible, with all its improbabilities and inconsistencies, and its evident clerical or monastic origin, the sum and substance of all promise—man might go begging for reliable evidence of a life to come.

But, after all, admitting every alleged or supposed discrepancy, and admitting its human authorship in totality, may it not, as seen by other lights than its own dim effulgence, be accounted as richly worthy of regard, for being the story of a real Christ, though an incomplete God, given to us in as near truth as the general enlightenment of the times in which it was written, added to the speculative tendencies of a clergy ambitious for power, could render.

I am now about to introduce one hitherto unaccepted phase into the much thought of, though much derided theory of spirit communication, and the reader who is shocked by the absurdity might as well cease perusal.

I am not ready to argue in favor of the general theory, plausible as it may appear to such as have carried investigation to further and satisfying limits.

I am a sceptic to all religions and all isms not yet susceptible of demonstration. I am waiting for evidence. In all spiritual matters I am "on the fence," agnostic if you please, hoodwinked by the multiplicity of salvation schemes and calling for "more light."

No system of philosophy, as I can learn, can demonstrate the continuous existence of the soul. No recorded incident brings more than feeble corroboration of the biblical avowal, and no scriptural promise gives me other than questionable proof. Patient investigation by scientific methods where each result is based upon proven data, can alone bring satisfying assurance. Only in human tribunals does the maxim hold good, "Out of the mouths of many witnesses a thing shall be established!"

But upon this sea of human anxiety one floating plank offers at least a minimum of promise and that we will consider.

Throughout all history, ghosts of some-time dwellers upon the planet have cheered and awed its living denizens by apparitions, and the personal asseveration of thousands of living men, many of whom are as able as ever penned a line of Jewish history, or indicated or expounded the records, all agree in confession of experiences which involve the fundamental features of the Spiritualistic theory.

And if all, or any, Biblical, historical or legendary examples are to be credited, then necessarily these precisely parallel cases spoken of or cited as belonging to this later ism cannot in reason be utterly ignored, for is not God the same yesterday, today and tomorrow? And are not nature's edicts God's laws? And if, in the long ago, nature decreed that Samuel might appear to Saul, through the intermediary medium witch of Endor, may not a similar thing occur today? Are not God's laws immutable? And if the bush was suffused with fire, Saul of Tarsus stricken down by a mysterious light and stunned with fear, when a voice from out of vacancy cried, "Saul! Saul! Why persecutest thou me?" Or, if Balaam's ass was made to speak; Lot warned by a voice not mortal, or Abraham, instigated by an unseen to murder his son; or, if Jesus, being absent, could diagnose the disease of

Lazarus, or of the supposedly dead daughter; if Jesus walked upon the water, which I doubt, as he wasn't yet a spirit, or when a child, disputed with the doctors in the temple, or yet dead was buried and rose again, and capped the climax of mystery by a visible ascension—might not the like occur again? Has the law been annulled? The book of statutes obliterated? Have we a new God and a new code?

But Spiritualists tell you that all these happenings were in accordance with laws which are in force today, that no miracle was ever wrought. They do not, in common with Christians, believe that a body fast hastening to putridity under the influence of a semi-tropical climate, could shake off the tomb's habiliments, walk and talk with its fellows, and finally make an obvious ascension.

The laws favoring decomposition, as also those of gravity, must, for the occasion, have been suspended. But is there not another explanation by which, while acknowledging the recorded facts, we may maintain the law? Is not mind or spirit pure matter? As much so as the body it inhabits? If it is not it is a mere name, a designation of an effect, a nothing, and as such, non-existent. If not matter, it is an emeritus exhalation and wholly dependent upon the substance from which it exudes or is exhaled. But if matter, it is vital of itself—is indestructible, eternal. If matter, it has form and pervades the entire system it inhabits. That it is invisible or intangible does not weigh against its existence. All matter was once upon a time in that condition. It is in no apprehensible degree subject to laws of gravitation, being too far attenuated. That it can move of its own volition and with the velocity of light is established by discoveries in telepathy.

Once assume that spirit is matter and you have gained your independence of the grosser forms. You see your promised resurrection in a clearer light, and your deity without multiplying himself by promising to accomplish that which his own laws have rendered impossible, may raise the dead free from that corruption which pertains to flesh. You have touched the hem of the garment of the Infinite and a foothold on the border of omnipotence, omniscience and omnipresence, are among the promises implied.

It has been said, "God is a spirit," and no less are you, save in degree. Assume that the spirit is something and the assumption declares it to be matter. If matter, you have solved the problem of the Prophet's apparition, of the vision of the man of Tarsus, of the risen Christ and of his entrance into the chamber when the door was shut.

The story of the stone being rolled away and the absence of the body is more easily accounted for than by supposing that the mass of putrescence had resumed its former condition. You may suppose the story emanated from some monkish friar, but the supposition is unnecessary, inasmuch as the sepulchre was neglected by those who loved him most, until the dawn of the first day of the week, the third day after burial, when the two Marys visited it and found it empty.

If Samuel, being out of the flesh, appeared to and was recognized by his king, what was the necessity for Christ to again—in a double sense—put on corruption? Was the spirit of Christ less potent than that of Samuel? Or if Elijah, in the spirit semblance of flesh, was translated, must the Son of God go up burdened with the mortal form, and that in violation of one of the fundamental laws of the universe?

But this is a plea for the Spiritualistic theory coupled with an attempt to harmonize Biblical records with recognized facts in nature, while I, so far, am sceptical of both, and unfortunately so, because interest and desire both prompt me to believe, while insufficiency of evidence holds me in doubt.

But one word more. If this be so and the spirit is of that type, eternal matter, you have risen above death and the covenant with hell is broken. You have burst the bonds of uncertainty and with Archimedes may cry, "Eureka!" or, with the Peri, gift in hand, shout, "Joy! joy forever! The gates are passed and heaven is won!"

"Desire not to be commander, or prince or consul, but to be free. And to this there is but one road—scorn of the things which are not in our power."

Outgrown the Old Theology.

Hudson Tuttle, Editor-at-Large, N. Y. A.

Rev. Dr. Beet, the great Methodist theologian, and professor in the Wesleyan College at Richmond, Eng., has resigned his professorship, because he cannot teach the old dogmas, mainly the doctrine of hell.

He said: "I cannot believe in a material hell and everlasting physical torment. . . . We must have growth in theology as in other things. Why 100 years ago it was believed that infants were punished after death! Much that we now recognize as error has always been mixed with truth.

"We cannot now believe as our fathers believed in the hell-fire of 50 years ago. During the last half-century Methodist opinion about the doom of the lost has completely changed. Very few Wesleyan ministers can now read Wesley's sermons on 'Hell' and 'Eternity,' numbers 73 and 54, without repudiating much of their teachings with indignation. And it is worth noting that in selecting 53 sermons, as containing his distinct teaching, Wesley did not include these.

"John Wesley taught that future punishment is as bad as fire through endless ages; modern thought recoils from such an idea, but what shall we put in its place? Here is where the contention comes. Some say all will eventually be saved. Others, with Edward White, that the fate of the impenitent is ultimate oblivion. I base my theology on the Bible itself and I say no one knows. 'The Bible does not say definitely which will be the fate of the wicked. I am sure it does not teach categorically their endless suffering. My recent studies of the early fathers convince me that they did not hold it. While there are some passages in the Scriptures that seem to suggest conscious suffering, there are many others that contradict that view, and, in the absence of distinct and definite teaching, I do not believe we have any right to dogmatize."

The following words of Dr. Beet show in what an unenviable position the church leaders stand and what humiliating hypocrisy they practice:

"Godly ministers have nursed 'their doubts in silence, some under a sense of guilt for concealing their change of view until the need of concealment has become to them a humiliating and intolerable bondage. In some cases, even, men have not dared to think, lest the thoughts they dared not utter should make them the more conscious of their bondage."

But the force of modern thought has impinged on the inert mass of dogmas and there is, in the words of Dr. Beet, "An interesting exception to the silence about the doom of the lost found in the catechism, from which every trace of the endless suffering of the lost has been carefully removed. We look in vain there now for the 'pit of fire and brimstone' and 'the bodies tormented by fire forever and ever,' so familiar to our childhood."

The most astonishing feature of this self-confession of heresy is that the church authorities will not accept it; the college is not willing to allow Dr. Beet to vacate his chair; some of the great Methodist journals of England have taken his side, and Hugh Price Hughes, president of the Methodist Conference, says that "Dr. Beet's views in no way detracted from his evangelical orthodoxy."

In the language of the immortal colored preacher, "De worl' do move."

What has pushed the churches forward to humane grounds, and showed them the brutality of their creeds? Can it be referred to any other cause than the diffusion of knowledge and the higher views of man's moral relations which it brings? Is it not self-evident that, had it not been for this knowledge, the churches, resting on the foundation of the Bible, would have remained unchanged?

"I have generally found that 'investigators' have been people whose lines of thought have so moulded their physical brains as to result in cerebral defects which, in turn, result in inveterate incredulity as to all spiritual things."—Prof. Hiram Corson of Cornell University.

"God hath made all men to be happy and of good estate."

"What Would You Like to Do in The New Year?"

Answers from Illustrious Sources to the "Banner's" Question.

To the Editor of the Banner of Light:

You ask, "What would you like to do in the New Year." In reply I will say: The desire to advance the cause of Modern Spiritualism is the ruling passion of my life. I believe in it. I also believe that the proper application of its teachings will right the wrongs of men and nations.

I would like to establish as perfect harmony among Spiritualists and mediums throughout the land as is now being enjoyed within the fold of the National and State Associations.

I would then like to transform the idlers and fault-finders among us, into active and enthusiastic workers in the ranks of organized Spiritualists.

I would like to see the N. S. A. "Reading Course for Weak Societies and Others," as well as the "N. S. A. Building Fund" thoroughly established during the year. (Both are now in the hands of thoroughly competent committees.)

I would like to see the Morris Pratt Institute established on a permanent financial basis.

I would like to see two competent Spiritualist missionaries assigned to each state of our Union.

I would like to see the N. S. A. properly equipped with funds sufficient to carry out the great work it has now in hand and that which lies before it in the future.

I hereby pledge myself anew to continue to labor to help in the fulfillment of what I have written above.

A Happy New Year to all.

E. W. Sprague.

N. S. A. missionary.

As one gets out on the "westward slope of life's mountain," the New Years come with such hurrying feet that the old years are only memories. I would like to untangle from those memories everything worthy a resurrection, and place it before me as a duty to be fulfilled for neglected duties are the ghosts that haunt us.

I desire to be one of the great army to uphold righteousness, and conquer evil with good, also to work for the enfranchisement of woman because it is only just that mothers, wives and daughters should help to make the laws by which they must abide. It has been recently proven that a woman can hang like a man, but only a small proportion in our nation can vote like a man.

I desire to stand for good thoughts, and help the living plants to grow so thriftily that they will crowd out the errors of the past. I wish to help unite thoughts upon the basic principles of Spiritualism and to more closely cement the Local, State and National until the need of organization will appeal to those who have not before felt the necessity for it. I wish to be more patient and kind.

Carrie E. S. Twing.

Lake Helen, Florida.

I would make the state, society, responsible for every unfortunate creature born in the world. I would turn the jails into hospitals and treat the criminals as I do the sick. I would convert our costly libraries into homes for the prospective mother, surrounding her with everything that is beautiful in art, literature, harmony, spiritual environments, and prepare the way for the coming of a new and better day. I would teach the people the importance of the true marriage, where harmony, love, unselfish devotion to the welfare of others should be its passport. I would make the home a sanctuary for spiritual communion from whence would emanate the true Christ life—heralding on the glorious work of peace, joy and happiness. I would give woman her true place on this sphere of existence, that of wife, mother, teacher, lawmaker, helpmeet in all humanitarian work. Heaven grant that all women may be inspired with fervent zeal, unrest, until she has well nigh started on her mission, for 'tis the woman, good and true, that shall yet come to the rescue of this great republic. May the angels ever watch and guide us on to the victory. This is what I would like to do for the year that is to come. May my sisters share in my labors and do their share of the work of redemption. Sincerely yours,

Mary E. Sellen.

I would like to aid in bringing all men and churches closer together; to show that Science, Criticism and Spiritualism will not and cannot harm the Bible, or discredit the teachings of Jesus and the Apostles; that Pentecost, with visions, tongues, healings and angel ministries, were promised to all churches and believing souls in vital union with Heaven; and that an inspired, and spirit guided church is the world's great need.

I would like to open the eyes of men to the beauties and wonders of Nature as God's first Bible—a book ever open to such as have eyes to see, souls to feel, and hearts to rejoice.

To all I would like to say: Cultivate every faculty and feeling of the soul; seek knowledge as you seek money; read only the best books, and trashy novels avoid as you would disease, evil companions and liquor shops; make a little more heaven in your home; and try to make this world a little brighter and happier for every man, woman and child. These, and many other things, I would like to do, and shall endeavor to do.

Henry C. Munson.

Livermore Falls, Me.

I should like to establish in the State of California an educational institution for the training and culture of the psychics of the spiritual movement. To expect that the wise and advanced intelligences of the spirit spheres can fully co-operate and rightly use ignorant and uncultivated sensitives, is to believe in an illogical proposition which

evidences do not warrant. I would also have attached to this establishment a home of rest for sick and tired workers to recuperate in.

