VOL. 98 -Whole No. 2528

BOSTON, SATUEDAY, SEPTEMBER 16, 1905.

NO. 4

#### IN MEMORIAM. HEZEKIAH BUTTERWORTH,

Mime Inness.

(Written expressly for "Banner of Light.") Forever young, despite the lapse of years; "God's Strength" in manhood with a true boy's heart;
Always unwedded, save unto thy art;
Thou livedst a noble life, through hopes and

fears ading earth's children in this vale of tears;

Unto all boyhood playing parents' part
And by thy death first causing tears to start.
Such life for monument no marble rears.
Its true memorial is the grief of youth,
Who, losing thee, upon whose words they hung, Feel that to other worlds has fled the truth Which fell from well-spring of thy limpid

tongue.

To youth perennial, age brings not decay,
But leads it upward to a brighter day.

#### The Life Radiant.

Lilian Whiting.

Why should we feel ourselves to be men, why should we feel ourselves to be men, unless it be to succeed in everything, everywhere. You must say of nothing. That is beneath me, nor feel that anything can be out of your power. Nothing is impossible to the man who can will. Is that necessary? That shall be:—this is the only law of success."—

"If you want success succeed!"-Emerson.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans xv, 13.

Great emphasis has been laid on abounding in love, in charity, in peace, in good-will, and no degree of emphasis on these could be undue; but to abound in hope is not less important. Indeed, the abounding in hope may almost be regarded as the very foundstion of the conditions, which enable one to abound in love, charity and peace. Hope and its evolutionary sequence, faith, are the main-spring of life, for without them no effort is possible. Who is to essay a task that he regards as hopeless? Who is to undertake that in which he has no hope of result? To make any effort in a matter that impresses one as hopeless would argue the individual devoid of common sense. So that we may rightly, regard Hope as being the very foundation of Faith. We may regard Hope as the initiative of the conditions that make possible love, charity, peace and joy. May we not, indeed, assume, with the absolute certainty of a mathematical axiom, that hope is the very mainspring of life?

Now the one salient point in that phase of

religious faith commonly known as "Spiritnalism" is its inexhaustible factor of Hope. It is that phase of religion which is positive rather than negative: which is luminous rather than opaque; which is simple instead of complex; which is vital and buoyant and instinct with infinite energy, because this energy is fed from the infinite springs of exhaustless hope.

Beyond this, it is more. Its infinite hope constantly develops into infinite faith. Its. faith is as constantly and as unerringly transmuted into actual knowledge. Even St. Paul counsels that we add to our faith knowledge and to knowledge obedience. Faith is not lessened in being supported by actual demonstration. We might share to the utmost Marconi's faith that ethereal currents furnish channels for the communication of conscious thought, but when this faith is demonstrated by actual test and becomes-not only our conviction that messages may be so transmitted; but our actual knowledge that they have been so transmitted-the faith we

held is in nowise impaired because it has developed into knowledge.

Now all forms and phases of religious belief, since the world began, have had one thing, at least, in common,—the belief in life beyond death. Even the savage has his "happy hunting-grounds." The Mohammedan, the Parsee, the Buddhist, the Christian, all find company around in this belief, with whatever differences they may hold it. The Christian faith, with its great divisions into Catholic and Protestant; the Protestant, with its endless divisions into sects, all yet unite in this general acceptance of what they pare pleased as call the "immortality of the It was a vague and mysterious term, accepted as implying some vague and abstract truth which the mind could not even expect. to grasp. A large majority of Christian believers dimly supposed that immortality was some incomprehensible state to be achieved by "the soul" after death; and "the soul" was alluded to as something quite spart from the man himself, a possession, indeed, but not as a part of his very identity. This unformulated but very widespread idea was never more successfully illuminated than by the terse little assertion of Rev. Dr. Minot J. Savage that "Man is a soul, and has a body." Here was the reversal of the popularly accepted belief. It fairly "brought life and immortality to light"—over again, in a way to appeal to modern thought. "Man is a soul."

He is immortal-now. Immortality is a quality inherent in the very nature of his soul; and not a thing to be acquired in some mysterious way, after death. This places the entire conception of life on a different basis. Man is an immortal soul-now and here. He has a temporary physical body which he leaves behind him by means of the process called death. St. Paul's assertion that thereis a natural body and there is a spiritual body (is a spiritual, now-not that there will be beyond death), becomes more significant. A spiritual philosophy and spiritual phenomen united. The mind could conceive of the spiritual man, temporarily clothed upon with a physical body; temporarily dwelling in a physical world. The phenomena of the seance demonstrated the continuance of the same intelligence, the same identity of individuality, after the spiritual man had withdrawn from his temporary physical body whose purpose had been to afford him the means of coming into contact with the physical world and entering into its activities. Theory and fact met on common ground. To faith was added knowledge, and to knowledge was added an intelligible, philosophic theory which appealed to the intellect.

There can be no question but that those wonderful revelations given nearly half a century ago by Dr. Andrew Jackson Davis, in his volumes entitled "The Great Harmonia," had contributed immeasurably to prepare the way for the acceptance of a more rational belief regarding the true nature and destiny of man. They recorded very remarkable things, which were, apparently, received with all degrees of incredulity, partial acceptance, entire belief, but, at all events, they incited thought. Even those who unqualifiedly denied the possibility of these phenomena were still stimulated to thought upon the subject. All the vast mass of testimony of the physical phenomena of the middle years of the nineteenth century is familiar to all. It was believed, or denied, an may be, but it was not expirined. These phenomena attracted the attention of many of the most notable people of the day. Elizabeth Barrett Browning and Harriet Beecher Stowe discussed, through a long correspondence, the problem of communication between those who have passed into the unseen realm and those here; and of Mrs. Stowe's convictions Mrs. Browning thus writes in a letter to a friend:

"Mrs. Stowe had heard, she said, for the fifth time from her boy (the one who was drowned in that awful manner through carryat) without She gave me a minute account of a late manifestation, not seeming to have a doubt in respect to the verity and identity of the spirit. In fact, secret things were told, refe; e.ce to private papers made, the evidence was considered most satisfying. And she says that all of the communications descriptive of the state of that Spirit, though coming from very different mediums (some high Calvan-ists and others low infidels) tallied exactly. sts and others low infidels) tallied exactly. She spoke very calmly about it, with no dogmatism, but with the strongest disposition to receive the facts of the subject with all their bearings, and at whatever loss of othodoxy or sacrifice of reputation for common sense. I have a high appreciation of her power of forming opinions, let me add to this. It is one of the most vital and growing minds I ever knew. Besides the inventive, the critical and analytical faculties are strong with her ever knew. Besides the inventive, the critical and analytical faculties are strong with her. How many women do you know who are religious, and yet analyze point by point what they believe in? She lives in the midst of the traditional churches, and is full of reverence by nature; and yet if you knew how fearlessly that woman has torn up the old cerements and taken note of what is a dead letter within, yet preserved her faith in essential spiritual truth, you would feel more admirawithin, yet preserved her faith in essential spiritual truth, you would fael more admiration for her than even for writing 'Uncle Tom.' There are quantities of irreverent women and men who profess infidelity. But this is a woman of another order, observe, devout yet brave in the outlook for truth, and considering, not whether a thing be soon i, but whether it be true. Her views are Swedenborgian on some points, beyond him where he departs from orthodoxy on one or two points, adhering to the orthodox creed on certain others."

Thomas Adolphus Trollope, in his "Reminiscences," speaks of various Spiritualistic phenomena manifested in Florence, through the mediumship of Hume, and he relates the following incident:

the following incident:

"My wife, my wife's sister, and myself had been spending the evening in the house of Mr. Seymour Kirkup, an artist, who, once well known in the artistic world, lived on in Florence to a great age after that world had forgotten him.

Our visit was to witness some of the medium's performances.

"The Trollopes felt sure that the phenomena they witnessed were manufactured fraudulently by the medium, "although," Mr. Trollope remarks, "we knew poor old Kirkup far too-well to make any attempt to convict her."

Mr. Trollope continues:

"Hut as we walked home, with our minds rull of the subject, we said: Let us try whether we can produce any effect upon a table, since that seems the regulation first-step in these mysteries; and, at liess, we shall have the cortainty of not being befooled by trickery." So, on reaching home, we took a table—rather a remarkable one it was small, not above eighteen or twenty inches across the top of it. But it was very much heavier than any ordinary table of that size, the stem of it being a massive bit of ancient chestnut wood cavving which I had adapted to that purpose.

"Well, in a minute or two the table began to move very unall a kably. We were startled, and began to think that the ladies' dresses must have, means iously to them, pressed against it. We stood back therefore, taking care that nothing but the tips of our fingers touched the table. It still moved: We mid that some unconscious exertion of muscular force must have caused the movement, and, finally, we ampended our fingers about an inch or so above the surface of the table, taking the utmost care to touch it in no way whatever. The table still turned, and that to such an extent that, entirely untouched, it turned itself over, and fell to the ground.

ground.
"I can only observe of this, as the little boy said who was accord of relating an im-possibility as a fact, 'I don't say it is possible,

"I can only observe of this, as the little boy said who was accused of relating an impossibility as a fact, 'I don't say it is possible,' I only say it is true!"

Ale Browning's attitude toward there phenomena that were manifested so persistently in Florence at this time as to attract the attention of all visitors, was one of intelligent discrimination rather than any foolish credulity or equally foolish denial of evident facts. "For my own part," she says, in alluding to her religious convictious, "I have thought freely on most subjects, but never, at any point of my life, have I felt myself drawn toward Unitarian opinions. I should throw up revelation afforether if I ceased to recognize Christ as divine. . I have gone on predicting that the present churches were in course of dissolution and would have to be followed by a reconstruction of Christian essential verity into other than these middle ages scholastic forms. Believing in Christian divinity, which is the life of Christianity, I believed, this. . I should fear for a revealed religion incapable of expansion necording to the needs of man. What comes from God has life in it, and certainly from all the growth of living. Inings, spiritual growth cannot be excepted. . As to the supernatural, if you mean by that the suspension of natural law, I certainly believe in it so more than you do What haspens, happens according to a natural law, the development of which only becomes fuller and more observable. . Every fact is a word of God. We have to learn we insthe body—that death does not teach all thicks. Foolish Jack Smith, who died a honder, is on Tuesday still foolish Jack half. I people who on Monday scorned his a mona prodently, will on Tuesday receive his the transport of the other wall, spelling out the words you comprehend, you don't think the worse of the friend in the sur who remembers you."

The realization that "man is a soul and has a body" that is to say, the realization

The realization that "man is a soul and has a body"; that is to say, the realization that man is a spiritual being, now and here; that in or out of the physical body he is the same individual and that this individuality manifests itself after he has cast off his tempenetrating the entire civilized world, and entering into all religious, all philosophy, all science. For this is the religion of hope, and hope is the mainspring of all successful achievement. It is the religion of morality, for it recognizes the growth and progress of spiritual conditions. It is the religion of progress because it recognizes the unity of the spiritual universe; that there is one world and one life; a life evolutionary in its devel-opment; a life of whose progress in all high achievement, in all beautiful satisfactions, and in personal happiness the one secret lies in the recognition of spiritual forces, "Let every soul be subject unto the higher powers."

Let every soul recognize the perpetual presence and perpetual aid of the higher powers and thus will the "God of hope" fill the spirit "with all joy and, peace in believing" that it may, indeed, "abound in hope," which is the buoyant, vital condition, out of which, lone, arises every great achievement; every beautiful and significant success. "Nothing is impossible to the man who can and will." The power to will arises from hope. The lack of hope is paralyzing; it is despair; it is inaction. The power of hope is creative; if is energy and joy and successful achievement.

#### Always the Way.

He who beats the bush never gets the rame. That goes to the laggard who, treading in the footsteps of the pioneer-footsteps worn often by blood and tell-gathers in the spoil, and, rich with the fruits of another man's chase, cries to the listening thousands, "Lo, what a big boy am I"; "Behold the plum, my plum, which I have just pulled out." And the gaping thousands, with eyes too dull to look at the pioneer far in ad-vance, and with ears too deaf to catch the sounds of the preliminary conflict, think they see in the exhibited trophies, and hear in the boastful bragging of the man who has reaped the fruits of others' sowing, some great truth hitherto unknown, and shout in applianse, "Lo. a prophet!" and bow down and worship at the shrine of the presender, who at length comes himself to believe that the mitre of the prophet and the sceptre of a king belong to him by a sort of divine right. The article in a recent periodical, which might be (but is not) called "The Apotheonis

might be (but is not) called The Apotheosis of Marilla," is an exposition of the truth with which this article opens. Great is Elbert and Hubbard is his prophet. With the patronizing tone which the applicated follow-

er always assumes toward his predecessor the article treats Spiritualism with a superior smile. "Oh, yes, it is all very well, but-and but-and but. Now, listen: Here is true liberal thought, here is true freedom. Harken

Why, bless his little East Aurora heart the great truths of Spiritualism had dawned upon this planet to light the darkness of a creed-ridden world, long, long before the "80 years' young Doctor" had dreamed that a boy baby would come to fatten on Philistia until the mere bearing of the pocket-book was in itself a burden. "

When the truths of this divine doctrine were first being beaten into the heads and hearts of a generation seeking for a sign Chicago was-not, and Boston, liberal mother of all liberal thought, ant seronely by her island-dotted bay. Then was the true free-dom of thinking being brooded into a life which East Aurora now seeks to appropriate as its own chicken, by virtue of a pretty quirp of phraseology and of boots drawn

outside of its "pants." "Examined in the light of results and of essential influence there will be found on the credit side of this belief (Spiritualism) not one beneficent item," says this prophet sage. Is that, indeed, true? From the affluent comfort of the Phalansterie, look out upon the sorrowing thousands at whose bomes Death has knocked, and ask them if it is true. Will you do it and honestly tell us the result? If you find comfort in grief and joy beyond telling in the place of the dark shadow of death, will you not admit "one beneficent item?" Will you take into the home of the bereaved mother your preachment of an "immortality of influence," and over the dead body of her baby will you show her, for the solace of her breaking heart, "the demonstrable certainty of the immortality and high purpose of the human race—and of the living immortality of worthy and beantiful parenthood"! And will you from the case and high intel-lectual life of your mand made paper book shop, explain to her the folly of a "mysticism of a personal, individual spirit life clutching for comfort"?

Ab, how easy it is to talk of fasting after well served dimer! How sympathetic one can be with poverty when the account bulges at the bank! How profitable, my brethren, is a life membership among the "Immortals" when "we" receive the entrance fee!

The cargesing arms of a child have given the lie to Calvinism and dogma since those two curses first spread their baleful wiegs for flight from the darkness of their birth with the greater darkness of the Death which Spiritualism prepared for them. But-in thy railings at wrong, go not beyond the mark, lest, in avoiding the pitfall of dogma, you fall over the cliff of materialism. For the comfortable 'rich, Nirvana, materialism and Pantheism, with their loss of individuality, may do, until trouble comes But the test of life is death. Grief comes. Is your philcounty count to the emergency?

Your "words, words, words" may make the lips smile. But when pain wracks a useless physical body, when despair dwells with the soul, in that hour, which shall it be? And in that hour Spiritualism alone reaches helping hands from out the gloom, with a cheery "Here am I." to lead us to God and Peace.

### The Ideal Lyceum Session.

John W. Ring, N. S. A. Supt. Spiritual Lyceums

We all realize, or should realize, the neces sity of a Lyceum. If Spiritualism is good enough for adults, don't you think it is good

enough for adults, don't you make the enough to feed to the children?

I can not resist the impulse to speak of the glaring inconsistency of the majority of the glaring inconsistency of the majority of the the glaring inconsistency of the majority of Spiritualists concerning this matter. They will talk to us of the truth of Spiritualism, the beauty of Spiritualism, the great need of Spiritualism for the world, etc., and theu allow their children to go to the Sunday school with Orthodox children where they have the same old stories taught them which Spiritualizations. ism has been trying to refute for more

fifty years!

I should like to set foot on something to If should like to set foot on something to establish the children of Spiritualists in a Sunday school. Kindergaren, Lyceum-or whatever you choose to call it—of their own, where, instead of being taught that if they are had, wicked sinners—and that they have been born such—they will die, and after they have been dead a good long while they will get up out of their graves when this person they call God is ready to have the horn blown, and then, oh! yes! then the bad little girls and boys who have been had, cruel to animals, disobedient to parents, etc., will have to answer for all these things, and unless in life they had repented, and been baptized with water they would be thrown into a seething, roaring pit of fire!—while their dear mammas and papas, who had been good and had gone to church every Sunday, would be away off yonder about the throne, or seated on atools with paalm books, praising th's God that had damned the creatures made by h's own hand and endowed with these evil tendencies which had finally wrought their eternal destruction.

Instead of this, my friends, let me emphassise it, let us retablish a school or Lyceum for the children, where they may be targit the principles of Spiritualism, a school of liberal and harmonious teaching for unfolding

should be a person of adaptability—one able to see at a glance the requirements, and able to fill the requirements.

What we want most of all in our Lyccum at the present time is a systematic and universal order of exercises to be adopted by every Spiritualist association in the country. Let us concentrate on one thought or subject for the lesson, on the same song for the opening and closing, no matter how much or how different may be the lessons taught in the various Lyceums—here is where the required adaptability of the teacher has play—still there should be some points in common with all. Let a certain song book be adopted by all and a texthook from which all the children of spiritualism shall be taught the principles of justice, truth and love; the same invocation should be used by all. In union there is strength, and can you realize what a power might be brought to bear if all the Lyceum children of this broad land were to send forth in unison the one sentiment of song of prayer or lesson truth? If such an order could be hrought about, then at our conventions—state or national—when the opening or closing song should be announced, without hesitancy every voice would join in the same song, and would know just where to find it. And so with the invocation, the fing salute, the Lyceum yell, etc., etc.

Andrew Jackson Davis taught the great

salute, the Lyceum yell, etc., etc. Andrew Jackson Davis taught the great need of systematic organization and we would do well to more closely follow his teachings. But to return to the subject of the ideal ses-

After the invocation of song, the raising After the invocation of song, the raising of the flag occurs—to reverence and love the flag of our country we deem necessary if we would have our children grow up to be patriotic citizens, hence, it always is an important factor in our Lyceum training.

In the little paper I have been trying to

In the little paper I have been trying to make of some use to you for three years, you may have noticed that each month of the year has some significance, and the lessons of that month have a bearing upon this; thus, January is the month for resolutions—our resolves, no doubt, are commendable, and no doubt many of them are broken, while some

of them may be kept.

February—Patriotism is the natural theme, it being the birth mouth of at least two of

March—Anniversary month. The rappings came to the Fox sisters at Hyde cottage in this month.

April—Ressure ction, the most beautiful les special exercises may be prepared for this.

May—May day. A special program for this period is also customary and the children are always greatly interested.

June—Band of Mercy month, through which the lessons of that heautiful movement.

the lessons of that beautiful movement are emphasized, and not only are they taught kindness to animals, bires and every living creature, but it affords an opportunity to teach charity by giving aid to those less for-

tunate than themselves.

July—Another patriotic month, from which gratitude may be drawn of the Pilgrim Fathers, etc., may serve to kindle patriotism and foster love of country.

August—Sunflower month. This is one of the most interesting of the year. As the sun-flower turns its face to the light of the sun, nower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of truth. Each boy and girl brings a sunflower to the Lyceum the first Lyceum day in August. Stories are told of the planting of seed, the care given the plants; lessons to be taken from the Sunflower songs and sentiments expressive of the nature and growth of this sturdy plant.

September—Opening month, when, if, as in some cases, the Lyceum has been disbanded through the summer, it reopens and the reg-

ular work is resumed.

October—Report of year's work—a review, ow can we improve methods? November—Thanksgiving month.

November—Hanksgiving mount.

December—Holiday month, both suggestive of lesson possibilities they contain.

About twenty minutes is devoted to the lessons by the classes, after which some one from each group is called upon to tell of some special thought or precept learned from the discussion of the subject. "The Lyceum

Flower Basket" is a receptacle for such writ-ten sentiments as follow, which are dropped into the basket and read by the leader. The way to gain a friend is to be one.

Thoughts are things. Do the duty which lies nearest thee. Always be kind and helpful. Good deeds ring clear through heaven like a bell, etc."

ful. Good deeds ring clear through heaven like a bell, etc."

Then there is a period of time given to the march, calisthenics, drills, etc. Just before the closing exercises a moment of concentration, in which every member of the Lyceum should join, has been found to be one of the best disciplinary methods that, could be employed. Some thought is suggested for concentration, the position of complete releasation is assumed and the mind concentrated upon the idea or thought suggested. The result of this has been most admirable. At first it may strike the little folks as being fundy, and they may laugh, but the wise teacher soon remedies this and is able to hold them in perfect concentrated thought for the required length of time. An illustration of how this works was shown in a pleasing way by a little girl who reported ber mater too lilt to attend Lyceum, and asked if the mement of concentration might not be used in the thought or desire of the little sister's recovery.

