The Life Radiant.

Lilian Whiting

"I know that the past was great and the

And 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—

all races And there is the meaning to us of all that ever come of races, and days, or 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 end less—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 ethereal 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 ethereal 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 underly ing 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 Again they was 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 re-sult 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 comonship 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 bemitted suicide. But if lieve that Jonly 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 been fo 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 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 ac cidental discharge from his revolver. Al though 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 ed that he was engaged in cleani his revolver; that it was accidentally discharged, "and I did not know, at first," 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 with the strange manner in which it had all been designed and arranged that she should know the truth. Who car doubt for an instant that these circumstances were all ordered from the unseen side tha she might at last know the actual truth?

There is no such thing as chance. All cirumstances 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 illumi tion 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 thoughtfu 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 earth 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 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 ex-perience which would not be periode to him on a higher plane, and may thus develop within himself permanent qualities.

"Closer study will show him that he pos sesses 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 soon it is gained the happier and the more useful

"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 es 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 ob jects, 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, n 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 ke it impossible for him to see any thing clearly from that level. Whenever he finds a struggle going on within him-that embers 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, bu 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 scul is the true man."

These are the great lessons of the ne

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 In The Brunswick, Boston.

Immortality.

Thomas C. Rice

There is much-very muchoutside o Bible teachings in evidence of the immor tality of the thinking part of man-and of past and present con ication 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 tendences of a clergy ambitious for power, coun render.

I am now about to introduce one hitherto unaccepted phase into the much thought of, though much derided theory of spirit mmunication, 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 sms not yet susceptible of demonstration I am waiting for evidence. In all spiritual matters I am "on the sence," agnostic if you please, hoodwinked by the multiplicity of salvation schemes and calling for ' 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 bib lical 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 min 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 thousand of living men, many of whom are as able as ever penned a line of Jewish history, or cated 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 sm 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 tom witch of day? Are not God's laws immutable? 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 Je being absent, could diagnose the disease of Lazarus, or of the supposedly dead daugh ter; if Jesus walked upon the water, which I doubt, as he wasn't vet 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 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 non 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 t inhabits. That it is invisible or intan gible 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 stablished 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 stultifying 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 omntpres-

ence, are among the promises implied. It has been said, "God is a spirit," and no less are you, save in degrée. sume that the spirit is something and the assumption declares it to be matter, If natter, 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 oor 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 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, peared 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 ance of flesh, was trans oust 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 sufficiency 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 cove with hell is broken. You have burst th bonds of uncertainty and with Archimmedes may cry, "Eureka!" or, with the Peri, gift hand, shout, "Joyl joy forever! 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. S. A.

Rev. Dr. Beet, the great Methodist the gian, 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.

"I cannot believe in a material He said: 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 nclude 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 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 disinct 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 loubts 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 mpinged 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 re-We look in vain there now for the moved. '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 selfconfession 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 m relations which it brings? Is it not selfevident that, had it not been for this knowledge, the churches, resting on the for ion of the Bible, would have remained unchanged?

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

de all men to be happy a

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

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

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 Spir-itualism is the ruling passion of my life. I believe in it. I also believe that the proper application of its teachings will right the

rongs of men and nations.

I would like to establish as perfect haramong Spiritualists and mediums hout the land as is now being en-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 organ-ized 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.

petent committees.)
I would like to see the Morris Pratt Institute established on a permanent financial

would like to see two competent Spitt

I would like to see two competent Spinutualist 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 fulfilment of what I to labor to new 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 un-tangle from those memories everything

tangle 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 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.

Carrie E. S. Twing. Lake Helen, Florida,

I would make the state, society, respon 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, spiritbeautiful 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 wellare 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, fervent real, 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 Apostled; 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

hearts to repose.

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 home and happier for every man, world a little world a little world a little world a little world and try to make this world a little world a little world w brighter and happier for every man wo-man and child. These, and many other things, I would like to do, and shall en-

Livermore Falls, Me,

I should like to establish in the State of 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 spirits 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 re-

cuperate 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 on-wards, 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 thor-oughly understood and in full and harmonions operation. Spiritualism will in future years make giant strides.

Yours for the highest development of the overent.

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.

hish 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, within its genuine medium, and our negative in the second of the second Make converts to the holiness of homes

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

cated, every man employed, every woman grow womanly, all made more happy, Teach prevention of crime. Correct my

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 will adjust myself so that Justice shall

become the companion of my thoughts, words and deeds.

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 at their stationary.

their attainment. I will count experiences, of whatever na

ture, stepping stones to a creative realm where I may mould my own destiny. I will love myself and my neighbor as

I will faithfully improve my individual re-

sources 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 reso-lution into effect without help from others. For several years the Morris Pratt lution 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

But until we educate our workers so as make them the peers educationally of en workers in the churches, we can have to hope for them, nor for the Spiritualism

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 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 imbuged 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

ness 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

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 where honest and intelligent trial of a mat-ter 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 work-ing 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, justify our claim, we will ask, if after all, "Does not true success consist in the earn-est 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 tood and the soil 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 angels or sensible human beings. No mat-ter what failure, in any objective sense, may obtain from such trial, it will be admitted, upon any plane of judgment, that a blame-less 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. rst of failures.

rorst of failures.

This being true, the popular definition of 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 ently and wisely directed endeavor, no matter what visible results do or do not ob-tain in consequence? We will fearlessly

ently 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-tive quality of the one making the resolve.

tary a meaning with regard to the stick-to-itive quality of the one making the resolve. The value in results of good and faithfully

dependent 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 excarnate 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 sustemance 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 censure may be heaped, justly or otherwise, upon Spiritualists, it cannot be logically denied that too many Spiritualists constitute themselves as dependent supon 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

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 coperation of our fellow men in any undertaking which fierits 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 belows, they are 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 instification may be not

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 importuned 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. stances 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 successions with a wise and with ended to the conclude that the successions with the successions with the successions.

Then may we not conclude that true suc-cess-consists in a wise and vital endeavor, and that such an effort is only effectually made when we, as individuals, properly as-sociate 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.

To attain to this is success indeed.

Brookline, Mass. F. A. Wiggin. Brookline, Mass.

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 clerthat 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 conceras 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 aiways been to assist the public cause we represent, by efforts for unity and co-operation. My writings have afways 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 can we 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! ical position in Cincinnati, Ohio, and at fish 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 it to go have to do?" My sincere desire is to go home and lead a domestic life and use my pen to write for human peace, information, spirit-

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 Morriss 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 be longs 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.

Mose Hull.

The gulf between the things which 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 view and like to place the Spiritualistic.

I would like to place the Spiritualistic view and see a lawy is not accompanied with such determinations as take such vital and earnest design.

Open, loudly spoken, proclamations of too with such determinations as take such vital hold upon the real needs of life as to preclude the possibility off any speech, save such as action may furnish. Whatever resolve one may make with reference, must be preceded by, as well as constantly accompanied with, a vitally earnest determination.

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

where, 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 revealment 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 criticise.

Unto all of my co-workers for humanity I send a New Year greeting, and ask for

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 It is a long time since I have reported through the columns of your paper, but this fact does not indicate that I have withdraws 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 anas well as the writer, were among the an cients.

cients.

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 tempera-

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

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 cliurch 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 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 dector, '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 pendu 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 swingto 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.

The Question Bureau.

COLED BY W. J. COLVILLE

Questions and Answers.

Question.-Please define "Spirit Control" hich you seem to object to as evidenced by your reported utterances.

by your reported utterances.