The work of a true sensitive is often arduous and depleting, and sometimes very badly paid for, and for those who go out in a missionary spirit to help humanity onwards, when they need a holiday, it surely would be a blessed plan to have such a home for their recuperation.

Finally I should propose to build a number of houses for old and retired workers who were unable to take care of themselves, to end their days on earth in a quiet and peaceful fashion.

I believe in organization and education and when these important factors in the life of the Spiritualistic movement are thoroughly understood and in full and harmonious operation, Spiritualism will in future years make giant strides.

Yours for the highest development of the movement.

David A. Leisk.

Alameda, Cal.

Among the possible things—some of which are not probable—"I would like" to be so inspired that my public and private work would be improved. Find the good in all and appeal to it. Be sympathetic instead of critical. See and use all opportunities for practical good. Think, say, and do no wrong. Be just to all. Make life easier and happier for man, woman, and child. Be able to work for Truth as I see it without financial returns. Give convincing tests, messages from the unseen. Assist to establish Lyceums in many places.

Help organize, so all places spiritually hungry should have meetings when desired. Make harmony, beginning with myself. So work that each Spiritualist Society should own its own church, care for its own poor, sustain its genuine mediums and our papers. Make converts to the holiness of homes, true marriage, Fatherhood and Motherhood. Turn parents from low language, lying, scolding, whipping and quarreling.

Inspire people to make it illegal to commit legal murder. Help make a law by which all public (and some private) institutions be X-rayed by honorable persons when least expected.

So work that every child should be educated, every man employed, every woman grow womanly, all made more happy. Teach prevention of crime. Correct my own faults.

This is not half of what I would like to do in the New Year.

C. Fannie Allyn.

And what I would like to be, for Being and Doing are twin sisters, born of God, leading to infinite possibilities.

I will become a sculptor of my own life, and the reward shall be life itself.

I will be what I would like everyone else to be.

I will adjust myself so that Justice shall become the companion of my thoughts, words and deeds.

I will love up the platonic ladder to the good, beautiful and true, and my joy in right living shall induce optimism.

I will have high ideals and will be heroic in their attainment.

I will count experiences, of whatever nature, stepping stones to a creative realm where I may mould my own destiny.

I will love myself and my neighbor as myself.

I will faithfully improve my individual resources and opportunities to widen my sphere of usefulness.

If I will do this in the New Year I must be up and doing, for "doing things" is the modern way of developing high ideals.

Annie Knowlton Hinman.

This is the time when people are forming new resolutions. Usually much of the year is spent in breaking them. I would like to resolve, and publish my resolution, and not break it, and yet I cannot carry the resolution into effect without help from others.

For several years the Morris Pratt School has been the "apple of my eye." I have spent all my means and all of my time in an effort to develop the school and place it where it belongs. I am fully convinced that if Spiritualists continue to place the fulminators of ignorant platitudes and frauds and fakes on our platforms as the apostles of Spiritualism the world will take them at their word, and Spiritualism will go to the wall as it deserves to do.

But until we educate our workers so as to make them the peers educationally of the workers in the churches, we can have no hope for them, nor for the Spiritualism they misrepresent.

I am looking out for the Spiritualism of the last half of the twentieth century. The thing I want to do in the year 1906 more than anything else, is to place The Morris Pratt School on so firm a basis and in such good hands that I can know that it will succeed in placing Spiritualism where it belongs in the world. If this was done I could say with good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

May the Banner of Light live to be centuries old; and may it grow younger and more vigorous, from week to week, and may it spread the light more and more, each week through all the years of its existence.

Moses Hull.

The gulf between the things which I would like to do in the New Year and the things I can do, does not prevent my bridging the chasm with good intentions, which admit of my saying, I would like to open the doors of the Waverley Home and see it fully equipped for the noble service for which it was designed.

I would like to place the Spiritualistic

papers in the homes of those not able to subscribe.

I would like to lend the strong, helping hand to the Morris Pratt Institute, and to the National and State Associations.

I would like to encourage struggling mediums to cherish their various gifts as priceless treasures.

I would like to actualize my Ideal Spiritualism for the greater comfort of the bereaved, and for the uplifting of those who have yielded to temptation's power.

I would like to make the New Year the best of my life, and so full of vital interest in all the humanitarian movements of the day, that if I should be called hence at its close, my Spiritualism could have but one interpretation: Love to God through love to man.

Juliette Yeaw.

Mr. Editor: It is with pleasure that I respond to your kind invitation to briefly contribute to your valuable columns upon the subject suggested by you, "What I would like to do in the New Year."

Only in so far as it is highly probable that in this matter my disposition by many of your readers may be shared, can my desire in this direction be of any general interest.

In the first place, I would like, during the coming year, to have wisdom sufficient to be capable of determining what constitutes real and genuine success, and furthermore to be imbued with such knowledge as would enable me to focus my will-force upon the desired point, with such resoluteness as would brook no restraint until the object of my desire was realized.

Speaking in general terms, and with reference to things purely material, the acquiring of money and such things as it will buy, positions of so-called honor and kindred things, would probably meet, at least in no small degree, all the requirements of a popular definition of success.

It will readily be admitted that no success, upon any plane whatsoever, is desired and in fact is possible of attaining, without earnest and intelligent effort. May it not be stated as a rule of life, or as the law of cause and consequence, that honest, earnest effort, intelligently directed, always possesses the elements which guarantee success when indulged by anyone? If this is admitted to be a correct hypothesis, there will doubtless be cited a plenty of cases where honest and intelligent trial of a matter has resulted in what would usually be designated as a failure. This is seemingly true, and if it were true in the absolute, our hypothesis would cease to be a good working one for universal purposes, effecting this subject. But in view of all this, we shall still adhere to our position, and to justify our claim, we will ask, if after all, "Does not true success consist in the earnest and intelligent effort itself?" We feel justified in asserting that true success, not that success corresponding to the popular definition, but such success as counts with God and the soul of man is always found in simply making an honest, earnest, intelligent and persistently constant effort. Certainly no condemnation can legitimately attach itself to such conduct, nor will it be attributed to any so energizing themselves, by anyone in heaven or on earth, by God, angels or sensible human beings. No matter what failure, in any objective sense, may obtain from such trial, it will be admitted, upon any plane of judgment, that a blameless life comes very near to being a perfect success. I am very certain that some, who have been unusually successful, according to the popular definition, will in the soul's judgment be justly adjudged one of the worst of failures.

This being true, the popular definition of success is far from possessing the quality of a universal and all-embracing application. If there were not an intuitive understanding that a failure to succeed, upon the plain of the popular definition of success, was not failure in the absolute, the world would then be filled with despair and the bright angel of hope would take wings, leaving a large proportion of the human family in darkness.

Is success then not always found, and failure never, in honest, earnest and persistently and wisely directed endeavor, no matter what visible results do or do not obtain in consequence? We will fearlessly state this to be our opinion.

Then how may success be gained, such success as corresponds to the broader definition, which includes the popular interpretation as well, as related to purely material success? There are certainly many helpful suggestions possible of making and they may be far better ones than ours. Whatever may be predicated with reference to methods of attaining, a firm determination and concentration, amounting to a vital resolution, will be found not only helpful, but an absolute necessity.

Resolutions made at the beginning of each January are announced by so many, which seldom possess vitality enough to survive the first thirty days of the year, that a declaration of resolutions, made at this season, is usually received with a smile which carries with it none too complimentary a meaning with regard to the stick-to-it-ivity of the one making the resolve. The value in results of good and faithfully kept resolutions is, by almost all, clearly enough discerned, but the price of these results, which must always be paid in the coin of honest, earnest endeavor, as well as frequently in more or less of personal sacrifice, is too often and grudgingly withheld. If failure to keep a resolution obtains, it is not generally because of any fault in the intention, but that the resolve was not accompanied with vital and earnest desire.

Open, loudly spoken, proclamations of good intentions are almost always weak, and indeed are always so, when compared with such determinations as take such vital hold upon the real needs of life as to preclude the possibility of any speech, save such as action may furnish. Whatever resolve one may make with reference to doing things during the New Year, if carried to the legitimate and desired sequence, must be preceded by, as well as constantly accompanied with, a vitally earnest determination.

The sum total of what we are is always measured by what we have done and by what we are doing. "I will be what I will be," is a very logical assertion, for WILL, which is a word from the same root as love, must always furnish the vitality by which any desired object in life is obtained.

Whatever else may be predicated with reference to vitality, earnest activity must not and cannot be left out of consideration.

Resolutions, of themselves, are only certain purely intellectual concepts, set up as snowmen to afford only a scope for expressing boyish vagaries and tricks upon, unless certain vitality is given to them. Vitality is force, and is therefore of the spirit. Nothing is possible of attaining independent of spirit, for life without spirit is impossible.

Here we would not be misunderstood. We are, in using the word spirit, making no reference to incarnate beings. While it is our purpose and intention at all times to pay proper deference to, as well as most cheerfully credit, our arisen loved ones for their manifold helpfulness, it is not from them, nor through them, that we should look for the sustenance or vitality which is absolutely necessary in order to attain to our highest possible success, for upon the Universal Spirit they are dependent, in common with us of mundane life.

Whatever of course may be heaped, justly or otherwise, upon Spiritualists, it cannot be logically denied that too many Spiritualists constitute themselves as dependents upon spirits with consequent failure to properly render due cognition and entertain sufficient appreciation of the fountain of all help, the Spirit-Universal, which lies back of each spirit and which furnishes vitality to all life, everywhere.

So far as it is reasonable and just, we all have a perfect right to ask for the co-operation of our fellow men in any undertaking which merits the same, and we may entertain strong expectations that they will cheerfully respond to our request. But no one is helping us, whether of earth or spirit life, if left to do it all themselves. If they do, instead of being our helpers, they are simply doing a work of their own and in which we are not even partners in the labor and therefore have no right to become sharers in the results.

A desire that spirits should help us does not mean that any justification may be possibly found for our expecting them to do it all. To just what extent spirits, either in or out of the body should be implored or even expected to render us aid, is perhaps a question for personal circumstances and individual judgment to decide, but certainly in all cases of a need for help, the best is only possible of receiving, when it is supplied from the source of the greatest possibilities.

That source is the Universal Spirit, and not any such factor of it as may have found expression in any one individual.

Then may we not conclude that true success consists in a wise and vital endeavor, and that such an effort is only effectually made when we, as individuals, properly associate our lives with the Universal Spirit, which with the precision of an unchangeable law, moves ever onward and upward until the individual shall properly express all of the characteristics of the Spirit-Universal? To attain to this is success indeed.

Brookline, Mass.

F. A. Wiggins.

As the manager of the Banner has asked a personal question about personal desires, perhaps it is not out of order for me to say that forty years ago, on my return from service in the Civil War I obtained a clerical position in Cincinnati, Ohio, and at once commenced to take a public interest in the cause of Spiritualism. My first allegiance was with the Children's Lyceum, which at once interested me, and was then very successful in that city. I succeeded as the conductor later on, in having for several years a very flourishing Lyceum; and also served as secretary of the main society, which then employed leading lecturers, but did not have any so-called tests or demonstrations from the platform. The lecture platform then attracted the best intelligence and very large audiences. The question of managing public meetings for Spiritualists concerns the replies to the query asked by the Banner, and much with regard to what I would like to assist during the coming year. Since 1865 the Banner and all Spiritualist papers have had more or less of my correspondence. My impulse has always been to assist the public cause we represent, by efforts for unity and co-operation. My writings have always urged organization and I now say this because criticism has a tendency to be severe and unjust. We may differ in opinion with regard to method and such differences should be welcomed because by these we can best decide upon proper effort. I always gracefully submit to the majority, and this is my first desire for 1906, to aid unity and co-operation, in order that all Spiritualists may act with power to achieve great ends. Personal selfish desires must be set aside—and I trust to do that very thing from now on. Many have said that I am ambitious, and so I am! No one can be useful without ambition. But I trust that my ambitions will be applied only for the usefulness of Spiritualism and by that to win the esteem of the public and my co-workers. Such is my greatest ambition for 1906! "What would I like to do?" My sincere desire is to go home and lead a domestic life and use my pen to write for human peace, information, spiritual culture and the destruction of bigotry, crime and injustice. My special desire is to assist in developing a concise formulation of "The Philosophy of Spiritualism." Such a work is now a great necessity.

I hope to assist in developing a plan by which each locality may be aided and encouraged to build a temple in which to hold Spiritualist meetings and thus unite the now diverging and personal efforts to hold meetings. The Spiritualists disperse their efforts into diffused methods based upon personal ambitions, instead of sinking self into the general good from which only can we obtain the progress that will make our efforts valuable and helpful. When will all of our co-workers in Spiritualism see this great possibility and sink selfish desire into such achievement? The lack of co-operation amongst local Spiritualists is the main reason why I desire to retire from the public platform, for our efforts seem to be almost without good results. It is not a mere question of financial remuneration, but more of the lack in appreciation of earnest effort and a tendency to disagree with our impulsive thought and sincere convictions, almost exacting that we teach like Mr. and Mrs. Somebody, who has preceded us. A Jewish rabbi lately said: "The dreamers

have been the creators of progress!" And he urged all to cultivate the power of vision. Hence I now say: I have dreamed and dreamed of a Spiritualist temple somewhere, with an earnest spiritual people who would, with charity and guaranteed freedom of opinion, receive our personal teaching and the instruction of our spirit intelligence, paramount to any desire for or need of "tests" but the spirit messages to be for the message and comfort and be a part of the service in meeting as a form of worship that shall make the Spiritualists' meetings a revelation of Godliness, humanism and spirit power. Into such a temple and with such a congregation of earnest members, my wife and self would like to give our devoted service mentally, morally and spiritually as settled ministers for the year. That dream may yet be realized! We hope so, at least.