# THE ASSURE

So will in statight and the me-September weaves her colors t And gives the trees their wishe That they may show their rep

"Tis nature's carnival forecoth,
When all the fields and woods are goy;
They venture forth with mirth of youth,
And have a glorious holiday!

Now fairer than the kings of old, The forests are arrayed so bright; They sparkle in their green and gold, Their scarlet and their robes of light!

They give remembrance of the skill-Of artist workers of the past. The tapestry upon the hill— That flutters in the fickle blast!

And this is death as all men say, And shudder at the tokened sign, But since the trees come forth so gay, Perhaps in death is joy divine!

And we with eyes that do not see, And ears that do not nature hear, May learn a lesson from the tree; And more and more Love's ways revere!

How could we ask for fairer show, Than meets our gaze this autumn day, When sweet September all aglew, Comes out to keep a foliday?

#### War Is Hell.

Address delivered at a Peace Convention of the Shakers of Mount Lebanon, at Mount Lebanon, New York, August 31, 1965, by Dr. J. M. Peebles, M. D.

It is needless to say that some wars mentioned in the Old Testament were expressly commanded by the Lord. Take the following sentences as suggestive texts:

"For when you go out to battle against them, the Lord will be with you... The battle is not yours, but God's."

"The Lord of hosts numbereth the hosts

for the battle . . . And many fell down slalu because the war was of God."

"God taught my hands to war so that a bow of steel is broken... God has gone forth before thee to smite them in battle."
"Then shall the Lord go forth and fight against those nations as when he fought in

"Our God shall fight for us. The battle is ours' because the Lord of hosts leads the

And Samuel hewed Agag in pieces before

the Lord in Gilgal."
"Let him bring a young bullock without blemish unto the Lord. . . And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and shall lay his hands upon the bullock's head and kill the bullock before the Lord. . And the priest shall put some of the blood upon the horn of the alter of green blood upon the horn of the altar of sweet inceuse before the Lord."—Leviticus.

"And the priest's custom with the peaple was that when the priest's servant came.

while the fesh was in seething, he should strike a fiesh-hook with three teeth into the pan, or kettle, and all that the fieshhook brought up the priest took for himself. . . . And also before they burnt the fat; the priest's servant came and gave fiesh to roast took for the order. Yearnest

priest's servant came and gave ness to rouse for the priest."—Samuel.

I quote these biblical passages from the Oid. Testament, which Jews and Christians alike hold to be divinely inspired On Sabbaths and Sundays they read chapters from the Oid Testament and select texts therefrom as a base-work for their sermons, seemingly forgetful of the Christ of the new and higher dispensation, who said: "For the law was hot grace and truth come by dispensation, who said: "For the law was given by Moses, but grace and truth come by Jesus Christ." And again: "Christ is the end of the law through righteousness to every one that believeth."

That there are gens and pearls of inspiration in the Old Covenant collections—especially the prophets—is admitted, but the

general trend of Mosaism (which included the Israelitish priests and their teachings) is along the line of retaliation—the blood of kids, of helfers and bullocks, "eye for eye," "tooth for tooth," "if a man shed blood, by man shall his blood be shed." In a word— WAR! 'War, which Senator Charles Sum-ner pronounced "a trade of harbarism, and a

able profession." During the nineteenth century 14,000,000 human beings died in consequence of war, it is said; and statistics are shown to the effect that Napoleon caused the direct death of 2,000,000 men, while in all fully 8,000,000 died

for his glory.
The war of the Crimea cost \$99,000 lives our American war, 500,000; Prussia doomed \$00,000 to death between 1860 and 1871; and during the Russo-Turkish war, the French German war, the South American war, the Boer war in South Africa, the present Japanese and Russian war in Manchuria, millions upon millions have fallen and are falling upon bloodstained battlefields, or have died—gashed, bleeding and maimed by wayside, (or died in grim and gruesome hospitals; while bridges were burne were roofiess, pastures herdless, and women at home left to mourn, children to cry for a father's care, and sisters weeping for a brother's love.

brother's love.

To be more specific, Waterloo, upon which
the fate of Europe hung for a time, lost 51,800 men from her three armies. Sherman
left 37,000 soldiers upon the field of blood or
in hospitals between Chattanooga and Atin hospitals between Chattanoga and Atlanta, and Grant lost 60,000 men in the wildderness. Shiloh cost us 12,000. Spottsylvania25,000, and Gettysburg 23,000. And sayingnothing of Russia and Japan, think of the
mighty armaments of Germany, England,
France and other European powers today
flaunting the motto—"In time of peace prepare for war." Just as well say in times of
sobriets, and temperance. "Propage for cobricty and temperance, drunkenness." "prepare for

#### JAPAN AND CIVILIZATION.

Just recently a Japanese scholar and statesman is reported to have said in scorching frony: "Centuries ago, though we published Aesop's Fubles and many other books, and had our artists, painters, sculptors, philosophers—we were called heathen and barbarians; but now that we have great battle-ships, now that we have great the blood of our killed and thouse we kill, you call us brave and praise us. Our torpedous man, our shrapped shiek, our cannon breathe slaughter, and we die and are the cause of thousands and thousands of deaths. And you occidentals say to us. You have you your rank; you have civilized people, patterning after Christian nations. What a crushing comment upon popular Christianity."

Famed the world over through his books, Mark Twalls, writing near the close of the instrument to the twentieth, said: "I Just recently a Japanese scholar and states-

ware of Christian potions.

Above the tate of here. The battle's sheek and canson's roas Above all these, which sheers are That draw greed's Jaggernautic car, And ever leaves within its wake. Despoiled, distorted human shape—O Lord of hosts, above this din. The wall of pain, the curse of sin, Omnipotent Jehovah, hear A Freath of earnest, simple prayer!

"Christendom! What shame is hers! She, whose hired murderers Flaunt her banners to the breeze Flaunt her banners to the breeze
In the islands of the seas!
In the islands of the seas!
Christendom! Her robes a-stain
With the victims she hath slain!
Kings—'Defenders of the Falth.'
Constantine to Edward—hath
In the name of God, misled Over a highway paved with dead, The misguided sons of men Feasting them with gore and gain! Erring minister and priest. Standing by to bless the feast!"

THE SO-CALLED CHRISTIAN NATIONS CHRISTIAN?

#### CHRISTIAN? CA. TRUE CHRISTIANS FIGHT?

The demon of war, dipping its pen in rivers of blood, has traced a tale among the ages, and along the Christian centuries, that crimsons the cheek and stirs the heart in deepest sorrow. As a so-called infidel has did: "Christians pray like saints and 5gld mid: "Chri

It is expected that the wild animals, ranging the forests will fight, because they are unimals; and the nearer the tribes and nations approach the selfish, animal plane of existence, the more do they engage in war and thirst for blood. When the pious Aband thirst for blood. When the pious Ab-bott Cietoux, on the sacking and destruction of Eeziers, was inquired of how they could

of feziers, was inquired of how they could distinguish between the heretics and the Christians, he replied: "Kill them all—kill them all," was the heartless answer of the Abbott "God will know his own."

During our so-called "Civil" War, 600 battles were fought, and the professed ministers of Christ (Hiru who said, "Blessed are the peacemakers") preached in favor of war and prayed for victories—victories on "our "our and prayed for victories-victories on side." Bishop Poke of Louisiana Ind aside his Episcopal robes, his prayer book and Bible and led one wing of the Southern army on to the bloody battlefield of slaugharmy on to the bloody battleneld of slaugh-ter and death. Later in the war he was shot dead, proving the teaching, "he that taketh the sword shall perish by the sword." The distinguished Gen. Jackson, called "Stonewall Jackson," maintained merning and evening prayers during all his campaign.

His negro slave boy used to say. "Phar's go'en to be a big fight today. Massa prayed one big, long hour this mornin." And the Rev. Mr. Miller, commanding a battery in corps, had his church bells melted down into cannon balls when the ordinance stores were low, to shoot down the Northern Christian soldiers. In the present Manchurian war, the Greek church officers and soldiers have their chaplains to pray for conquests, and some of them carry the crucia's in their hands to urge on the Russian soldiery to bet-tle, amid the rolling of drums and the rearing of cannons.

In the South African war, both the English and the Boers had their chaplains, each praying to the God of Battles for victory on their own side. Such un-Christian scenes among Christians are soul-sickening. Dur-ing our late war with Spain, Sunday bullfights in Christian Spain were inaugurated and urged on as a means of paying off Spanish war expenses. Were these officers, these blood-maddened witnesses to Sunday bull-fights. Christians? Were they followers of

the Prince of Peace?

There were 88,500 lives sacrificed upon the war altar during the Franco-German war, and Emperor William informing Augusta of the latest victory, devoutly thanked God, and the people, eatching the inspiration, marched through the streets of Berlin singing. the Prince of Peace? singing:

"Ten thousand Frenchmen sent below, Praise God, from Whom all blessings flow. The distinguished Dr. Dillon, who was with Europe's allied armies in the war with China,

writes this of the Christian soldiers' treat-ment of Chinese women: "All along to Pe ment of Chinese women: "All along to Pe-kin it was the same sickening story of Chi-nese girls and women, of all ages from 6 to 60, insulted first and bayoneted afterwards. I knew of many whose wives and daughters hanged themselves on trees and drowned themselves in garden wells to escape a worse

fate."
And these armies were the representatives of the Christian nations. This fife-and-drum Christianity, the Greek church, is now fighting in Manchuria, and her priests are urging the Czar to continue the war, while Count Tolstoi, branded by churchmen, as an "infidel," is pleading and praying for peace.

During the ten crusades in Europe, begotten by bishops and monks, and called "the holy wars," 2,000,000 human lives were sacrificed to wrench an empty tomb in Jerusalem from the grasp of Mohammedans.

Sectarian Christianity, whether Roman, Greek, Coptic or Protestant, that prates of the beatitudes, is a blistering shame, a brazen-faced sham, and the author thereof an

the beatitudes, is a businessing the en-faced sham, and the author thereof an Oriental myth. No Jesus Christ ever lived to the consular nulnit represents. With few Oriental myth. No Jesus Christ ever lived as the popular pulpit represents. With few exceptions, church and pulpit pray and breach—war! They bless war cruisers and torpedo boats, and encourage boys brigades; but the true Christ of the Gospels, affame with the divinity of love and brotherhood, said: "Put up thy sword," "return good for eyil," "blessed are the peacemakers," and the angels of God in the birth-hour of the Prince of Peace sang under the bending Bethlehem skies: "Peace on earth and good will among usen."

Bethlehem skies: "Peace on earth and good will among men."

The blessed Christianity of that poor, persecuted Nazarene, outlined in His sermon on the mount, and enlarged upon and illumined in John's Jospel, is yet to be believed—is ret to be tried—is yet to be practically lived. I pleadingly pray of prelates, preachers and church members to become born, of the spirit, to become in wond and deed Christians, believing in the fathermotherhood of God, the brotherhood of man, the sisterhead of woman and the ministry of angels, and the life of the Christ living it—living it daily, as did He of Calvary who said: "I am the resurrection and the life."

Paul and the templed priests of Paganlani

long, O Lord, before the shrine hen pray, 'Vengeance, God, in thine, 'oranip Molech as divine, ink the battle's bloody wine? Be still—be still! O, heart of mine."

Modifying somewhat, we feel to add:
"Come, holy peacet May Muscovite
And Japan end their wretched fight,
That souls with songs may hall the sight,
And children flock with flags of white—
Be still—be still:

O, sacred sight!"

#### WAR USELESS AND MERCILESS.

War suspends every idea of justice and humanity, and is entirely inefficient towards redressing wrongs. It multiplies instead of indemnifying losses, and while Lord Brougham pronounced it the greatest of human crimes, Benjamin Franklin said: "There was never a good war nor a bad peace." Porteus exclaimed:

"One murder makes Millions a hero. Princes were privileged To kill, and numbers sanctified the crime.

Happening to be in Cape Town, South Africa, when the much-praised Henry M. Stanley with his party had finished his journey across the Dark Continent, I heard him boast in a speech of the thirty battles he had fought with the natives, mowing them down like grass—leaving their unburied bones to bleach neath Africa's burning skies. And Cape Town feasted and lionized him to the extent that the English Church Dean in rich dinners and carriage drives, showed him special favors; and all this, while orphans were crying for bread under the shadows of towering church steeples. towering church steeples.

War for conquest, for territory, for revenge, for capitalists and commercial combinations, has not one redeeming quality. It is not merely inhuman, it is barbarian, and it utmerely inhuman, it is barbarian, and it utterly fails to accomplish any ostensible purpose for good. It is the principal cause of
the great national debts of Ebrope and the
further cause of excessive taxations. It vitiates morals, corrupts the young and sets
at defignee every principle of justice and
fraternity. It is dueling on a most reckless
scale. It is official and governmental murder. It is bestial butchery on blood-soaked. der. It is bestial butchery on blood-soaked battlefields. \Unlike the mechanic or the farmer, the sol-

dier's trade is to trample down harvest fields—to burn farmhouses to sack and burn towns and cities—to depopulate nations and towns and cities—to depopulate nations and convert fruitful and happy lands into a barren wilderness—to shoot down the enemy, who has never personally injured him—to drive people from their houses and homes to freeze and scourge—to make wildows and orphans—to cut and mangle human flesh—to hreak human bones—and tear human bodies in pieces. In a word, to shoot and stab men and starve women and children. This is the soldier's work directed by proud, gandlly suldier's work, directed by proud, gaudily-decorated and gold-trimmed officers, hot for

fame and glory/ The thought—the whole scene—is a degrading abomination, whether home internecine or foreign. We drop as we would the cont that burns or the serpent that stings.

#### THE EARLY CHRISTIANS WOULD NOT-FIGHT.

It will not be denied by any student of It will not be denied by any student of history that for the first two or three hundred years after Christ every person embracing Christianity refused to fight. If pressed by the government to enlist, their reply was: "No, I have enlisted under the banner of the Prince of Peace. I cannot fight and cannot because I believe in Him who said, 'My kingdom is not of this world; if it were, then would my servants tight,"

"We Christians are superior in this," said St. Jerome, "we do not fight with our energy the superior in the said.

St. Jerome, "we do not fight with our ene-mies." And the good St. Martin exclaimed (300 A. D.), "I am a soldier of Christ., 'I fol-

low neare and therefore will not hight.

If Jesus Christ were to reappear today with bared feet, flowing hair and sandaled feet, clad as of old in coarse Syrian costume, to how many besides Quakers, Shakersond the Communistic Amanas of Jows, could and the Communistic Amanas of Iows, could he approvingly say: "Ye are not of this world," even as I am not of the world."

There are a few Spiritualists and many liberal Christians, as well as Quakers and Shakers, who stand firmly upon the olive branch embowered platform of arbitration and peace as against all wars. To this end one of our New England poets, Rev. William Brynton, thus sings in unison with the

"For peace we pray, peace to the world of

man, For hush of hate and spite and brutal strife; For sense severe of sacredness of life, For hope to follow out love's finer plan! Let our America stand in the van And put on evil passion, censeless ban! No need of war with cannon, sword and gnu; No need antagonizing face with race: Let reason rule and brotherhood increase; Now with new ceptury of light begun-Give us the sweeter, grander gift of grace— The world-wide beatitude of peace."

#### HOW SHALL WARS BE ENDED!

To further dwell upon the enormities and barbarities of war would be the work of supererogation. No poet can picture, nor artist put on canvas, its miseries and horrors. But how shall ware be ended? This is the question of questions, Both Quakers and Shakers as organized secieties have given for a century and more powerful testimonies against duels and all kinds of war. The Monthly Peacemaker, the Universal Peace Union, the Pennsylvanis Peace Society, of which Alfred H. Love is president and a tireless worker; the Delaware Peace Society, the Connecticut Christian Peace Society, the Lake Mohonk Conferences for International Peace and Arbitration, under the influence of that devoted, generous hearted arbitration advocate. Albert K. Smiley; these, all these, have done and are doing yeoman service in the interests of universal peace. But oh, the work—the educational gork yet to be done! What has the church done in the past for arbitration? What is it doing today for a world wide peace? Did it sver, as an organised body, originate and perpetuate a reform? Never! Fred Douglas (once a slave) lectured, we are told, for twenty years upon the wrongs of African slavery before a church door was opened to him. Truly did Bescher say: "The best commentary upon the New Testament was a good, pure Christian life, but the edition," he added, "was nearly eghansted."

It is not enough to plead before Congresses, and Parliaments. It is not enough to lop off here and there some offunctive war branches; we must go to the root, to the feundation, to To further dwell upon the enermities and

than Abels.

Prof. Pee man of Bonn University, treating recently of pre-natal impressions and beredity, investigated and traced the descendants of a woman famous for prolife multiplying and who was a confirmed solid, given to quarreling and frequent drunkenness, and dying in the early part of the last century. He ascertained that of her descendants, 30 were soldiers, 106 professional begars of illegitimate birth, 181 were woman who made a trade of unchestity, 64 were ingars of illegitimate birth, 181 were women who made a trade of unchastity, 64 were inmates of poorhouses, 7 were condemned for murder and 76 were convicted of other c lines. The professor, saying nothing of the lust and terrible crimes of this family, estimates that the total cost of this family to societ and the state has been \$1.200,000. Sin is always expensive not only financially but morally and spiritually.

Well do I understand the stock reasons for instifying wars. With an air of triumph we

justifying wars. With an air of triumph we are told that the Greeks taught the proud. Persians a needed lesson on the fields of Marathon—that the Goths and northern Marathon—that the Goths and northern herdes of Europe taught the Komans the necessity of union and the efficacy of patriotism—that King George the third and his armies were taught by our forefathers the injustice of unjust taxation and that our four years of Civil War freed the slaves and sub-

years of Civil War freed the slaves and subdued the South.

Neither that war nor the outcome of it subdued the South. Satan cannot cast our Satan nor r deem souls. Wars by superior physical and martial forces may conquer, but they cannot subdue—only the divine principles of love and wisdom on touch the heart and subdue. Not mentioning the declates homes, the suffering prisoners, the crippled limbs, the armless sleepes, the grestained dead, embodying the flower of our country, the vast same of money spent lu country, the wast sums of money spent luthose years of fratricidal war with 600 battles would have purchased the freedom of every slave and put a schoolhouse in every Southern township.

#### THE PURITANS AND PENNSYLVANIANS

Those acquainted with American history remember the horrible warfare between the early New England settlers and the native Indians. Those churchianic Puritans that banished Roger Williams and persecuted Quakers literally hated the Indians and were not the product of the produ Quakers literally hated the Indians and wer-armed, and they built fort fiel places and went about armed with swords and guns. The natives knew this, and it was no un-common thing for the Indians to suddenly attack the whites in the fields and there houses, braining babes and sculping adult. Mark the contrast! When William Penn and a few Europeans sympathising with him. and a few Europeans sympathining with him moored their barks on the shores of thir New World, they met the Indian tribes along the banks of the Delaware as friends and brothers. Latez, under the shadows of an o'd. clm, the good Quaker Penn in his plain drab dress met the assembled chiefs sub-chiefs and tribal warriors as peaceful friends and neighbors. He addressed them in tones as kind and sweet almost as angels use. He said in substance: "We are c'ildren of the same great Spirit. The sun shines and spring time comes to us all alike. We are brothers. We will live together in peace as though one man's body were cut in two parts—bone man's body were cut in two parts—bone. We will live together in peace as though one man's body were cut in two parts—bone of bones and flesh of flesh. I will be just and kind and good to you and love you as my soul-brothers. The old chief, sitting a few moments in meditation, smoking his pipe of peace, arose and said: "This pale face speaks good talk: He calls us brothers. His tongues speaks straight. We love this write man and we will live in peace this white man, and we will live in peace him and his white tribe as long as the with sun shall shine or these waters roll towards ocean."

Here was a treaty of peace aigned with-nt blood and sealed with the Christly prin-

ciples of love and friendship. This colonial community was constituted mostly of Quakers who carried no arms, nor did they construct any garrisons for safety, but, panoplied in kindness and good will they pursued their peaceful, industrial sythey pursued their peaceful, industrial syncations on their farms and in their homes, and they were neither molested nor harmed by their neighboring Indian tribes. This was a victory for peace—a beautiful practical illustration of the Christ-spirit, "Love your enemies." Gautama Bu dha of the Orient taught the same general principle, that human life was sacred and that 't was absolutely wrong to kill either human belugs or the harmless animals; and it is a histo-i-fact that Bundhist nations have never been

or the harmless animals; and it is a historifact that Budhist nations have never been aggressive, but have ever sought to avoid the merciless ravages of war.

