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NO. 8

DEATH AND LIFE.

When o'er the earth the mellow Harvest Home
Colors the landscape with all shades of gold.
Then through the lorest-saddened wood

Garbed in warm colors 'gainst the coming

Vainly they shudder. Do they weep in vain, Shiver at signals of the coming frost? Rather learn that sunbeams, stored till spring Bring life back from winter, prove there's

Doth note Death and Beauty, going hand in

Take away the terrors of this ancient foe? Tell again the story that, when earth was Death and Life were equal; Beauty made

The Life Radiant.

Lilian Whiting.

I have no words to tell the worth of life; No image poesy can in love express;
 It is a hidden depth of loveliness;
 A noble scene of changing peace and strife.

Till we for fields above with worth are ripe! I have no blame for aught thus wisely sent. Since all is one pure good like sun and

shade; dark with light, by master-mind is blent;

The had to aid the good was surely made; And so I take with joy the life of earth And wait in heaven till higher Heaven has high!

Rev. William Brunton.

"The sun shall no more be thy light by day but the Lord, thy God, shall be thine everlasting light, and thy God thy glory. Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

"From dream to vision of life"-those words condense the entire record of the sojourn on earth. The intense reality, the profound significance, the suergy of forces that are entered upon after emerging from the physical world are, indeed, far beyond that which eye hath seen, or ear heard, or it hath entered into the heart of man to conceive. In comparison with those intense realities, all life here in the physical world is as a dream. In comparison with the feebleness and the ineffectiveness of the course of living, here, that which is entered upon in the ethereal realm is indeed "a vision of life." And so the words, "From dream to vision of life" are an epitome of the experience between birth and death.

Now is it not to be the next step in the progress of humanity to realize the sublime, the transforming truth of the more intense reality, the more profound significance of the next stage of life, that which is entered upon in the ethereal realm? . Is there not soon to come the day when the general headlines of the newspapers over the announcement of the death, of a prominent man will not formulate themselves as, "The End Has Come;" "The Light Gone Out;" "His Work Ended;" "Passed Into the Eternal Dark;" "Laid to Rest in the Tomb?" and similar legends which, in a Christian world, in a world of almost universal religious profession, are the most curious anachronism. Do we believe that the change called death is "the end"! Do we believe a man's work has "ended" when he passes from one condition of life to the next higher condition? Do we believe that the man -the real being who conducted certain activities and achieved certain results by means of the instrumentality of the physical body which is so constructed as to be in correspondence with the physical world,-do we really believe that when he withdraws from this temporary body that he, himself, laid to rest in the tomb"? If we do then, Indeed, in the words of Saint Paul, are we "of all men most miserable." It is a curious commentary on the Christian life of a Christian pation, in a Christian civilisation, that there was recently cabled across the ocean the statement that a minister of the Church of England believed, actually believed, in Immortality! Will the readers of the "Banner of Light" pardon me and admit "extenuating circumstances" if I drop, for a moment, into the mere colloquial, in reference to this incident? In the Boston Transcript

for September 26 appeared the following:-"LIFE RETOND THE GRAVE."

Firm Conviction of Archdencon Colley. London, Sept. 28.—Archdeacon Colley, rector of Stockton, near Rugby, will make a sensation at the Church Congress, at Weymouth, next month by moving the appointment of the committee representative of the Established Church to Inquire into psychical phenomena. Archdeacon Colley has embedied his spiritualistic experiences of thirtythree years in an address, which is to be published in three languages, and is based upon a diary in which he has recorded carefully various supernatural visitations.

"My object," said Archdeacon Colley in an interview, with an Express representative recently, "is to explain what I hold strongly—that there is scientific proof of life beyond the grave. Religionists say that we want no proof; but I wish to show that it is a truth that does not depend upon belief, article or creed, but on proof positive—ocular, auditory and tangible—that these spirit people of whom I speak have been seen, heard and touched by me. I give dates for all the circumstances and chapter and verse."

Archdeacon Colley graduated at Magdalen. "My object," said Archdeacon Colley in an

Archdeacon Colley graduated at Magdalen College, Oxford, in 1869. He has been a curate at Coventry, morning lecturer at St. Anne's, Wandsworth, and has worked in Portsmouth. He spent some years in Natal, and was appointed rector of Stockton in 1901.