Answer.—Our chief objection to the use of the word "control" is that it usually conveys an idea of domination or subjugation, whereas "spirit-communion" is a perfectly lucid term which serves to express precisely the thought we are seeking to express. Control certainly suggests coercion to most ears, and it cannot be reasonably stated that normal relations between friends can be described in terms of controller and controlled. The greatest need at present is a clear presentation of spiritual philosophy in a rational, uncompromising manner, unin a rational, uncompromising manner, un burdened with objectionable phrases which burdened with objectionable phrases which excite needless antagonism and serve to becloud a theme which might readily be presented clearly. What we really desire is spirit-communion voluntary on both sides, not anything that savors of compulsion or of force. Dr. Peebles and many other earnest Spiritualists say much concerning "obsession," which is a most undesirable evidence of disorderly relationships both psychical and physical. Whenever one feels compelled to yield, nolens volens, it is objectionable, and it cannot harmonize with a righteous sense of individual liberty to insist that one is compelled in any way to jectionable, and it cannot harmonize with a righteous sense of individual liberty to insist that one is compelled in any way to act under pressure of another's will. All that is objectionable in connection with "hypnotic" treatment hinges upon the theory that one mind or one will is dominated by another, whereas in all instances where a sense of friendly co-operation prevails the term "hypnotic" is reduced to its simplest meaning, sleep-inducing, from the Greek hypnos, signifying sleep. In many works on Spiritualism references are made to the similarity between mesmeric processes and spirit-control and the meaning attached to the phrase is unmistakably that there is an "operator" on the one hand and a "subject" on the other. To deny the actuality of such phenomena would be absurd because we have abundant evidence that such facts occur, our-contention is that mental phenomena which can rightfully be denominated "abnormal," are undesirable and though not inwariably productive of disastrous consequences, are not of a character to be encouraged by those students of psychic life and law who earnestly desire to enjoy spiritual communion and avoid all that tends in the direction of abnormality. The supernormal state is one we desire to reach and that can only be attained by cultivating freedom, not bondage. Spirit-communion is a normal state is one we desire to reach and that can only be attained by cultivating freedom, not bondage. Spirit-communion is a priceless privilege, but control is a word of dubious import. We can thoroughly enjoy communion with our friends only when our relations are mutually voluntary. Whenever there is a desire on both sides to enjoy communion and that wish is satisfied we have the truly normal condition established between friend and friend, whether it be in the case of mental treatment, telepathy or communion with excarnate friends. This position we consider thoroughly tenable in the light of the highest psychology and when this view is persistently maintained all the blessings of spirit-communion will multiply and aberrant phenomena will cease. Our friends in spirit-life are co-workers with us, they are our helpers and guides, our inspiring teachers in many instances, our pupils in some. There are three right relations to be considered. First, That of teacher to pupil. Second, That of fellow students. Third, That of pupil to teacher. In the first category we place Spiritual guides who instruct us. In the second, spifit-friends who associate with us on equal intellectual terms. In the third those who are beneath us in development and whom we can help psychically.

Review of Passing Events.

whom we can help psychically.

Hudson Tuttle, Editor at-Large, N. S. A. BIBLES SCARCE BUT MORALITY UNHARMED.

From the address of Rev. Welsh before From the address of Rev. Welsh before the Ministerial Association, we are informed that in no civilized country on earth is there such a scarcity of Bibles as in British Columbia. He says that for want of a Bible one court used Gulliver's Travels to swear jury and witnesses on. As long as no one knew, Gulliver's or Paine's works would have the same value, but an inquisitive Jew would not swear until he knew which side the Old Testament was on, so he might kiss that side, and thus the secret was out! As the law demands the swearing to be done on the Bible, does not this substitution vitiate all court proceedings where

nother book is used?

An Alberta magistrate adjourned court because a Bible could not be procured. As Rev. Paton dolorously said: "Nobody seems to have a Bible in the Canadian North.

stitution vitiate all court proceedings where

West."
Yet there has been no complaint of false swearing on this account. The fact is that the use of the Bible is a relic of a barbarous age, and kissing the Book should be abolished by law for sanitary reasons if for no

If a man will utter falsehoods the Bible

If a man will utter falsehoods the Bible will not make him truthful. He may fear the law against perjury, not the Bible.

But by keeping the Bible in the courts the churches gain one step toward the union of church and state. The state tacitly acknowledges the divine character of the Book. In Russia the two are one. The Czar on great occasions stands by the Bishops, as in a recent review of the troops, bareheaded while the Bishops were dressed in their regalia, as they passed down the lines sprinkling the men with holy water. These ignorant soldiers believe a priest can change water to a divine element and perhaps can fight more cruelly.

The strongest religious feeling goes with the densest ignorance.

Next to their own belief, Spiritualists are interested in the movements of the religious denominations. The union of all sects for the purpose of church propaganda is now one of the most absorbing, for it means church supremacy over the state. Thus far the state has been free from sectarian influence because of the contention between the sects. All could not have control and each decided that the others should not. The Catholic and Protestant, Presbyterian and Methodist, stood guard against each other. Now, united under a great trust, with all the advantages and unscrupulousness of a trust, the warring sects that alone are weak and powerless, became a gigantic force to influence national affairs. At the late conference of the Inter-Church Federation at New York, Judge Grosscup, of the United States Circuit Court of Chicago, expressed the intention of the leaders in his speech: "By a church uniting, I do not mean that there shall be massed into one common form either the policy or beliefs of the individual churches. I would have the churches as they are, but I would so adjust and balance, and mass their influence on the life of the nation, that here, as in the civil side of that life, while nothing was taken from the strength of the individual church, behind each individual

their influence on the life of the nation, that here, as in the civil side of that life, while nothing was taken from the strength of the individual church, behind each individual church would be put the strength of all-the churches."

This statement of Judge Grosscup was that of the conference, and reveals the tiger claws of the proposed tyranny.

It is foreseen by the leaders of this trust that even if all Protestant churches unite in solid pinalanx, they will be overweighted and antagonized by the Catholic. It was moved that the Catholics be invited to join the Federation. Such an invitation would be met from, the Pope to the lowest priest with contempt. In this antagonism which cannot be allayed or bridged over lies the liberty of the state. Neither of these forces will allow the other to seize the offices of state or make laws holding them in bondage.

state or make laws holding them in bonuage.

Not quite all denominations are included. The old preamble allowed Unitarians and Universalists to join, but the delegates passed a revision. The first preamble: "Jesus Christ our Lord and Savior," was changed to "Jesus Christ our Divine Lord and Savior," thus shutting out the Unitarians who do not believe in the divinity of Jesus Christ. Dr. Dixon advocates shutting them out as rebels against Christianity, as taught by Christ and the Apostles.

The Unitarians would make only a small

The Unitarians would make only a small squad in the army, and would be liable to make trouble if-allowed equality.

The Universalists are held in doubt—they may be taken, or left out in the cold. Oh for Christian Charity! If a brother does not believe Christ was his own father, he is not to be honored with a place in this great religious trust whose ostensible object is Church Unity, whose real object is absolute Church Supremacy.

The Rebieber.

Right and Wrong Thinking and their Re-sults, by Aaron Martin Crane. 12mo. Cloth with gold stamping. Gilt top. 368 pp. (Boston: Lothrop, Lee &

Cloth with gold stamping. On top.
368 pp. (Boston: Lothrop, Lee &
Shepard Co.)
This is a most excellent book. Believing
the true interpretation of the power and
the life of Jesus to lie only in the belief
that Jesus thought none but good thoughts, Mr. Crane has applied this to our own every day life with remarkably happy re-

The book is very simply written. The style is so plain, so free from scientific nomenclature that it is a pleasure to the most unscientific person to read it. The thought, although expressed in simplest language, is strictly scientific and it is developed easily along syllogistic lines.

thought, although expressed in simplest language, is strictly scientific and it is developed easily along syllogistic lines.

The postulate with which Mr. Crane underpins his structure is that thought is the result of thinking. Thinking is the cause of all action. Thinking is the process, thought the out-put of the process. This process is caused by mind: therefore mind controls everything. Man controls mind and that is why man controls the universe. Man, in Mr. Crane's sense, is the ego, the innermost kernel of our personality. It is synonymous with "I." It is the space of the all-pervading life of the universe which is God, the divine in each of us.

Thus he answers, conclusively, too, the query of the materialist, "What becomes of mind when the brain ceases to act?" As reasonable is, it to ask what becomes of the steam when the engine ceases to work? Is there no steam because the engine will not run?