When will all this come to pass? When we each and all seek to fully do our duty and sink self unto the good of all; when altruism shall succeed self-ism; when unity and co-operation shall lead us into a more perfect organized method, which will result when we each and all make an effort to aid rather than to stand off and criticize.

Unto all of my co-workers for humanity I send a New Year greeting, and ask for fellowship and good will as only one of the average. Fraternally,

George W. Kates.

Thornton, Pa.

Greeting from Mattie Hull.

It is a long time since I have reported through the columns of your paper, but this fact does not indicate that I have withdrawn my interest from the eastern fields of labor or from the dear old Banner of Light. I shall never forget while memory serves me the field of my early work—New England, and the dear people with whom I was associated in the long ago. A few are still upon this plane of life who were members of the society that gave me my first engagement as their regular speaker. I need not state how long ago, because it might appear to the readers of this communication that they, as well as the writer, were among the ancients.

At present writing I am, in company with my husband, en route to San Diego, Cal. We left home on the 10th of November and have held meetings in Farmet City, Ill., Wichita, Winfield and Arkansas City, Kansas; Fort Worth, Dallas, Texas; and at present writing I greet the readers of the "Banner" from El Paso, which is in the extreme western portion of "The Lone Star State." We leave this point Jan. 1st.

Notwithstanding we have had rains, winds and an almost constant change of temperature since we have taken up our pilgrimage, we have enjoyed the work and in every place found some loyal supporters of our Cause. In Fort Worth and Dallas the work is at present along stated lines. Mrs. Laura Payne is at present conducting independent meetings in Fort Worth in the Temple and at Mt. Hinsdale, the president of the State Association of Spiritualists is about organizing a society for regular associative work. In Dallas, Mrs. Isa Wilson Kaynot is making an effort to gather up the scattered forces and is succeeding comparatively well. She is a faithful, earnest worker.

There is much I would like to say in this communication, but simply send my greetings for the New Year to the loyal workers in the field and in the home who are making an effort to forward our Cause. In spite of many discouraging circumstances that beset our way I am strong in courage and full of hope and love for the Cause. Many new flags are thrown to the world from time to time representing some new cult (?) but I claim that Spiritualism holds all that is good in the various theories, including even the "New Thought" movement.

This goes with wishes for a Happy New Year to all.

Mattie E. Hull.

El Paso, Texas, Dec. 22, 1905.

"Out of the Mouths of Babes."

The Rev. W. S. Rainsford of New York holds that a church door should hardly ever be closed. "I was not always so keen for open churches," he confessed recently, "but a four-year-old girl settled my mind on that point. I was walking with her, listening to her childish prattle, when we passed a tightly closed and locked church. 'I s'pose God has a key to let himself in,' she remarked, looking thoughtfully at the barred door, 'but the people have to go to the sexton.' 'I didn't have a church then,' continued the doctor, 'but I made up my mind that when I did have one the people would not have to hunt up the sexton to get in.'"

What Is the Cause?

In a certain tall office building in Philadelphia is a picture which hangs on a wall and which is never still. It is suspended by a long wire and no one has ever seen it that it has not been swinging back and forth along the wall like the pendulum of a clock, only sometimes the motion is greater than at others. It's a creepy sort of performance and makes most people who see it feel nervous, but the man who owns it and occupies the offices in which it hangs refuses to take it down until the cause of its swinging is explained, although the managers of the building have asked him to do so. The wall on which this picture hangs runs north and south, and the curious part of it is that other pictures on the same wall and suspended in the same way are motionless. This does away with any theory that the phenomenon is due to the motion of the earth and leaves only the suggestion that the length of wire is just right to vibrate to some motion caused by machinery in the building, as a stretched string will vibrate to a certain musical note. This latter explanation, however, has been repudiated by several scientists who have examined the case, and the matter still remains a mystery.—Philadelphia Record.

Used to Questions.

Lawyer—I really hope I don't annoy you with all these questions? Fair Client—Not at all. I'm used to it. I have a six-year-old son.—Ex.

PUBLICATION OFFICE AND BOOKS
No. 104 Dartmouth Street, next door to Pierce
Building, Boston, Mass.

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THE NEW ENGLAND NEWS COMPANY.
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THE AMERICAN NEWS COMPANY.
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Banner of Light

BOSTON, SATURDAY, JANUARY 6, 1906.

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

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

"A Happy New Year" to each and every
one.

"All's well that ends well!"—so think of
the old year with its good-bye.

"All's well that begins well," take this as
a motto of success, and let no unhelped dis-
couragement come to spoil it.

Now work and pray for Spiritualism, for
the establishment of the truth that we know
to be true with any "if" or "but" about it.

Religion means life, is life, and our re-
ligion is the immortal life illustrating with
beauty every day. Let us show its living
power, and comfort, and justice!

The moral awakening of our day is a
cause of rejoicing to the workers in re-
form. It strikes right at the heart of the
evil of the times which has justified "any
means for gain." The white light of truth
abashes and shames all such lies.

Men are working out their salvation.
Surely—but let us recognize that the higher
world has invaded our sphere and by its
gleams uncovered the deeds of darkness.

Commercial justice is the sign of spiritual
right and purity.

Plymouth church at Brooklyn is in finan-
cial straits. The strong free voice of Beech-
er has had no successor in Abbot or Hillis—
and the need is now more than ever for
such plainness and power of speaking.

The first of all the teachings of Spiritu-
alism is the truth of our immortality. This is
the cornerstone of our faith, this is the dis-
tinctive word we have to speak to the world.
In letters of gold we can write it—There is
no death.

This message has to be spoken by us
often—not rarely. We cannot weary in the
telling of a truth. There are other things
to say—and many of them—but they centre
in this and grow out of it as the tree grows
from its roots. Immortality, continued ex-
istence, the certainty and gladness of this—
is the gospel we have to preach.

We affirm it and prove it by fact—by
sight and experience.

We hear people again and again say, they
would give the world to know it was true.

Very well, we reply—now give a sufficient
time to investigating as we direct, and see
if things are not just as we proclaim.

Let two or three friends, in the quiet of
their own homes—in the spirit of love and
sincerity, sit round a table, with their hands
lightly upon it—and wait developments. Sit
at a stated time, say from eight to nine
o'clock, and not more than that, for several
evenings, and you will get raps on the table
according to a telegraphic code you may

arrange, and the table will move as if in-
telligent control were regulating it. It will
set in every wise way that you would use it,
if you were unseen, but that were your
means of communication with a friend.
And this is the proof positive that the world
claims it is most desirous of all to know.
By this the chasm is bridged. By this the
silence is broken, evidence is presented to
the seeing of the eyes that immortality is a
fact.

Without the great truth at the back of
this quiet sitting, it would have no honor,
indeed would be a waste of time and fool-
ish, but a line from Livingstone in the dark
continent—was of superlative worth—be-
cause it made known he was and had not
forgotten his friends in the old world. The
rap has this significance to us, and because
it is from those we love and those who love
us, it is full of peace and comfort. We feel
the sacredness of it, it surrounds itself with
purity and gives happiness to the heart
such as we have hungered to have to make
the world Eden to us once more.

That we are immortal is the glowing
affirmation of our Spiritualism, and as Liv-
erpool can communicate with New York by
the magnetic needle with its dots, so the
friends unseen communicate with us by the
raps upon the table, and we cannot doubt
in this case, any more than in the other, that
they speak to us a living word.

Looking Forward.

We like to see people with great expec-
tations, with the power of wishing more
than the one or three things witches and
fairies used to grant to those they would
honor. To have a good, strong, beating
heart and a bright countenance is certainly
worth a whole library of philosophy, packed
away in books and kept there. What will
help us in the days and make a brighter
life is what we are after. And so we have
the pleasure and the pastime of looking
forward and seeing what cheer lies upon
the road.

What we call time is the measure of how
the year runs—it is but a white curtain of
mist that divides the day from the day, and
the year from the year—and all our part is
played on the stage of the eternal with
these moving scenes. But the day is beau-
tiful, and the stringing of the pearls into
three hundred and sixty-five, makes a pre-
cious necklace for royalty to wear. We
need to realize the value of time and the
beauty of the four seasons as they come
and go in the circle of the year.

The new year calls for our loyalty and
devotion. We are to admire and serve it
and show what grace and courage we have
to fulfil its demands on us. We owe it the
best we have when we are living up to our
best. We wish all our readers and friends
a brave looking forward to what it has in
store for them; and we trust they will put
forth power to make the most of what is
generously given them in the newness.

Standing at the gateway of the year—we
look over the wide reach of its domain
with something of the satisfaction of owner-
ship. To faith and hope—it all seems ours.
It is our inheritance that we are to go in
and possess as the Hebrews were sent to
inhabit their land of promise. They were
told to go forward and occupy its plains,
live in its fruitful valleys and build their
homes on the hill-sides, and enjoy the won-
derful country. This is only a parable or
picture of what brave souls do right along.
They are stirred with ideals, they hear
voices speaking to them of the better from
the good, and they move forward with the
soldier spirit of conquest. They are guided
in their pursuits as surely as ever any of
earth's children were.

Now thinking of this, isn't it a splendid
thing to live? Does it not rouse us like
the bugle note of battle? Are we not quick-
ened with the highest hopes and determina-
tions? In looking forward we well realize
that the present is the great blessing, and
we are satisfied that idle dreaming would
be wasted time, but in time, when we are
hard pressed with work, it does us good to
let go for a minute, rub our hands, look at
what we have to do—and then tackle it
afresh. We make headway by the pause.

And so it is worth while wishing when
anybody calls our attention to it and we
are asked what we would like to do with
ourselves with the prospect of a year all our
own. You know that many and many a one
does this and with the profit of having a
plan to work by. If we wish, we both will
and work, and hold on till the thing is done.
And life is made into abiding life, that is
into character by so doing.

We affirm then gloriously it is a good
thing to live, and to live with our powers of
purpose and accomplishment, and to be in
this twentieth century one of the millions
asking for a better world and brighter, for
a world where man shall be free from sin,
sickness, and the fear of death. We wish
to live in a world where virtue, faith, free-
dom, truth, and all other powers and prin-
ciples of the heart shall be regnant.
And we by wisely looking forward may
help to realize this grand consummation.
It gives a warm glow to our feelings to
think of time in this way. It seems so good
to have life, and to have for use the year in
prospect. Certainly it does. It is beauty
and joy we are contemplating.

The impress of high living grows out of
our wish for better things. And it draws
to us the noble ones who are looking at us
from the white light of heaven. When we
pray for the good and look and see by tak-
ing hold, we can lead on to its achievement
—then the wise ones, though unseen—are
not unfelt. They come as the sunshine to
the plant, and they feed us with strength
by their inspiration. Wish is the car-track
over which we are to take the electric car
of will and work.

The world of ours has behind it a Power
whose purpose is some far-off divine event.
Creation moves to it. We can feel the aim.
It is more than a stream of tendency in the
race, it is the impact of our moral con-
sciousness. It is inspiration given us so
as to awake us out of the sleep of death,
the death of indifference and selfishness.
To glance backwards and see where we
have missed it, will make us look forward
and with sincere ethical purpose, vow our-
selves to some service that is for the good
of man. Let us come out of our shells;
let us cease being afraid to give to any
worthy cause; let us speak well of truth
that we know to be truth, in one word, let
us look forward in the new year to some-
thing more of the divine manhood that is
peace, and whose power grows in beauty
always, and whose satisfaction is sweeter
than honey upon the tongue. Success to
all of us in this true man endeavor.

The Universalists and Immortality.

The issue of the Universalist Leader, of
December 23d last has an editorial on the
question of immortality, and in no favorable
way looks at the ordinary method of at-
tempting to prove this great truth. It says
the method is far from convincing—and pro-
ceeds: "It consists largely in an exposi-
tion of the commonplace that the universe
abounds in mysterious facts and inscrutable
forces. Then it is remarked that the con-
tinuance of life after the dissolution of the
animal organism is no more mysterious than
a thousand other things." And this may I
all true—but it is not proof—it begs the
question and is of no vital force to the mind
of the average man. Haeckel admits the
mystery of life—and tries to read the riddle
of the universe from the mechanical side—
that it is a curious building that evolution
has produced. The world needs evidence
that is evidence—that is to say, it needs to
open communication with those that have
passed from the body if they survive. Spiritu-
alism says they do; we know it by every
test that you can apply to this question. We
speak with them; they speak to us; at times
we see them and right along can we be
sure of their presence. It is the only ism
that faces the real issue and has a real an-
swer.