Taking up my evening Transcript that night my eye immediately fell upon this interesting cablegram which occupied a conspicuous place on the first page; and I could not but smile at the fact that a Christian minister's actual conviction of immortality: his personal belief that what he had preached all his life was really true! his personal belief that the very foundation of what his church stood for, was an actual truth,-should be considered so remarkable, a thing so entirely in the nature of news, as to be cabled over the ocean and presented with appropriate headlines in a prominent place in one of the ablest American newspapers! "Was it, then."-my thoughts ran on, "an anomaly in the Church of England for one of its leading clergymen to believe, to actually believe!-in immortality?" Passing out of my room into the corridor in the Brunswick I felt a hand on my arm and a lady who was a guest in the hotel exclaimed to me, sans greeting or preface, "Have you seen the Transcript tonight? Diu you see the cablegram about Archdeacon Colley?" I was hardly more than seated at dinner before a bellboy came to me with the message that I was wanted at the telephone. I went out and lifting the receiver found I was "rung up" by a prominent member of Trinity Church, with the same question, "Have you seen the Transcript tonight?" in a breathless eagerness. By this time I quite realized what lay behind the question that seemed in the air, "Have you seen tonight's Transcript?" "Yes," I replied, "you mean the statement that Archdeacon Colley actually believes in immortal-"You have seen it then?" came the sweet voice through the telephone; "well, that is all; I was afraid you might miss it." . "Oh, no," I rejoined, "do you think me an outer barbarian, and not a Bostonian? I might go without my dinner, but not without the Transcript,-perish the thought!" Within the next forty-eight hours I received several special messages, by telephone, or by notes and letters representing a wide radius over New England,-from Maine and other states, and our own city and outlying towns, all of which asked in similar terms the same question, "Did fon see the Transcript" on such a date? The initiation of a foreign war, or of a new form of government in any country, or of the discovery of meew star, would hardly have incited so much notice and com-

If there were reason for a momentary amusement in this there is still more reason for feeling that the importance attached to the statements of Archdeacon Colley, as testified by their being cabled to this country, is an auspicious sign of the times. Certainly, the movement to appoint a committee representative of the English church to inquire into psychic phenomena is a step toward the recognition of the real relations between life in the Seen and in the Unseen. The fact that Archdeacon Colley has himself had psychic experiences and that he is to embody these in a public address which will be published in three languages is encouraging to contemplate. The fact of the scientific proof of immortality does not in the least infringe upon the value of faith without the scientific proof. Waith is ample-without any proof, without any demonstration, but all the same proof and demonstration certainly de no harm. In the deepest sense it is not the sun, nor yet the moon, to which one looks for light, "but the Lord, thy God, shall be thine everlasting light and thy God thy glory." And it is by means of this everlasting light that one may "see the King in His beauty," and may also "behold the land that is very

far off." There was in the Paris Exposition in 1900. in the Grand Palais des Beaux Arts, a pleture whose mystic meaning was one to enter into life and, to abide with one forever. It was called "The Promised Land." It revealed the figure of Moses in the wilderness, under a leaden sky, surrounded with gloom and desolation, pressing on amid thorns and brambles and obstacles; but far away on the horizon gleamed the "Promised Land." It lay under radiant sunshine: it gleamed in a parent and pure and shed its golden illumina-

tion. Seeing it one could not but feel renewed energy to press on-toward the prize of the high calling of God. One could not but repeat:-

"But never sit we down and say
There's nothing left but sorrow;
We tread the Wilderness today,
The Promised Land tomorrow."

One realized anew the profound truth, the radiant encouragement, in the beautiful lines of Mr. Brunton, as quoted above:-

'I have no words to tell the worth of life. No image poesy can in love express; It is a hidden depth of loveliness;

And so I take with joy the life of earth And wait in heaven till higher Heaven has

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Do we recognize the subtle suggestion in the last line? To

wait in heaven till higher heaven has birth!