But this is aside. To resume: Mr. Crane

But this is aside. To resume: Mr. Crane deduces from these premises that to insure harmony of living we must "Cease thinking discordant thoughts." This is his faw of

discordant thoughts." This is his faw of conduct.

Having led up to this law by an irrefragible course of obvious reasoning, the rest of his book is devoted to the methods of applying this law to concrete cases, and here he makes a most reassuring success.

Unlike most of the "New Thought" books, he makes no assertions which startle. He is equally strong in his conclusions as to the unlimited possibilities of right thinking, but he arrives at them so naturally, by processes so gentle that it is impossible to disagree with any of the steps of his argument. Even the most confirmed skeptic finds himself led along from one postulate to another until finally he admits himself convinced. He has arrived but can accarcely tell how, or at what precise point he left his old well known ways in the worn out path of pessimism.

he left his old well known ways in the worn out path of pessimism.

Then to close Mr. Crane applies all this to the life of Christ. Here he is most convincing. Here he gives us the most satisfactory explanation of the teachings and life of Jesus that we have ever met.

This book is "New Thought" in its conclusion and like Henry Wood and unlike most of the New Thought literature, his processes of arriving at the goal are correct and convincing. The book is well printed on good paper, prettily bound and just the right weight for the hand. The publishers

The Shakers

Lida Brigge Brou

Owing to the recent peace convention held at the Shakers community at Mount Lebanon, N. Y., and the distinguished persons who participated in their efforts to bring about arbitration in the settlement of all quarrels between nations, the public eye has been turned in their direction. In the mad rush of active life, few have realized that almost hidden away from the world, dwell hundreds of people who live a quiet-peaceful, yet industrious and contented life. There are fourteen of these Shaker communities scattered in various parts of this country, but the one at Mount Lebanon is the largest and most flourishing. Here there are four distinct families, each having their own dwelling-houses, barns, workshops, store, dairy, laundry, farm land, stock, etc. Each family sells their own produce and conducts their own business. They live co-operatively and thus own all things in common, the women equally with the upen.

In riding from Pittsfield, Mass., to Mount In riding from Pittsfields Mass., to Mount Lebanon, a distance of eight miles along the smooth state road, one passes through a beautiful section of the country. When within a few miles of their destination, one can look from the high road down into a can look from the high road down into a beautiful valley, where resting in peace and quietude is the Shaker village. For five miles you ride through land owned by them, as they possess thousands of acres, and have some of the best buildings, orchards and iivestock in the country. They have their own water-works and the large reservoirs are situated on the Mount or high land from which its name is derived, and where the early settlers used to hold religious services.

Aside from the farming, each family has its separate industry. One family makes

Aside from the farming, each family has its separate industry. One family makes chairs: in another the Shaker gloak, fur gloves and put up medicine; in apother they make carpet beaters, fancy articles and woven mats. Putting up garden seeds used to be quite an industry among them, but has been abandoned of late years. Their stores are filled with dainty articles made by their nimble fingers. The women are noted for their fine cookery, and their jellies, jams and preserves bring a high price when offered for sale.

One of their buildings can accommodate 200 persons. Most of them are four or five stories in height and have all modern improvements, gas, running water, telephones.

provements, gas, running water, telephones, etc. All buildings are divided by wide halls and the men dwell on one side and the women on the other. They live celibate

lives.

Their business is managed by a board of Their business is managed by a board of trustees consisting of two brothers and three sisters—that is the way they address each other, as brother and sister. There are two elderesses and one elder to attend to the spiritual needs of each community, also one deacon and three deaconesses to assist in church affairs and help arrange things barmoniously. The women greatly outnumber the men and have an equal voice in the management of all affairs.

On Sundays they have one public meeting, either in their church or if the weather is inclement, in a large room set aside for that purpose in the family building. In the afternoon the young people have their

that purpose in the family building. In the afternoon the young people have their Bible-class. The public services consist of reading from the Scriptures, singing, speaking by the members as the spirit dictase and marching. The religious dance is now omitted but in years gone by, when there were hundreds of young, active people among them, they went through many figurest while there are moved their based. among them, they went through many ing-urest while they sang, moved their head and arms and kept time together. These fig-ures were called the hollow square, square order, round darice, quick dance, solemn march, etc.

order, round dance, quick dance, solemn march, etc.

It is a pretty sight to view the Shakers during their spublic services, especially while they are marching. The sisters are dressed in a quaint costume of drab silk and linen woven together made with plain waist and full pleated skirt. A silk kerchief is daintily pinned around their white collars, while a white lace can adorns the head. On the street they wear the Shaker bonnet made of rye straw, bleached and woven, with a cape of silk-at the back to cover the neck and tied under the chin with silk ribbons. The brothers are distinguished in costume-from the ordinary citizen only by their broad brimmed hats and their long hair, which often rests in curls on their shoulders. They all say "yea" for yes and "nay" for no.

In years gone by they have taken under their hospitable roofs, hundreds of children, many of whom were orphans, and have given them a good education taught them trades and fitted them to be useful members among them. Yet when they arrive at ma-

trades and fitted them to be useful members among them. Yet when they arrive at ma-turity, many forsake the home and go into the active, busy world to do for themselves. schools are neighbor to the country of the year, but there are so few young folks among them now. They have their reading room, libraries, etc.

The name Shakers was given them in de-

The name Shakers was given them in derision by outsiders on account of the way some of them were acted upon by unseen forces to shake. Their real name is United Society of Believers in Christ's Second Appearing. The sect began in this country in 1774 when Mother Ann Lee with a narty of eight came from England and settled in the woods at a place called Niskun near Albany, N. Y. Several other communities were formed in 1702 and they grew and flourished in worldly prosperity. Previous to 1840 they had much phenomena among them, such as visions; trances, speaking in foreign tongues, inspirational pooms, songs, foreign tongues, inspirational pooms, songs, etc., but these are of rare occurrence among them today, as these gifts were taken out into the world as was prophesied they

them today, as was proposed into the world as was proposed would be.

No one visiting them can leave without being impressed with the sincerity, earnestness and purity of their lives. They seem harmonious and contented and send out an influence for good to all with whom they may be in contact.

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He is by no means a perfect boy, nor would I destre any boy to be perfect; but he is a type of what may come to the lowliest children of earth If they will recognize the union of the Earthy and Heavenly—and while batting with earth's conditions understand that true living will bring to them the echo of "Angels" Song..."

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BOSTON, SATURDAY, JANUARY 6, 1906

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

"A Happy New Year" to each and every

"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 unhoped discouragement come to spoil it.

Now work and pray for Spiritualism, for the establishment of the truth that we know to be true without any "if" or "but" about

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-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 salyation Surely-but let us recognize that the higher world has invaded our sphere and by its gleams uncovered the deeds of darkners.

Commercial justice is the sign of spiritual right and purity.

Plymouth church at Brooklyn is in financial straits. The strong free voice of Beecher has had no successor in Abbot or Hillisand the need is now more than ever for such plainness and power of speaking.