During our (un) Civil War, the Shake-communities North and South were rebuked by neighboring soldiers and government officials for not chlisting. The injustice was slimost unbearable. Finally, the believes was slimost unbearable. Finally, the believes in the Christ of the New Testament—hence in the Christ of the New Testament—hence in the Christ order of peace, and in the gifts of the spirit, and therefore in conscience cannot go on to battlefiels and fight."

"But," said the army officials, "you roust—you will have to callst, or be drafted."

"Draft us if you choose," was their calm response, "but, abiding by our principles we will not leave ourshomes and so off to fight."

"Very well, if you will not so when den'ted nor pay for sending a substitute the authurities will imprison you."

"Imprison us—imprison us if you choose. Paul and Silas were imprised. Mo her Ann Lee was imprisoned in Manchester. Yea! imprison us if you will. We can—will, if compelled go to prison, and we will lie there and rot—lie there and rot, but we will not light." And they did not fight. Here was principle practiced in the face of prisons; here was the principle of peace triumphant!

A little later, Elder F. W. Evans, complaint stoned by the Shaker mujetre, went to

prings; here was the principle of peace triimplant?

A little later, Elder F. W. Evans, complasioned by the Shaker ministry, went to
Washington in his plain drab dress and lail
the matter of drafting before Stanton (then
Secretary of War) and Lincoln. Their hear's
were touched with the reasons assigned for
refusing to fight—with his plaintive plea for
peace, and Shakers as a body were officially
relieved from all further troubles about enlistments and drafts.

III

toins, who publicly strat along the streets in the gilded trappings of army equipages.

Shame be it to pronounce these men brave. There is no true moral bravery in war. This war passion belongs to the realm of untamed animal life. Beasts naturally fight. A man, a puglist, who will stand up and fight is as brave as a dog. Dogs fight because they are dogs. Personally I would run before I would fight with fist, club or revolver. It takes a brave—a truly brave man—to run before he will fight. Any street cur almost will fight.

Standing not long since by Grant's tomb on the Hudson. I saw chiesied upon the impressive structure the shrief, yet grand, inscription "Let us have peace?" The words charmed, thrilled me, as would a message to humanity from purer, higher beaven. When the Nazarene Rubbi was about to leave his disciples to prepare a place for them in the Father's bouse of many mans on. He said, "My peace I give unto you—my peace I leave with war with the transcript."

"My peace I give unto you-my peace I leave with you." What a treasure, the peace

of Christ!
"Follow peace with all mea." Christly command. Parents, teach your children the principles of peace. Teach them that it is better to be harmed than to harm another; better to be killed than to purposely, murdenously kill a brother man, for the consequences of this life's conduct e ten! by

youd the grave, and heaven is attained only through holiness.

IV. Cease the daily feastings upon the lodies of dead animals, especially the expess of cattle sheep and hogs, because men naturally grow to be like what they feel on, the foods making the blood, the blood making the body and the body affecting the the body, and the body affecting the min't. Feed a young bear upon regerables, gr ins and fruits and nuts, and he will grow up as docile almost as the flocks in the fields. Animals are often diseased, but, being dumb cannot tell of their pairs. Cattle suffer largely from tuberculosis and swine from trichinae, and the enting of such animal flesh

not only diseases the human body, but ex-cites the war passions. V. Disband all boys' brigades, cease read-V. Disband all boys' brigades, cease reading trashy, excitable novels about love by moonlight, elopements, sexual hunger, sentimental anarchy and disobedience to the higher powers. The young grow to become like what they think about and read about, and nuch of this newspaper literature about fortunes made by speculation, of lynchings, of nurders, of thundering of cannon and great standing armies, are all demoralizing because exciting thought and riveting the attention upon the painful tragedice, usprincipled frauds and fiendish barbarisms of the world.

world.

It is not from any over-a raine! Mealiam, but from an abiding actual an that this statement is made. Though in my 55th year. I am healthy, strong, vigorous—and why? Because I obey nature's laws, which are God's laws. "First, that which is natural," said Paul, "afterwards then that which is apprired," I rise early in the morning, take a-achrt walk, use no liquers nor wines no to-bacco, so coffee nor ten, and eat to animal flesh; and whether in my native or foreign lands I dare to voice these, my convictions,

and to practice them.

VI. Cease burdening women with the horrors, sufferings and crimsoning crimes that
just as naturally flow from war as waters flow towards the ocean. Woman is more moral, more refined and spiritually than man, hence her perpetual and almost universal voice for peace. Queen Victoria was ever averse to the Colonial wars. Often woman's tender voice of love subdues where force falls. Because of woman's intuitive sensitiveness, and natural kindness of heart, coupled with a clear intellect, she should not only exercise the right of suffrage, but should negre potently make her influence in the fumily circle and the political arens in favor of justice, equality and peace, awaiting her time

for a seat in Congress halls.

VII. Cease to yearly resurrect the bloodstained war ghost of Yorktown and Bunker
Hill This war-inciting ghost should have
been "laid." buried, years ago, in a grave too deep for resurrection. There should be a There should be no more drum-bands of "Yankee Doodle," toy guns, nor pestiferous Revolutionary War. "Let the dead bury the dead" were the fervid words of the Christ. True patriofism does not consist in noise and bloodshed: but in justice, aglow with mercy, with equal opportunities for all. Gen-uine republics that live in the future must call for; must demand justice and peace as among their supreme vocations. Consider that we are living in the fruitful present, that we are living in the fruitful present, sowing for others to reap, and that our principles materialized in our lives today, will-necessarily must—mightly mold the tomorrows of the future. Hushed then be the song of "The Star Spangled Banner": hushed be the "God Save the King," the "French Marsoilles," and all national war songs. Supplant them with songs, of tooral heroism, songs of home life and farm life, of hygiene and health, of inventions, of discoveries, assistator moralings and golden, prophecies of the time the time

When war shall cease and sucient fouds

shall fail Returning justice lift aloft her scale; Peace over the world her clive wand extend, And white-robed innocence from Heaven de-

Tarrying a few days in this hillside city of peace, Mt. Lebanon, we are reminded of Mt. Carmel, and Herman, and Olive, and of the prophet's words: 'How beautiful upon the mountains are the feet of him that bringeth good tidings that nublished peace.

Thy ratchmen shall lift up the voice together, shall sing when the Lord shall bring again Zion. And the government shall be upon His shoulders. His name shall be called Wonderful, Counsellor, the Prince of Peace.

Usler a sin liev inflow of happrutten, when these early believing disciples were "all of one necord, these came a sound from beaven like a reashing wind, and there appeared

the Pentacostal teaching. To say, then, the principles of peace and "all things amout" are "beyond our reach," is always untrue. They have been reached may be reached by all those who see it symbols in the dove and the olive in than in the sword and the spent, and prefer the spirit to the flesh. It is the and the spirit only that giveth life, by living in the spirit new ideals and remeral altitudes are ever being at-

Thought in connection with wisdom and persistent energy is creative. To have better conditions we must think them—make them. There will never be an actual state of brotherhood and love and peace unless those who see the significance of this better way go to living it, at whatever ham rd or cost. The life lived is the best proof of any philosophy.

philosophy.

When Mount Sofa would not come to Mahomet at his bidding, he exclaimed, "then will I go to the mountain." These words—"will go"—tell of an irresistible energy. Reformers in this competitive age need the fire of unflagging energy and persistent devotion to the dissemination of their principles. Churchmen need the quickening of con-science. They are partially paralyzed, floundering in the sea of fashion and fame. Wisely sung the Quaker poet:

"We want a Christ again To burn the truth fresh upon the forehead.

A Christ to walk among wrangling Phari-A Christ to drive the money-changers from

A chile temple,
And bring the gospel of purity and peace
back again."

Do not indulge the thought that non-resistant, non-fighting peace people are a pla-cid, non-nuscular people. They are not. Conscious of the right and with The Hague Conscious of the right and with The Hague arbitration in their minds, and the Christ principles of peace in their hearts, they stand in unraffled calm upon the rock eternal. "Quit ye like men," "put on the whole armor of God." "fight the good fight of faith," were the stirring apostolic words. The burning question that conscience, with an eye on the future, asks, is this, "Which is the way of life? Is it along the gay highway? Is it along social jungles and fashlonable barbarism, or in the way of obedience to the higher law of brotherhood and dience to the higher law of brotherhood and peace, each living, and living for the good

Human life at best is only a brief pil-Human life at best is only a brief pingrimage—a few steps from the cradle to the casket. Whither sm I bound? The kingdom of God is the kingdom of infinite possibilities is within you. Study them—develop them. It is not so much what you were as what you are and what you intend to be. Look not mournfully upon the dead past. Let not your eyes turn to the horizon, but up to the noonday splendors of the meridian—the mountain top of the perfect life. Socrates, walking barefooted in ancient Athens, was a thousand times richer than Croesus

was a thousand times richer than Croesus in his chariot.

The proud Roman Tiberius wrote thus: "Conscript fathers—I am the most miserable man on earth"; while Solano, a poor, humble subject with a heart full of charity and faith, and the property was no carth, for said, "I am the happiest man on earth, for I am always planning to get, that I may

is absolutely impossible to produce the It is absolutely impossible to produce saintly soul along any line of mere self-interest. Sinking the selfish self is the first step towards the heavenly life. The acorn must fall ere it can sprout and grow. Nothmust fall ere it can sprout and grow. Nothing that is given, is given away. Our true lives are found in enriching others. God is infinitely rich and happy because He is eternally giving. The giving males rich, and the equal sharing increases the possession. We may well close with these words of a

sister poet: "I will arise and rejoice today

In the world's glad loving and giving.

And will sing a song in my heart away

For the untold richness of living.

For the comfort of Hope, and the beauty of Love.

For the faith that faileth us never; For the Peace on Earth and Good-will toward men,

And the Star that shineth forever!"

#### N, S. A. Missionaries' Report.

June was our vacation month and we spent that time at our home in Jamestown, N. Y. It was a pleasant and happy experience.

When we arrived home we were both tired out and sick, but the rest and change, to-

gether with the treatment furnished us by Mrs. Dr. Matteson of 248 North Division street, Buffalo, N. Y., restored us to the state of health necessary to the continuance of our During July and August we visited I'ricks-

ville, O., Elwood, Ind., Millsbourg, Mich., and filled engagements at the following named campneetings; Chesterfield, Ind., Snowflake camp, Central Lake, Mich., Vicksburg, Mich., and Ashley, O. We organized one new society and held forty-sly weetings. Chesterfield campmeeting, with its many median's for various phases of phenomena, was doing business on a large scale; many investigators and others were being supplied with the "bread of life" and perhaps more, the bread of life immortal. Many Spiritualists were partaking of the same kind of agur-ishment, and everybody was in his hapdest

The lectures and messages were of the best. The conferences were very interesting as well as concerning and when Brother Collins (a fermer minister of the "church of God") "let go" in conference, everybody "got happy. O, what joy Spiritualisin brings to those who have believed and preached a fu-

those who have believed and preached a fu-ture life, as it enables them to prove it. Everything was first-class, and everybody was at his best at Chesterfield, and the "pil-grims" felt that their visit was all too short. Chesterfield showed its good will and syna-pathy in the work of the N. S. A. by allowing us to take a collection for the Medium's Retief Fund, which aetted the handsome sum of

tief Fund, which netted the handsome sum of \$22.00.

We next visited Snowflake cump, Central-Lake, Mich., our daughter Marie accomonying us. We have but little time to visit our children; and they have but little opportunity to visit us, as we are so constantly on the wing, and we greatly appreciated this opportunity to spend one whole week with the dear girl, We did enjoy it and so did she.

Snowflake camp has improved in the last year. New cettages have been built, streets laid out, lots surveyed, etc. New streets were being cut through the woods to the lake, and everything being done to push the work at this beautiful camp.

The attendance, on Sunday, was very good. The air was lovely and cool here, while in New York, Chicago and other places, the heat was introlerable and, supstroke prevalent. The uights at Snowflake were cool and we alept comfortably under blankets. There was no one suffering from heat at this place. Many people come to this part of the state of Michigan to avoid hay fever and asthms. A collection was taken for the Medium's Relief Fund of the N. S. A.

and the manager of the camp. She employs the best talent obtainable, regardless of expense, which is one of the secrets of its saccess. Every Year new improvements are added to make the camp more beautiful, attractive and comfortable. Here old friends come together to enjoy the sweetest bleasings of "this dear old world."

Vicksburg programs advertised a N. S. A. day, it which time Bro her Grimshaw and the missionaries officiated. A collection was taken to sasist the N. S. A. in its work.

At Ashley camp we found old friends at their everal posts of duty. They received us with the same familiar smile and hearty hand shake as of yore. These camp grounds were never so lovely as at the present time. The foliage seems more dense than ever before. Trees are planted each year, and they are coming on to take the places of the old ones as they shall pass away. In like manner the campmeeting is converting new members who are growing in spiritual knowledge preparatory to the filling of the places that will soon be left vacant by the older ones as they shall pass on to the better land.

"Lake Tiberius" was much clearer and perhaps not quite so rough as in former years. No shipwreeks, were reported, and no one was drowned, during the camp meeting.

haps not quite so rough as in former years. No shipwrecks were reported, and no one was drowned during the camp meeting, though the banks of the lake were lined with men, women, and children, from morning until night, day after day. The fishing was exceptionally good at Ashley this year. Mrs. Kibby spent a good share of her time fishing, and it was reported that she caught one landred fish in one day.

The conferences were a feature of importance in the good work of the camp. Regular meetings every day, and three meetings on Sunday, is the rule at Ashley. There was the largest attendance at Ashley this year of any year of the five that we have served that association.

I want to mention "Onovine" mineral well, that is on these grounds. Its water is used by many people in this vicinity. People come with teams, and fill jugs and bottles, and take away with them. Many reports of different diseases that have been cured by drink-ing this water are current. This water is free to all now. The camp managers hope to erect a sanitarium here at some future

The camp meetings have had a successful year. Spiritualism, in all its brances of work, is succeeding beautifully. It was never unrein favor with the people. It has never made such rapid growth, and especially in the direction of permanency, in organization, as it

making today. Spiritualism is winning the day, and we are happy. Spiritualists, you ought to be happy, you need to be happy, you are happy, and the way to keep happy, is to subscribe for this paper, and through it keep posted on the growth and advancement of our great Canse.

E. W. Sprague and Wife. N. S. A. Missionaries.

## Hoosac Mountains, Deerfield Valley. Hudson Ri er Excursion

To New York, \$5.00, Oct. 5 from Boston, and Oct. 4 from all other Stations.

The Hoosac Mountains and the Deerfield Valley form a combination of mountain grandeur and pastoral beauty of rural land-

grandeur and pastoral beauty of rural land-scape seldom seen.

It was Hawthorne who in a ride through this region perceived the variations of nature in her bestowal of beauty upon this favored country, and he expressed it forcibly when he observed that the peaceful scenery of the valley was diversified by the mountains in their offerings of sunshine and shadow, glory

is the Fitchburg Division of the Beston & Maine R. R. which has the honor of serving this scenic section; and it is safe saying that no railroad in the United States has such magnificent border of landscape beauty the railroad from the "Charles to the Hud-

This is the route of the \$5.00 excursion from Poston on October 5th, and from other sta-tions on October 4th, and one has but to receive an inkling of what wonders are in store, and a "sure venture" that he will see for himself. After departure from the North Station, it is but a few minutes ere we are in Waltham, the city of watches, and watch out, for you are on the banks of the Charles and about to commence a railroad journey through New England's "Garden of Eden." Bustling cities dropped midst the green hills

of central Massachusetts; shimmering lakes whose shores are sheltered with large shade trees; silvery streams whose green banks and verdant border lands invitingly welcome us to tarry awhile and rest; roaring water falls, snowy cascades sportive brooks, and huge hills and mountain peaks all pass in the Bosion & Maine biograph. At Troy, N. Y. we bid goodhy to the delightful scenery as viewed from a car window. We cross the Hudson and alight from the train at Albany, Hadson and alight from the train at Albany, N. Y. You can enjoy the moonlight view of the Hudson River on the night steamers or remain in Albany over night and take in the sights of the capital city. The day line trip down the Hudson on the palatial steamers is undowheedly the grandest seil in the country. We pass in plain view of the gozgoous Catskill Mountains, under the famous Pough-Reepsie Bridge, past West Point, Newlorg and the historical shrines of the Revolution, the palisades and all the scenic wonders of a the palisades and all the scenic wonders of a wonderful region; through the maze of fiving craft in New-York harbor, and dock at the

metropolis.
Two days in New York-you can do as you please. Returning we journey via the Fall River Line steamers to Boston and other stations, and via the Providence Line to Providence and Worcester. \$5.60 is the round trip rate. Send to the General Passenger Department. Boston & Maine R. R., Boston, for the heautiful illustrated booklet and souvenir of the trip. It describes the journey in detail, and is beautifully illustrated. It will be sent. Tree to any one upon receipt of address.

#### The Dwellers in Vale Sunrise.

If you want to read a book that will hold your interest and inspire your brain to lofty thinking, read Mr. J. William Lloyd's book with the above title, gotten out by the Ariel Press, Westwood, Mass. It is a work that will be greeted by all lovers of truth and freedom, whatever their affection for any especial line of thought may be.

Mr. Lloyd's book will be acceptable to those interested in "the simple life." The Dwellers in Vale Sunrise" are a colony of intelligent people who endeavor to live the simple life after their own peculiar fashion. They insist on the freedom to dress as they please, or not to dress at all, if they choose. And somewhat after the parable of the llon and the lamb lying down together—are the extremists who will wear almost no clothes at all in chummy comradeship with those

parently anticipated and successfully answered every little detail that such a colony would run against. In this alone the book would run against. In this alone the book of bow much such a plan involves, and the possibilities of improvement there are in the dozen little details of daily life in a community that we accept now quite as a matter of course.

nity that we accept how quite as a matter of course.

There is a sweet little woman in the heart of the book, briefly and practically brought out, giving an idea of what the author could do were he to go into the subject at more length, and showing, too, that love may be simplified in all its intricate workings if unmolested in some ideal Vale Suurise.

It is a bit of Utopia, of course, but with nothing of the impossible to at, and as the author aptly quotes, "Progress is the realization of Utopia," and there seems no reason why there may not be many Vale Sunrises. The style of its binding, size and all make it a charming little gift book, as well. make it a charming little gift book, as well.

Ida Baliou.

Piso's Cure will cure your cough, relieve soroness of the lungs, and help difficult breathing.

#### Campueetings.

At the close of the compressing season, we are questioning if this system of meetings is properly conducted. Are the higher interests of Spiritualism served, or have the camps failed to dignify our Cause by impressive services and with a reliable camping contingent of speakers and mediums? It is undigned to the conduction of the condu tingent of speakers and mediums? It is undeniable that the camps attract large audiences and supply many excellent speakers and mediums. But they also open the way for unworthy classes to ply their selfish pursuits in holding seances and giving siftings. At camps there abound palmists, card readers, astrologers, materializers, slate-writers, clairvoyants, healers and all sorts of people with great personal heraldings. These are upon their individual merit and the association is not responsible.

But the association suffers by their nefaritus deeds (should they engage in such) and

ous deeds (should they engage in such) and are held responsible for permitting their operations. Cap this be rectified? The association can, at least, select the mediums whom they shall grant such privileges—and they can rule off palmistry, astrology and card-reading as a feature of their clientele. These may be useful, accurate and scientific, but they are not spiritual. And then the camp dances bring a rough element into the patronage. If we were to urge the elimination of these adjuncts, the management would at once say we cannot continue, our camp and financial obligations-for the public meetings do not pay. Thus we must accept injurious affairs in order to get necessary-finance. Have you considered that possibly these may be come of the causes to prevent meetings from paying? Shall we disgust the refined and intelligent in order to attract a large body of the opposite class. Will it not be possible that in the eventual, the former will contribute liberally enough to offset the Intter?

A campmeeting should be for the Spiritualists first! They should there be instructed and helped to better care for the Cause at home, and there be able to better fraternize and obtain spirit misistration and comforting. We do not one all to the dear public-but are entitled to much for ourselves.
Our camps should be dignified Chautanquas

and there the religion, philosophy and sci-ence of Spiritualism find such capable exposition that we may considently invite friends by the "glad tidings of great jev".
Instead of a crude and steach-ridden but

for materializing mediums to use, erect a suitable shrine with beautiful decorations, proper ventilation and well furnished in order that there shall be more fully observed the law of "like attracts like.

But we must get money, to do these. Very true. Hence, we should each and all be willing to freely give in order that we may freely receive. An advance from the crudities into the sublimities is necessary. The people at large will not supply this progress. We must develop it as Spiritualists George W. Kates

#### An Easy Way to Make Woney.

I have made \$560.00 in 80 days selling Dishwachers. I did my housework at the same time. I don't canvass. Péople come or send-for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the lishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 th's year. Any intelligent perfor particulars to the Mound City Dish-waster Co. 3685 Z La Clede Ave. St Louis Mo. Mrs. W. B.