Not to whit in misery and jar and fret and anxiety; but "to walt in heaven." Heaven is a condition of spirit, not a locality nor an environment; it is the condition that we ourselves create, and if we do not "live in heaven," now and here, while waiting for the "higher heaven" it is certainly our own fault. If one is ever to achieve the "higher heaven" it must be through the present heaven in which he lives every day and every hour. From dream to vision of life"-this is the record of evolutionary progress. Out of all the various phases of religion of the various sects and creeds a new religion is being evolved that 'shall retain all the profound truth revealed in the Past and shall involve and present the later and larger revelations of truth that are being given to the Twentieth century. The question, "Is Spiritualism a religion?" will answer itself. The name will include all devotion, all faith in God,-not the less faith because to faith it adds knowledge-as well as being also inclusive of the scientific demonstration of continued existence. Spiritualism, in its true significance will bring all forms and phases of religious and ethical beliefs into their right relations with each other 'All the close relations of the divine life with the human life are included in it. All the co-operation of man with God-which is the true business of life -is included under that term. So far as one's being "ashamed" to be a Spiritualist, or as affirming that he is "not ashamed" to be one, -the deeper truth is that he should be ashamed to be anything else! And in saying this, one may speak from the standpoint of a devoted lover and follower of the Christian church of any denomination; from the standpoint of increasing love and fellowship with any church; be use between any denomination and "Spiritualism" (in the true and high and spiritual sense of the term) there is no gulf fixed; the spiritual, Spiritualism only extends and illuminates the faith preferred by

the Christian, whatever his sect or creed. None of us have any "words to tell the worth of life;" none of us can possibly foresee, or forecast, the results of the marvelous evolution of spirituality that is in progress. The announcement regarding Archdencon Colley is a sign of the times. It is an indication of archievements in the near future.

"Be not discouraged: keep on; there are divine things well enveloped. I swear to you there are divine things more beautiful than words can tell."

Prayer of the Melodist. -

(Written for the Banner of Light.) But God has a few of us whom he whispers

in the ear,

The rest may reason and welcome; 'tis we musicians know."

May all the powers for good pardon me if a feeling of despondency will run riot in my mind. My heart aches to sing or play divine harmony into the souls of my fellows. Inspirations come thick and fast, but the call for money also comes thick and equally fast—again I cannot write for the popular eas—all that comes to me appeals to the higher and spiritual, and the majority care not for it. After I am gone from earth life, will it be recognized and kept in some line of good thought, good work? If so, I am content to bear privations with strong and uncomplaining fortitude. If God will only use me for good and with the world forget and forgive any evil caused by me, the blessing I crave will be mine, and I go on my way in this and the future life content, thankful, joyful, yes cheerful, to the very end of my stay on and the future life content, thankful, joyful, and in the stairty would I will to the were the second and the se and the roune life content, thankful, joyful, yes cheerful, to the very end of my stay on earth, and in the spirit world I will forego all the joya of heaven if I can nurture and inspire in some soul the melodica and harmonics that are ever and ever swelling in my bosom; finding partial expression in the tones of the dear organ with pipes of gold.

Quotation added by the editor.

fiction.

The Secret of the Deserted Mansion.

Ida L. Spalding.

(Continued from last week.)

The Rectory, Bradbury Hill, -England 18th September, 184-.

"My dearest Llonel:—Your first letter since arriving in America is just received. I thought it would never come, and pictured to my tortured heart shipwrecks and accidents innumerable. With what bitter tears of vain regret I watched your carriage disappear from view! My sleepless nights have been spent in prayers for your safety, and every day I realized that you were being borne farther and still farther from me. Oh, why were we not content with the smaller compensation you were receiving in England, and willing to wait the longer here where we might be afforded the pleasure of seeing or hearing from each other almost daily until you had accumulated sufficient means to war-

You will be pleased to learn that papa is so much better that he expects to be able to make his annual visit to his old home in Scotland. I shall of course, accompany him, and I shall be glad of the change, for here everything reminds me of your absence. Perhaps there you will not seem so far

"I shall expect a letter by every vessel, and no detail of your work and life in America will be uninteresting to "Your loving Louise

The Rectory, Bradbury Hill, -shire, England

12th November, 184-My beloved One -Papa and I returned from the north last evening, and here I found your letter awaiting me, so full of cheer, so tenderly consoling, that the fears by which am so constantly beset are succeeded by that hope I ought always to entertain. Although you express such a pleasure in what you have seen of 'democratic America,' it delights me to have you say that no place can ever be so dear to you as England. To me there is no place like my home, and foreign lands, despite the fascinating tales of travelers, have never appealed to me. I am, in fact, quite satisfied to see them through the eyes of

What you tell me of Mrs. Wilcox excites my profound sympathy, and confirms my long entertained suspicion that she was sacrificed to save the fortune of Sir James, her most unworthy father. You say that she is sweet and gracious, but ever sad. Sweet and was never sad. Light bearted and pleasureoving, she was, nevertheless, devoted to her family, end never happy away from her twin that she so rarely visited her home after her sarringe. This I now ascribe to the blind and appreasoning jealousy of her husband even before their marriage, I have since been told, was displeased at any exhibition of affection on her part for any of the members of her family, but particular nd I have all along believed that his sudder etermination to remove to America was aused by Rose's reproaches on her last visit Oakley Hall, when she upbraided him bitterly: I understand, for his petty tyranny in the treatment of her sister.