"Then the reverend editor says that the
Spiritualists 'enjoy the advantage in dealing
with this subject,' but adds: 'It is a fact
equally significant and depressing, that the
vogue of Spiritualism is declining. It
counts for less to-day, both as a religious phe-
nomenon and a religious force, than it did
twenty-five or even fifty years ago.'"

If the good doctor believes this, let him
tell us what his denomination has done to-
ward securing this truth for his later words.
"If we are thrown back upon revelation, we
cannot feel a perfectly firm ground under
our feet, show a sore need.

He says: "The rehabilitation of the doc-
trine attempted by Dr. Hyslop and Dr. Sav-
age has been interesting rather than fruit-
ful." Now we put it to the editor and the
readers, if the church at large is not re-
sponsible by its unbelief and indifference to
the world at large treating the question with
a like coldness and disregard of its sublime
appeal? Christians are afraid that we should
know the certainty of the other life—and
afraid on the supposition that their idols—
silver or gold—will not have a market. The
priest is afraid to lose his power, the church
wishes to keep its authority as the Czar kept
his, but it is impossible.

We must have something to show to make
immortality probable—and to produce this,
with the name or without it, it necessarily
comes over to Spiritualism.

More Veal.

From time to time the old and well
known has to permit itself to be rediscover-
ed. It is the repetition of the vanity
stage gag. "If we are discovered, we shall
be found." The space filler of a Sunday
paper, perhaps a youngster aspiring toward
"journalism" and a possible editorship in
the future, must do something to attract
attention to himself.

This time it is a well known Boston Sun-
day edition of a daily paper which discov-
ers the well known. It makes us smile to
see the young students of psychology get
the ear of a reporter who never heard be-
fore of the student's phase, didn't know
such a thing ever existed and with the
fervid eagerness of a man on a "beat," he
rushes in to his paper a column or two,
with a picture perhaps, which proves anew
to the world (as the reporter thinks) that
the sun rises in the east.

And then we are told that there is no
place for the religious newspaper, for the
daily paper does the whole thing.

Could anything so crude be admitted to
our columns as the article on Auras in last
Sunday's Globe? Then it is heralded as a
great discovery of Madam Worthesk Nil-
son. What is it? Why nothing but the
well known fact that different people have
different auras—and that the aura of any
individual is sometimes of one color and
sometimes of another and that each color
indicates a different mental condition.

Every student of psychology who is at
all up to date has known this for twenty
years. It is at least that length of time
since a French professor photographed
auras and published a book about them
with voluminous illustrations.

But the reporter did not know this. To
him it was very new, almost as new as he
was, and Madam Nilson was undoubtedly
very glad to have the free advertising and
to pose as a discoverer of a new psychic
truth.

But the daily press cannot quite fill the
place of the Banner of Light by articles of
the vacillancy of this one.

Spiritualism at Natal.

We have received from a friend in Natal,
on the African coast, a strong letter in be-
half of our Cause. It was addressed to the
"Natal Advertiser," and overlaps a column
of that paper, and is so good that we would
like to copy it, but the facts are well known
to our readers, and we mention it as one of
the signs of the times that this question has
got to be discussed as an issue that will not
down.

The writer praises an Episcopal clergyman
for preaching about it. That is what we
want. They can blow away all the chaff, but
let them find the grain that is food and
strength. The divineness of the church is to
look after things that are divine, and the
spiritual realm certainly should be the field
of study for those who are preachers of
its word—that is to say, for the clergy of all
denominations when they are brave enough
to do it.

Human nature receives its hopes from a
higher world, but to live by instinct is not
like living by knowledge, and with the train-
ing of our day knowledge is imperatively
demanded. And what the mind asks for it
receives. We have the reply, and if we care
for God's world at all, we shall reverently
and faithfully consider it, and govern our-
selves by its enlightenment.

There is a sad note in the letter, that
Archdeacon Collyer has fallen under the ban
of the Episcopal Church because of his
avowal of Spiritualism; but some must suffer
for the truth, and then comes the general
acceptance which prides itself it never per-
secuted. Consider, however, the gain of
knowing that we are immortal, and what
society of Scribes and Pharisees can do to
the one holding it is of no account what-
ever. The compensation is a million times
more than the loss. Truth does not neglect
those who serve her.

Psychical Research.

In the beginning of last month we saw a
notice of Prof. Hyslop's endeavor to found
an institute for the study of abnormal psy-
chology and all that so puzzles the scientific
mind as it sees the working of mental re-
arrangement.

The charter also provides for the "investi-
gation of all alleged telepathy, alleged ap-
pearances of the dead, mediumistic phe-
nomena, alleged clairvoyance, and all facts
claiming to represent supernormal acqui-
sition of knowledge or the supernormal pro-
duction of physical effects.

It would seem as if money would be forth-
coming for such a noble object, as the bear-
ing of these studies will be the clearing up
of the waste places of mind, and all the
finding of the truth of what currently is sup-
posed to be taken on faith.

Spiritualists have long had such a sci-
entific research into the unknown, and they
have proved that the other world is more
anxious to communicate to us than we as
yet are to hear from it, but the time is com-
ing speedily when open commerce will be
established.

Prof. Ostwald's "Ingersoll Lecture."

Some years ago Harvard College became
the recipient of a fund, the income of
which was to be applied to the mainte-
nance of a lectureship to be called, from the
donor, the Ingersoll lectureship. Each
year a lecture on Immortality was to be
given which should give the latest knowl-
edge on that most important subject. The
object of the donor was, as has been
stated, to convey to the world the most
advanced thought upon the subject which
had seemed to the donor of the fund the
one thing in all this life worthy of the
donation.

It has been the custom of the univer-
sity, strangely enough, to ask to speak
upon this subject not those great scientists
who have made such study of the subject
as to entitle them to be justly known as
the world's specialists; not the scientific
psychologists who have studied that par-
ticular part of the ego which alone can be
immortal; but rather has it called those
materialistic chemists and biologists whose

speculations upon the subject have nothing
to relieve their crudity.

The greatest scientist who ever lived, the
most famous biologist who ever searched
for a mechanical origin of life, may be,
when taken outside his specialty, like a
little child in the midst of wonders hitherto
unheard of. Harvard would scarcely select
a successor for its honored President from
the most prominent merchants or laboring
men. Then why does it take Osler and
Ostwald, a pathologist and a biologist, to
talk about psychology? The living sci-
entists, who have really studied this subject,
are too numerous to make selection diffi-
cult and too famous to be unknown to the
governing body of the greatest university
in America. Sir Oliver Lodge, M. Charles
Richet, Prof. Lombroso are still in the
flesh, still leaders of thought; but they
happen to be Spiritualists. They certainly
are as learned men as those selected for this
annual lecture and they happen to have
made a special study of the survival of our
personal intelligence and identity after the
death of the body. It seems that one is
almost forced to the conclusion that those
controlling the Ingersoll fund are deter-
mined that only those shall be heard who
admittedly know nothing of the subject.
Do they mock the memory of the donor?
Not believing in immortality themselves, do
they hold a retainer against the proof of
the truth of that doctrine? Are they seek-
ing to give the great right of Harvard's
name to the dreadful agnosticism of their
cult, an agnosticism which, in the stage of
the world's special knowledge on the sub-
ject, can mean nothing less than plain igno-
rance?

Not having heard this year's lecture our-
selves and having been refused by Hough-
ton, Mifflin & Co. an examination of the
advance sheets, we are driven to the news-
paper accounts of what the lecturer said.
These are strangely brief.

From the meagre report in the Transcript
we gather that the professor's view is that
because the evolution of radium into
helium has made ducks and drakes of the
atomic theory of matter, therefore our idea
that we are all mortal may be wrong.
How is this for husks? Isn't this a stultifi-
cation of the human mind? The capacity
and reasoning powers of a congenial idiot
would seem to put this sort of ratiocina-
tion into a total eclipse.

The atom has been considered by sci-
entists, for the purposes of scientific investiga-
tion, to be the ultimate subdivision of mat-
ter. Beyond the atom no one could go.
The molecules of matter were made up of
atoms, their different aggregation creating
the different states of matter. From their
very nature atoms were unchangeable.
There are certain elementary substances
which, like gold, silver, sodium, nitrogen,
etc., could not be changed or reduced into
simpler forms. Each atom of gold was for-
ever an atom of gold. It might be placed
in combination with atoms of other ele-
ments to form molecules of all sorts of new
substances, but the atom of gold, the atom
of silver, the atom of sodium was forever
the same.

Radium was a newly discovered "ele-
ment"; that is to say, a new substance
which could not be further simplified.
Thus an atom of radium could never be-
come anything but an atom of radium, just
as the atom of gold is forever an atom of
gold.

But here comes another scientist who
shows that this radium becomes, under cer-
tain circumstances, an entirely different
substance which he calls helium; and be-
hold, the atom of radium has violated the
great atomic law of the unchangeableness
of the atoms! Thus, in a moment of for-
tunate scientific discovery, the whole atomic
theory "falls like Lucifer never to rise
again;" and from being an "atomic law,"
it is degraded into our old familiar friend,
the "working hypothesis."

Thus the professor acknowledges the fal-
libility of science, that science which claims
to be exact and whose whole structure
hitherto has rested on the unchangeability
of the atom.

What has all this to do with the Immor-
tality of the Soul? Sure enough. It is not
only a natural but a pertinent question and,
being pertinent, the professor should an-
swer it. Does he? Yes, in his way, and
his answer is a sweet example of scientific
foolishness.

He says the real postulate is "I am mor-
tal," just as the real law has always been
"The atom is unchangeable." Now, inas-
much as this atomic law has been found
weak in one place and is degraded to the
plan of a mere "working hypothesis," per-
haps, it may be equally true that this old
postulate, "I am mortal," which the pro-
fessor, thinks is all we really know, may in
its turn some day be shown to be weak and,
breaking, may let in a demonstration of
immortality. This is all the great pro-
fessor has to give us.

"The mountain labored and brought forth—
a mouse."

"Blame I can bear, though not blame-
worthiness."

"We are generally too low in our aims,
more anxious for safety than sanctity, for
peace than purity."

By the BANNER OF LIGHT.

Our Home Circle.

EDITED BY

MINNIE RESERVE SOULE.

The Dear Departed.

William Brewster.

(Written for the Banner of Light.)

I have a day, and this the day, I'm thinking
of the dead,
I'm thinking of my loved ones, and what
they did and said;
I'm thinking of the years which vanished
like a dream,
And yet how real and true this hour those
happy spirits seem;
They are my own, indeed, in beauty shining
bright,
The children of the golden sun, arrayed in
robes of light.

They did not die save to my sight, they are
the same above,
The only difference that I know is new in-
tensity of love;
They passed the glorious gates of morn as
stars fade in the sky,
But lo! they live to every sense save seeing
of the eye,
And with the heart alive to them what need
I ever care,
They are near as truth can be and com-
forting as prayer?

And O, how beautiful they are, all in that
happy land,
And yet I seem to walk with them, they
are so near at hand;
Full many a flash of light falls on my dark-
ened way;
Full many an inspiration comes, as flowers
come to May;
They are all sweet and blest in all their
blissful ways,
O, just to think of them awhile fills all my
heart with praise!

I have a time and this the time—my soul
remembers well—
The loved and true and righteous ones who
here with me did dwell,
And when they passed beyond my ken, ah! then I knew—
That something of their heavenly worth my
spirit to it drew;
They gave me of their blessedness beyond
my thought of them,
And all they do is dear as gold and precious
as a gem!

O, when we lonesome are, and think the
world a waste,
They gleam upon us like a star and to our
sorrow haste;
And we can lean on them and hold them
as our own,
And feel in desert places their kindness to
us shown;
O, like a garden where the roses in splendid
beauty shine,
They burst in sweetness on my soul and
bless this heart of mine!

A LINK IN OUR GOLDEN CHAIN.

LET THE FUTURE REDEEM THE PAST.

There is something inspiring even to the
dullest nature about the beginning of a
race.

The pause when, with every muscle set for
action, the eye bright with eagerness to be
on the move, the flushed cheek of expecta-
tion, the quickened heartbeat of anticipa-
tion, the runner waits for the word of com-
mand, "Go."

Whether man or horse, jaunty yacht or
heavy touring car, at that moment, every
fraction of the whole makeup must be in
perfect accord and play in, and with perfect
time and adjustment or suffer disaster and
defeat, as a whole.

From the beginning of the existence of
the participant in the race, the preparations
have been going on and the fitness and
quality of the organism for the specific work
in hand is determined by the past expendi-
ture of energy and opportunity.

There at the "wire" the careless and in-
different habits and practices of the past
write large the word "Failure."

And, there at the "wire" who can find
the weak points, the flaws, the defects and
imperfections like him who has through the
years built up the wonderful body at his
disposal?

With the coming of the New Year the
majority of men and women feel an impulse
to start the race of life all over again.

That mystical sense of separating the life
into sections by the seasons of the year
and the dates on the calendar possesses us
more definitely perhaps, at the New Year
than at any other time.

The past is put away as we write six in-
stead of five, and we say, sometimes regret-
fully, sometimes joyously, "Another year
gone."

Ah, well for some of us if the year could
drop out and lose itself.

But this it may not do. Every day of it
will come whispering through the days of
the future and prove the immortality of our
deeds.