#### What Did We Catch?

When we went fishing, Mand and I. Within the shadowed waters nigh The mossy bank, that summer day. The speckled trout in safety lay

What did we catch? You ask in vain, If all the angler has to gain Is trophy of the book and line-Then ask his comrades home to dine

We caught a glimp-se of summer skies, And as we watched a skylark rise . . From out the azure depths so fair We caught the song that thrilled the air.

The fragrant breath of tall pine trees We caught from every passing breeze, And in the waters calm and clear The trout flashed by without a fear.

What did we catch? The joy of life. And freedom from all care and strife; We caught the smile on Nature's face In that euchanted, happy place.

Oh! many days have passed away Since Mand and I that summer day Caught hope and joy and visions fair, And left the trout to Nature's care.

Kate Kelsey.

A little girl was preparing to say her bed-time prayer, says the Big Rapids Bulletin. Her grandmother, sitting near, said she must ask God to make the weather warmer, so grandma's rheumatism would get better. The prayer was ended with this sentence: "And, oh, God, please make it hot for grandma."

"When a man stahts in braggin' bout how honest he is," said Uncte Eben, "it allus kind o' sounds to me like he was pologian' foh not bein' mo" so."—Washington Stap.



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man whose dead eweetheart, after appearing to him many times, eberealized, materialized and through trance medi-ums, has him put into a hypocitic france by apirit scien-ists and held in hat condition for ten days, which times he spends with her in the colestial apheres, and then re-turns to earth with perfect recollection of what he aw and heard in that realm of the so-called dead. He tells his wonderful story to his friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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By J. G. DALTON.

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#### ADVERTISING RATES.

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# Banner of Bight.

BOSTON. SATURDAY, SEPTEMBER 30, 1905.

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ed ut the Post-Office, Boston, Mass., as Becond-Cla

#### The N. S. A. Declaration of Principles.

The following represents the principles adopted at the 1899 national convention of the Spiritualists of America, and reaffirmed at the national convention held at Washingten, D. C., October, 1903:

We believe in Infinite Intelligence. We believe that the phenomena of na-

- cure physical and spiritual, are the expression of Infinite Intelligence.

  2. We affirm that a correct understanding
- of such expressions, and living in accordance therewith, constitutes the true religion. 4. We affirm that the existence and per-
- after the change called death. 5. We affirm that communication with the es-called dead is a fact, scientifically proven

by the phenomena of Spiritualism. 4. We believe that the highest morality is contained in the Golden Rule, "Whatsoever would that others should do unto you, do

ye even so unto them."

We expect to realize that Spiritualism serves the every-day purposes of humanity. The "Banner" desires to assist the plain, Andamental principles upon which we hope to build securely.

Many-sided issues confront us as denizens of earth. We hope to investigate a few of these. Our whole duty is not to study eternity, for the now is of such vast importance that the future depends upon it.

Our readers will please realize that many feasts of ideas and impulsive realities await them at the "Banner" banquets. The winter time of thought will likely be made the spring time of new life.

Across the continent come the resolutions of the Washington State Association of Spiritualists, which we gladly publish in another column. Greeting, earnest ones. Distance must be no barrier. The "Banner of Light" in cervant of all. .

W. J. Colville will resume his superb work in the "Questions and Answers" column in the "Banner of Light" in the near future. Of all the rich things we are able to give our readers from week to week, as permapent features of our work, nothing has given us greater satisfaction than to be able to make this announcement. How well we'recall his work in this direction in the past! With what confidence we look forward to his future work in this line.

eaner of Light" next week will contain an account of a most interesting work in psychic investigation, being prosecuted in a western city, in the home of a physician. A prominent writer who has been before the American public for fifteen years. herself not a believer at the time she attended the circle for investigation which she orts, has written a description of the conand the special manifestations she witness company with other literary and profesde. Unlike too many from an s in life, they seem much more than ats—in fact are pursuing their studies, entiry and courageously, and we hope to the privilege of publishing from time accounts of their work as they pro-

for terms, saying: "We are poor-been you serve us?" These societies pay a fair price and offer that to the m ers. The better way to develop se o secure home sustenance by subscription entertainments, suppers and all possible ear-nest enterprise. Then the speakers will be able to accept your terms and have an op-

The Theosophists have a great deal to say about the astral body and claim, that the adepts journey therein outside of their physical-but the Spiritualist mediums generally have similar experience and frequently see the spiritual body and the excarnate spirit. The burden of proof is with the mediumsfor they bear more pronounced testimony.

A pregram of the fifth annual convention of the New Thought Federation, for which we acknowledge indebtedness to the secretary, gives our Mr. W. J. Colville as contributing an essay on "The Possibility of a Large Unity Which Shall Not Interfere With Individual Freedom." We told you that convention in Nevada, Mo., Sept. 28-29, would be worth your attention.

A personal letter from our friend, Mrs. Ida P. A. Whitlock, written from Vienna, tells of her improvement in health under the treatment of Yienna massagists and the baths at Baden, which have a record as far back as 1300 A. D. From Vienna she was to go to Paris, then Loudon, then Boston. Let us hope for her earnest work to help us in the oncoming season.

It has been suggested that each president of a State Association of Spiritualists should be made a member of the executive board of the N. S. A. This would make the executive work of the N. S. A. entirely too unwieldy. Its labors would be blocked. But said officials might be an advisory board, with whom the N. S. A. executive-could consult for better co-operative methods. Such advisory board might meet in session just after each annual convention of the N. S. A. and formulate better plans of effort for the year. We need better union between the local and state associations and then between the states, and N. S. A. To secure an organization of each state into a compact body to make the units of the N. S. A. is now a necessity. The advisory board of state presidents might burry such a consummation

#### Pecksniffian Ignorance, Dr. Slade and Mediumistic Phenomena.

In England the "Times" is dubbed the Thunderer." It thunders its opinions in editorial leaders of ponderous length. It believes itself and by a certain class of Englishmen is believed to be the highest authority on every conceivable subject of human knowledge.

In this country no paper apes the ponderosity of the "Times" quite so much as does the New York "Evening Post." The Post was once edited by William Cullen Bryant and later by him whom his newspaper contemporaries were wont to call "Larry" Godkin. Godkin's disposition was of such a critical sort that his writings grew at last into one chronic sueer at everything with which he liappened to disagree and, as he agreed with nobody, the Post lost its influence, except with the sneering few and grew into that state of mind where it might have Godkin's day the Post still assumes the attitude of the "Thunderer" and, with ponderous dignity of style and manner, apes the strength which the paper had in its earlier days under Parke Godwin and William Cullen Bryant. But the whisper of a giantbecomes ridiculous bombast when shrieked by a dwarf.

In every newspaper office the minor members of the staff are often given duties to which they are totally inadequate. No staff writer would hold his position for a second if he should admit ignorance when given any subject to "write up," and the colossal task which would require months of study from a master, will be jauntily tossed off by a "sub" without a moment's thought. Such as effort appeared recently in the columns of the Post and was copied by the Boston Transcript, probably to fill space. If the editor of the Post let the piece of ignorant nonsense into the columns of his paper, it is quite certain that the shears, and not the manager, of the Transcript is responsible for its appearance

It is difficult to answer ignorance, especially when it assumes the air of authority. It is like kicking against nothing. The old adage, answer a fool according to his folly," arose out of a comprehension of this difficulty. The wrench to the kicker against the wind never affects the wind. And yet there are people who may believe a thing because it appears in the Transcript. It is possible that there are a few left who may be affected by what the Evening Post says. For the benefit of these and not with the hope of convincing or affecting the author of "The Last of the Me-diums." it seems advisable to state a few facts to offset the false statements which the writer of the article in question has set down The sub-head of the article in question is as follows: "The passing of Henry Slade, the Slate Writer, recalls the interest in his mani-

festations and the clever tricks of other Charlatans," The unfairness to a dead man in the use of

the words "other Charlatans" is certainly re-prehensible. To speak ill of the dead has in all civilized countries long been regarded as especially despicable. Had Slade been in any sense a Charlatan, the language used might have been an example of poor taste merely real evidence to show that he was, poor taste will hardly cover an offense whi

quired to prove to nuwilling investigators the truths of Spiritualism and the genuineness of an, and how little satisfies the same sticklers of the fraud of the medit

For example: Slade is taken by a Germs Professor of the University of Leipsic, whose word in his department has the authority of law among his compeers, into a room of the Professor's own house, Slade has no apparatus of legerdemain with him and can have none adequate to the production of the phenomena which follow. Under the carefully prepared conditions created by the Professor himself, with apparatus made by the Professor without Slade's knowledge, Slade performs marvels which stagger all scientific explanation and are contrary to all scientific laws hitherto known. That is one side of the case.

Some prestidigitator, after long study and with skilfully prepared apparatus, in a room of his own preparation, does imitate Slade's results by a trick. He never attempts these things in any other place or in the place of another's selection, nor does he claim to be able to do it without his own apparatus. . That is the other side of the case.

Then these would-be demolishers of Slade ery "Slade is proven a fraud, a charlatan, Everyone of his tricks is duplicated." One thing is evident. Such a decision is either wilfully dishonest or evidence of gross fatuity, either of which conclusions shows the investigator totally unfit to arrive at any scientific conclusion.

This is the sort of reasoning which is used by the half-educated or wilfully ignorant, in writing articles such as the one under consideration.

The only contempers of the genuineness Spiritualistic phenomena today are the wilfully ignorant. The evidence is open to the world. It has been matter of record to be had for the asking for twenty-five years. No scientific man whose name is worth recalling. has ever investigated these things fully without concluding that beyond all possible scientific question there is, notwithstanding some fraud and some charlantry (even the learned professions have not altogether escaped that). body of facts which cannot be explained by any of the laws of science known today. except the presence of some intelligent supra-normal or supra-natural force exterior to ourselves.

The most reliable and most trustworthy psychologists have, for at least a quarter of century, admitted that the phenomena, many of them, can be fully and satisfactorily explained only by the presence and action of the discarnate or disembodied spirits of those called dead. There is not one of the foremost scientists living today, who has, fully investigated these matters, who does not agree with this statement.

The author of the article in question cites Huxley; but Huxley expressly refused to investigate: Why did he not quote Sir Alfred Russel. Wallace, who discovered "Natural Selection" at the same time Darwin did and entirely independent of Darwin?

Why did he omit Prof. Hyslop, the most recent writer upon the subject, or Prof. Hodgdon, who has spent his life, almost, in an attempt to disprove Spiritualism, an attempt which he now admits is futile?

following, everyone of whom was a believer in the communication of the dead with the living, unless, indeed, as must be the case, he did not know what he was talking about? Prof. W. F. Barrett, F. R. S., Professor of Physics in the Royal College of Science,

Dublin. Prof. Fechner of Leipsic University. Lord Rayleigh, Professor of Physics in

Cambridge University, England. Prof. Scheibner of University of Leipsic. Prof. Webber of University of Gottenburg. Prof. Hoffman of University of Warzburg. Prof. Wagner of University of Russia.

Prof. Zollner of University of Leipsic. Prof. Nees von Esenbeck, Pres. Royal Academy of Science, Germany.

Sir Wm. Crookes, inventor of Crookes tubes, which made X-rays possible. Sir Oliver Lodge, Fellow of Royal Society. Prof. Winchell, Govt. Geologist.

Prof, Elliot Coues. Prof. Wm. Gregory of Edinburgh Unk

ersity. Prof. Perty of Berne.

Prof. Tornerom, Sweden.

Prof. Edland, Sweden. Prof. Hare. University of Pennsylvania;

Prof. Ochorowicz, University of Warsaw. Prof. Falcoher, Piedmont. Prof. Miguel Sans Benito, University of

Barcelona. Prof. Ragul Pictet, University of Genoa. Prof. Challis, University of Cambridge,

Hosts of the leading lawyers, doctors, literary men, editors and, in fact, every man of intelligence who ever, gave the subject careful, honest, thorough investigation.

And so after reading this article we can only exclaim, "Pecksniffian ignorance can no farther go."

"Although I work a good many hours a day," says Inventor Edison, "my life is a quiet one. I do not worry; I am fend of fun and I like good fellows. I do not want to deal with mean men, or men whose lives are devoted to getting money.", This seems to be a very important regulation of life for the most of us.

"Please excuse little Mary from attending school this afternoon, as she has an illus-trated throat, with glaciers on both sides."

lloquy was per terialistic. A writer who pictured so much of crudity in humanity should not be quoted as portraying present conditions when progressive unfoldment is the great promise for the coming generation. And it is not a bealthful picture to hold up to the youth. They par-take much by impression; hence the glad-ness of children at their return to school would be more conducive of benefit. A good example outweighs much of tendency to evil or unwillingness. All of the pleasures and benefits of school-life should be presented to the youth in order to encourage ambition. There is entirely too much done by the press to influence the sensuous and vulgar spirit, and too little by the workers for humanity to unfold a love for the true, beautiful and good.

Our observation shows the larger number of children to be anxious to obtain the benefits of school, and as ambitious to win its honors. A healthful and attractive system of schooling seems to be developing. The old plan of whipping an education into the child is passing away and loving help to grasp the puzzling problems is ushered in. . There is much to be done to make the school-room a happy place of assembly, and the school-grounds attractive and wellequipped recreative parks where nature adds an influence to soften pedantic authority.

Many of us look back upon school-hours as times of imprisonment instead of happy periods of union with congenial little spirits and loving tutors. No wonder pessimism was unfolded. The kindergarten is now made so attractive that the little child early learns to love school. The manual training school develops both hand and brain. Colleges encourage athleticism.

The school-days are becoming periods of joy and cause the development of all-round men and women instead of the physically depleted when mentally unfolded is secured. The worst relic today in schools is militarism and the next is sectarianism. Make the schools secular, healthful, attractive, helpful and educational, and the youth will not go "nnwillingly." but will more surely go with "shining faces."

#### Psychic Law.

Perhaps it may seem strange to some that there is a law of nature specially applicable to psychical states of being. Of course such persons have scarcely considered that psychic conditions are natural. They have been accustomed to think of soul-life after the earthly death of the body as being supernatural. By a due consideration of possible existence, the theorist will conclude that "there is nothing outside of nature:" and the scientist will not be able to discover any facts to controvert such a theory. Indeed, science proves no limitation to matter, and cannot discover either the primal or ultimate atom. Without beginning, the postulate is safe for no ending. And matter being indestructible, there is some element or force that is more real than the external functions we can dis-

We call these gases, and dignify them by scientific names. These elements are not always visible, but can be caught by the chemist and made to produce phenomenal effects Ponderability does not exist alone in crass matter. Heat has ponderability and so has many other forces. These unseeable forces are perhaps closely akin to or are real psychic forces. The specific meaning of psyche is soul, and the psychical relate to the soul. Hence, psychic law is soul law. But, you may hastily claim that soul is not operative in material forms. Some will claim that no soul-body is obtained until after death of the material body we inhabit on earth. How can there be life freed from soul? It is a safe postulate that no entity ever existed unless such was soul in expression:

Hence, it may be safely said that the most potent laws of the cosmos are psychic laws. The realities of matter are what may be called spiritual elements. But, spirit being evolved matter, we must look further for the psychical states of being; and these we find are soul powers that corelate the forces into forms of expression, When we understand that soul is thus demonstrated, we will no longer grope blindly to find the true laws of our existence. These being denominated psychic, lead us to the study of our real selves; and as souls we have infinite possibilities.

To conform our relations to life by the limitations of our crude physical status is to abort our prerogatives to elemental acquisitions. The physical man lives in the midst of trude earthy desires; the soul-man rises above these temporal and fleeting enjoyments that leave always unsatisfied appetites, and dwells amidst the superior or spiritual attributes of being that create incessant joy and satisfaction.

Instead of only witnessing psychic phenom ena, we should study the law of such manifestation; and in comprehending its natural relation to our modes of being, bring forth the true individualities in relation to its utiliturianism. Thus we may secure a better race-of earth-dwellers and make more positive the happy and useful inheritance of soullives in the great beyond, when time and space will not environ, us with the limited espacities now evidenced by human frailties G. W. K.

Let us retire into the silence and seek for sweet influences to touch us and loving spirits to come unto us. Thus may we help to pre-

#### Analytical Spirituali

is not believed is not respected. Analytical dritualism by re-solving experience into its first principles thereby proves its po The crowning glory of Analytical Spiritual-ism would be its recognition as a branch of university science. Its principles will continue to be conquered on the battlefield of modern thought until it shall evolve its own impregsable educational system. Spiritualism may exist, as an inspirational fact, as an intuitional religion, as the social sentiment of societies, and yet command no respect as an educational system, an analytical science, a university course, or a world philosophy. The impatient attitude to Analytical Spiritualism may be illustrated by the following:

A professor in Columbia College of Law was lecturing on "contracts" to a class which obviously did not care to listen. The young men, says the Argonaut, shuffled their feet and apparently only waited for the clock to strike their deliverance.

At last the minute hand pointed to 12 and the hour was up. With simultaneous movement they rose from their seats and started toward the door,

"One minute, please," called the lecturer. "One minute, please'. Keep your seats. I have still a few more pearls to cast." Among the branches of study in a course

of analytical Spiritualism are the following: 1. The muscular sense and Spiritualism, showing the relation of the medium's con-sciousness of the use of his or her muscles by a passed out spirit; thus proving the power of spirits to exert physiological force and motion in the human body.

2. Studies of the complex nature of the medium's sensibility, as contrasted with the theories of sensibility as taught in Harvard and foreign universities, and of Kant.

3. Studies of passed out spirits as forces proofs of capacity to produce complex physiological motions in the body.

4. Studies of the ether and ether waves, as physiological forces; their relation to

thought transmission and healing. 5. Studies of messages of passed out spirits; messages which prove spirit identity; analytical studies of the differences between a message as expressing some fact of sense or emotion, conception, inferior concept, superior concept or general idea.

6. The morality, spirituality and sociology of messages; explain why messages-whose language expresses concern for the welfare of the whole race or nation-are thought more sublime than the messages that are concerned with the identity of, an inferior human being; examples from the Bibles of all religions

The foregoing are a few of the classic branches of study in analytical Spiritualism. Now is there among the readers of this article a dozen academically trained Spiritualists who have the stuff in them for such a world-shaking propaganda? Such a work would be eposh-making. Will this plea for the strictly educational feature of Spiritual ism also fall flat? If not, kindly address, Salvarona Langhorne, Pa.

# Attributes of the Applied Spirit-

Secks spiritual culture.

Is cheerful in adversity:

Believes there is good in human nature

Constantly sees the bright side of every

Has perfect confidence that divine forces rule the universe.

His religious views, based upon knowledge, make him happy.

These provable views of life are the creeds that control his acts.

The success of others creates for him gladness rather than envy.

He is willing to suffer for truth's sake, re aliaing compensation is sure.

Realizes that all people have some good.

Many cities report larger attendance of pupils at schools than for any preceding year. This is a good indication of an interest in education, and also that the race is not diminishing. Some reports say that even churches are being used for schoolhouses. It seems to us that such is a good use to make of a church building.

## Notice to our Readers.

If the name of any journal, and the city of its publication, which has published anything derogatory to Spiritualism or Dr. Slade's mediumship is sent the editor of the "Benner of Light" we will see that some literature worthy of the attention of its editor is put in his hands, without expense to suyone except ourselves. .

If the name and address of any individual anareptible to teaching along these lines is furnished our editor we will see that such individual is similarly cared for and on the same terms.

Let's not burden our remembrance

#### Review of Passing Events.

Redeen Puttle, Editor-at-Large, N. S. A.

THE DEATH OF HENRY A. SLADE.

ng to spirit life of Henry A. Si

a Sood of falsebood on Spiritualism. Every scfibbling back has made the most of the event and drawn liberally on imagination.

The death of Slåde has been almost universally discussed by editors and contributors, and this is the more remarkable as for the past few years he has been lost to private life in the quiet of a sanitarium, where he has been cared for by friends and assisted by the N. S. Association. For many years before he was in Europe and hence that his complete biography should be at the finger tips of a thousand scribes who are not supposed to be conversant with the personnel of Spiritualism is notable.

On no one subject has a tithe of the clippings been received as on this. From the great metropolitan journals to the village "patent inside," they have been taken. Whole columns and the drawn-out falsehoods concentrated into a few sententious lines. Different they are, yet similar, dictated by the same mind, for one purpose, and that to degrade Spiritualism. It would seem that full preparation had been made against the death of this medium, that the occasion might be seized to make the attack.

As a specimen and type of the articles which have appeared, containing the gist of

seized to make the attack.