The first of all the teachings of Spiritualism is the truth of our immortality. This is the cornerstone of our faith, this is the dis-This is 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 existence, the certainty and gladness of thisis 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 cerity, sit round a table, with their hands ly upon it—and wait developments. Sit stated time, say from eight to nine ck, and not more than that, for several according to a telegraphic code you may arrange, and the table will move as if in-telligent control were regulating it. It will act 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 foolish but a line from Livingstone in the dark continent-was of superlative worth-because 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 expectations, with the power of wishing more than the one or three things witches and airies 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. help us in the days and make a brighter hie 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 hese moving scenes. But the day is beau tiful, and the stringing of the pearls into three hundred and sixty-five, makes a pre cious neckiace 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 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-w ook over the wide reach of its with something of the satisfaction of ownership. To faith and hope-it all seems ours It is our inheritance that we are to go it 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 hillsides, 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

not thinking of this, isn't it a splendid thing to live? Does it not rouse us like the bagle note of battle? Are we not quickened with the highest hopes and determinations? 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

airesh. 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 selves with the prospect of a year al You know that many and many a one own. 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 world where man shall be free from sin sickness, and the fear of death. We wish to live in a world where virtue, faith, freedom, truth, and all other powers and principalities 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.

king at us When we pray for the good and look and see by taking hold, we can lead on to its achievement then the wise ones, though unseen 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

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 It is more than a stream of tendency in the race, it is the impact of our moral consciousness. It is inspiration given us 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, December 23d last has an editorial on the question of immortality, and in no favorable way looks at the ordinary method of attempting to prove this great truth. It says the method is far from convincing-and proceeds: 'It consists largely in an exposition-of the commonplace that the universe abounds in my sterious facts and inscrutable forces. Then it is remarked that the conmuance of hie after the dissolution of the animal organism is no more mysterious than a thousand other things.". And this may be all true-but it is not proof-it begs the mestion and to of no vital force to the mind of the average man. Hackel admits the nystery of life and tries to read the riddle of the universe from the mechanical sidethat it is a curious building that evolution has produced. The world needs evidence that is eviden e-that is to say; it needs to pen communication with those that have passed from the body if they survive. Spir itualism 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-

Then the reverend editor says that the Spiritualist "enjoys the advantage in dealing with this subject," but adds: "It is a fact equally synificant and depressing, that the of Spiritualism is declining. It vogue ounts for less to lay, both as a religious phe nomena and a religious force, than it did wenty-five or even fifty years ago."

If the good doctor believes this, let him tell us what his denomination has done toward securing this truth for his later words, If we are thrown back upon revelation, we annot feel a perfectly firm ground under our feet, show a sore need.

He says: "The rehabilitation of the doc rine attempted by Dr. Hyslop and Dr. Savage has been interesting rather than fruitful." Now we put it to the editor and the readers, if the church at large is not responsible 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 idolssilver 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.

time to time known has to permit itself to be realiscovered. 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 towar journal.sm" 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 fore of the student's phase, didn't know such a thing ever existed and with the fervid eagirness 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 place for the religious newspaper, for the daily paper does the whole thing.

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 fferent auras and that the aura of any individual is sometimes of one color and sometimes of another and that each color dicates 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 yealiness of this one.

Spiritualism at Natal.

We have received from a friend in Natal, on the African coast, a strong letter in behalf 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 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

Human nature receives its hopes from a higher world, but to live by instinct is not ike living by knowledge, and with the training 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 Colleys and 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-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 whatever. 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 : notice of Prof. Hyslop's endeavor to found an institute for the study of abnormal psyehology and all that so puzzles the scientific mind as it sees the working of mental fe rangement.

The charter also provides for the "inves tigation of all alleged telepathy, alleged ap-paritions of the dead, mediumistic phenomena, alleged clairvoyance, and all facts claiming to represent supernormal acquisition of knowledge or the supernormal production of physical effects.

It would seem as if money would be forthoming for such a noble object, as the bearing of these studies will be the clearing up of the waste places of mind, and all finding of the truth of what currently is supposed to be taken on faith.

Spiritualists have long had such a scientific 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 coming speedily when open commerce will be established.

Prof. Ostwald's "Ingersoll Lecture."

Harvart College 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. year a lecture on Immortality was to be given which should give the latest knowledge on that most important subject. 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

It has been the custom of the univer sity, strangely enough, to ask to speal 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 who have studied that par ticular part of the ego which alone can be sterialistic chemists and biologists whose

speculations upon the subject have no to relieve their crudity.

The greatest scientist who ever live

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 scarceely select a successor for its honored President from men. Then why does it take Osler and Ostwald, a pathologist and a biologist, to talk about psychology? The living scientists, who have really studied this subject, are too numerous to make selection difficult 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 nnual 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 determined that only those shall be heard 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 seeking 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 subject, can mean nothing less than plain ignorance?

Not having heard this year's lecture ourelves and having been refused by Houghton. Mifflin & Co. an examinations of the advance sheets, we are driven to the newspaper 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 hehum 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 stultification of the human mind? The capacity and reasoning powers of a congenital idiot would seem to put this sort of ratiocination into a total eclipse.

The atom has been considered by scientists, for the purposes of scientific investigation, to be the ultimate subdivision of matter. 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 satoms 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 forever an atom of gold. It might be placed in combination with atoms of other elements 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 "element"; that is to say, a new substance which gould not be further simplified. Thus an atom of radium could never become anything but an atom of radium, just as the atom of gold is forever an atom of

But here comes another scientist who hows that this radium becomes, under cercircumstances, an entirely different substance which he calls helium; and behold, the atom of radium has violated the great atomic law of the unchangeableness of the atoms! Thus, in a moment of forunate 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 fallibility 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 Immortality of the Soul? Sure enough. It is not only a natural but a pertinent question and, being pertinent, the professor should answer 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 mortal." just as the real law has always been The atom is unchangeable." Now, inasmuch as this atomic law has been found weak in one place and is degraded to the plan of a mere "working hypothesis," perhaps, it may be equally true that this old postulate, "I am mortal," which the professor, 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 professor has to give us.

"The mountain labored and brought forth—

"Blame I can bear, though not blamevorthiness.

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

The Literary Wolorld.

LILIAN WHITING.

"The world of books is still the world,"

The name of Bayard Taylor used to be one to conjure with—so fascinating was the work and the personality of this poet, journalist, traveler and diplomat; but with the rush of events since his death, which occurred in 1877, his name has hardly survived either in literature or in international legislation. His brief experience in diplomacy abroad made any marked impress of his work impossible, as his death occurred only eight months after his installation in Berlin as the American minister, our country not eight months after his installation in Berlin as the American minister, our country not then having raised the office to that of ambassador—in which capacity Dr. Andrew D. White has achieved world-wide fame. Bayard Taylor first became prominent by his "Views Afoot," which were first published as letters in the New York Tribune and afterward issued in book form. Travel and correspondence were not the common thing they now are, and Mr. Taylor was distinguished himself in this field of effort.

He went to Germany, studied the lan-

they now are, and Mr. Taylor was distinguished himself in this field of effort.

He went to Germany, studied the language in which he acquired the proficiency of a native and (in 1857) he married Fraulein Marie Hansen, a daughter of the well known astronomer, Peter Andrews Hansen. They set up their household goods at "Cedarcroft," near Philadelphia, which was in those days renowned as one of the literary houses of America.

Mr. Taylor's travels had taken him into Egypt, Asia Minor, Syria, China, Russia, Japan and Central Africa, as well as into the far West—which in those days must have been almost as little known as the interior of Africa. He wrote several novels, one of which is entitled "Hannah Thurston"; he made an admirable translation of "Faust" and his poems fill two large volumes.

As a poet Mr. Taylor is remembered by many impressive passages in his larger.

As a poet Mr. Laylor is remembered by many impressive passages in his larger poems and by some lyrics that have inherent immortality, as the "Bedouin Song" and "Over Possession." In "The Poet's Journal" the title of his largest and most ambitious poem we find these lines:

"Who thinks at midnight morn will ever

dawn?
Who knows far out at sea that anywhere is land? And yet a shore
Hath set behind us and will rise before
A past foretells a future."