The weaknesses and follies will stand with
solemn mein and urge us on to strength
and wisdom.

The Immortal Past is not a slave master,
with lash in hand, driving us into pens of
remorse and regretful agony, but a wise
teacher, leading to perfect unfoldment
through the knowledge of where the error
lay.

The New Year is here. Already we have
started on the year's work and hail with
joy the opportunities that await us. We
have hope in our hearts and strength and
power at our command, but that is not
enough.

Where have we failed in the past? Have
we made haste to come to conclusions about
the acts of those about us? Have we failed
in patience, in kindness, in cheeriness?

Have we shirked responsibilities and hard
tasks?

Have we been unmindful of the wonder-
ful power of a musical voice made vibrant
through Spiritual poise?

Have we been blind to the beauty of a
sincere spirit illuminating and transforming
irregular and imperfect features?

Have we preferred the riches of the ma-
terial universe to the limitless and abundant
wealth of the Spirit?

These may have been some of the weak
muscles in an otherwise strong body.

Strengthen them by daily exercise.
The year awaits your coming; the days
will give you greeting. The opportunities
will be endless. To toss the past away as
something useless is a fool's task.

To spend a single moment in uselessly
wishing that the strength had been greater,
the task lighter, the song sweeter or the
sun brighter is throwing away good energy
that might be used in bringing about the
yearned for results.

The past is ours as is the future.
No power can wrest either from our
keeping.

The past is the record of our losses and
our gains, our weaknesses and our strength.
The future is for our redemption and our
realization; our uplift and our renewal.

Blessed power that enables us to look
back into the past and with steady hand and
heart take account of stock and know what
we have to begin the year's work with.

And thrice blessed opportunity that
awaits our coming with new-born energies
and new-found aspirations.

The ill that was, no more shall be.
For now in retrospect I see,
When failure marked the path for me,
The weakness and the fault are plain;
They shall not fill me with disdain
But make me brave to try again.

M. M. S.

Totle for the Progressive Lyceum:

Sunday, January 7, 1906.—"Watch thy
thoughts and all will be well."
Gem of Thought:

"Sow a thought, you reap a word.
Sow a word you reap an act,
Sow an act you reap a habit,
Sow a habit you reap a character."

For information concerning the Progress-
ive Lyceum, authorized Lesson Paper, for
the National Spiritualist Association, ad-
dress John W. Ring, Spiritualist Temple,
Galveston, Texas.

Dot's Chatterbox's Opinion of Angels.

My Aunt Fanny told me a lot about
angels once. She said that the word angel
means a messenger, and that God made
the angels on purpose to go on errands
for him and carry messages to the people.
She told me some stories out of the Bible
about them, but I know that the Bible is
a very old book, and I thought that the
angels it tells about must be old-fashioned
angels, and I didn't believe that they were
around now; I never saw one, any way.
They seemed like the giants and fairies
that I used to hear about when I was lit-
tle (I am almost ten) now, and I don't
believe everything Aunt Fanny says. I like
her first-rate, but she is quite old, too—as
much as thirty, I guess.

I told my big brother Joe about it, and
he laughed and said:
"I hope you don't take any stock in talk
like that."

Joe will talk slang, though mother has
tried to break him of the habit. She says
that it is very inelegant. Well, I think Joe
is pretty smart and I believe 'most every-
thing he says. I was sure that I should see
the holy angels guarding my bed, if there
were any, for I have the sharpest eyes that
you ever saw. I can see a good deal bet-
ter than grandmother can. I can see to
thread the finest needle you can scare up.
(There! I wonder if "scare up" is slang. I
guess not, for I've heard grandma say it
herself.) Well, I never did see the first,
gleam of an angel, but now I'm going to
tell you a funny thing:

I do believe in angels now and I think
that giants are just nowhere compared with
angels, even if there are any giants. (Bob
Sweetair says—well, I'll go on and tell you
how I came to know about the angels, for
Aunt Bess, who is writing down what I
tell her, says I mustn't put in so much
"irrelevant matter." I suppose that means
about Bob.)

This was the way of it: My little brother
Neddy is three years old. He is a splendid
boy. I can remember back to when he was
a brand new baby, all pink and sleek,
couldn't walk or talk or do anything hardly
but sleep and roar, but I always thought
he was beautiful, and now other people
think so, too. Well, one night, Neddy got
into an awful scrape. I do believe; if it
hadn't been for an angel that God sent to
our house, he'd a' been one himself before
morning. It almost makes me cry to think
of it. It's all very well to have angels
around, but I want Neddy to stay a boy.
Well, you see, he has one dreadful habit,
he plays with matches—I mean that he did
before that night.

You see, Neddy sleeps in a cot bed in
mother's room. That night mother woke
up and she smelled a dreadful smell like
something burning. You know how that
smells, don't you, Mrs. Editor? Well, you
wouldn't like to smell it in the night, if
you had a little boy that played with
matches, would you? I tell you, mother
didn't. She was sick, but I guess you never
saw anybody that was sick hustle from one
room to another quicker'n she did. She
just followed her nose right into the spare
chamber, and there she saw the smoke com-
ing out of her pretty best comforter on
the best bed, and in the upper part of the
bed was a little hump: the hump was Ned-
dy, all covered up. Mother pulled him out
of the bed quicker'n she ever did anything
before, I guess, and he fell right down on
the floor.

He didn't like it, and hollered, but mother
didn't take much notice of that; she was
throwing the burning bed clothes out of
the window.

Now, you see, it must have been a good
angel that took care of Neddy even when
he was naughty, for everybody else was
asleep when he got up and went into the
spare chamber. He always had the greatest
liking for that room. There are some pretty
images on the mantel that he likes and
the match-safe is there, too, and he must
have taken some matches and lit them on
the bed. I suppose that he thought they
all went out, and crept away to the place

where mother found him and went to sleep.
Only think his dear little body might have
been burned to a cinder. It makes me
shiver to think how it would be, not to have
Neddy in the house.

The angel must have gone to mother and
waked her up to smell that smell, and
made her forget that she was sick and
helped her to save our Neddy from a hor-
rible death.

Aunt Bess says that I haven't made my
proof in a strictly logical way, but that my
main conclusion is entirely sound. I don't
know what all that means, but I know now
that we have real angels as much as the
Bible people did; and they are wiser and
pleasanter to have around than giants and
more beautiful than fairies, and I love God
for sending them to us. I shall like the
angel stories in the Bible better than I
ever did before, because we have had an
angel in our house.

Dot Chatterbox.
Elizabeth Converse Durgin,
The Chatterboxes' Private Secretary.

The Mind of God.

David A. Lelah.

The mind of God; what a tremendous
subject for endless themes throughout the
generations of time. How many people
have vainly imagined that they were the
only persons privileged to know and inter-
pret the mind of God to their fellows.

Sects and isms have arisen as the result-
ant of bigotry and exclusiveness through-
out the earth by poor egotistical mortals
who relegated to themselves all the mind
of God. The strange thing regarding most
of these special divine teachings from the
infinite mind is their lack of complete har-
mony with each other. Yet because of this
diverse operation of the One Spirit through
the minds of the people, it cannot be truth-
fully stated that the One Infinite Mind is
not speaking.

Consider the infinite variety of types in
the human race, see the differentiation of
brain structures all producing mental ca-
pacities of varying degree. Yet is not God
the One Mind speaking through them all
according to that particular mental and
spiritual calibre which they inherently pos-
sess? The trouble is not with the differ-
ent revelations of God which inspired
souls give to the race of humans from time
to time, but with the exclusiveness which
either they themselves or their followers
claim for their particular message. If hu-
manity differs in the makeup of their brain
convolutions and their temperamental con-
stitutions then they must be also expected
to vary in their perspectives of God and life.

The greater the soul and the more liberal
the natural brain endowment the broader
will be the vision of the mind of God. The
mind of God must always be understood
relatively, never absolutely. If a finite
quantity is dealing with an infinite quantity
it requires no argument to prove the rela-
tiveness of all received, according to the
capacity of the recipient.

As everything from the infinitesimal atom
to the solar system is the outcome of the
infinite mind, so do they only partially re-
veal the operations of that One Mind.
They are the lesser, the resultant of the
greater and therefore as such are included
in the greater.

The mind of God must always be under-
stood in its relative sense and confusion
and the arbitrary action of individual minds
would be avoided who claim presumptuously
that they alone can reveal the mind
of God. All that individual man is capable
of giving out is relative according to his
capacity to understand the facts of life.
God, the immutable principle of all mani-
fested life never changes, but individuals
will apprehend God differently according to
the growth and expansion of their mental-
ities.

Humanity is progressive and therefore
must change their ideas concerning the One
life according to their increased knowledge,
but the One Infinite life never changes.
Man is apprehending God as he apprehends
his own nature and the more he under-
stands his own divinity the greater will be
his penetration of the life of the whole.

When individuals talk about the voice of
God speaking to them and commanding
them to do and say certain things, then it
must be understood that they only speak
relatively, according to their understand-
ing and consciousness of God. Does not
the voice of God, so-called, speak to many,
yet says things which are diametrically op-
posite? Because of this it cannot be said
that God is fickle and changeable, it simply
shows that each individual receives the
understanding of God according to his
capacity. His interpretation of what is re-
ceived will be according to inborn native
characteristics, temperament, environment
and general education. The voice of God
is always speaking in the stars, the waves
and the winds, the woods and hills. In the
insects the birds and the animals of innum-
erable kind, also in the flowers and the
weeds. In man and woman, youth and
babe and in sorrow and suffering, in glad-
ness and joy. Yes, they that have ears to
hear, eyes to see and the understanding to
interpret will perceive God speaking in
every form of His manifested life.

He comes on the wings of changing
thought.

He speaks in the cities' busy stir.
Unawares are His whisperings brought
Amidst the din of life's constant whir.

In the woods and the hills and flowers;
In insect, bird and beast and man;
In winter's snow and summer showers
The part reveals His wondrous plan.

So through changing state and various kind
Man views the God and apprehends
The workings of that Infinite Mind,
The purpose great it all portends.

"There is a number of us creep
Into the world to eat and sleep;
And know no reason why we're born
But only to consume the corn.
Devour the cattle, flesh and fish,
And leave behind an empty dish.
And if our tombstone, when we die,
Be not taught to flatter and to lie,
There's nothing better can be said
Than that he's out up all his bread,
Drunk up his drink and gone to bed."

Selected.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SEMP OF

MRS. MINNIE M. SOULE.

In Explanation.

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

To Our Readers.

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

INVOCATION.

O Spirit of Infinite Love and Tenderness,
we lift our hearts to thee and know that in
answer to our aspirations, strong and wise
and lofty spirits will come to guide and di-
rect and guard us. The yearnings of our
hearts to do, to work, to serve, must ever
find some service in the world. The desire
to create something of happiness and peace
and joy in the troubled hearts of those who
suffer must ever find its answer in a better
life, a better order in the community, a more
spiritualized people. Though sometimes the
shadows fall across our pathway and the
light is shut away from us and we see only
dimly the steps we are to take, yet we know
that the presence is there, that the power
is there, that the Everlasting Love is round
about us to support and sustain. Wherever
there is a heart that aches, wherever shadow
brings tears of sadness or distress, there
may we go and with this truth of the tender
love of ministering spirits bring love and
joy. Amen.

MESSAGES.

Willie Stone, Roxbury, Mass.

The first spirit that comes to me today is
a boy of fourteen years old. He has blue
eyes and brown hair and a round face and
he smiles very prettily and quite childishly
as he begins to speak to me. He says:
"My name is Willie Stone and I lived in
Roxbury. My father's name is Silas. I
have ever so many times wanted to come
and send him a message, for his heart was
broken when I died. He had built so many
plans and hopes around me that he couldn't
realize that his future had been so much
a part of my life, and when I left him he
seemed like a man who had lost everything.
My grandmother was the first one that I
found, and really she found me, and ever
since we have lived together. My father is
getting old now and it won't be many years
before he comes over where I am, but I
thought perhaps if he could know that his
boy was near him and would always stay
near him until the hour when he will say
good-bye to all his earth friends, that it
might make him happier and help to soothe
his last days. He has been very brave and
strong and gone on with his work, but
there has been a pain and sorrow in his life
all this time. I was at the house the other
day when there was so much company there
and I was glad to see such a mark of ap-
preciation and affection shown to my father
and mother. I think I won't try to say
anything more now except that my love for
them is just as strong and tender as when I
left them so long ago. Thank you."

Gertrude Hunt, Rochester, N. Y.

There is a spirit of a young woman I
should think about twenty-two or twenty-
three, with light brown hair, a sweet face
and rather a delicate, fragile looking body.
She says that her name is Gertrude Hunt.
She is quite anxious to get to her mother,
who lives in Rochester, N. Y., and she says:
"I have rapped and rapped loudly enough
so that their attention has been attracted,
but they assigned some other cause for the
noise. O I am so happy, not only to be
able to come, but to know that it is such
a beautiful spirit world. I always had a fear
of dying. I was afraid that I might have
committed some sin that I didn't know
about and that perhaps I would have to go
into torment after all. I tried to be a Chris-
tian. I tried to do what God would have
me, and yet I was in fear all the time of
what would come after death. O, it was so
beautiful to find that there were people who
loved me and that they had homes and in-
terests and all sorts of things that I had just
left; they made it seem so much more nat-
ural and lovely. I want my mother to un-
derstand more of this beautiful truth. She
could become clairvoyant if she tried; for
several times she has been able to see lights
which I have brought, but she didn't attrib-
ute them to my presence. I have a little
brother and he often comes with me, and
he says, 'Tell papa, too, that I am going to
take care of him while Gertrude takes care of
mamma.' Thank you."