As a specimen and type of the articles which have appeared, containing the gist of the whole, the following is presented, and one would have to look far and wide for a more untruthful and mendacious piece of writing:

"The name of Slade is doubtless unknown to many of this generation, and yet it has been but a few years since this celebrated slate writing 'medium' disappeared from yiew. With clever feats of sleight-of-hand he imposed not only on Spiritualists, but up-

he imposed not only on Spiritualists, but upon some of the best known scientists of the
day. He accumulated a large fortune, became an honored guest at European course
and universities—and then was exposed, discredited and ruined. He lost his mind, and
for the last ten years has been confined in for the last ten years has been confined in a hospital for the incurably insane.
"Slade's greatest feat undoubtedly was the

complete befooling of the German scientist, Zollner. In England he had been exposed and convicted of fraudulent practices. Not-withstanding this, so great was his power of deception, and so mystifying his legerdamain that he was able to go directly from jail to Germany, and there to persuade a cool-headed professor of physics that his apparent miraculous phenomena were genuine.
Dr. Zollner, as a result of these seances,
published in a book on 'Transcendental Physics,' in which he aimed to prove the exist-

ence of a fourth dimension of space.
"All Slade's tricks were finally exposed by Maskelyne, the English conjuror, and Prof. Roy Lancaster, the English scholar. He then disappeared utterly, taking with him the for-tune he had accumulated in the days of his fame. In 1895 he turned up in New York, penniless and ragged. What had become of his fortune nobody knew, it was gone and his mind had gone with it. It is a curious fact that Slade's most famous dupe. Zollner, also died in an asylum for the insane.

"Slade's death does not however plants.

"Slade's death does not, however, plunge him into complete oblivion. He has had the bad fortune to be immortalized in all his trickery by Robert Browning in Mr. Sludge,

Spiritualists who have been cognizant of the history of the Cause will not require the false in the above to be pointed out. There are many not thus familiar. Slade was never "exposed" in this country, and the Mas-kelyne and Lancuster affair was a farce, and had they not appealed to prejudice, would have redounded more to their discredit than his disbonor. 'It was regarded as a disgrace by all impartial minds that he should be haled into court. That was the reason why he was received by the "cool-headed" scientists of Germany, who were not too bigoted to be just. It. Zollner revived an old theory of the "fourth dimension" to show how spir-its can accomplish seemingly impossible manifestations, for he was fully convinced that the phenomena were of spiritual origin. The death of Zollner some years later was from organic trouble which had no relation to his belief in Spiritualism. to his belief in Spiritualism.

tion, is made that the in wealth of Slade was acquired dishonorably. Wealth of Slade was acquired distantiated.

His "immense wealth" is a myth of the writer's imagination. Whatever he did have was derived from the gifts of the nobility and wealthy before whom he appeared and

He returned to New York, it is true, broken in health and destitute. He had met with financial reverses, as shrewdest business men do. He was past 70 and old for his age. Paralysis was slowly creeping over his nervous system and his brain was affected. He was not insane, but senile. He was not confined in an "insane asylum," but the free

fined in an "insane asyrum," but the free inmate of a sanitarium.

And last, it: was not Slade who stirred the ire of Browning to disgrace himself by writing the doggerel poem "Sludge, the Medium," but the more remarkable D. D. Home, of whom the poet was intensely jealous. Browning never held a seance with Slade.

This peculiar blunder is an ear-mark of all these screeds, all making Slade the original of "Sludge." Even the New York Evening Post (copied and endorsed by the Boston Transcript) ends its story with this matter of "Sludge" and 'the mournful reflection: "Thus the cruel frauds of mediums are made possible by the very intensity of human afpossible by the very intensity of human af-

The most amusing absurdity is from a cor-respondent at Lockport, near Somerset, the boyhood home or slade:

boyhood home of slade:
"Slade died last Friday in a sanitarium at Belding, Mich., at the age of 80. On his last visit to Lockport, eight years ago, Slade promised a party of local Spiritualists and one unbeliever that when he died he would return to them in spirit form and make himself known by a sign. He made a pact whereby they should be notified of his death, and agreed to meet them four days after his death at his former home in Somerse; at a death at his former home in Somerse; at a specified, hour. Two of the party, John Zim-brist, the unbeliever, and Charles Zimbrist, a Spiritualist, were notified on Monday of Slade's death, and went to his old home on Cuesday evening, but the spirit failed to appear. Zimbrist has told of the failure, and stock in Slade, who once was regarded here as almost superhuman, is below par, even among the staunchest Spiritualistic follow-

among the staunchest Spiritualistic followers."

This writer evidently is outside the ring. He knows nothing of Slade's "insanity," and correctly places him in a sanitarium. He knows nothing about his returning to New York "ragged." his fortune gone and "his mind gone with it." On the coatrary, about this time, Slade returns to his boyhood home to visit old friends and neighbors. They know him and believe in him as "almost superhuman." There he makes a "pact" to appear four days after his death.

The absurdity comes into this writer's dream when he says that because Slade did not manifest his "stock is below par, even among his staunchest Spiritualistic followers." Had he known anything about Spiritualists, or their belief, he would have known that they would not expect such manifestation

place at the appointed time, does it prove he does not exist?

Spiritualists who have gained every step by knowledge understand the difficulties in the way and are not so fickle as to have their belief shaken by such an occurrence, which they would have every reason to ex-

#### The Rebieber.

Life More Abundant. By Henry Wood. 8x5

pp. 313.
"The Emancipation of the Bible from literalism and formalism" is the object of Mr. Wood, as expressed in the preface. Let us look at the freatment given this subject a little in detail.

little in detail.

The keynote of the whole book is expressed in its first chapter. ... the Bible is a record of the spiritual experiences and divine intimacies of gifted and eminent souls."

With this spirit for guide, he proceeds in his treatment. "The story of Eden and of Adam and Eve is a signal example of the wealth of the East in allegory and literary art."

This is the spirit with which he discusses in successive chapters "The Bible and Na-ture," "The Bible and Idealism," "Biblical Poetry and Fiction." In the latter chapter he is worth quoting:
"We should remember that the Bible is wholly a Book of the East. Skepticism and even atheism is largely caused by the posi-

even atheism is largely caused by the posi-tive lack of the poetic imagination which is so exuberant in Holy Writ."

"The man of the West puts little warm devotion into his religion and gets no great joy out of it. It is vastly more of a duty than privilege." This is certainly most hap-pily descriptive.

In his chapter on the "Miraculous and Supernatural," all the difficulties which beset the minds of those who say in scorn, "You surely do not believe in the Miracles," is an-swered. "We of the Western World have, comparatively but an infantile recognition or understanding of occult forces. The East is the home of skilled magic and especially was so in the ancient time." "The woes of the so in the ancient time." The woes of the world are mostly due to the prevailing unbelief in spiritual reality." Is a mighty truth. It might have been spoken by Emerson. Certainly the Concord seer never wrote anything

more true. The greatest chapter in the book is that upon "The Real Seat of Authority." and the later chapter on "The Future Life" presses it closely. Here the striking sentences are numerous. We quote a few. "There may be voluntary vicarious suffering, but not involvoluntary vicarious suffering, but not any interpretarious punishment when it is not due." "Transgression provides for its own punishment through inherent sequence, and this is not vindictive, but remedial. It modern times the dogma of the divine appearement, which has occupied such a prominent place in the Christian system, has been a

creat obstacle to spiritual progress." Here is a very strongly put sentence: "Are the avenues Godward entered through toll-gates and can these be swung open by keep-ers of a certain official order?" "Barriers have been erected between God and the soul which must be burned away, even though they may have religious labels."

His very just and discriminating remarks upon Spiritualism are too long to quote, and extracts would give an unfair idea of their import. The same spirit of fairness which everywhere pervades the book and its argunents, is present in the discussion of our

On the "New Thought Simplified" 'Henry Wood is a scientist. In "The Life More Abundant" he is the scientific transcendentalist, or, perhaps more properly, the Transcendental Scientist.

After all, it is sufficiently descriptive in these scientific days to call him simply the Modern Transcendalist. So many of the New Thought writers, so many of the "New" religions, lay predomina-tary stress upon the healing and preserving of the physical human form that this book comes like a refreshing rain to the traveler

on a dusty road, with its sweet and holy spiritual calm and its religious injook. It has malice toward none of the old creeds which have served their purpose, and has charity toward all the forms which God has given to the religious, leading upward the pathway of man out of darkness. Therefore

It makes God, not a mental abstraction, not a mere barten, "Nature," not an all-pervad-ing essence which the human mind can think

of but not love, but our own personal Father, a God of love. There it is holy.

It breathes only the curest divine afflatus and in it we walk whir God all the way, and on every page there is not a shade of a shadow of materialism or even of materialistic tendency between its covers. Therefore is it spiritual.
From its perusal one rises as from a re

freshing rest in the silence where only God is, and where the rush and unrest, the strain

and the tension of our lives are kept out. There is it calm.

It is the vivifying of the old religion of Christ and of the human soul. It teaches God in us and we in Him and that the human soul being divine, is the only and the highest authority. Therefore it has a religious interest.

The resemblance of this book of Mr. Wood's to the works of Emerson appears strikingly in the intuitive group, of the yearnings of the human soul for divine nearness. Emerson-lightened by the Unitarian-revolt against Cal-vanistic Protestantism, spoke as of his own

Now illumination has shone upon religious Now illumination has shone upon religious to seize the ever-present pencil and pad before the inspiration of the moment was forgotten in sleep; and this illuminating ray, which extends but does not supplant the seer of Concord, has shone into the mind and soul of Henry Wood more clearly fhan into that of any other present day writer.

Emerson was an idealist who dreamed prophetic dreams. Here is an idealist who is at the same time a practical man. The seership of each is apparent; the one working through

of each is apparent; the one working through the transcendental medium of the nipeteenth. the other through the practical electric light of the latest science of the twentieth cen-

tury.

No other book can so clarify the doubts and fears, the longings and unrest of the every-day busy American, as does this practical philosophy which makes the Bible a book con-

bijosophy which makes the Bible a book con-sonant with common sense.

Here is the busy man's justification. Here is a blook which shows him be is Godlike and Godly and that he is not in utter darkness because no creed seems to him to be-credible. Before such books Christianity must trem-ble, for its downfall is sure. Democracy in religious thought in such books comes to its

Why prate ye of death? It is life we are And death, the destroyer, no longer we fear. The Evangel we preach is of loving and

giving.
That life alone is. Say good-bye to the tear. For sale by Banner of Light, \$1.20 net.

His Views,

...ugo Preyer is a German-American 59
years old, who has been editor, campaigner,
newspaper publisher, greenbacker and socialist. Now he is interested in things occult.
He has written a little pamphlet of thirty-two
pages, giving in a very frank, interesting
way his views on God, heaven and hell, prayer, capital and labor, national banks, agrarianism and socialism. He is delightfully
naive in his expression. There is a good bit
of common sense in everything he says. He
makes a study of every subject in his own of common sense in everything he says. He makes a study of every subject in his own way and that way satisfies himself, if no one else. When he believes a thing, he believes it all through and is its champion forever. While we do not agree with Mr. Preyer in all his views, it is a good healthy spirit which he shows, and it will do anyone good to reach the shows, and it will do anyone good to reach the shows. to read so doughty a champion of his own opinions. He is a good, strong Spiritualist, too, and he wants that known with all the rest of his views. Read his little book Mime Inness.

#### The Story of a Literary Career-Ella Wheeler Wilcox. .

There is no royal road to the literary career. Success does not come for the askpathway to tread if he would overcome the

pathway to tread if he would overcome the maidenly shyness of his enamoreta.

Yet that success is a trainable in the end with patience and unfaltering work is clearly shown by the life of her who is tedur clearly entitled to be called America's greatest poeters. In fact, if we extend the geographical institution is successful. timitation, it would be difficult to select anywhere today a woman whose singing touches so many hearts, her and low, learned and untutored as this feminine Localuvar of the soul, who has come out of the West.

Most encouraging is her autobiography to yet about her hope giving there is not one jot of fancifut illusion. Hers is a story of natural gifts which nothing could suppress, supplemented by hard, unintermitted work (think of eight poems in one day) and orders persistency in marketing her wares. The success which came came slowly and like a day in June would at times seem to draw

day in June would at times seem to craw coyly back, but its advance was sure and its rewards most satisfying.

One is tempted to try to analyze the success of this writer who, ridiculed for years as the "Poetess of Passion," has come now as wife and mother to touch the softer spots of the hearts of mankind everywhere.

It is not because she is deeply learned or widely read that she is loved. It is not bewidely read that she is loved. It is not be-cause a long life of suffering and tragedy have opened to her the heartsickness of her

fellow men that she is sought.

It doesn't solve the riddle but it seems to do so a bit, to say that the past is born, not made and as Emerson says we are the soul conduits through whom run the expressions of the Universal. So is Mrs. Wilcox the spring through which gushes in limpid poetical flow the heart of all men and all women. and each of us as we look into those pure waters see there our own reflection so clearly that at once we know her for our own. The true poet speaks with the world's voice, not his own. He utters the world thought, not his own, and Ella Wheeler Wilcox has grasped the thought of the today w rid in its heart throbbings and sighings, its loves and its longings, more firmly than any other. She is the poet of today, as Whitman was sent to be, but being a woman, a wife and a mother, she sings, she does not yave. She knows that heauty nelds strength to strength and that strength is no stronger for being

#### Lake Winnipesaukee Excursion

Saturday, September 30th

\$2.00 Round Trip via Boston & Maine Railroad.

Lake Winnipesankee. New Hampshire's ideal lake resort, is the one place in New England for a day's outing. The trip in the train is thi ugh one of the most beautiful sections of New Hampshire: and at Alton Bay the steamer Mt. Washington connects with the train and sails over the lake, covering a distance of about 60 falles and occupying about five hours. From the decks of the steamer one can get an excellent view of the White Moun-tains on a clear day. At times the Summit of Mt. Washington is plainly visible. The pasture lands and beautiful valleys, which pasture lands and beautiful valleys, which form the prettiest portion of the Merrimack Valley, can be plainly seen from the steamer. On Saturday, September 30th, round trip tickets at a rate of \$2.00 are on eale at Boxfon City Ticket Office, 222 Washington Street, and at Union Station. Tickets will be good going on special train which will leave at \$22 are connecting at Mison Bay with the 8.20 a. m., connecting at Alton Bay with the steamer. Returning, leave Alton Bay on arsteamer. Returning, leave Alton Bay on arrival of steamer. Tickets will remain on sale at City Ticket Office, 322 Washington Street, until September 29th, and at Union Station until departure of train September 30th.

We are the Arbiters of destiny! Lords of Life:. We either make or mar. T. B. Aldrich.

There will be peace throughout the world only when there is a national conscience throughout the world and when the citizens of all the nations become alert to see that the national conscience shall be in good working condition and that the dictates of that conscience are obeyed.-Hon. Walter S. Logan

#### With the Empress Dowager.

Miss Katharine A. Carl enjoys the unique distinction of being the first person from the western world in all history who has been received into the lutimacy of the Chifese imperial palaces. Miss Carl painted four portraits of the famous Empress Dowager of China, and for nearly a year resided at court, attended all fetes, and saw the Empress Dowager, on terms of pleasant and intimate companionship, almost daily. She has written the story of her experiences, the first chapters of which will be published in the October Century, together with Miss Carl's portrait of the Empress Dowager, of which the original is now in the National Museum at Washington Portrait skatches of the poung Empress, the secondary wife of the Emperor, and other ladies, with drawings made by Miss Carl illustrating scenes at court, will accompany the article.

#### Riss Whiting's Work in English Eyes.

THE OUTLOOK BEAUTIFUL"

Lilian Whiting. It is published by Mesera. Gay and Bird, London, and contains seven studies or outlooks upon "The Delusion of Death," The Ethereal World." "The Supreme Purpose of Jesus." "Friendably as a Divine Relation," etc. The book is almost as much a compilation of quotations are delightful, and the clever hand has deftly fitted them in, thus making probably a better book than it all of it had come straight from the writer's own mind. Her previous books on "The World Beautiful" and "The World Beautiful" in Books," were similar in workmans sip and style, and we believe they have given much joy and comfort to a certain class of readers. In saying this, we by no means suggest an undervaluing of Miss Whiting's own writing. It is always well-informed, brilliant, and, above all, hopeful and happy. She is a bright optimist, and sees the world and life in a sort of angel light. Her studies, for instance, in the present book, "The Delusion of Death," "Realizing the Ideal" and "The Ethereal World," are admirable examples of this "Outlook Beautiful" upon life, and are most comforting. All through, one golden thought runs: that this present-world is a spirit world, and that this life is a spirit life. We mistake in separating between them. The two worlds, so called, the physical and the ethereal, are simply two successive conditions in the all-enfolding and all-circling spirit world, and they interpreherate each other; and we reach the spirit world just in officials in the all-enrolling and spirit world, and they interpenetrate each other; and we reach the spirit world just in so far as, we mentally and emotionally live in it and for it. It is not a locality; it is a Spirit communion is by no means only the

conscious reception of measages. It is the uprising of the inner self to the inner sources, and it may be very really accomplished ever where there is no direct belief in it. Mist where there is no direct belief in it. Miss Whiting seems to partly identify it with thought-power or "thought-preation," or command of the spirit self for practical uses in the realm of the physical. "One's life is really in his own power," she says, "if he has sufficiently developed his higher self to have achieved the power of thought creation. achieved the power of thought creation.
. . Thought is a force of the most in-

Thought is a force of the most in-tense quality. It is, at once, the most subtle and the most intense potency in the universe. Telepathy will soon become as rec-ognized a method as telegraphy." Our bodies, she thinks, will be trained and used as trans-mitting and receiving stations. "The gigan-tic enterprises, the wonderful inventions, the maryelous creations of man in every variety marvelous creations of man in every variety of human endeavor, are simply the result of the power to discern and to enter into the mastery of these more intense potencies of the ethereal world." Hence it is affirmed, and apart altogether from conscious spirit communion, that the spirit world and the spirit powers are constantly acting in and upon the physical plane; but the recognition of this will mark a crisis of the most arresting significance in human life.

In another direction, penetration to the spirit world and the spirit powers may be of unspeakable personal value. We are always more or less in need of uplifting above sordid, painful and depressing influences that press upon us. The tyranny of the senses, and of the environment which works through the senses, is sometimes dreadful. There are those who could truly repeat the words put

into the mouths of certain mournful beings by Miss Whiting: "We awaken in the morning and close our eyes' to sleep at night, under a burden of raingled pain, sadness, discord; conscious, it may be, of being misinterpreted and misunderstood: and, on our part, perhaps misinter-preting and misunderstanding others, until all the fine gold of life is fretted away and the time—all the days and months and years that time—all the days and months and years that should be beautiful, joyous, filled with neble achievement and generous outgoing; with sympathetic joy in all the good of others-come to be instead, entangled with hopelessness and thus paralyzed into inactivi

The remedy is an ascent into "the Heaven of Spirit," admission into which can be gained by the uplifting of the inner self to it, that it may drink of the water of life. "The pow-er of thought to dissolve existing states, to efface the present mould and create a new one for 'the flowing conditions of life' to enter, is one that can only be achieved by entering more and more into conscious and in-telligent participation of the divine life. Spirit is force, and to the degree in which one lives in the spirit shall be achieve this power and be enabled to exercise it."

From such thoughts it is easy indeed to mount to the conclusion that death is a ade-lusion. It is not the end of life, but an event in life; if is promotion, it is intensification of life; it is getting one stage nearer the source of life and power. This, at present, is hidden from us simply by the limitation of

I tell you we are fooled by the eye and ear, These organs muffle us from the real world

It is good to know this. It puts us in possession of so much that is consolatory and helpful; it delivers us from the cloud that presses upon us, and from the painful con-clusion that "this muddy vesture of decay"

clusion that "this muddy vesture of decay" is all; it gives us the key to almost every sullen door that shuts us out from hope.

Miss Whiting's picture of our condition in spirit, life is highly realistic. She maintana, that it is the complete being which, having withdrawn from the physical body, stands in the ethereal world. "The heart beats; the lungs inhale the ethereal air; the eyes see; the ears hear, the voice speaks and the lungs inhale the ethereal air; the eyes see; the ears hear; the voice speaks; and the difference between this condition and that of the physical world is simply the difference of degree. The new condition is that of a wonderful exhibitantion of freedom; of a far more clear and intense consciousness." This, as, aff events, is clear and perfectly understandable; and, with our modern notions concerning what we call "matter," we need not hesitate to conclude that it is quite likely to be true. It may be said that it lands us, after all, in a sort of materialism; but then, as we have suggested, our modern notions conwe have suggested, our modern netions con-cerning "matter" are dissipating it, or push-ing it back into that ethereal world which, after all, seems to be the real.-Light."

Singers and Public Speakers will find Piso's Cure an effectual cure for hoarseness,

Let us meditate upon the conditions of our being, the acts of life and the possibilities of the future. This will aid us to lay aside injurious methods and evolve greater capacity for useful achievements.