Mr. Taylor was one of that New York literary coterie which included Edmund Clarence Stedman, Richard and Elizabeth Stoddard, the wedded poets; Alice and Phoebe Carey, George H. Boker of Philadelphia, Thomas Bailey Aldrich and Horace Greeley. Albert Bierstadt, Anne. Lynch Botta, Homer Martin, Eastman Johnson and Gifford—the painter who was fairly an American Monet, were all of this group of friends.

friends.
Mr. Stoddard and Bayard Taylor became

Mr. Stoddard and Bayard Taylor became the most intimate and special friends and the modest book-lined home of the Stoddards in East Fifteenth street. New York, was a second home to Bayard Taylor. All this gateway of reminiscences is opened by the appearance of Mrs. Bayard Taylor's new book entitled "Memories of Half a Century," in which one finds such passages as these: "Poets and authors were welcomed in our hospitable home, and Stoddard wrote in later years of that time, 'We are a nest of singing birds.' George H. Boker, whose drama, 'Francesca da Rimini,' has recently been produced, sometimes dropped in from been produced, sometimes dropped in from Philadelphia: T. B. Aldrich, who had made Philadelphia: T. B. Aldrich, who had made his debut as a poet, was a frequent guest, and Edmund Clarence Stedman soon became a member of our circle and one of our nearest friends. Taylor one day announced him to Stoddard as a new poet whose acquaintance he had just made. 'A new poet's aid Stoddard, shrugging his shoulders, and what has he written?' 'The Diamond Wedding' was the answer. 'The poem which you read yesterday in the paper, and I have invited him to visit us, for I know you will like him.' Charles G. Leland, the painter Thomas Hicks, with their wives, Fitzhugh Ludlow and his wife (afterwards Mrs.' Albert Bierstadt) belonging to our in-Mrs. Albert Bierstadt) belonging to our in-ner coterie, to which were later added Jer-vis McEntree and his charming wife and Sanford R. Gifford, both landscape painters

Sanford R. Gifford, both landscape painters and genial men."

Of Swinburne we find Mrs. Taylor saying:

"I was struck by his appearance the moment he entered our room. His slender form, the reddish hair that curled thickly over his head, his fine and mobile features, high forehead, bright, brown eyes, and a thin mustache above the sensitive mouth, all these combined to give him the air of an unusual personality. He was very excitable, impulsive in speech and gesture. He teased our little daughter, romped with her and hid angler the long folds of the table cloth. He seemed to be pleased that we admired his 'Atalanta in Calydon,' and his latest drama, 'Chastelard,' and offered to read us the French songs occurring in the nis latest drama, 'Chastelard,' and offered to read us the French songs occurring in the latter. He asked for a lighted candle, al-though it was broad daylight, then he held the book in one hand close to the taper and read, with the index finger of the other hand closing the left eye. This picture was, so striking that it impressed itself indelibly on my memory."

on my memory."

This book is one of the telightful ones as a treasure, because of records of the early literature and artistic life of our country. (New York; Doubleday, Page & Co.)

"Let one be true to the faith he holds! Let him keep faith with his highest and his noblest convictions. Instead of denying that he is 'a Spiritualist,' because, indeed there is some prejudice (which is simply ignorance of the true significance of Spiritualism) instead of denying his faith and apologizing for the fact that he cannot help believing there is 'something in it,' though he begs you will consider this admission as wholly confidential;' instead of this ignoble attitude, let one insist that the term 'Spirituslism' shall not be allowed to refer to any-

thing hose, fraudulent or inconsequential; that it shall be held to its true significance as defining conditions of the continuity of life as Jesus especially taught-it; as the entire Bible teaches it, and as all life, from the Christian era to the present hour; from the creation of the earth, indeed, to the present hour, has illustrated it by the panorama of human experience."—Lilian Whiting (in "Life Radiant," Banner of Light, Dec. 9.)

Spirit Obsessions.

J. M. Peebles, M.D.

In the Banner of Light, Dec. 16, under the heading of "Questions and Answers," is the answer by W. J. Colville to an inquiry upon obsession. It is needless to say that I am a great admirer of W. J. Colville's manliness, of his versatility, his talent, and of his aptness to teach. Long may his inspirational banner float o'er many lands and many isles of the sea.

In this "Answer" article in the Banner, while Mr. Colville thinks that "obsessions are often horribly described, and frequently exaggerated in works treating on obsessions," he nevertheless frankly admits that there is undoubtedly a "substratum of fact sustaining obsession"; that "ordinary obsessions are quite undesirable," and to be obsessed is only "to be unduly influenced, and while such a condition lasts individual freedom is held in check." If "being unduly influenced," enough "to hold in check personal freedom," making a man a thing—a machine—or an irresponsible football does not belong to the category of the "horrible," then language is meaningless.

He further says "when some (spirit) influence has gained undue control—mark the word control—and held a slave in böndage, then the spell must be broken in the psychic realm," Certainly it must, but it had far better be broken on this side of the river of death.

Be it said to Mr. Colville's honor, he impartially, manfully reviewed my book on "The Demonism of the Ages, and Spirit

river of death.

Be it said to Mr. Colville's horior, he impartially, manfully reviewed my book on "The Demonism of the Ages, and Spirit Obsessions," while other Spiritists wanted a "law enacted" to imprison such writers, another, writing in the Light of Truth, wanted me "impaled on some grinning devil's red-hot pitchfork," while others, such as Mrs. Cassell, wanted both "myself and book burned in effigy," and to wap the climax of Spiritistic tolerance and sweet liberality, Mr. E. S. Chapman "hoped that the demons I had roused up would sink the steamer which was to take me to England."

Justice, however, demands the admission that a very large majority of those reading the volume pronounced it timely and eminently just, inasmuch as it revealed both sides of promiscuous Spiritism, and permitted the obsessed to speak out for themselves. There are abuses connected with all great movements.

If I should see a prairie on fire, and the flames approaching the homes of the settlers, and did not warn them. I would be written down as a heartless wretch; or, if I should see a band of murderous robbers breaking into a house at night and did not ry out in words of warning, I should be considered accessory to the crime.

While determined in writing this volume, upon the "Demonism of the Ages" that at least some of the obsessed should have the privilege of being heard for themselves, and being a book for future reference and his-

reast some of the obsessed should have the privilege of being heard for themselves, and being a book for future reference and his-tory. I was careful to state that I would be held responsible for only what came from my own brain and pen.

If thoughts and theories could be reduced to metallic substances, it would be difficult, using a microscope, to see wherein W. J. Colville's views and my own differ in regard to obsession—only in the intensity of presentation.

It is absolutely amazing—(no, it is not observe to one who has been for fifty

mazing to one who has been for fifty years and more in the closest interary rela-tions with Spiritualists)—that only one or two Spiritualists, in criticising this book upon spirit obsession, have had the manly fairness, or the womanly candor, to quote such passages as these: §

"It must be admitted that all obsessions

are not from surrounding unseen intelli-gences. There is a sort of ideation obses-sion caused by an unbalanced, weakened or-ganization. Everything objective and su-jective affects these persons. They are like tremulous aspens. They are partly the vic-tion of their own disordered imaginations. They are emotional, suspicious, pessimistic sensationalists, touching the fringe-belt of morbidity, hearing the unheard and seeing fanciful, picture representations, instead of genuine realities. This sort of obsession is remedied by auto-suggestion, will power and hypnotic treatment scientifically administered. (p. 1992)

"Spirits in the physical body or out of it, through will power and vibration may in-fluence, hypnotize and obsess from almost

through will power and vibration may influence, hypnotize and obsess from almost
measureless distances.
"Sickness may be caused by transmitted
tendencies, climatic conditions, ignorance
and violation of the laws of nature; hence
it is not always caused, as certain extremists have taught, by thought transferences,
hypnotic forces and obsessional influences." hypnotic forces and obsessional influences."
(p. 254.) Let the impersonal become the personal to those who justly deserve moral castigation for their puerile one-sidedness. Relating to the truth and moral grandeur of Spiritualism, there may be found, on page 370, the following paragraphs:

Has Spiritualism a distinct and definite message? Emphatically it has—and the message is as cheering as it is memberous.

Has Spritualism a distinct and definite message? Emphatically it has—and the message is as cheering as it is momentous and mighty! Briefly stated, it is this—immortality—a future conscious existence—perfectly and satisfactorily demonstrated.

But this angel messenger of demonstration in planting the tree of life in Hydeville, N. Y., the new Bethlehem, did not purpose to institute a new theological creed—to establish a new sect—to build up sectarian schools or create a great church organization in such pharisaic accourtements and ceremonies as baptisms, reverends, priests, Holy Bibles, robed bishops and tiara-crowned popes.