Martha Kendall-Nashua, N. H.

The next spirit that comes to me is a wo-
man I should think about fifty years old.
She has very dark eyes and she wears gold-
bowed spectacles and her hair is quite dark,
with just a little bit of the white mixed in
it, and she has a very brisk and bustling
manner. She comes up to me as though
this were an every-day occurrence for her
to speak from her home in the spirit land,
and she says: "My name is Martha Kendall
and I lived in Nashua, N. H. A good many
of my people are Spiritualists, some of them
thought I was cranky about the subject. I
think myself that if I were to have my life
to live over again I would be still crankier,
for I don't see any sense in sitting down and
letting all sorts of people tell all sorts of
stories about the thing you know is the

most beautiful truth that has ever been re-
vealed to the world. I wish I had the pow-
er of a king and I would command an in-
vestigation into all these things, but I am
obliged to wait until there is something to
call the attention of my friends to this fact.
With me is my daughter Annie. She died
of consumption some years before I did.
Now we have been so united in our plans
and purposes for Spiritualism that we have
added strength and power to our expres-
sion. I have a son and his name is Ed.
He believes that spirits can come, but he
doesn't know that they are of much use to
anybody, and I want to tell him that he has
no idea of the amount of good work that
is accomplished in the world today through
the influence of spirits on the minds of men
and women. It is all very well to take a
lot of credit to yourself for doing things
that were never in your mind before and
you seem to do on the impulse of the mo-
ment, but when the truth is known about
these things it will be no secret that the
impulsive deeds of the majority of people
are simply the result of projected thoughts
of wise spirits who have long studied the
art in producing just such an effect. All
the world is growing better because spirits
are drawing nearer. I want to send my love
to Allen and to Fred, and I want to tell
them, too, that there is no power that will
keep me from investigating and carrying
on the work that was so long dear and sweet
to me. Thank you."

Frank Bond, Lynn, Mass.

There is a spirit of a man probably twenty-
eight or thirty years old. His first name
is Frank, Frank Bond. He says he came
from Lynn. He is just one of those happy-
go-lucky looking people, seems to take life
about as it comes, makes no particular fuss
one way or the other, and he says: "I am
not in such distress as some of these people
who have just been talking. I find enough
to do, lots of things to see, and I half made
up my mind if my friends didn't care enough
about me to make an effort and see if they
couldn't get some message from me, that I
needn't fret myself about it. I thought per-
haps they would feel a little bit better to let
the thing die out as so many people do,
but one day I heard my mother talking
about these things, and she said if she ever
got a chance to go to somebody she be-
lieved in she would find out if Frank could
come. When I saw that she really wanted
to hear from me I made an effort, so I am
here. I am not working on shoes where I
am and I am not studying any particular
science and I am not going to Sunday
school, but I have been walking out in the
groves and where the flowers grow, and I
never had an idea that such things were
growing in our world until I took time to
examine everything. I found a lot of my
friends. Sometimes they seemed to know I
was here, came to see me, and other times
I just happened to run across them. Tell
my friends that I am sorry I caused them
any trouble through my death and if I was
to live life over again I hope I would do a
great deal better and leave them something to
be more proud of than I did.
Good-bye."

Robert Sinclair, Montpelier, Vt.

Here is the spirit of a man about forty-
five or fifty, who has gray eyes and black
hair, with just a little bit of gray in it;
short in form and rather stout, and gives
his name as Robert Sinclair, and he says:
"I am an old Vermont. This is a new
thing to me. You people who know about
it so well don't have much of an idea of
what it means to us to be cut off from
communication with the world. I dealt in
shoes. My business brought me in contact
with a great many people, so that a good
many people knew me, and when I got
over here I wasn't very lonesome, for I kept
meeting this one and that one whom I had
known in Montpelier, where I lived. But
I didn't seem to settle down to any life.
There wasn't any incentive to work. I had
lost the text; had to work when I was alive
to support myself; when I didn't have to
work to keep my soul and body together, I
didn't see what there was for me to do. A
little while ago I woke up to the fact that
just to earn money to keep bread in the
stomach and coats on the back didn't make
a very broad life, so I began to settle
down to study the other aspects of a man's
life. It was rather amazing to see how I
had neglected my opportunities in the past.
I began to be interested in the flowers, birds
and wonder how it was that they grew with-
out any training, and from that I began to
look for the divine law of life in everything
that grows, and I was so absorbed and in-
terested in my study that I forgot myself,
and the first thing I knew I was living in most
beautiful conditions and had made some
strong friends. Then I began to talk about
the possibility of this divine life, that was
expressing itself in flowers, birds and men,
having a common meeting place where
thoughts and expressions could be ex-
changed. Now I could no more be unkind
to a flower than I could to my horse, or
my dog, and no more unkind to a horse or
a dog than I could to a man, and no more
unkind to a man than I could be to my
brother or my friend. You see, I had solved
the problem of growth, so I have come back
to tell my Sarah that this is what I am
doing, growing into a bigger life than ever
would have been possible for me before
death, cut off my desire and my need for
money. I saw Lu Stickney the other day
and she said that some of her people were
investigating Spiritualism, so she and I came
here today to see if we might not investi-
gate, and I find that it is the divine in me
that is striving to express to the divine in
my friends something better for them than
they have known before—and that is spirit
communion. O, I thank you for this chance
to speak and I hope I will be able to come
again some other time."

"A Lie."

First somebody told it
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside;
Then the crowd came across it,
And never once lost it
But tossed it and tossed it
Till it grew long and wide.

Old Rhymes.

Flowers of the Heart.

(Written for the "Banner of Light.")

The gracious flowers of the heart,
May grow in winter wild;
And when the garden flowers depart,
Have beauty undimmed!

Let but our faith have room to grow,
And all that hope may bring,
Let love and truth their sweetness show,
And lo!—within is spring!

Lo! life will be in fragrant bloom,
And all seem like the May;
The winter will forget its gloom,
And smile for us each day!

William Brunton.

Official Report of the Anti-Poverty Society of New York Centre.

January 1, 1906. We were very proud to meet the first night of the new year, for some who love to indulge in croaking were sure we would go out like a pile of shavings set on fire that soon sees its finish. And here we are flourishing as the wicked are said to—but as the good ought.

Then we deemed ourselves fortunate in having two such lucky days as Christmas and New Year's for our meeting night. We believe all days are lucky and that the stars in their courses can't successfully fight against the good by day or night. If this is God's world, then he is in every moment of it in time and in every part of it in space, and that means beauty and blessing everywhere and always.

The members of our society are very sociable. They meet early and have a buzz time as jolly as you please, laughing and shouting like a pack of youngsters. Folks that have been as sedate as deacons are as happy as angels and as natural as life—and it has improved their looks and feelings considerable, so that they eat more and sleep better, and they think the world has improved since our society started. Now that is the way to talk, find a blessing and then crack it up for all it is worth and show that it has done you good, and so may help other chief of sinners if they will repent of gloom and be converted to hope and cheerfulness.

The president was prompt, as usual. She must have a good watch, so you don't have to watch her. She called for the reading of the minutes of the last meeting, and said it was good to have the secretary's report, as it kept them in touch with the previous meeting. It was not wasted time. The treasurer reported they were in a sound financial condition. One of the friends had given two hundred dollars as a reserve for emergencies, but she did not want her name mentioned. He thought such generosity was of the right sort. There are those, well-to-do, who know that some cause, which they pretend to love, is in need and they put their hands in their pockets—and give nothing. It is a shame to be so stingy, and he was glad they were developing an anti-poverty spirit of that sort. There were many of the members who had chipped in two and five dollars, saying it would come in handy. He was proud of them.

A committee was chosen to bring in a list of books that might be worth reading. It was thought some twenty or thirty books might be bought and loaned to the members as the beginning of a circulating library. Good reading shows good breeding.

The president then announced that they were to listen to Charles B. Newcomb, who was of the fraternity of truth-seekers and speakers. He was of the thought movement, which meant life to this generation, which meant the best life man may live—rich in health and hope, rich in power and accomplishment. She had read his books: "Discovery of a Lost Trail," and "All's Right with the World," and she had enjoyed them because they were so helpful and inspiring. Such teaching was to men discouraged—that a high tide is to the vessel stranded—it comes and lifts them up out of their dependency and sets them afloat so that they gallantly go forth on their mission. She was pleased also to state that Mrs. Newcomb was of the elect and they hoped sometime to hear from the author of "Helps to Right Living," but now it was their privilege to listen to Mr. Newcomb.

Mr. Newcomb expressed his pleasure in being with them as students of life wishing to eliminate the seeming darkness of the days. That was a grand purpose for the new year and if faithfully followed by those present would be of inestimable value to the world. He would speak of "Individual Responsibility for Poverty." We could not reform the world by wholesale, we must deal with individuals and set them in the right way. What we are, express, be it sin, sickness, or poverty. The individual, has to know positively of his own freedom of choice and action. He is now an immortal soul, immediately living the life that is of God if he will. Then he has riches, and joy, and power and blessing. It is not what one owns in gold and lands that are riches. Socrates was the rich man with his philosophical insight. Jesus was rich though without shelter to call his own. One who owns the universe with God has all the wealth of God and need never fear over-drawing on the treasury. To cast out the fear of poverty from the heart, to plant the assurance of wealth there is to be redeemed from its disease and its sin.

Man must awaken to his divinity of right thinking—then he will be all right. The prisons we are in, are of our own making. We are born free and should claim our birthright of riches and gladness. Man must think nobly and govern himself by his thought, then poverty and its shame will have disappeared as darkness vanishes in the light, as winter is lost in the joy of spring.

The word spoken was very helpful. Everybody said it was good to be there—they were made rich in hope and full of the holy spirit of cheer. The meeting was closed in peace and harmony after a happy discussion of the word said.

William Brunton, Sec.

We Are Comforted.

The Sun's tabasco editor is again peppering Boston from afar. Why doesn't he come over here and pepper us at close quarters? "There's a reason." Yet I don't press that point, but pass instead to an

examination of his most recent tabasco, which is that Boston men aren't faddies.

For once the peppery little fellow has treated us to a highly variegated form of tabasco, and on the whole I relish it. A humbug city, like New York, has got to dress up. If the average New Yorker found the creases coming out of his trousers he would blow out his brains. He would be perfectly justified in so doing, for what's the excuse for the average New Yorker—with his crudeness, his dullness, and his grotesque provincialism—if it isn't the creases in his trousers? Men commonly dress as well as they're forced to dress and in New York the average citizen, realizing that he hasn't much inward claim to respect, spends an unconscionable amount of ingenuity on the preparation and maintenance of a seductive exterior. New York, which is another name for bluff, can therefore afford to whoop, jeer and guffaw at his less foppish city of ours, though I think New York would show more consistency if she traced our sartorial indifference to its causes and pitied us for the rarity of snobs, shams, climbers, promoters, cheats and bounders in our community.

It's not merely an art to dress lyrically, it's an industry. The world's most lyrical dressers are college students, who in their terror lest the world should take them at their true value, devote infinite toil to the toilet. Later, when they've satisfied themselves and the world that they're beginning to amount to something, their energies find better employment. Busy men, men of secure position, and men of active minds, dress well enough not to attract attention, and let it go at that. And if New York plumes itself on being more dandified than Boston, I need only remark that I can show New York a monohippic municipality out in the Rocky Mountains where men groom themselves and array themselves far more scrupulously than they do in "the metropolis."—"The Clerk of the Day," Boston Transcript.

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Abstract of Lecture by Rev. Juliette Yeaw, Delivered Before the Worcester Association of Spiritualists on Sunday, Nov. 26, 1905.

(Reported by M. Lizzie Beals.)

SUBJECT—"THE EVOLUTION OF SPIRITUAL CONSCIOUSNESS."

When this planet was but nebulae floating in space it was permeated with the thought of God that great Creative Principle of all life but aeons and aeons had passed before, through the process of Evolution, the lower forms of life were seen upon its surface, and millions of years before man the highest form of life, appeared upon the planet Earth—crude, uneducated, yet holding within himself the wondrous possibilities of unfoldment which is ours today: a soul possessing two bodies, the spiritual body enveloping the soul, and the material body as an avenue of expression through the senses, with the external world; a part of the great Over-Soul on its Infinite journey back to the Eternal Source from whence it came.

Oh! ye triflers with Infinite Life, who have dared prate of its beginning and ending. "In six days God created the heavens and the earth, and on the seventh day rested from his labors," when the work of creation is never ending through God's eternal years! It has been supposed that animals were guided entirely by instinct, that the power of reason was given to man alone, but from my present outlook as an inspiring power, I have become convinced that animals reason, first, for self-protection; second, for reproduction; third, in their care of the species. But there is a limit—a "thus far shalt thou go, and no farther." We find the animal man possessed of unlimited reasoning powers, also men and women alike possess the greater power of intuition—the voice of the soul which speaks with an assurance born of knowledge, and says: "I know," without coming to a conclusion through the slow process of reasoning.