# The Golden Echoes and the W

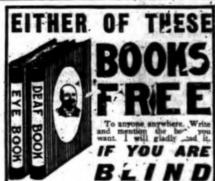
Pp. 183. Price \$1.00 a

central claims of modern Spiritualism. Missis Whiting is one of the broadest-tisioned and most truly catholic authors among orthodox thinkers with whose writings we are acquainted. She has studied the literature of liberalism, of Spiritualism, and the philosophy of the East almost as painstakingly as she has considered the writings of the great churchmen, and in each system of faith or philosophy she has found much that is good, inspiring and uplifting, and this wheat of truth she has freely garnered, refusing to reject that which is high, fine and instinct with potential help because it comes from schools of faith and thought with which she is far from being in full accord. This wise and judicious eelecticism makes all her writings peculiarly rich in vita truth that is especially needed today, when the most thoughtful men and women are turning from the hasks of creeds, dogmas and profitiess theological formula and are seeking the living waters that rejuvenate the moral nature, and transform the life of man.

"The present volume is divided into seven chapters, in which the following subjects are discussed in the hashy and sugressive manner

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ton Transcript. This volume, not dish-mones of the Society for Psychical Esses unusual interest for a very same class of gad N. Y. Evening from The ton

Banner of Light.



# Our Some Gircle.

MINNIE MESERVE SOULS.

IN SILEMOR. William Brunton

(Written for the "Banner of Light") Love in silence is the flower of speech. The rose and lily side by side;
They by smiles and perfume preach—How love is love and beautified!

#### A LINK IN OUR GOLDEN CHAIN.

WITHIN YOURSELVES DELIVER-ANCE MUST BE SOUGHT,-Edwin Ar

the other day a young man called cu us to have a heart to heart talk about Spiritualism. He was very earnest about the matter and very delicately and politely touched upon the subject of fraud and vulgarity, schemes for money-making and all the kindred evils that are supposed by some of the unfortunate or uncharitable unbelievers to be a part of the general outfit for mediumistic work. At last, with a seeming effort to summon all his courage to ask the final question that should set his mind at rest, he said: "And you really do believe, don't you, that there is some truth in the claim made by Spiritualists that the dead can communicate with us?" "Do we really believe it? What do you think we are preaching and talking and writing about it all the time for unless we do?" "Oh, yes, of course I know you do, but I felt I must hear you say so, Don't you know there are so many people who talk just as if they-believed certain things, but when you get them alone they confess that there isn't half as much to it as people think, and somehow they leave you in a very uncertain state of mind about the very things they are supposed to believe?" Then he leaned forward and said impressively, "Why, if I could get a communication from my sister that I was sure was genuine I would give any thing in the world."

"Do you mean what you say?" we asked,

"Do you mean what you say?" we asked, curiously. "Would you give your heart, your soul, your brain to the service of Spiritual-

"Yes, I would," he answered solemnly, while the shadow of the pain in his heart fell across his face.
"Then we will help you, for it can be done. Your sister is as well able to communicate as any of these who have been sending messages of love for over fifty years, and there is not the slightest doubt of her desire to send a comforting word agrees the cruel send a comforting word across the cruel chasm of your doubt and sorrow."

We meant what we said when we promised

to help that young man get into communica-tion with his dearly beloved sister, and we meant what we said when we asked for some

meant what we said when we asked for some eturn for the service.—
At that particular moment the cries of those who suffer and the sobs of those who sit beside their voiceless dead were ringing in our ears, and the picture of the great, hungry, suffering world with its outstretched hands made us dizzy and faint with its demands, and we wanted hearts and souls and brains to help us.

Ah, surely there is something more to be done than to pay dollars for sittings and then

done than to pay dollars for sittings and then go away and in gladness and joy forget the

go away and in gladness and joy forget the source of strength and sustenance!

The dollars may have helped to keep a room for the medium in which she could receive you or they may have put bread in her pantry that she have strength to give the message, or it may have been simple justice to her that she have pay for the hours she has bestowed on you. as bestowed on you.

That is merely a question of material condi-

tions and circumstances that have to be met before any work can proceed, but the great blessing has been bestowed on you by spirits clothed with the power of a great Truth.

The precious words of wisdom transcended the knowledge of the medium, the wonderful words of comfort were born in the hearts of guardian angels who long waited for opportunity to breathe them into your darkened life.

They are the messengers of God, bringing joy and peace to the storm-tossed mariners who sail the Sea of Life. They furnish chart and compass and through the dim, dark hours, when the billows of sorrow threaten reason and paralyze energies and effort, they whisper in the ear the word of truth and lo

which brings peace and courage.
So they have done through the years of the
past in their effort to establish the kingdom

past in their effort to establish the kingdom of heaven on earth, but they are wise as well as good, and the wise waste not anything.

Only children and idiots play marbles with pearls. It is true that a pearl is a pearl whether snapped about in the mud by the hand of a fool or worn on the breast of a beautiful queen, but the pearl lover winces in pain when he sees his pet gem so degraded. It is out of its place. It is a disorderly act and the harmonic nature of the man who knows the harmonic nature of the man who knows value is out of tune, until the precious pearl

so not of tune antil the precious pears is restored to its proper station.

So the precious pearls of our Spirithalistic philosophy have been gambled with on the street corners and in the muddy hyways because the values were unknown.

But the wise ones know and they are beginning to ask, "What will you do with the truth, if we shelp you to find it?"

ring to ask. What will you do with the truta, if we help you to find it?"

Yes, you will let it shine through your life and be a beacon for your fellow travelers; we know you will do that for truth is luminous and you cannot help yourself, but that is a passive service.

Something more than a lighthouse you must

Inside that granite tower from which th gleaming light flashes out its warning lives a man equipped for service, and when the signal of distress comes booming o'er the

waters be acts.

The light le still shining, but it is not enough. His brothers are in danger, and he rushes out not the night and the darkness and gives his life if need be that they shall be

gives his life if need be that they shall be saved.

Suppose a shipwrecked safor whose life had been saved and whose body at that moment of danger was reposing safely in a warm bed in that very tower, should refuse to arise and lend a strong right arm at the oar as his savior pulled his way through the foaming waves, what word of contempt could express your indignation at his cowardly act?

Have the spirits thrown out a life-line to you? Have the spirits saved you from the pain and borror of death? Have the spirits pulled out across the dark waters of your distress where you lay in agony of soul, with no one in the wide world who could speak the right ward to give you peace, and have they whispered that word in your ear?

victory?
the spirits ever done anything for
t made life more beautiful or sweet;
where are you and what are you

ry are asking the question of you. Don't t them to row you into heaven unless show by active service that you belong M. M. S.

#### Who Saw It Pirst !

Jim and Fred, brothers of 6 and 4 years of age, were fond of arguments between themselves. They were arguments that never went beyond the wordy stage, but on occasion became somewhat heated.

They were out one day with their nurse when they happened to pass an old house that was a landmark in the neighborhood. Instantly the spirit of dispute was argused. Said Jim, the elder: "I saw that house first."

Fred picked up the gage of battle promptly and replied: "No, you didn't; I saw it before you did."

"No, you didn't." persisted Jim. "I saw it

"No, you didn't." persisted Jim. "I saw it before you were born, 'cause I'm the oldest than you and passed by here 'fore you were

This was convincing, even to Fred's infantile mind, and for some time he was silent. Then after a pause he announced triumphantly: "I don't-care if you are the oldest, I saw it before you. When I was dust I blew by this house and saw it."

#### Bed in Summer.

In winter I get up at night
And dress by vellow candle-light,
In summer, quite the other way,
I have to go to bed by day.

I have to go to bed and see The birds still hopping on the tree, Or hear the grown-up people's feet Still going past me in the street.

And does it not seem hard to you. When all the sky is clear and blue, And I-should like so much to play, To have to go to bed by day?

Robert Louis Stevenson.

If I covet one high grace, It is this upon my face Just to show an inner light To illuminate others' night.

Give me such a look-so high-That the saddest passer-by, On a sudden glad, shall say, "Somewhere shines the sun today!"

Anna Burnham Bryant.

#### Same Result.

"Can't tell anything about people nowa-days," said Uncle James Beacon, on his re-turn from a concert. "The signs of opulence and forced economy are the same in many in-stances; that is the result of modern econ-

omy."
"What do you mean by that, James?"
asked Aunt Eulora.
"Why, that person who sat next me had
a strong odor of gasoline," said Uncle James,
"but it was impossible to tell whether she had been running an automobile or having her gloves cleaned."—Ex.

Johnny: "Grandpa, have you any teeth?" Grandpa: "No, my child, they have all Johnny: "Then I think I will let you hold my canuy while I run an errand."—Boston

#### A New England Mother. Annie Knewton Hinman.

Budget.

In a retrospective view of home life, our notifier stands an exceptional woman, yet in our broader consciousness we know her as the average type of New England motherthe average type of New England mother-hood. Our mother's patrician face, complex-ion like apple blossoms, her nut-brown, glossy hair, unlike the twentieth century woman's, her petite figure and dimpled elbows fasci-nated us from early childhood. In late years the nut-brown hair changed to white and rest-ed around her head like a halo. As the years sped by, our mother's face and figure rounded out, yet they never lost their grace and beauty. We remember a pleasing account of our parents' wedding day, when, clad in colonial costumes, they walked to church, where the people througed, anxions to see the village hells. Our mother was a great over of spir-Our mother was a great lover of spir ited horses, and in her earlier years could ride and drive them with perfect ease. Birds were her especial pets and many of their notes she could imitate to perfection. In the winter large meat bones were securely tied to the plazza roof for the birds to bed upon. She also claimed an ownership in dogs at different times in her life, and her preference

different times in her life, and her preference was always for the Saint Bernard. They were cared for humanely and their tricks were various and almost phenomenal. An immense tack cat, with white front, was trained to sit upon a mahogany foot-stool with a vicious looking dog, until we were prone to believe the time not far distant when "the lion and the lamb would lie down together."

Her admiration for the great poets of our own and other countries was intense, and it was not an uncommon occurrence for a book of poems to lie open on the kitchen table while mother and daughter worked busily, committed to memory and were sharply drilled to "recite your lines with more feeling and expression!"

"recite your lines with more feeling and expression!"

Our mother's innate and acquired knowledge of chemistry made her deft fingers skilful in concocting dainty dishes to tickle the palate of family and friends. Far and near she was known, not only for her hospitality, but for her ability to turn common and rare foods into dishes an epicure could relish. Among the neighbors our mother proved herself a good Samaritan: Her skill as a nurse and in the use of medicines enabled her to allay much suffering.

We well remember the song our mother sang to waken her children from their morning slumbers, and no nightingale ever sang sweeter:

Come, arouse thee, arouse thee! "Tis the merry Swiss horn. No matter what the sins of omission or con mission of any one, our mother's, view

Never a backward glance Unless it be perchance : That future ways may be Rid of the Past's debris.

Our mother used many quaint aphorisms mpress upon her children some important on. These teachings bequesthed to us oving kindness are a legacy more value

Thy little ones are gone, as mine, And empty nest and heart. Yet in thy song there is no sign That corrow there hath past.

Would I could fill my song, like thee, With strains of hope and love! The same deaf Care is over me, And glad are skies above.

Only a Little Cat, but She Made the Fur Fly

She was only a small black and white cat of humble birth, returning from a little social party in the neighborhood of King and York streets, Toronto. It was rather late at night, but what of that? Cats keep no count of the hour, and she was as dignified and proper in her bearing as a mature black and white puss need be. There was nothing about her to justify the insolent attitude of a Scotch terrier, who suddenly confronted her with a snarl and a snap. Puss tried to cross the street, but a trolley car was in the way, and the impudent terrier made bold to chase her. She suddenly-turned, and the terrier stopped. Her back went up, her tall grew big and she spat dut defiance at her tormentor. The terrier may have been rude, but he was discreet—he kept at a safe distance. Two or three newsboys, a "red-hot" man, and a police officer, were interested spectators. They most ungallantly sided with the terrier, who was now barking ferociously, but keeping well out of pussy's reach. One of the boys threw a stone at the combatants; it rolled between them, and the terrier's attention was diverted for a moment from his antagonist. It was his first mistake. Puss saw her opportunity and leaped at the terrier, landing fairly on his back. In a second she had her claws full of his bair, and he was running for dear life down the street. Puss held on like a circus rider, contriving to sink her sharp claws into his back at every jump. The crowd followed, shouting. As they passed an alley puss jumped off and disappeared in the darkness. shouting. As they passed an alley puss jumped off and disappeared in the darkness. There is one terrier in Toronto who has had enough fun with cats to last him a lifetime. —Ontario Advertiser.

Not long ago a little girl was admonished by her over-anxious mother, "do not sit on that damp stone; you may take cold." The little girl paid no attention to the mother's caution. Again the mother said: "Mary, come in, dear; you will take cold sitting on that damp stone, and mamma knows best." The little child quickly replied: "Mamma, I came from Heaven last and I have the latest news; I won't catch cold sitting on this stone."

"Uncle," said the scientific youth, "don't you know that you ought to have your drink-ing water boiled, so as to kill the microbes?"
"Well," answered the old gentleman, thoughtfully, "I believe I would as lief be an aquarium as a cemetery."—Character Builder.

#### In the Game.

The subject at the kindergarten that day was 'The Farm.' After greeting the children, the teacher same, 'Now let's all play we are chickens.' So they did, and there was a great cackling and crowing, until suddenly the teacher espied a utile fellow standing very quietly in a corner with his hands thrust in the depths of his pockets. "Why, Willie, what's the matter? Come, you must play you're a big rooster. Come, flap your, wings and crow." With a look of intense disgust the answer came, "Sh! I'm layin an egg!"— Lippincott's Magazine.

#### Occupants of the Gallery.

A bright little girl made her first appearance at church. It was an Episcopal church and Harper's Weekly tells of the impressions she received

terested her greatly. But after the sermon had begun her attention was diverted from the pulpit to other parts of the house, and in the course of her inspection of things she suddenly discovered the gallery in the rear of the church filled with people. 'Mother,' she whischurch filled with people. 'Mother,' she whis-pered, excitedly, 'are those the wicked back there on the shelf?'.''.

Quidsby, with newly acquired wealth found that the chef always sent up the menu written in his own language, French, to which the master of the household was a

"I should like to know what I am eating, for once, M. Alfonse," said Mr. Quidsby to his chef on one occasion. "Let me have the menu in English today." "Oui, monsieur," was the reply; "it ees ver' difficule, but I veel do it, so if you veel gif

me se dictionaire."

A small, but select, party came to dinner that evening, and was met with the

Soups at the tail of the calf. Salmon in curl papers.

Chest of mutton to the little peas.

Potators jumped. Potatoes jumped.

Buck savage at sharp sauce.

Charlotte at the apples.

Turkey at the devil.

Fruits verigated.

Quidsby and Mrs. Quidsby agreed afterward that they had never presided over a more hilarious dinner party.—Selected.

What in the world shall I do to stop you eating between meals?" cried a mother little boy.

"Have the meals 'ficker together, mother, responded the beginner.—Little Helper.

## The Absurd Poor.

Give ou a nickel?" said Miss De Style.
"Oh, no! I never dispense promiscuous alms.
Why do you not obtain employment?"

"Please, mum," was the timid reply, "have a small baby, and people won't be both ered with a woman with a child."

"Then, you absurd creature, why not leave the child at home with its nurse?"—Philadelphia Bhiletin.

The Pastors' Union of Oak Park, Illinois, has nearly ready an interwoven harmony of the Gospels in a single narrative at a price permitting its use as a tract. A united effort of the pastors in that suburb of Chicago last Easter resulted in the wide distribution of a smaller pamphlet, which was adopted in many other communities. Copies of this new er pamphlet, which was adopted other communities. Copies of this neceptaining 228 pages, with informationing the plan for its use, will be sentid for it cents.

#### SPIRIT tlessage Bepartment.

MRS. MINNIE M. SOULE.

#### In Explanation.

for the

#### To Our Beaders.

We carnestly 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 Life and Infinite Tenderness, we come this afternoon into the presence of thy ministering angels, and would feel their influence and their power gulding and protecting us. Away from all the disturbing influences of the purely material life, away from everything that would distract our spirits in their quest after the beautiful. Out into the silence we would walk and hand in hand with the angels gather the strength for the duties that beset us and confront us everywhere. O, may the blessed peace that comes from an understanding of truth be given to these spirits who are seeking to express their life and love. O, may be musical voice of truth that rings out through every trial, through every conflict sing sweetly to our hearts this hour and may we be made so strong, so brave and so faithful that we shall never falter or turn back to the things of the past. Unward and out and up may we forever wend out way. Amen. ever wend out way. Amen.

#### MESSAGES.

#### Charlie Perkins, Tiverton, R. I.

The first spirit that comes here this after-The first spirit that comes here this afternoon is a man about 35 or 36 years old. He
has dark hair, blue eyes, dark lashes, he is
very earnest and sincere in his manner and
he says that he is so anxious to reach his
wife. His name is Charlie Perkins, and he
lived in Rhode Island, Tiverton, and he says:
"I want Carrie to know that I am able to
see her and to help her. It wouldn't be much
comfort just to see her unless I felt that I
could be of some assistance. I found her
mother waiting for me, and although I had
never known her she seemed to know all about meyer known her she seemed to know all about me, and has been so good in her effort to help me to get adjusted and to understand something of the law of spirit communication. Oh, dear, it was very hard to die when I had so much that I wanted to do, and so many duties that seemed only mine, but I have to be satisfied because there is nothing else to do. If you will just say that I have not changed a bit. I love her just the same and I want to work just as much as I ever did, and that is about all I can say. Thank you."

#### Louise Hinkley, Fitchburg.

There is the neatest woman comes now; I should think she was about 30 years ald. She is fair, brown eyes, and very pale skin and quite light hair. She says the first thing when she comes: "Oh, dear, I feel all the old pain and sickness when I try to communicate, and name sickness when I try to communicate, and I always do. I fived in Fitchburg and my name is Louise Hinkley. My sister Susie is sick and every time I go near her she seems to feel worse, and I thought perhaps if she recognized that I could make her feel worse that perhaps are componed make her feel worse. perhaps someon else could feel better. Our mother is here with me, and she says that she can bring an influence of healing, and she will try to do so. We both have been near her at times, but John brings have been near her at times, but John brings such an element of fear whenever she feels anything unusual that we thought perhaps it was best to keep away. I have Susie's baby, the dearest little girl, and it is the pleasure of my life over here to take care of her, and I want Susie to know that I will be just as good to her as can be, and will be just as good to her as can be, and try and be a mother to her until she comes to claim her. The baby knows her mother, and often talks about her and takes her flow-ers and puts them all about her room, and is happy in doing it. She is quite a little girl now, but she will always be the baby to Susie. Now, I thank you very much for help-

#### George Walker, Rochester, N. Y.

There is a real old gentleman here now a should think he was as much as 75 or 80 years old. A long white beard and white hair should think he was as much as 75 or 80 years old. A long white beard and white hair and a full brow, deep gray eyes, and a strong, yet a mellow voice. He comes' right in here and he says: "My name is George Walker. I know all about spirit communication. Why, way back in the early days, I made up my mind that the thing must be true and I followed it as long as I lived, and when I came over here I didn't see anything better to do than to keep right on trying to make the world understand about it. I lived in Rochester, N. Y., and I have heard nearly all the speakers who used to occupy the platforms in the pioneer days, and while I feel a regret when they have to leave their field of labor on earth, it is a great pleasure to greet them and to see how readily they pick up the new life and go forward engerly to make it a part of their existence. I passed out without the least quiver of emotion. My work was done. I was eager to go. Most of my friends had, gone on before me, and I waited for the summons, and it was the simplest thing in the world. I supposed because I was so willing and ready to go, I closed my eyes, and I opened them in this life and saw my old body sitting there in the chair undisturbed. I always wanted to go just that way and my friends were gind it happened so. Eliza was ready to meet me. There seemed no surprise; it was as though she knew that I was coming. I would like to send a message to every worker particularly, but mat is out of the question, so I just send a word of peace and encouragement, and bid them all go on and never falter and never is a fraid that perbose they have been led astray. It is the most glorious realization of a proph-

me, she says. She says: My name is Georgie Mason and I lived in Nashua, N. H. I wasn't sick very long and didn't have time to say anything about what I wanted done, and so I liave just come, thinking I would have to tell Clarke that I can see him and I don't want him to feel that I am very far away, or that I am disinterested in what he does. Father Rand, Clarke will know who I mean, has been very good to me and he told me I could get near to him by coming and giving a message and attracting his attention to myself. I don't care for a stone up, as far as that is concerned; he knows where I am buried and that is enough. I had a good that rather he would take the money and use it for himself. He hasn't got any too much and I don't see any sense in trying to attract any people to my grave. I never have been near it. I was afraid to die, and am glad that it wasn't as bad as I thought."