The message of Spiritualism is to you who doubt—you who meditate in siletice. Have no fear. The meteor can not darken the sun.

It teaches us that description of the discordant conditions of life about him, here and now, realizing that salvation comes from within.

It teaches us to assist others to rise up and realize the fulness and wholeness of a true harmonial life, here and now.

It teaches us to persist in the highest and noblest service, which service leads to moral success, here and now.

It teaches us to develop the spiritual, making life now and here larger, broader and grander in every way.

It teaches us that there is one eternal, omnipresent, omniscient, omnipotent, all-

omnipresent, omniscient, omnipresent, omnipresent, omnipresent, omniscient, omnipotent, all-energizing Force at work, in evolutionary and orderly way in cosmic dust, in the mineral, the vegetable, the animal, the man, the spirit, and all pointing unerringly to the higher regions of angelic and seraphic blessedness.

Chopping Sand.

Fra Frianci

Whence the above expressive saying came, or by whom it was coined I do not know, but, as a term descriptive of wasted energy and misdirected effort, it stands unrivalled among the many apt expressions known to the English vocabulary.

In spite of the labor-saving inventions of the day; in spite of the devices for systematizing every process, trade and business, yet such is the lack of economy in political, social and industrial life that fully three-fourths of the energy spent in carry-

three-fourths of the energy spent in carry-ing on the affairs of the civilized world is wasted and useless—spent in chopping

In government affairs hosts of officials and employes occupy positions with little or nothing to do but draw salaries and—

chop sand.

In distributing the products of the farm and the factory so many agents, middlemen and go-betweens are brought into the process that the cost to the consumer is from two to ten times the actual cost of production—chopping sand.

It would be save to multiply these illustrations are the most of the cost of

production—chopping sand.

It would be easy to multiply these illustrations a thousand times were it necessary to do so. Every intelligent person can figure them out for himself.

In no direction do men waste their energies so lavishly, flagrantly and uselessly as in the exercise of the faculty of speech. It is safe to say that nine-tenths of the conversation that men and women indulge in is made up of the most meaningless and idea-less prattle, while a large proportion of the remaining tenth is harmful gossip about their neighbors.

Listen to the conversation of the lady of

Listen to the conversation of the lady of the house and her caller, or to a coulab between two neighbors over the back fence. between two neighbors over the back tence, to the exact and minute relation for the thousandth time of their respective tastes in dress, the particular kinds of dishes enjoyed or abhorred by their husbands and every member of the family down to the baby who wakes and squalls for his bottle with such matutinal regularity as to discount the above the same took. alarm clock.

alarm clock.

With men—unless bent on some kind of a trade—the case is even worse. So great is their dearth of ideas that they smother conversation with an avalanche of swear words and meaningless slang—the veriest waste of time and breath—even if they do

waste of time and breath—even if they do not descend to worse practices and debauch mind and morals with vile suggestions and lewd-stories.

Visit the state or national legislature while in session and you find a perfect illustration of this verbal sand chopping. Bills of the most trifling nature afford the honorable "Jawsmiths" pretext to indulge in personal repartee, stale jokes, and talk to every conceivable subject but the one involved in the measure, and so, more or less, of all deliberative assemblages.

Those who are in the habit of attending conference meetings among Spiritualists are

Those who are in the habit of attending conference meetings among Spiritualists are aware of the fact that it is absolutely impossible to confine the majority of the participants to the subject under discussion, so that, for the most part, said conferences are sort of "go as you please" affairs. The annual conventions of the N. S. A. are noted for the amount of sand chopping deep by the defeater.

The annual conventions of the N. S. A. are noted for the amount of sand chopping done by the delegates. Many precious hours are worse than wasted in useless and irrelevant oratory so that the real business must, for lack of time, be hurried through to an unsatisfactory conclusion. The late convention at Minucapolis was particularly distinguished for what some of the delegates aptly designated as "hot air," a disposition to slop over and indulge in hysterical appeals and fulsome eulogies with little pertinency or reason, a course that brought forth many protests from the more businesslike and less verbose members. Careful, observation convinced the writer that if the delegates would confine themselves strictly to the questions at issue and talk understandingly to the point all necessary/business could be fransacted in one-half the time now required and in a much more dignified and satisfactory manner.

To mention a few cases in point. When, the proposed clause to be inserted in the

To mention a few cases in point. When the proposed clause to be inserted in the wills of Spiritualists requiring that a Spir-itualistic funeral be accorded their remains was offered, it became apparent at once that the convention was practically a unit in it the convenion was practizing a min in the favor, yet delegate after delegate claimed the floor to relate in detail how some old time and outspoken Spiritualist of his or her acquaintance had been buried with orthodox rites. A thing so common and so well known to us all as to make its reiteration exceedingly recognised. exceedingly wearisome.

Again, referring to the glaring and mis-leading advertisements of clairvoyants and fortune tellers, an earnest delegate in a burst of righteous indignation moved that the postmaster general be requested to ex-clude from the mails all newspapers containing such ads. Probably every member on the floor agreed that such ads were evil and only evil, but there were a number of the older and cooler heads who realized that the remedy proposed might easily be worse than the disease. That it was not cooler heads the press but worse than the disease. That it was not only a blow at the liberty of the press, but it was virtually establishing a precedent whereby our own publications might be debarred the same privileges by some orthodoxily inclined postal czar. In spite of these words of caution delegate after delegate with frantic eloquence denounced the

ried away with thoughtless enthussam, voted by a large majority in favor of the motion. That night in the quiet of his chamber one of the supporters of this motion had a gool second thought coming to him, a thought which drove sleep from his eyelids, and the next morning he arose on the floor of the convention and moved a reconsideration of the vote in an impassioned speech in behalf of liberty. The result was that the motion was reconsidered and defeated with the same enthusiasm by which it was adopted, and by an almost unanimous vote. Hours, of precious time wasted in chopping sand.

When one of the delegates pointed out what he alleged was extravagance in the financial management of the N. S. A., a member of the convention sprang to his feet and with his little axe started a regular sand storm. He denounced the allegation as an assault upon the integrity of the officers. Said he: "Talk about the extravagance of the officers of the N. S. A.! Why, sir, to my certain knowledge the president of this association, in pursuit of his missionary duties, has trudged for miles along the public highway, barefoot, carrying his shoes in his hands to save expense." Thick as the sand flew it did not quite obscure the unconscious joke. The spectacle of the president of the N. S. A., with a salary of \$150 a month and expenses, trudging barefoot along a dusty road with his shoes in his hands was so ludicrously pathetic that the members roared with laughter in which the chairman himself was compelled to join.

Later on, when the committee on resolutions reported the names of certain noted workers who had passed away during the last year and offered an appropriate resolutions in the store of the entire that the mans of erea in noted workers who had passed away during the last year and offered an appropriate resolutions reported the names of certain noted workers who had passed away during the last year and offered an appropriate resolutions reported the names of certain noted workers who had passed away during the

workers who had passed away during the last year and offered an appropriate resolution in memory of the same, the delegate above mentioned moved that President Barrett's father and infant daughter be added to the list. With the same thoughtless crithusiasm the convention voted to sustain the motion and so it stands today in the official records and published in the in the official records and published in the

in the official records and published in the public press, a babe gravely named among the departed workers.

No rational Spiritualist will question the desirability of a national organization nor deny the value of the N. S. A. to the Cause, but the candid and critical observer cannot avoid the impression that there is too much impulsiveness and too little of calm deliberation, in the transaction of its buries. eration in the transaction of its business, especially at its annual conventions. Too much "hot air," too much wasted time and energy, too much chopping of sand.

What I Would Like to Do in the New Year.

Your question, "What My Dear Sir: any Dear Sir: Your question, "What would you like to do in the new year?" appeals to me very directly. I would like to become a power to rend the veil that obscures the light of truth, from the minds of all mankind: to lift all human-kind to a clearer perception of the helpfulness and beauty of a true spirituality; to place upon clearer perception of the helpfulness and heauty of a true spirituality; to place upon all Spiritualists the responsibilities that our religion imposes upon its believers, that it may imply so much that all must feel that to accept Spiritualism means to live and think upon a purer conduct; to aspire to higher ideals and to know that Truth unifies the world. With best wishes for you, and the Cause that we love, I am, Very, truly.