Man in the past was not conscious of the wonderful possibilities of intellectual and spiritual unfoldment which is ours today, and, my friends, the greater possibilities of the future we may not know or understand. Today men are reaching out and grasping with the unseen powers of the Universe, playing with those force they do not understand, which is the cause of the many so-called accidents, and disasters which shock communities and leave sorrow and desolation in their midst; but through experimentation, before the close of the cycle upon which you have just entered, these so-called accidents will be known no more.

When the human race shall come into a full realization of the might and power of the soul, we shall find the golden key to all of life's mysteries, for, as one of old has said, "ask and ye shall receive," "seek and ye shall find," "knock and it shall be opened unto you." Oh! child of earth, you are building the mansion, day by day—"the mansion not made with hands, eternal in the heavens." What material are you furnishing for the building? If you meet a duty here, and pass by upon the other side, be sure that some time, somewhere, in the world of souls, you will meet again, and face the duty which you cannot shirk in that second meeting. In the world of souls to will is to do. And when the gate swings inward, and you stand within, you shall more fully realize the mighty power of the human soul, and the wondrous possibilities that lie before us, leading us onward, step by step, on the Infinite journey back to the Eternal Source from whence we came."

M. Lizzie Beals, Cor. Sec.

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I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James 'Will to Believe,' with Ward's social psychology, with Shelley's and Browning's philosophy. 'The Wisdom of Passion' is in line with their conclusions. The main theme of the book—that the Soul forms its own form by which it can be known.—Prof. Oscar Lovell Triggs, University of Chicago.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 6, 1906.

Society News.

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

Boston and Vicinity.

The Malden Progressive Spiritualists' Society, Thursday evening circle, Dec. 28, Mrs. Whall presided. Messages were given by Mrs. Morton's and Mrs. Whall's guides. Much interest was manifested. Sunday, 2.00 p. m., Children's Lyceum conducted by Mr. Edgar J. Patch and aids. Mr. Thomas Cross spoke interestingly to the children, also Dr. Huot and Mr. Patch. 3.30 p. m., circle for messages and spiritual unfoldment. Interesting remarks by Mr. Cross and Dr. Huot. Messages were given through Dr. Huot, Mrs. Whall and Mrs. Carter. 7.30 p. m., after a song service and invocation, Mr. Thomas Cross was introduced and delivered a masterly address on the subject, "Speak to the Children of Israel, that they go forward." After the beautiful address, Mrs. Whall gave many readings. Mr. James S. Scarlett will occupy the platform next Sunday.

The First Spiritualist Ladies' Aid Society held its regular meeting at Appleton Hall, the president, Mrs. Albee, presiding. After a vocal selection from the sweet singer, Mrs. Hall, Mr. Blinn was given a rousing welcome. He offered an invocation, which was followed by singing by Miss Harvey. Mr. Blinn then delivered a lecture, the subject being, "Destiny and Rebirth," which he handled in an able manner.

American Psychical Research Society, Harvey Redding president. The meeting opened with song service, Mrs. Grace Reeder pianist. An interesting lecture was delivered by the president, followed by an address by Mrs. Abbie Burnham. A solo by Mrs. E. F. Coole was sweetly rendered. Mr. and Mrs. Osgood F. Stiles gave good tests, as usual. Mr. Redding gave delineations, which were readily recognized. Meeting closed with hymn and benediction.

Thursday evening meeting was held at the home of the president. Meeting opened with an invocation by the president, followed by a piano selection by Mrs. Emma Wells. A half hour was devoted to healing. Tests were given by Mrs. Hobson and Mr. Redding. Mrs. M. E. Dean answered mental questions. Mrs. Emma Wells read an inspirational poem. Mrs. Rollins related an experience proving the efficacy of healing.

A pleasant church social of this society was held at the home of the president, Friday evening, Dec. 29, the time was spent in an enjoyable manner by the friends and members of the society. Its officers assisted the president and his wife. Mrs. Frank Vickery presided at the piano. The social intercourse was interspersed by song and recitations. A poem was read by Mrs. Emma Wells, written for the occasion. Mrs. Rollins displayed her talent in palmistry. The egg tree was a feature and spoke volumes for the industry of Mrs. Redding. The exercises closed with a speech by Mrs. Abbie Burnham. The next social gathering will be held the last Friday evening in January.

The Waltham Spiritualist Church held its December supper on the 13th and served over one hundred people. Mrs. Maud Litch conducted the circle in the afternoon and gave many messages in her usual pleasing manner. Mr. and Mrs. Lewis of Waverley were guests and it was a pleasure to entertain them. The circles have increased in attendance this season and the Sunday service for the coming month will be especially interesting. Mrs. Ham, Miss Foley, Mrs. Smith and Mrs. Pye will be the speakers. While few in numbers, the work is harmonious, which is essential to attain good results.

Dwight Hall, 514 Tremont street, the L. S. I. S., Mrs. Belcher president, held its regular weekly business meeting and supper Dec. 28, with a good attendance. The evening was devoted to the regular dance. Next Thursday, the 4th of January, Mrs. Scott is to give the society a benefit with one of her flower seances, everyone desiring to hear from spirit friends is to bring a flower.

First Spiritual Church of Boston, Rev. Clara E. Strong pastor. At the morning session "George" was followed by Mr. Newhall and communications were given by Bluebell and Mr. George L. Baker. The pastor spoke of the new year and urged the need of higher and better living. At 2.30 the pastor spoke with great power. Mr. L. Warren Chase of Lynn then spoke, followed by a solo by Mrs. May Lewis and remarks by Mrs. Julia Davis. At 7.30 many messages were given by Mrs. Hughes, after which the pastor spoke and gave messages. Mrs. Morgan also gave messages.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor. Morning, Spiritual circle; afternoon, regular meeting; evening, grand watch meeting. Musical solos by Misses Lucy Woodside, Mills, Ida May, Frances Pero, Mr. Fricolli, Mr. Peake, Prof. Maynard and Mrs. May Lewis. Recitations by Miss Ekloff, Mr. Starkey. Poems by Mrs. Dr. Wildes, Miss Belle Robertson and Mrs. Curtis. Predictions for 1906 by Prof. Clark-Smith, Dr. Combs and Mrs. Baker. Messages by Mrs. Nettie Merrill, Mr. Roberts, Mrs. Reed, Mrs. Horton, Mr. Graham, Mrs. Peak-Johnson, Prof. Carpenter, Mr. Newhall, Mrs. Nutter, Mr. Privoe, Mrs. May Millan, Mr. Macurda. Assisted on the platform by Dr. Blackden, Rev. Mr. Brewer. Our president is fast recovering from her serious illness and hopes to be with us next Sunday.

The Ladies' Lyceum Union met in Dwight Hall Dec. 27th for their business meeting in the afternoon. Supper was served at 6.30. After the social hour, Mrs. Butler presiding, they held a union meeting, there being present twenty-one speakers and

mediums. Mrs. Butler welcomed the friends with a few words of greeting and introduced Mrs. H. C. Barry, Mrs. Alice Whall, Dr. Huot, Mrs. Kate Stiles, Mrs. Belcher, Dr. Moore and Mrs. Cunningham, who responded with messages and helpful words, Mrs. Butler closing with messages.

New England States.

The Church of Divine Light held a special Christmas service Sunday evening, Dec. 24, at Arcanum Hall, Bedford avenue and Fulton street, Brooklyn, N. Y. A prettily trimmed Christmas tree and decorations of holly and greens gave the hall a most beautiful appearance. A Christmas solo was ably rendered by Mr. P. J. Loeb, accompanied by Miss Dunican. The lecture delivered through Miss E. C. Resch, psychic of the church, was inspiring. Miss Resch also voiced messages from loved ones. Monday morning a Christmas tree festival to some of the poor children of Brooklyn was given. The Brooklyn Transit Company kindly donated a car to carry the children. Many little ones were made happy. It was a grand sight to see the little tots coming from the hall, each face showing the happiness that had been given them.

The First Spiritual Society, Portland, Me., had a very large attendance at both services Sunday. The speaker, William E. Bradish of Portland gave two interesting addresses, supplementing them with evidences of the continuity of life. Many comforting messages were given. The society held a successful social Christmas night.

Norwich Spiritual Union, Norwich Conn. Mrs. Kate M. Ham's work with us has been very satisfactory and has met with general approval. The Lyceum has had good attendance, with interesting and profitable work. This society is interested in and proud of its children. Next Sunday Mr. Blinn will resume his work, speaking at 11 a. m. and 7.30 p. m. Thursday evening, Jan. 11. Rev. May S. Pepper of Brooklyn will give a benefit to the union. A large attendance is anticipated. Special music is being arranged for the occasion. The past three months have brought excellent results and the society enters the new year with excellent prospects and high hopes.

Newburyport.—Mrs. N. J. Willis cancelled her engagement for Dec. 3 and her place was taken by that faithful worker, Mrs. M. A. Bonney of Boston. An unusual attraction in the evening was Knight's orchestra of six pieces. December 10 Mrs. Annie L. Jones of Lowell especially favored those present at the afternoon service, everyone being comforted with loving words from arisen friends. December 17 two good audiences gathered to hear the message brought by Mrs. Mary Helyett of Boston. She gave good satisfaction. Mrs. Dr. Caird of Lynn was secured for December 24. (The time was mostly given to message work of convincing kind. The closing services of the year were conducted by Mrs. A. J. Pettengill. The subject of the afternoon lecture, "Some of the Lessons of Life," was treated in a plain, yet interesting manner, commanding the closest attention of the audience. The evening lecture on "Conditions of the Future Life," was followed by many recognized messages. The speakers for January are Mesdames Bonney, Litch, Jones and Swift.

On Wednesday evening, December 13, the society gave supper and later a seance conducted by Mrs. Emma Abbott of Lawrence. It was her first appearance in Newburyport but will not be the last. Her messages were given in a very pleasant way and were recognized.

Fitchburg, Mass.—The First Spiritualist Society had a large attendance at both services. Sunday the speaker, Mrs. M. A. Bonney of Boston gave two addresses appropriate to the new year, which were followed by many evidences from the spirit side of life. Miss Howe, pianist, rendered several selections. Mrs. Isherwood of New Bedford, test medium, will address the society next Sunday.

The First Spiritualist Society of Lowell had on the 31st of December Mrs. T. S. Fox of Boston, who voiced messages for an hour and a half, both afternoon and evening, and most of them recognized. Prof. C. H. Webber of Boylston will be the speaker next Sunday.

Salem, Mass.—Mrs. S. C. Cunningham of Cambridge finished a month's engagement with the Spiritual Research Society of Salem, Mass., on Sunday, Dec. 31. Mrs. Mamie A. Helyett of Lynn will be with this society next Sunday, Jan. 7.

Announcements.

First Spiritual Temple, Exeter street, lecture at 10.45 a. m. and 2.30 p. m., through the mediumship of Mrs. N. J. Willis. School at 12 m.

Wednesday evening, Jan. 10, Hygienic (Vegetarian) supper at 6.30, followed by the usual conference.

First Spiritual Church of Boston, Inc., Rev. Clara Strong pastor, American Hall, 724 Washington street. Services, 11 a. m. and 2.30 p. m. Afternoon service followed by test classes; 7.30 p. m., vesper service. Jan. 8, sewing circle at 4.20, Huntington Chambers.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds services every Sunday evening at 7.45 in the Banner of Light building, 204 Dartmouth street, Boston.

The Banner of Light Circle for Spirit Healing 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 the medium for this work.

American Psychical Research Society, Inc. Harvey Redding, president, holds meetings in Malden square at Odd Fellows' Hall every Sunday evening at 7.30. Mr. and Mrs. Osgood F. Stiles, Mrs. Abbie Burnham and other good talent. Seats free. Thursday evening meeting at 202 Main street, opposite Forest avenue, Everett.

Commercial Hall, 604 Washington Street, First Spiritual Science Church, M. A. Wilkinson, pastor. Services at 11 a. m., 2.45 and 7.30 p. m. Sundays: Tuesday, 3 p. m., Indian Healing Circle. Thursdays, 2.30 p. m., Psychometry.

Movements of Platform Workers.

David A. Leish is open to fill lecture engagements for the year 1906, as an inspirational, magnetic and metaphysical healer. He can be addressed at 1649 Everett street, Alameda, Cal.

Vermont Subscribers.

The State Spiritualist Association has a rich feast prepared for you in the Annual Convention at Montpelier Friday, Saturday and Sunday, Jan. 12, 13 and 14.

Grand Army Hall. W. J. Colville to be present throughout the convention. Special rates at the Montpelier House: \$1.50 to \$2.00 per day.

Livery stable rates: Single feed, 25c.; 75c. per day.

Southern Cassadaga Camp.

Sunday, the 10th, was very pleasant. The meeting in the afternoon was well attended. Eber W. Bond responded to President Hilligoss' kindly address of welcome in a very feeling manner.

Mr. Bond and wife are much missed by the campers, but cheering news comes to us that he has bought a home in Lake Helen Village, which he will soon occupy.