#### Belle Addison, Jamaica Plain.

There is a spirit of a girl here now. I should think she was about 18 or 19. She has brown eyes and hair and a very fair, pale skin. She seems so delicate, as if a breath of wind might blow her away, and yet I think she was never sick for any length of time until just before her spirit left the body. She says her name is Belle Addison, and she says: "O, this is not the first time that I have tried to come, and while I have never come as plainly as this, I have been satisfied sometimes before. I did not live very far away from here, out in Jamaica Plain, and I often go with my friends to meetsatished sometimes before. I did not live very far away from here, out in Jamaica Plain, and I often go with my friends to meetings and circles, for they have become much interested in Spiritualism since my death. I wonder if my mother doesn't remember that the little boy has grown up. She always speaks of him as a child, and he is a bug man and takes a good deal of care of me. Then I have Uncle Charile, and he is just as jolly as he used to be when he came to the house on his vacation. I often see Julia, and her mether is here with me today, and she says, Tell Julia that I would like to have her make some effort to see someone about her health. It is not a thing for her to neglect. I have grown to be so fond of the guides of mediums, for they are so good and always do all they can to help us. Last week I went to Maine with George, and knew just what a good time he had. I thank you for this opportunity of coming."

#### > Testimony from Unexpected Source.

WARNING OF DISASTERS. . .

Nearly everyone is familiar with stories of

Nearly everyone is familiar with stories of events that foreshadow death, says Pearson's Weekly. The writer of this article is personally acquainted with a family who are susceptible to a certain warning, and one had the uncanny experience of hearing it himself. One night a child lay ill. In the room next to it the governess slept. On the following morning she spoke of a tapping at her window during the night and was surprised to see that the father of the child was violently affected by her remark. The child died early on the following morning.

Some years afterward the writer, in company with a member of this family and some other triends, was seated in a room playing cards.

cards.
Suddenly he heard three distinct taps at a Suddenly he heard three distinct taps at a large French window which opened into the garded. Looking up, his gaze met that of his friend's, and he saw a sudden pallor come into the latter's face. Afterward he mentioned the occurrence, and received the reply that it was the death tap he had heard. Surely enough, a telegram arrived on the following day to say that his sriend's grand-

mother was dead. Another instance occurred in the writer's own family. A lady dreamed that she was journeying to the west of England. At Swindon she left the train and waited in the waiting room until a branch connection arrived. Suddenly she looked up at the clock and saw that it registered 7.15. At that mo-ment a dense blackness came over the scene

and he remembered nothing more.

The next day the news arrived that her mother had died at 7.15 that same morning in her home in the west of England.

About 10 years ago, on a large open tract of land in the north of London (now fortunately covered with red beick villas), a number of land in the nerth of London (now fortunately covered with red beick villas), a number of land in the nerth of London (now fortunately covered with red beick villas).

nately covered with red brick villas), a number of boys were playing cricket. Suddenly there came a loud humaning horse, like the combined droning of thousands of bees, and a great stone, larger than a man's fist whizzed across the centre of the patch and embedded itself in a bank. Almost immediately it was followed by another and then a third.

Although they walted in hiding for some time, there was no repetition of the mysterious missiles. The question then arose, where could they have come from? The nearest house was quite 400 yards away, and a machine to have sent these large stones whirling at such a frightful pace over this distance would be rather an extraordinary article of furniture for a subarbin villa. So the cause of this remarkable occurrence yet requires explanation.

cause of this remarkable occurrence yet requires explanation.

In the same district, a few years back, four young men were seated in a room playing whist. Buddenly, just after midnight, the door, which had been latched, opened slowly until it had reached its fullest limit.

In surprise the players looked up, but no one was standing in the doorway. Then, ere one of them could move, the door slowly closed itself again. Immediately one of the young men jumped up, pulled the door open and stared up and down the hall, but there was absolute silence and no one about.

#### RESIGNATION.

Be patient and be wise! The eyes of Death Look on us with a smile; her soft caress. That stills the anguish and that stops the breath. Is Nature's ordination, meant to bless Our mortal woes with peaceful nothingness. Be not afraid! The Power that made the

light
In your kind eyes, and set the stars on high
And gave us love, meant not that all should Like a brief day-dream, quenched in sudden

Think that to die is but to fall asleep And wake refreshed where the new m

hreaks.

And golden day her rosy vigor takes

From winds that fan eternity's far height

And the white crests of God's perpetual deep.

"His time is spent, our pilgrimage must be"— So the wise poet—wisest of mankind— In admonition that should make us see— Though half distraught, and in our misery

That our sole refuge is the constant mind,

steadfast purpose, brave, and strong, and To bear affliction, and to be resigned; Knowing that ruthless Time will one day

The veil that hides the deep that all must

'And that th' eternity to which we tend, And that the eternity to which we tend, Made precious with the soul of many a friend, Is richer, lovelier, hower, for our loss; Where crowned with pence, as with a diadem, Our loved ones long for us, even as we long

New York Tribune.

## Letters from Our Renders

respondents and a metimes publishes what he does not agree with for the purpose of presenting views that may eject

South Bend, Ind., Sept. 3, 1905. the Editor of the Banner of Light:

To the Editor of the Banner of Light:

After a successful service with the Grand Rapids, Mich., Spiritual Society, for the mouth of August, I return here, to continue the good work for the present. I found a band of intelligent workers in the officials of that society, whose constant efforts are to sustain the good Cause and pay for the Jot they bought upon which to build a temple in the near future. Anyone who desires to aid the Cause would do well to aid the funds to help erect this temple. Each worker of that society should receive the just praise for the perfect harmony which exists among them, hence their success. We held the meetings on the lot, whose surroundings were pleasant and beautifuly decorated with sunflowers, flags, music and electric lights. My lectures were followed by Sister Fuller with tests. Her tests are fine, with a personality of sweet and agreeable character. She should lectures were followed by Sister Fuller with tests. Her tests are fine, with a personality of sweet and agreeable character. She should be heard and seen all over our land. It was my good fortune to be in the pleasant home of Sister Johnson, the secretary, who is the right person in the right place, and a hard worker. Brother and Sister Argden, in whose penceful home I was entertained, the latter being president of the Ladies' Aid, is a refined sensitive, and works unselfishly Her kind consideration of my welfare while with her will remain a pleasant remembrance. Sister Ford is very kind. To my walking companion, Sister Adele, I owe much of interest and favors in doing her spiritual duty. I stopped at Battle Creek and visited Sister Piper in her beautiful home. She is a good Piper in her beautiful home. She is a good test medium and well known in that city. She will follow my lectures with tests, if necessary, as her work in the past is good. I necessary, as her work in the past is good. I am open for a few engagements at reason-gole terms. Would like to go southwards, if possible, but will answer calls anywhere, also speak upon subjects of reform. Please address for the present at 333 W. Colfax. Ave., South-Bend; Indians. Remember that I have translation in French of Mr. Faraday's book, "Dissolution," to anyone wishing a copy; also song, "Katydid," for medium's N. S. A, funds.

Virginie Barrett.

Virginie Barrett.

The Bower of Beauty Lyceum of Mon-son, Maine-with a few friends at Etna, has done a good and noble work in raising, the done a good and noble work in raising the sum of nine dollars for the mediums' relief fund of the N. S. A., this lyceum is a small one having but a few members, but all are active and full of zeri for the cause of Spiritualism and are ever ready to d. all in their power to aid a worthy cause. We thank all the good friends who have contributed to this nice sum for the mediums' fund and trust that other lyceums will also do the best they can for this noble object.

Mary T. Longley, N. S. A. Secretary.

#### Free to our Readers.

Dr. W. O. Coffee, the eminent Eye and Ear Specialist of Des Moines, has just com-Ear Specialist of Des Moines, has just completed and published at a great expense, two handsome books, which all readers can have free. One of them, an 80-page book on Diseases of the Eyes, telling all about these diseases, and how they can be cured at home without visiting a doctor. The other a 60-page book on Deafness, telling how everyone can cure themselves of partial or complete loss of hearing. All who write to the doctor immediately can have one of these books free of charge if they specify which one is wanted. Write to Dr. W. O. Coffee, 501 Century Building, Des Moines, Ia.

#### Attention, Maine Spiritualists!!!

The ninth annual convention of the Maine State Spiritualist Association will be held in Skowhegan, Maine, October 6, 7, 8, 1995. Good speakers, mediums and musicians have been engaged for the occasion. Reduced rates on the Maine Central Italiroad and its branches. For full particulars address the secretary.—Charles A. Chase, Clara B. Croshy, vice-presidents; Viola A. B. Rand, secretary, R. F. D. No. 1, Hartland, Maine.

Cure Your Own Kidney

and Bladder Diseases at Home at a Small Cost.—One Who Dis It Gladly
Tells You How.
Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wiskes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their nodress to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stabborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

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

Some Things That Will Appear in Autobiography of Victoria Chaflin Woodhall to Appear in . December, 1905.

One day a little girl who lived near us, in fact their house was near the river bank—swallowed a kernel of corn, and it got in her windpipe and choked her to death. She had been playing in our garden that day. I remember the awful feeling of sadness that came over me, as I stood on the bridge looking down into the boom where this child lay dead, when I felt the presence of a hand, and there at my side stood a woman dressed in white, who said, "Come," and she led me round the bouse, I knew instinctively it was the dead child's mother, and when I came running home, one of my sisters said, "Who was the lady whom you went with to see the dead child?" I said, "Her mamma." When my mother saw the look of astonishment on my sister's face, she said to her, "I, too, saw who it was."

Just before the fatal illness of my baby sister, Odessa. I was sitting in where she lay in her cradle, when I saw a small white form come flitting towards her. She looked up and commenced crowing and smiling. She died within a fortnight.

Palmistry.—When I was five years old, an old seer who used to come and see my father occasionally, one day called me to him, and said: "One day you will be a public speaker and your first effort will be made in Washington. When you are forty years old your name will have been published in every in-

and your first effort will be made in Washington. When you are forty years old your name will have been published in every ranguage on this planet. You will cross the ocean and spend a number of years abroad. When you return to your native country, you will become ruler of your people."

When I was in my tenth year, two younger sisters were both stricken down with measles. One day I was left alone with them, kneeting by their cradle rocking them. I was watching their faces, which were scarlet with fever: suddenly I was gently pushed over, and two angels hovered over the cradle fanning them with their hands. When my mother came into the room she found me in over, and two angels hovered over the cradle fanning them with their hands. When my mother came into the room she found me in a deep trance, and both sisters were healed; the fever had vanished. I told my mother what had happened, In truth I was never quite alone; I always felt the presence of invisible forces near me. The love of study which I early exhibited gave my father intense pleasure, and when he would wish to tense pleasure, and when he would wish to aid me' I would say: "No, dear father. I have those teaching me who are invisible to you," and then he would talk, to me about you, and then he would talk to me about complex law matters, telling me his hopes or his fears of this or that case, always counseling with me. When he was returning home after some law business, I was always the first to meet him, and find out whether victory or defeat had been the result of his lebors.

One evening when we were all gathered around the old fireplace, where the crane was always ready to hang the kettle, it was our evening prayer. My mother was commending her little flock to the divine care of Him se watchful eyes are always on us, when whose watchful eyes are always on us, when I heard the door open, and, on looking up, there, standing in the midst of us, was a tall man with a red silk handkerchief over his face. I looked at his feet, and there was a cloven foot. Before I could open my lips it vanished. Everyone felt something horrible, but I alone said what or who it was.

ble, but I alone said what or who it was.

My mother was taking me with her one evening to class meeting, when I said:

"Mamma, stop to hear voices." I clasped her tightly to show her she must not make a noise. When a few, steps further on we distinctly heard two men talking. I was compelled to listen. Then my mother and I heard a plot to enter our home on that very night to rob my father, and, if necessary, to kill him. Had I not paid attention to the voices of the air, certainly he would have suffered. These men came about 2 c'clock at night, but, finding the house all alight, did not dare to come further.

at night, but, finding the house all alight, did not dare to come further.

I was spending a short time in Indianap-olis, Indiana, just after my infant son's re-covery. When sitting in the parlor of the house we occupied, I had this baby boy on my lap, every person had gone, and I was en-tirely alone. My thoughts were on this child's: miraculous restoration, when I felt a wave of air sweep over me, soft and tranquil as if fresh from the flowers culled in Paradise. On looking up I beheld standing in the doorway the form of Jesus. I seemed to know instantly who it was, His arms outstretched showing me His hands and feet. I saw the scars of His crucifixion. There was a light blue scarf around Him and the form was visible search minutes. My whole future was

blue scarf around Him and the form was visible several minutes. My whole future was foreshadowed in that short space of time. During the time we were in this puse. I was several times brought into conditions where this muddy vesture for the moment disappeared, and I saw the visions of my childhood realized.

During the summer of 1875, we were living in East 50th street, just opposite the great Cathedral, when one day an old sage came to see me, and, asking for pen, sat down and

Cathedral, when one day an old sage came to see me, and, asking for pen, sat down and wrote this message: ('That I would finish a long lecture tour on which I was starting, that when I returned to New York, circumstances would so shape themselves that I would start for Europe and remain a certain number of years, which he said was a necessary part of my education, which I should need later on in life, when I should be in a position of trust and dignity." I asked him how long I should remain abroad. He said, "Twelve years before I returned, but that both sides of the water would be as one home thereafter."

Since ma's got Christian Science us boys are dead in luck-No hot old mustard plasters upon our chests

She never puts the ginger upon the stove to Nor doses up us children with that old castor She just says: "Look here, children; no need

for you to squall. You think your stomach's aching? There's no such thing at all."

Since ma's got Christian Science she doesn't To punish us, but simply takes puckers in her lip.

And thinks and talaks right at us, until she

near goes blind,
And then she says she's whipped us by whipping in her mind.
That is the absent treatment, but anyone can That it doesn't make connections with such

But pa—now he is different. When he's at home he'll say.
"You collidren hest be careful and not be had today."
You just believe we're careful, 'canve on, he says that he.
Will give us switching science hot from the willow tree.

And, as for absent treatment, why, he says with a wink.

"I'll tend to all the switchin ma can stand by and—think."

Baltimore , American.



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soy to be perfect; but he is a type of what may come to
he lowliest children of earth if they will recognize the
mion of the Earth's and Heavenly—and while battling
with earth's conditions understand that true living will
bring to them the echo of "Angels' Soogs."

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# Banner of Dight.

BOSTON, SATURDAY, REFTERERS 30, 1905.

## Societary Rews.

Correspondence for this department should be ad-dressed to the Editor, and must reach this office by the first mail delivery on Monday morning, to ensure inser-tion the same week. We wish to assist all, but our space 4s limited. Use ink and write violally.

#### Boston and Vicinity.

Waverley Veteran Spiritualist Home, Sept. Wayerley Veteran Spiritualist Home, Sept. 17, 1905.—As the spirit in the form looks out through its physical eyes and sees the exquisite beauty of animate and inanimate life, in nature, his consciousness is thrilled with thankfulness and gratefulness, that he, more than all other forms of animal life, upon the earth, has been endowed with reason, intelligence and understanding.

God must have been good to us, said the speaker, when he endowed us with physical and mental capabilities, immeasurably above all other forms of animal life.

What we do on stated days, and occasions,

all other forms of animal life.

What we do on stated days, and occasions, has very little to do, with our spiritual development, unless accompanied by sincerity of purpose, an earnest desire in the heart and soul, to live an upright life. The meeting was conducted by Mr. Walter Rollins of Lynn, who was accompanied by quite a number of friends from that city. Service opened with songs; invocation by Mr. Brewer; address by Mr. Sprague of Haverhill; remarks and communications by Miss Crowell of Lynn, Mrs. Bolton of Cambridge, Mrs. Belle Robertson, Mrs. Best, Mr. Harwood and Mr. Rollins. Mrs. M. A. Bemis gave a very beautiful and interesting flower seance very beautiful and interesting flower which was highly appreciated by all, for good can only come out of these lovely emblems, God's expression of beauty and loveliness toward man.—J. H. Lewis.

First Spiritualist Church of Cambridge, Mass. (Inc.), 573 Massachusetts Avenue, Annie Banks Scott, pastor.—Services Sunday, 3 and 7.30° p. m. Sept. 17 a good sized audi-ence was present at both services. At the 3 o'clock service a number of mediums took part. The 7.30 service is devoted entirely to the work of the pastor and "Snowdrop." All the work of the pastor and "Snowdrop." All are invited to attend these services. Sept. the meeting of the afternoon was attended by quite a number of truth seekers. tended by quite a number of truth seekers. Mediums participating, Annie Banks Scott, pastor: Mr. Morse of Boston, D. H. Hall, Mrs. H. C. Hall, soloist. The evening service, church well filled by an appreciative audience. Mr. C. H. Tuttle gave a short address and communications, which were fully appreciated. The pastor, Mrs. Scott, and "Snowdrop" occupied one hour's time, giving messages, all being recognized. Sunday, Oct. 1st, both services will be flower scances. These services are very popular at this church.—D. H. H., clerk.

The First Spiritual Society of Salem. the annual meeting in June, we elected Ed-mond R. Frye as president. Services will be opened Sunday, Oct. 1, with Mrs. Lizzie D. Butler of Lynn. Mr. Frye is making an earnest endeavor to make the Salem society a strong and useful one in the service of Truth and we wish him all success in his under taking.

First Spiritual Science Church, M. Adeline First Spiritual Science Church, M. Adeline Wilkinson, pastor.—Morning, developing and test circle. Afternoon and evening, messages and readings by our good mediums, Mrs. Cutter, Mrs. Read, Mrs. Wood, Bro. Privoe, Dr. Brown, Mr. Newhall, Mrs. Robertson, Mrs. Mason, Mrs. Kemp, Mrs. Lewis, Mr. Baxter, Mrs. Peak-Johnson, Mr. Roberts, Mrs. G. Hughes, Mrs. Carbee, Musical selections, Prof. Peak and Mrs. Lewis. Tuesday afternoon, Indian Healing Circle. Thursday afternoon, psychometry. Opening of the season Oct. 1st. Colored Jubilee Singers, besides a lengthy program.—Reporter.

Malden Progressive Spiritual Society.— Sunday afternoon, Sept. 24, we had with us many workers, among whom we specially supper mention Mrs. J. W. Bird of Evenett, Mr. Vaugha Offiver Thomas Newcomb of Cambridge, Mrs. Inex O'Neil of the society and many others, all of whom gave splendid messages. Sunday evening meeting opened at 7.30 with song service, followed by reading of the Scriptures by our president, Alice M. Whall. Invocation by Mrs. R. Morton. Our president, after reading a poem, gave way to her sweet little guide, "Prairie Flower," who did beautiful work. Mrs. Pettengill of Malden, Mrs. Bird of Everett and Mrs. Taylor of Melrose all of whom gave splendid messages. were present. Our meetings are certainly growing more and more. True Spiritualism will surely progress. Closed with the benediction at 9.30.—M. J. Eaton, cor. sec.

Thursday, Sept. 28th, we will hold a harrest festival for the benefit of the Indians

and a spiritual feast. Come one, come all. Oct. 1st we shall have James S. Scarlet of Cambridge with us as medium.

Thursday evening again found us with an

extra large circle of members and friends and had as workers Mrs. Jennie Conant-Hender-"Prairie Flower," who gave mes-

sages to all present:

hursday, Oct. 12th, the Massachusetts
State Association will hold a mass meeting,
afternoon and evening, in our hall. At the same time, we will hold our regular monthly supper. All Spiritualists are invited.

The Brighton Psychic Society, 16 Kenrick Street, Brighton, Mass.—The first meeting of the season was held Wednesday evening, Sept. 20th. Scripture reading and invocation Sept. 20th. Scripture reading and invocation by the president. Mr. J. R. Marston of Brighton gave a short address and related some of his personal experiences, which were interesting and appreciated. Miss. Mabel Leighton of Watertown gave a number of descriptive messages, all of which were fully understood. Miss Leighton, although young in the work, is making very rapid progress. She will be a frequent worker with this society. The president, D. H. Hall, gave a number of readings. Mrs. H. C. Hall, gave a number of readings are held every Wednesday evening for different phases of mediumship and for the advancement of the truth of spirit return. All are invited.—D. H. Hall, ship and for the advancement of the truth of spirit return. All are invited.—D. H. Hall.

pirit return. All are myone pirit return. All are myone.

First Spiritual Church of Boston, Rev. Clara E. Strong, Inc.—Acts vii, "Resisting the Spirit," was the subject of the morning. After "George" had apoken George L. Baher gave messages. Mrs. Moore spoke, after which the pastor spoke with her usual grace and power. Mrs. Lewis then spoke, after which messages were given. 'I Cor. xiii "Spiritualism a Religion," was a subject handled by George in his accustomed was Warren F. Chase of Lynn spoke, George Baker, messages; solo by Mrs. Lewis; Mrs. Moore, experiences as a Spiritualist. Mrs. Moore, experiences as a Spiritualist. Mrs. Matt. xxv. "Lan Matt. xxv. "Lan Matt. xxv. "Lan Matt. xxv."