Helen L. P. Russegue. Hartford, Conn., Dec. 31, 1905. ---

He who steals my purse steals trash, but he who filches from me my good name, robs me of that which not enriches him, nd makes me poor indeed."

Massachusetts Spiritualists' Assn. in Annual Convention.

As we go to press the M. S. A is in annual session for the business of the organ zation. Already the following important measures have been enacted: Committee appointed for revision of the By-Laws, so as to enable us to demand proper and desired recognition by the Stafe; committee appointed to act, when empowered by this change; incoming Board instructed to de fend us against any more injustice in the rights of healing, should more drastic legislation be offered in the 1906 Legislature. Incoming Board instructed to offer a proper bill to the legislators of 1906, pray ing for rights to pursue the art of healing by any method, provided the healer registers with the State his intention and states the method to be employed.

Berkeley Hall has seldom had a more harmonious, healthy and business-like spirit exhibited in any Annual Meeting it been our privilege to attend.

Officers will probably be about the same as this year, with Dr. Geo. A. Fuller. Presi-

A Notre Dame Lady.

send free with full instructions, I will send free with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about plain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are integested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 237, Notre Dame, Ind.

"Love, we are in God's hand.

How strange, now, looks the life He makes
us lead;
So free we seem, so fettered fast we are!

I feel He laid the fetter; let it lie!"

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ac Revisitions, and a Vote 1) Thirty-dought on Gos, will comparing a family recent for Thirty in the fire and most Davis's writing. E.M. pos-morocco; ist vant, gilt, fills

by the BANNER OF LIGHT.

Bur Jome Circle.

MINRIE MESERVE SOULE.

The Dear Departed.

(Written for the Banner of Light.)

I have a day, and this the day, I'm thinking of the dead.

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 intensity 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 every sense save seeing

of the eye, And with the heart alive to them what need I ever care, age near as truth can be and com-forting as prayer?

And Q, how beautiful they are, all in that

And Q, 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 darkened 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! 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—

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

The pause when, with every muscle set for action, the eye bright with eagerness to be on the move, the flushed cheek of expectation, the quickened heartbeat of anticipation, the runner waits for the word of co

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 participator 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 expenditure of except and expectations.

in hand is determined by the past expenditure of energy and opportunity.

There at the "wire" the careless and indifferent 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

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 not away as we write six in-

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

An, 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

The weaknesses and follies will stand with elemn mein and urge us on to strength

solemn mein and urge us on to strength and wisdom.

The Immortal Past is not a slaw 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.

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 Soiritual poise?

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

Have we preferred the riches of the material 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 task lighter, the song sweeter or the the task lighter, the song sweeter or the sun brighter is throwing away good energy that might be used in bringing about the earned for results.

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

The past is the record of our losses and

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 account.

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.

Topic for the Progressive Lyceum: Sunday, January 7, 1906.—"Watch thy oughts 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 Progressive Lyceum, authorized Lesson Paper, for the National Spiritualist Association, address John W. Ring Spiritualist Temple, Galveston, Texas.

Det'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. 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 litthat 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."

"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 everything he says. I was jure 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 better 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 Sweetsir says—welf, 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: Myslittle brother

"irrelevant matter." I suppose that means about Bob.)

This was the way of it: Myalittle brother Neddy is three years old. He is a splendid boy. I can remember back to when he was a bran' new baby, all pink and sleep, 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 sawful 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 sinell 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 reaches would you? I tell you mother.

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 coming 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 Neddy, 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

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

throwing the burning bed clothes our 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 limbted them on the bed. I suppose that he thought they all went out, and crept away to the place

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 horrible 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 vairies, 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. Leisk.

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 interpret the mind of God to their fellows.

only persons privileged to know and interpret the mind of God to their fellows.

Sects and isms have arisen as the resultant of bigotry and exclusiveness throughout 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 harmony with each other. Yet because of this diverse operation of the One Spirit through the minds of the people, it cannot be truthfully stated that the One Infinite Mind is not speaking.

the minus of the key to the 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 capacities 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 possess? The trouble is not with the different revealments 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 humanity differs in the makeup of their brain convolutions and their temperamental constitutions then they must be also expected stitutions then they must be also expected to vary in their perspectives of God and

stitutions then they 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, the mind of God must always be understood. 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 relativeness of all received, according to the capacity of the recipient.

As everything from the infinitesimal atom

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

The mind of God must always be under The mind of God must always be understood 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 manifested life never changes, but individuals will apprehend God differently according to the growth and expansion of their mentalities.

will apprehend God differently according to the growth and expansion of their mentalities.

Humanity is progressive and therefore must change their deas concerning the One life according to their increased knowledge, but the One Infinite life never changes. Man is apprehending God as he apprehends fis own nature and the more he understands his own dwinity 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 understanding and consciousness of God. Does not the voice of God, so-called, speak to many, yet says things which are diametrically opposite? 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 received 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 innumerable kind, also in the flowers and the winds, the woods and hills, In the weeds. In man and woman, youth and babe and in sorrow and suffering, in gladness 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 titles' 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 if our tombstone, when we die,
Be n't taught to flatter and to lie.
There's nothing better, can be said
Than that he's est up all his bread,
Drunk up his drink and gone to bed."

SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

following communications are souls while under the control idee for the good of the in seeking to reach their frie The messages are reported with his a representative of the pirits seeking ware reper arth. The messages are reper traphically by a representative of eer of Light" and are given in to of other members of the "Banner". These circles are not public.

To Our Reade

We earnestly request our patrons to verify such communications as they knew to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary 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 asnirations, strong and wise and lofty, spirits will come to guide and direct 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 stens 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 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

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 and send him a message, for his heart was 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 bov 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 fielp 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 cempany there and I was glad to see such a mark of appreciation and affection shown to my father and mother. I think I won't try to say austhing more now except that my love for them is just as strong and tender as when I left them so long ago. Thank you." and send him a message, for his heart was broken when I died. He had built so many

Gertrude Hunt, Rochester, N. Y.

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 Christian. I tried to do what God would have ne, 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 interests and all sorts of things that I had just left; they made it seem so much more natural and lovely. I want my mother to unleft: they made it seem so much more nat-ural and lovely. I want my mother to un-derstand more of this beautiful truth. She derstand more of this beautiful truth. She could become clairvoyant it hashe tried, for several times she has been able to see lights which I have brought, but she didn't attribute 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 Gertie takes care of mamma.' Thank you."

Martha Kendalle Nashua, N. H.

Martha Kendall, Nashua, N. H.

The next spirit that comes to me is a woman I should think about fifty years old. She has very dark eves 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 coople are Spiritualists, some of them thought I was cranke 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

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 expression. I have a som 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 moment, 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 wannto 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 swert to me. Thank you,"

Frank Bond, Lynn; Mass.

Prank 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 happygo-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 perhaps 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 believed 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 to hear from me I made an effort, so I am here. I am not working on shoes where 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." to be more proud Good-bye."

Rebert Sinclair, Montpeller, Vt.

Robert Sipelair. Montpeller, 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 Vermonter. This is a new thing to me. You people who know about it so well dop'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 å 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 onportunities in the past. I began to be interested in the flowers, birds and wonder how it was that they grew without 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 interested 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 exchanged. Now I could no more be unkind to a flower than I could to my horse or a dor than I could to a man, and no more unkind to a man and an one or unkind to a man and an or more unkind to a man and an or more unkind to a more or my friend. You see, I had 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 investigate, 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."

44-A Lile."

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

he gracious flowers of the heart, May grow in winter wild; and when the garden flowers depa Have beauty undefiled!

Let but our faith have room to grow And all that hope may bring. Let love and truth their sweetness a 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 Brun

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

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 lifeand it has improved their looks and feelings considerable, so that they eat more and and it has improved their looks and teelings 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 cheefulness. and cheerfulness.