The president of the Ladies' Auxiliary called a meeting for the afternoon of the 13th and plans for the winter were discussed. Mrs. Will Whittaker was appointed vice-president in the absence of Mrs. Cooper of Camden, N. J. We are all very thankful to Mrs. Cooper for her generosity last year.

Special committees were appointed for supper and reception. Sunday, the 17th, President Hilligoss introduced Dr. Charles Haines as the speaker of the afternoon, who made "Love" the topic of his remarks, which were uplifting and beautiful. Truly, love is "the fulfilling of the law." On Sunday evening George P. Colby gave a fine address. It has been announced that his guide, Prof. Hoffman, will give lectures upon "The Origin of the Mind."

Mr. and Mrs. Bloeser of Erie, Pa., have taken the cottage built by George Bartholomew. Mr. Bloeser feels he has derived benefit from the climate. Mr. and Mrs. Thatcher and daughter Ethel of Jamestown, N. Y., are in temporary quarters until the completion of their cottage.

Mr. Wolcott and daughter of Brooklyn occupy their old quarters at Hotel Cassadaga.

Mr. Arthur Underhill and nephew, Mr. Tople of Canton, Ohio, are at the Underhill cottage, and Arthur Underhill, Jr., is attending Stetson's University at Deland. We welcome Mr. Underhill among us and sympathize most deeply in the loss of his beloved wife and honored father, Judge Underhill, yet we can hardly call those lost who have only pushed aside the thin curtain to the "country that hath no pain."

Christmas day was fine. The dining room presided over by Mesdames Floyd and Sherman laid covers for over eighty people. Decorations of palm leaves and holly were very beautiful.

Mrs. Whittaker of Buffalo, N. Y., and her son and wife, are very happy in their beautifully appointed cottage on Bond street. At a board meeting, Sunday, the 24th, H. S. Kellogg of Cleveland, O., was appointed to fill the vacancy made by the resignation of E. W. Bond.

The weather has been delightful most of the time.

A cloud of sadness dims our joy when we remember that Mr. Amos Carrique and his wife are both very ill at their home in Pawtucket, R. I. Their cottage had been made ready for their coming, but for the present it seems ordained otherwise. Mrs. Carrique has been one of the vice-presidents of the Ladies' Aid and most helpful in every way. The earnest prayers of many friends are for their recovery.—Carrie E. S. Twing, Correspondent.

Oct. 5, 1905.

The Spirit Society of Corfu, Greece, at its first solemn sitting, sends to its brothers over the entire world a salutation of Love and Peace.

This society, the first to be established in the native land of Plato and of Socrates, hopes that under the high protection of God it will be able to work usefully for the propagation of the grand truths of Spiritualism, which are reinforced by experimental science and from this foundation may rise grandly and joyfully the true Christian faith.

M. E. Landos, Sec.
P. Menelaus, Pres.
A. Rombotis, Treas.

On the 5th of November last the Society for Psychic Study in Geneva, Switzerland, passed the following vote:

Voted, that the various societies for Psychic Study, as well as the special reviews and journals, put into their orders of the day the two questions following:

1. The foundation of a practical institution for Psychic Research—an institution provided with sufficient resources, well organized and well directed. Would it not be of the highest importance for the progress of our study?

2. What will be the means of assuring this foundation? Can we not count upon a large co-operation from members of societies, readers of reviews and newspapers in case a general subscription is opened for this object?

Will reviews and papers kindly publish the responses which may be given to these questions?

The Hall of Fame.

The New York University, through its acceptance of an endowment for a Hall of Fame, has made itself famous. Its electors consist of college presidents, professors of history, scientists, publicists, editors, authors and chief justices.

The university authorities have now published the result of its vote for 1905. John Quincy Adams, James Russell Lowell, William T. Sherman, John Greenleaf Whittier, Alexander Hamilton, Louis Agassiz, John Paul Jones, Mary Lyon, Emma Willard and Maria Mitchell are enrolled by this vote.

WONDER WHEEL SCIENCE.

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

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

Three days before the beginning of this Table the "Sun" (so-called) has been standing still. Earth has been on the Cross, at the extreme North. We rejoice and call it "Christmas," or "Mass," because, on the earth, we are now going to speed South, towards warm weather, into which we will be resurrected at Easter. Between now and

| Birth No. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|------------|---|---|---|---|---|---|---|---|---|----|----|----|
| Dec. 24-25 | G | M | E | K | B | F | | | | | | |
| 26-27 | G | M | E | K | B | F | | | | | | |
| 28-29 | F | G | M | E | K | B | | | | | | |
| 30-31 | F | G | M | E | K | B | | | | | | |
| Jan. 1 | F | G | M | E | K | B | | | | | | |
| 2-3 | B | F | G | M | E | K | | | | | | |
| 4-5-6 | B | F | G | M | E | K | | | | | | |
| 7-8 | K | B | F | G | M | E | | | | | | |
| 9-10 | K | B | F | G | M | E | | | | | | |
| 11-12-13 | E | K | B | F | G | M | | | | | | |
| 14-15 | E | K | B | F | G | M | | | | | | |
| 16-17 | M | E | K | B | F | G | | | | | | |
| 18-19 | M | E | K | B | F | G | | | | | | |
| 20-21 | G | M | E | K | B | F | | | | | | |

then we pass through Capricorn, the grave of winter, but the Angels of the Lamb (or angels Aquarius and Pisces) will roll the stone of ice away, and the Lamb (Aries) will

rise again in Spring. The grave people (Saturn, Capricornus) will be the special rulers of life matters under this table. They are No. 10. Their ruling is favorable to Nos. 12, 2, 6 and 8. Not favorable to No. 1 (Mars-Aries) put on the 1 by the Centaur (Jupiter-Sagittary) or the Centurions under the Ju-Paters, or Jewish Fathers, nor to No. 7 (Venus-Libra) the Mary, or Marry-ing people, nor to No. 4 (Moon-Cancer) the people who love their home. The Jupiter money makers have been at work from Nov. 22 to Dec. 21, increasing their wealth under the demands of the Ice King, and Business balancing of accounts makes all feel the coldness of the grave demands. The mythological story of the crucifixion, or the crossing of the Aries point of the earth (Vernal Equinox) over the Capricorn point (Winter Solstice) is herein briefly told to those who understand the movements of heaven and earth.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism, or Astrologic readings, given by correspondence. Open for lectures on various subjects. All of Prof. Henry's published works are for sale at Banner office.

Chats with the Professor—No. 34.

MARRIAGE, CHILDREN AND WILLS.

"Is it possible to tell, by astrology, whether a person is or is not married, or the exact time that a person was married?" asked the doctor's wife.

"I should not want to guarantee that I could do it," replied the professor, "unless I had something more to aid me than the data of birth, but we can tell by the data whether a person ought to be married, and also tell the times most favorable for marriage."

"Let us analyze a bit this question of marriage. Do the forces in nature govern marriages. Oh, no! They govern unions, attractions, repulsions, affinities and antipathies. Marriage by civil law is nothing but a contract entered upon between the contracting parties for purposes best known to themselves. If a marriage contract was for position, or rank, such as an American heiress marrying a foreign duke, the sun would be the significator. If for romance, then Uranus the significator. If for home sedateness or personal comfort, then Saturn. If for money then Jupiter. If for enterprise or adventure then Mars. If for love then Venus. If for intellectual diversion or passion then Mercury."

"Not knowing the time of marriage, then we cannot judge what the marriage was for, and per contra not knowing what it was for, the time cannot be told."

"In olden times, love, beauty, passion, or some fastidiousness were the incentives to marriage. Then the time of marriage was more easily told. Just as in matters of children. It is a difficult matter at present day to solve the question of children in a manner to be understood. A lady in a hotel at the south asked me to give her a brief sketch. I took the table of influences on page 21, in 'Astrology in a Nutshell,' and read from that table as her planets were in the zodiac. Her sun was in Leo, I said. 'Offspring are not for you.' 'What, then, do you call this little brat?' she snapped out as she pointed to a sweet little child that I did not know was with her. The word 'brat' revealed the truthfulness of the law to me. I at once replied, 'Madame, that is not your child; that is your husband's child.' 'I wish he had it,' was the rejoinder, and this outburst further confirmed the truthfulness of Uranus in Libra, although in sextile to sun. The lady was born in 1886."

"Such cases as this are what surface minded people call astrologic failures, but the higher minded can readily perceive that a child may be of the loins, with no relationship to the heart or soul."

"The love force may be strong in the life by planetary testimony, and none of it be exchanged with another human being, yet it must expend itself in some form, hence pet canaries, poodle dogs or even some inanimate object are the substitutes. We can tell astrologically when the love is strong, without the hour of birth. By the horoscope the love magnet may be guessed at, but poodle dogs come under the same sign as servants, hence, rather difficult to decide which of the two the party will expend the love force upon."

"Civil marriage is but the answering the one word 'Yes,' before a priest or magistrate. The yes is often said without the lawful personages present. We do not call it 'marriage,' yet, by the laws of the heavens it is as much a marriage as the lawful civil proceeding."

"Civil marriages are man made marriages, only instituted to keep peace in a community. Those recorded in the heavens are often more sacred than those which are granted marriage certificates. These civil records are only modern inventions. All marriages or contracts are made and recorded in the planetary heavens, but to know when the yes was said before the civil powers, we must know the motive in the higher or in the lower mind for the utterance of that yes. Thus it will be seen that while the astrology is true yet it is not safe for an astrologer to attempt to tell when a marriage did actually occur. It is safe to state when the love was strong, and love is the true index of heaven-born conjugal bliss. As Jesus said to the woman at the well, 'Thou hast had five husbands, and he whom thou now hast is not thy husband.' It is not likely that he was speaking of priest-made marriages, except perhaps in the latter case."

"In the hearing of the Chase will case, it is not stated that an astrologer found evidence of marriage between Dr. Chase and Mrs. Culliton six months prior to the wedding?"

"Oh, no," replied the professor. "No astrologer would be able to find such evidence. Gould no doubt found planetary affinity between the two people, running on some line of co-operation. Everything that Gould found can be found now by the self-same dates and the entire case be revealed as to motive, under planetary impulses, and as to whether the twin were attracted to each other by love, passion, home comforts, romance, adventure, or inordinate gain, but to surely predict that the legally required 'yes' would be said in the presence of a magistrate is, for the present, at least beyond the power of man."

"The late Oliver Ames Gould had a large clientele. I never met him. I have seen a great deal of his work. It was all done on the Lilly system of Horary Astrology, in which a large amount of detail is assumed to be probable, on account of general conditions. When an astrologer assumes detail not possible to be learned, once in ten thousands of cases, he does it to jolly his clients, by meeting or agreeing to their present state of mind, the same as the doctor does to his patient when he finds his patient disposed towards certain hallucinations. Such hallucinations are the trend of the client's mind, occasioned by approaching effects of planets whose aspects are not clearly shown, or, by temporary hourly laws, which as straws, show which way the wind is blowing. The wind may change before it reaches the point of 'yes,' before a magistrate. A marriage condition may continue for a long time without any legal marriage being consummated. These fine points in astrology are lost sight of by honest investigators. They are prostituted by charlatan astrologers. Prostitutions born of ignorance have kept superstitious and superficial minds from the understanding of astrology. It is a fact, which challenges denial, that the most superstitious and 'superficial minded people are the scoffers at astrology, or else so superstitious that they dare not look it squarely in the face."

"In the Chase will case, the will was drawn up by the late Astrologer Gould. Should you consider that he overlooked fine points?"

"I should say he overlooked some, very essential points relative to future troubles, if I can judge by date of drafting the will. For instance, June 1, 1880, was Sunday. Sun in Gemini, time Jupiter, with Jupiter retrograde in Aquarius and square to moon, with Uranus in 12th house, regardless of horoscope. Saturn in Leo, square to Sun, and Mars in Sagittary, opposition to Sun, and Neptune, conjunction with Sun. The biblical law of astrology says, 'Make your election sure.' Rather a hard day to make an election that would be free from serious marriage and money troubles, unless it was made to harmonize with some particular birth date in which case the date of the son's birth should be the main consideration, as the will purports to be in his behalf. Neptune, Jupiter and Mercury were in close parallel, on one side of the Sun's declination, with Mars and Venus in close parallel on the other side. If Mr. Gould was honest at the time in working out the exact, or expressed purposes of his client, the true record of the affair is thus written in the heavens, more clearly than court witnesses can reveal it. Lawyers are only civil offshoots from ancient astrologers, who were the celestial counselors of the old time kings and the courts of their realm."

"How Long, O Lord, How Long?"

The teamsters employed by the Standard Oil Company in Chicago recently asked for an increase of wages on the basis that they could not live on the amount now paid them. The local manager said that he sympathized with them; but he would not increase their pay because he could get other men to take their places at the same rate of wages. The manager laid down the economic law that it was supply and demand that must govern rates of pay, and not the cost of living. He might also have told them that, of course, supply and demand did not always affect the price of oil, because the Standard controlled the business to such an extent that there was no competition. He might also have told them that the enormous dividends given to the owners of Standard Oil stock could not be reduced to admit of the payment of living wages to employees. The oil magnates need the money for beneficent distribution to churches and colleges, and the employees were impudent to expect that they would be given any share in the great profits made by the trust.—Boston Herald.