#### New York and Vicinity.

New York City, First Church Progressive Spiritualists, Hugh R. Moore and Cora H. Moore, pastor and demonstrators.—Tins Merritt as secretary writes most encouragingly of this society. They have just signed a lease for Berkeley Lyceum Theatre for their Sunday evening church services from October 1 to June 1, 1906. The theatre seats 456. That dear, brave interpreter of the harmonies, through the organ, Mr. George H. Ryder, officiates at the organ and is an active member of the society. They look forward to the fall and winter work with great hope and are determined to advance the Cause in New York city. Cordial greetings, friends, the message of Spiritualism purely given is the greatest blessing you can bestow on any city.

The Spiritual and Ethical Society of New

blessing you can bestow on any city.

The Spiritual and Ethical Society of New York will resume its meetings at 74 W. 126th street, on October 1, after a vacation of four months. The month of June was spent by our speaker, Mrs. Helen Temple Brigham, in a trip to Mexico, and the rest of the summer at her beautiful home at Ehm Grove, which was filled with friends, many of whom belonged to the Spiritual and Ethical Society. We all feel strengthened and ready for the good work which the help of friends in the body and out of the body will make in the body and out of the body will make successful. Yours truly, Belle V. Cushman.

First Association of Spiritualists, New York City.—We shall resume our meetings for the coming season on Sunday, October 1st, at the "Tuxedo," Madison Avenue and 59th Street. Services commence at 3 and 8 o'clock. Miss Margaret Gaule, whose beau-tiful mediumship has comforted so many sorrowing hearts during her long and faithful service for the spirit world, will occupy the platform, having been re-engaged by the as-sociation. Miss Gaule will be assisted by the Rev. John F. Geddes, who rendered us so much valuable aid during the season, just passed. Our president, Mrs. Henry J. Newton, who has for many years so successfully filled that office, will again be in her accustomed place, and we are glad to hear that her health is better than for some time past. We extend to all a cordial invitation to attend our opening services, and to unite with us in our endeavor to bring the truths of Spiritualism within the reach of everyone .-Marie J. FitzMaurice, sec.

Mrs. M. E. Williams has secured the well Mrs. M. E. Williams has secured the well known Howard Estate on Staten Island, near the county seat of Richmond, for a per-manent summer home. Here she intends to carry on the work of the New York Psychological (Society, of which she is president, in the summer season. In the fall and winter she will continue to hold her seances and meetings in New York City, announcement of which will be duly announced. The Psy-chological Society in the hast year has done satisfactory work, while the seances, from their spiritual, philosophical and scientific natture, have proved to both the scientific and skeptical mind the truth of their mission.— M. Arundel-Colliver, 53 W. 24th St., N. Y.

#### New England States.

The First Spiritual Society, Portland, Me., Sept. 24, 1905.—This society held its last social meeting of the season this evening and had a very enjoyable session. Meeting was opened by a reading from the second chapter of Corinthians; followed by messages from spirit guides of Mr. Wm. Bradish, Mme. Kingajde and Mrs. Hudson, Mr. Todd closed Kincaide and Mrs. Hudson. Mr. Todd closed the services by a short but able address.

The clam supper held by the gentlemen of the society was a very successful one. A very enjoyable program was rendered and the audience retired at a late hour, all voting the occasion one of the greatest successes and hoping the last Tuesday of October's supper will be as pleasant.—Francis W. vaughan, secretary.

Augusta, Me.-The Progressive Spiritual Society opened the season's public work with Minnie M. Soule of the "Banner of Light" staff for lecturer and message medium, on Sunday, September 24, 2.30 and 7.30 p. m. The hall was filled to the doors with a good representation of the best people of Augusts and the surrounding towns. Prominent business men and professional men and women were in the audiences. We are; much en-couraged by the opening work and deter-mined to do our best for the Cause here. The splendid work of Mrs. Soule and her guides opens the way here for good attention to our message, we believe.—G. P. Herrick

#### The Field at Large.

Conneaut, Ohio.-The Spiritualists here of conneaut, Ohio.—The Spiritualists here oc-cupy a leased hall and are actively caring for the spiritual interests of the commu-nity. September 17 to 27, G. W. Kates and wife served them and awakened a good inwife served them and awakened a good in-terest by their strong power as lecturers and mediums. Mrs. Kates lectured to ladies only the afternoon of Sept. 27. Mr. Schauss of Toledo, Ohio, will serve this society for six months, commencing October 1.—Cor. St. Louis, Sept. 22.—Spiritualism in the cit-ies is always quiet during the summer

months. We were glad to welcome Brother Thomas Grimshaw of the Temple back from

months. We were glad to welcome Brother Thomas Grimshaw of the Temple back from his summer trip to Europe, but regret that his first public work was of necessity connected with a trial for fraud of one of the local mediums. No doubt your readers have been well informed of this trial through the public press. Who goes next?

St. Louis was never noted for cleanliness. Her efforts before the World's Fair were very much like those of a dirty housekeeper getting ready for company. Now she is just recovering from another acute attack caused by the yellow fever scare. Being the nearest large city to the cotton belt, to her credit be it said she gave a hearty welcome to its refugees. Your correspondent was among the first, having started to make a tour of plantations in the cotton and cane belts between here and New Orleans. But when attacked by the now famous mosquito until we looked like a pepper box lid, we decided that discretion was the better part of valor, and here we are. A visit to each of the Spiritualist societies here elicited the information that all, with the exception of one (Mrs. Prices on the south side) have been keeping up the meetings during the summer. The local mediums being mostly out of town, there is a noticeable lack of phenomena, but the conferences are exceptionally interesting. Manymaryelous testimonies are given and by dint of interviewing we have secured some well

#### PASSED TO SPIRIT LIFE.

MARY BURGESS.

Mary Burgess, wife of Nell Burgess, the actor, well known and dearly loved, passed to the angel world early Sunday morning, Sept. 17th. She had been a sufferer from paralysis for a year and a half. The famisummons came to her at her lovely home at the Highlands, N. J., where her mother, her husband and young son are left and and desolate, missing the visible presence of one whose patience, gentleness and unfailing love were a perpetual benediction. Her whole life was filled with deeds of charity and kindness, and so perfect was her spirituality that she had but to drop her fair frail form to be at home among the brightest of the angels. She had been a member of the Spiritual and hathical Society since its first inception and will be sadly missed, although we feel she will not forget us. It was my sad privilege to attend her funeral and to say the words of consolation and sympathy to her dear ones who know she is "not lost, but only gone before." Death lies on her like "an untimely frost upon the sweetest flower of all the field," and yet we know "She lives whom frost upon the sweetest flower of all the field," and yet we know "She lives whom we call dead."—Helen Temple Brigham.

#### Movements of Platform Workers.

Helen Stuart-Richings has been engaged by the Minnesota State Association for missionary work during October and November, 1905; will serve the First Association of Philadelphia for December, the First Spiritual Church of Baltimore, Md., for January and February, 1906, and the New Thought Spiritual Society of Grand Rapids, Mich., for March and April. May and June, also some camp dates, are still open. Address, until December 1, care J. S. Maxwell, 1644 Hennepin avenue, Minneapolis, Minn.

Dr. J. F. Geddes, inspirational speaker, has returned from Lily Dale, and is open to engagements for the ensuing winter. Address 103 Lafayette street, Jersey City, N. J. G. W. Kates and wife held meetings in Athens Mich., September 5 and 6: Decatur, September 10 and 12. They were engaged at Conpeaut, Ohio, for September 17 and 24.

A letter from St. Louis tells us of a most successful season of the Mississippi Valley Spiritualists' Association, under the presidency of Prof. W. F. Peck, who starts on a lecturing tour through Iowa and Minnesota early in October.

W. J. Colville lectured to two splendid audiences in New York, Sunday, September 24. On Friday, September 29, at 8 p. m., he lectures on "Looking Backward and Looking Forward." Saturday, September 30, 3 p. m., "Solomon's Temple a Type of Federated Humanity" in Studio Hall, 125 W. 56th

G. W. Kates and wife will serve the First Church of Spiritualists at Pittsburg, Pa., during October. Address them there at 2014

Mrs. Dix, whose inspirational poems have so often been a feature of the Ladies' Aid and other weekly meetings in Boston and whose power of expression is strong and unfaltering, has decided to accept calls for lectures and messages and can be addressed care "Banner of Light."

C. N. Willis will accept a number of calls for lectures and test work during the fall and winter. Address 616 Tremont Street, Boston,

#### Announcements.

The First Spiritualist Ladies' Aid Society of Foston will open its meetings Friday. October 6. Business meeting at 4 p. m., supper at 6.15, and meeting at 7.45. Good talent

per at 6.15, and meeting at 7.45. Good talent will be present. Be sure and come to the opening meeting.—Mattie-E. Allbe, president. The Massachusetts State Association will hold a mass meeting in Malden.—Thursday, October 12, in Louise Hall, 138 Pleasant street, in conjunction with the Malden Progressive Spiritual Society, afternoon and evening. List of talent will be announced later.—Carrie L. Hatch, secretary.

Lynn Spiritualists' Association; Cadet Hall. Opening of the winter season, Sunday, October 1. Union Lyceum meeting in the afternoon. Mrs. C. Fannie Allyn, Dr. G. A. Fuller and other prominent Lyceum workers. Supper served at 5; concert at 6.30; evening service. Dr. Fuller lecturer, at 7.30. Good vocalists; all members of Lyceums and friends cordially invited. Lyceum members entertained free by the Lynn Lyceum .- A.

Spiritual Fraternity, Boston, will resume services at First Spiritual Temple, Exeter and Newbury streets, Sunday, October 1, with Mrs. N. J. Willis (trance) speaker; school at 12 m. school at 12 m.

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

Washington, D. C .- Prof. W. J. Colville announces a course of instruction in Spiritual Science of Health and Harmony at Masonic Temple. Also, at the residence of F. A. Wood, the president of the First Spiritual Society, and at Dr. A. H. Butts', 1402 L. Society, and at Dr. A. H. Butts, 1402 L. Street, N. W., commencing Oct. 3d, continuing through the month. This is Mr. Colville's last appearance in this city before starting for Australia. Dr. J. M. Peebles, well known to the readers of the Spiritualist papers, made a flying trip to this city, delivered a lecture under the auspices of the Temple League. Dr. Peebles will deliver another lecture Friday, Oct. 29, at Spanish Veterans' Hall.—E. R. Fielding. R. Fielding.

Services will be held in the Veteran Spirit-ualists Union Home by the Gospel of Truth Society in Waverley Sunday afternoon, Oct

Through the Hoosac Mountains and Deerfield Valley to Albany, N. Y., Down the Hudson by Steamer to New York City, Fall River Line Steamers to Boston.

Boston.

The annual New York Excursion via the Rosten & Maine, R. R., mountain, valley, fiver and seashore route takes place on October 5th, \$5.00 is the round frip rate.

# ONDER WHEEL SCIENCE

### Side Lights on Wonder Wheel Science.

Daily Guidance for All. by Birth Numbers.

The following Table is an INDIVIDUAL | astro daily guidance for all, such as was never be-fore presented to the world in a public man-ner. The daily guides as presented in the ephemerides and in public prints are of a general and not of individual import.

Birth Nos.	1	2 3	4	5	C	7	8	9	10	11	12
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17-18	K -	- B	1	F	-	6	-			E	C
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This table has appeared in the "Banner This table has appeared in the "Banner" for one entire year with explanations for the Solar birth numbers. Privileges to obtain a key for all the other numbers have been gratuitously given to all subscribers of the "Banner," and for a payment of 10 cents the same privilege has been given to other readers of the "Banner." The table should by this time be well understood by those who have taken interests in it; hence it is a west of time be well understood by those who have taken interest in it; hence, it is a waste of space to further continue the publication of the Key principle. We need the space for other valuable matters along these lines. We have testimonies from all parts of the world, where the "Banner" is read and appreciated, to the effect that these tables are all right as far as they go. Any scientific astrologer, or

astronomer, knows that they are correct, if they have caught on to the principle of their compilation. By adept astrologers they may be used for brief readings the same as with an ephemeris. They have not been published in the "Banner" as an astrologic catch-penny advertisement, but as an eye-opener to the mysteries of the divinest of all sciences known to the human race. They have cost the compiler a great amount of time and expense, such as will in no way be rewarded this side of the great beyond. If any have failed to learn their daily helpfulness, it is their own fault and no fault of ours. "Banner" subscribers are already supplied with the Key, unless they neglected the opportunity. Hereafter the Key will be supplied only to New Subscribers without expense. In the next few numbers of the "Banner" we will despet the "Chats, with the Professor" to throwing additional light upon these tables, as such light may be deemed to be necessary. If any reagers of the "Banner" are yet in the dark concerning the usefulness of these tables, if they will inform Prof. Henry wherein lies their failure to understand, he will elucidate the matter in the clearest manner possible in the "Caats with the Professor." ner possible in the "Caats with the Pro-fessor."

Address all matters relative to these Tables

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

the doctor.

#### Chats with the Professor-No. 22. SOME MORE TO THINK ABOUT.

"Now, friends, as the doctor has made you "Now, friends, as the doctor has made you interested in the subject that I am endeavoring to advance. I want you to listen to me. If any of you want to skip the matter, or go to sleep while I am chatting, you will find a lolling chair in the other room, a hammock under the apple tree, a swing chair under the cherry tree, a settee under the big elm and the flat stone-wall surrounding the cemetery, over here to the right, is large enough to accover here to the right, is large enough to accover here to the right, is large enough to accover here to the right. the flat stone-wall surrounding the cemetery, over here to the right, is large enough to accommodate a multitude. When I first began to talk astrology, over twenty-five years ago, not one in a hundred knew whether it was something to eat, drink or wear.

"It is not our thinking, nor is it our opin-

ions, nor the particular superficial acts or events of our lives that are made known by astrology, although events may be surmised and often truly predicted by the conditions in evidence. Astrology makes known to us the powers of our mind, and by a proper use of such knowledge we may use that power of such knowledge we may use that power to advantage in connection with the accompanying conditions. By wrong thinking in lines to which we may be hypotized by the lords of others, we lose our own powers, by biding our own talents and then struggle against the waves of our own planets, which give us the worldly buffetings and troubles that would not be otherwise felt. When the powers of our mind and the conditions of our own planetary forces are known from time to time, any fool can make his own events; but we cannot bring about things that are but we cannot bring about things that are impossible to our sphere or our opportunities in life. We should know our place in nature and follow our own trend of mind, irrespec-tive of the opinions of others."
"Wouldn't we all get into a grand mixup?"

asked one of the doctor's friends.
"Watch the atoms of dust in the sunlight,"

law. Do they bump against each other? Bumping occurs in nature only when some one is off his own track. Now, all of this mental culture business, all religious ideas, all political notions and all social fads are bound up in one little volume called astrology. If we talk of religion or of mental cul-ture, or of social ppinions or of political ideas, we merely talk all around in a circle and generally get back to where we began without any advancement in knowledge concerning ourselves or of our own opportunities.

"The only advancement we make is in what the trend of the natural mind compels us to make whether we like it or not. We may argue religion or politics or social fads or mental opinions, with an opponent until the grass grows over our heads, and each party to the argument is more firmly convinced that he is right and his opponent is wrong when the argument is ended. No, the argument never ends till the grass hides one from the other, and then they hold up their hands above the grass and move their fingers like above the graes and move their fingers like scissors, to signify that there is a modicum of animal life left. Now, let us get right down to business and talk Wonder Wheel science, which is astrologia sana, the sort advocated by Lord Bacon, the man whom many people think to have been the author of Shakespeare. When I was x boy the church people thought it to be un-Christian to read the works of Shakespeare, and when I first began to talk astrology my church friends thought I had sold myself to the devil. Opinions are fast changing, by reason of the friends thought I had sold myself to the never. Opinions are fast changing, by season of the incandescent light that is being brought forward in support of the subject—not through fortune-telling, money-grabbing, methods, but through the substantial things of this life and the life to come. This wordly existence of

fortune-telling, money-grabbing methods, but through the substantial things of this life and the life to come. This wordly existence of ours will take care of itself, if we but take care of the true talents, or mental instruments, that were given for use in our own sphere af activity.

"You have seen, as printed in the 'Banner' of September 5, an evidence of the planetary hours, as set forth in Tabular Magnus, relative to the agreement of peace between Japan and Russia. The story was not half told, because ofttimes present appearances make opposite statements appear ridiculeus. I repeatedly receive letters saying. I laughed at what you said when I received it, but I wish now that I had paid better attention to it.

"Then, again, there are intermediary influences which make prognostications appear to be wrong, but when those superficial events have passed, the truth begins to appear. Every parent's life changes for better or for worse, more or less, whenever a child is born. A change came over the royal family of Russia when the long-desired heir fo the throne appeared. It marked an historical dividing line between the peat and the future as distinctly as +Mass or +Mars disaws/a dividing line between the peat and the future as distinctly as +Mass or +Mars disaws/a dividing line between the old and the new astrologic year. Did good fortune follow the birth of the newly-born." Since then Russia has been defeated diplomatically, yet, now finst the peace protocol is signed, note the, hour it was aigned in. It was the Venus hour, and

everybody rejoiced and was happy. It was so close to the Mercury hour that even the nervous activities and the excitement of the people for miles around gave evidence of the intellectual, loving and gratifyling influences, as marked in the beavens.

"The cannon roared and the bells were rung. The agreement was made in the Jupiter hour

with generosity in monetary affairs predominating, and it is now known that generosity or policy was not altogether on the Japanese side. The, Czar of Russia and the Mikado had been engaged in a private tete-a-tete, unknown apparently to the plenipotentiaries. Their chit chat was over money, and money was the balm of Gilead.

was the balm of Gilead.

Why did it not happen that the agreement or the signatures occurred in Saturn or Mars hours. Do you imagine that these agetits of two religiously antagonistic nations, selected these particular planetary hours in order to hear out the truthfulness of the heavenly wit-nesses. They would have laughed at such a proposition. At least Witte would, Ah, no. They were but instruments moving in no. They were but instruments moving in strict accordance with the overraling laws, and they signed the peace document in the Venus hour, in strict accordance with the vibrations in the hearts of all concerned. They were both glad and, as it occurred with the personal knowledge of both the Cgar and the Mikado, it is a heavenly testimony of the fact that they were both well pleased to end the matter so agreeably. I should not be surprised to hear of the Mikado and the Cgar ere long engaged in a tete-a-tete on board the royal yacht." royal yacht." Suppose the new helr should die?" asked

"That would have nothing to do with the testimony of his birth to the nation," replied the professor. 'As a human being, he is no more than any other human being, and the testimonies of his personal matters are governed by one cyclic law, while his instru tality as an heir apparent is governed by another cyclic law. I explained that matter in connection with the reading of President Roosevelt, when Theodore Roosevelt into the presidential position. The Preinto the presidential position. The President, is one thing and the man who fills the office of the President is quite another, and the astrologic testimonies of the two do not start at the same point. Therefore, what may affect one may not affect the other. In a copy of Astrologia Sana, printed in September, of Astrologia Sana, printed in September 1901, I judged the administration of Presi

1901. I judged the administration of President Roosevelt from Virgo and not from his individual sign, Scorpio, from which one would naturally suppose it should be judged. Here are the exact words as printed:—
"In-this character, then, astrology declares that he will see into things at a glance, with critical, and discriminating tasses, a pure tove for the dutles of his position and with great aspirations as an official, with much presidential self-control. His executive mind will be one of great forcefulness and will be marked more by intuitive power than by resp. presidential self-control. His executive mind will be one of great forcefulness and will be marked more by intuitive power than by resyson. Occult or secretive policies, on a philosophic basis, will be the deeper force. The science or order of the government will be with domestic interests prevailing, and these will be marked with many changes or reversals. Home life conditions will be encouraged (sic) and the glory of the administration will be through refining influences of a loving, faithful order, tending towards universal equalities. The administration will find obstacles from both the moneyed and the laboring powers, but these will not detriment the progressiveness of the government the progressiveness of the government to much as (they will annoy the mental condition or anxieties of the masses. As a whole it will lead to the higher futurity of this government on a more humanitarian ground. This progressive work will nevertheless be attended by much contention between progressive and conservative ideas, leading to a glory not even dreamed of. (sic) This judgment is not made by what is prdinarily termed a horoscope."

Does anyons imagine that such a truthful pen picture could be guessed at. I am, of course, a Yankee, but when it comes to guessing I hold up both hands and declare on path that I am not suity. The laws by which this judgment was made are laid down in "Astrology in a Nutshell," which is the fullest explanation of the Wonder Wheel.

I merely wish to now say, without stating why, that the presidency is not yet completed. Let us all be as true as we possibly can' to the divine laws that are overruling the nation, and alleviate secondary laws that are more personal.