The president was prompt, as usual. She 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. 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

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 what a high tide is to the vessel stranded—it comes and lifts them up out of their despondency 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 on "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 we 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 overdrawing on the treasury. To cast out the fear of poyerty from the heart, to plant the

wealth of God and need never fear over-drawing on the treasury. To east 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 light, as white 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 be 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

which is that Boston men aren't dandles.

For once the peppery little fellow has treated us to a highly veracious 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 dulness, 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

whoop, jeer and guifaw 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 pitted 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, cure 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. script.

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Gleaning from the Rostrum.

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

(Reported by M. Lizzie Beals.)

SURJECT-"THE EVOLUTION OF SPIRITUAL CONSCIOUSNESS."

When this planet was but nebulae float 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 surfact, 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 spirday; a soul possessing two bodies, the spiritual body enveloping the soul, and the ma-terial 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.

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 we find the animal man possessed of un-limited reasoning powers, also men and women alike possess the greater lower of intuition,—the voice of the soul which speaks with an assurance born of knowl-edge, and says: "I know," without coming to a conclusion through the slow process of

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 grappling, 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 sorriow 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. 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 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 opered 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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book, and its merit should command for it a large mas. A writer says:

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"THE SONG OF THE SOUL VICTORIOUS."

By MRS. ELIZA E. PETTSINGER

Banner of Tight.

OSTON, BATURDAY, JANUARY 6, 1906.

Societary Rews.

orrespondence for this department should be ad used to the Editor, and must reach this office by the t mail delicery on Monday morning, to ensure inser-

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. 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. 2,30 p. m., circle for messages and spiritual unfoldment. Interesting remarks by Mr. Cross and Dr. Hues 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 So-ety held its regular meeting at Appleton Iall, the president, Mrs. Allbe, presiding After a vocal selection from the sweet sing-er, Mrs. Hall, Mr. Blinn was given a rouser, 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.

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 oppened 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. 20, 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 vol-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. Ianuary.

The Waltham Spiritualist Church held its The Waltham Spiritualist Church need 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 attandance this season and the Sunday service. train them. The circles have increased in at-tendance this season and the Sunday service for the coming month will be especially in-teresting. Mrs. Ham, Miss Foley, Mrs. Smith and Mrs. Pye will be the speakers. While few in numbers, the work is harmo-nious, which is essential to attain good re-sults.

Dwight Hall, \$14 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 seamces, everyone desiring to hear from spirit friends is to bring a flower.

First Spritual 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. I. 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 sir-cle; 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 1006 by Prof. 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.

mandy.

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

a lew words of greeding and into a. H. C. Barry, Mrs. Alice Who ot, Mrs. Kate Stiley, Mrs. Belch ore and Mrs. Cunningham, w Huot, Mrs. Kate Stiles, Mrs. Beleher, Dr. Moore and Mrs. Cunningham, who responded with messages and helpful words, Mrs. Butler closing with messages.

The Church of Divine Light held a spe-cial Christmas service Sunday evening, Dec. 24, at Arcanum Hall-Bedford avenue and Fulton street, Brooklyn, N. Y. A prettily 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.,

The First Spiritual Society, Portland, Me. 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.

cessful social Christmas night.

Norwich Spiritual Union, Norwich Conn.
Mrs. Kate M. Ham's-work with us has been,
very saisfactory 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 beingarranged for the occasion. The past three
months have brought excellent results and
the society enters the new year with excelthe society enters the new year with excel-lent 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 to Mrs. Annie L. Jones of Lowell especially favored those 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.

society gave supper and later a seance con-ducted 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 rec-

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

Announcements.

First Spiritual Temple, Exeter street, lec-ture at 10.45 a, m, sad 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. 744 wasnington street. Services, it 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, Min-nic Meserve Soule, pastor, holds services every Sunday evening at 7.45 in the Banner of Light building, 204 Dartmouth street,

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. Doos close at 4. Mr. Nicholas Wil-liams it the medium for this work.

hams 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. Wilk-inson, pastor. Services at 11 a. m., 245 and 7,30 p. m. Sundays. Tuesday, 3 p. m., Indian Healing Circle. Thursdays, 2,30 p. m., Psy-chometry.

mts of Platform Workers.

tional, magnetic and metaphysical He can be addressed at 1649 Everett a Alameda, Cal.

Vermont Subscribers.

The State Spiritualist Association has a rich feast prepared for you in the Annual Convention at Montpelier Friday, Safurday 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., per day.

Southern Cassadaga Camp.

Sunday, the 10th, was very pleasant. The sunday, the forn, was very pleasant. In electing in the afternoon was well attended, ber W. Bond responded to President Hilgoss' kindly address of welcome in a very

eling manner. Mr. Bond and wife are much missed by the

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 Whittiker 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

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.

daga.
Mr. Arthur Underhill and nephew, Mr. Togle of Canton, Ohio, are at the Underhill cottage, and Arthur Underhill, Jr., is attending Stetson's University at Deland, We Underhill among us and symtending 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 bain."

Christmas day was fine. The dining room presided over by Mesdames Floyd and Shervan laid covers.

nan laid covers for over eighty people Decorations of palm leaves and holly were Decorations of palm leaves and holly were very beautiful.

Mrs. Whittiker 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. fill the vacancy made by the resignation E. W. Bond. The weather has been delightful most of

the time.

A cloud of sadness dims our joy when the remember that Mr. Amos Carrique and we remember that Mr. Amos Carrique and his wife are both very ill at their home in Fawtucket, 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 Corfou, Greece, its first solemn sitting, sends to its brotheover the entire world a salutation of Lo

This society, the first to be established in This sockey, the first to be established in the native land of Plato and of Socrates, hopes that under the high protestion 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 Psy-

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 or-ganized 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

2. What will be the means of assuring this oundation? Can we not count upon a large 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 ob-

Will reviews and papers kindly publish the responses which may be given to these ques-tions?

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, publicist, editors, authors and chief justices.

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 Aggasiz, John Paul Jones, Mary Lyon, Emma Willard and Maria Mitchell are enrolled by this vote.

WONDER WHEEL SCIENCE

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

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 Nos.	0	9		9		6	7		9	10	11	12
Dec. 24-25	6		h		E	4	K	4	8	1	F	
26-27	-	6	*	-	-	E	-	K	-	B	-	F
28-29	F		6	4		8	E	-	K		8	
30-31		F.	-	6		M	-	E		K	-	B
Jan. 1		F	-	G		1	-	E	-	K		B
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16-17	M	-	E	-	K	-	8	-	F	-	6	-
18-19			-	E		K		8		F	-	6
20-21	.6			-	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 especial 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. 12 (Mars-Aries) put on the + by the Centur (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 makers 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

the movements of heaven and earth.
Address all matters relative to these
Tables to Prof. Heavy, 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.

whether a person organization of 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 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 what it

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. 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. 'Offsprings 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 conpand's child. 'I wish he had it,' was the rejoinder, and this outburst further con-firmed the truthfulness of Uranus in Libra, although in sextile to sun. The lady was born in 1886.

Such cases as this are what surface mind-

"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 it must expend itself in some form, nence 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

which of the two the party min which of 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, the law of the heavens.

trate. 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, is it 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 motive, under planetary impulses, and as to motive, under planetary impulses, and as to whether the twain 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. yond the power of man.
"The late Oliver-Ames Gould had a large

"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 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 considered by approach tions. Such hallucinations are the trend of the client's mind, occasioned by approach-ing effects of planets whose aspects are not 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 noint 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 supertitious and superficial minds from the understanding of attrology. 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 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 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 Meptune, 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 harmofize with some particular birth data 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 coarts 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 fiot increase their pay because he could get other men to take their places at the same rate of wages. The manager laid down the aconomic 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 employes. The oil magnates need the money for beneficent distribution to churches and colleges, and the employes were impudent to expect that they would be given any share in the great profits made by the trust.—Boston Herald.