'Mr. Malvern enme to see papa today, and informed him; among other things, that the marquis will return home for Christmas. His faithful secretary, Mr. Stuart, is getting ld much longer to person. The marquis, sosition, and wishes to retire. The marquis, old much longer to perform the duties of that therefore, is soon to secure another secretary. If only this had happened six months earlier! But I will try to be patient, hoping for the best, and p.nying for your early and safe return to "Your faithful Louise."

"The Rectory, Bradbury Hill, -- shire, England.

"My own dear Lionel:-Your letter received last evening has been read and reread many times. I am indeed gratified that you find your work so congenial, and that Mr. Wilcox, as a scholar, is so companionable. You agree with me, however, that the mar-riage of a studious, middle-aged gentleman and a vivacious young girl, such as he and Violet Cameron, was an entirely unsuitable one, but ascribe his severity, amounting to downright unkindness, to absorption in his studies rather than to lack of affection. dear Lionel, is it not a very selfish affection that condemns a lady of barely nineteen, acjourning in a foreign land, childhood home, her family and friends, to absolute seclusion from all society? And what sort of a companion is her husband, so absorbed in his own pursuits that he gives her scarcely an hour of his company a day?

"As I wrote you in my last letter, the marquis had returned and the castle has been filled with a gay house party since before the holidays. Lady Alice is the same dear, unaffected girl as of old. No amount of adu-lation or indulgence in worldly pleasure can spoil her sweet, sunny disposition. A spent several days with her, and on Wednesday, the day of my return and the dinner. In the course of the evening the dinner. In the course of the evening the marquis spoke to papa about a new secretary. He finds some difficulty in replacing old Mr. Stuart. Papa mentioned you, but stated that you were now in America. The marquis was at once interested when he learned that the son of his old inter was serving in the capacity of a secretary. If only you were here, I believe this would prove such an opening as we hoped for before you accepted your position with Mr. Wilcox. As it is, I am fain to entertain the hone that something may happen that will the day of my return home, papa came to dinner. In the course of the evening the

three years of your expected stay in America have expired.

our home for which you are working so hard, it will afford me increased delight.

"Pray convey to Mrs. Wilcox my thanks for her kind inquiries, and give her my best love. Tell her, also, that her sister is looking extremely well, and is more beautiful than ever. She was at the ball at the castle Christmas eve, and was, as usual, greatly

"Yours lovingly, Louise."

The Rectory, Bradbury Hill, England.

"Isth May, 184"Dear Love;—The best that we could hope
for has happened! The marquis was at the Rectory yesterday, coming purposely, it appears, to ask papa if you were under con-tract to Mr. Wilcox. He has been very unfortunate in his endeavors to secure a satis-factory successor to Mr. Stuart, who was obliged to retire to his daughter's last winter on account of the rapidly increasing infirmities of age. The marquis secured a young man of limited experience but unexceptional references, and afterward an older man who had been secretary to the Duke of B-, but had been secretary to the Duke of B—, but neither proved capable, and he is in despair. Papa said, of course, that you were not under contract, and intimated that a larger would certainly be an inducement to you to return to England, allowing ample time, of course, for Mr. Wilcox to engage another secretary. The marquis was eages to assure your return, and you will receive by this mail his proposal, with full particulars from papa, who says it has proved for the best that you did go to America, for the marquis would not have offered such a really generous salary, with certain unusual perquis-ites, had he not had the unhappy experience of the last few mouths.

of the last few uponths.
"I know how conscientious you are, and therefore would beg of you not to permit. Mr. Wilcox to persuade you that because you are invaluable to him you ought to remain in his employ, or to take so much time in the selection of a substitute that the marquis will be unable to await him convenience. Despite a premonition of evil and the feeling that Mr. Wilcox stands as a dark shadow between us and the fulfilment of our dearest hopes. I believe that you will not be pre-vailed upon to remain with him, for by the tone of your last letter I infer that not only is his treatment of his wife becoming intolerable to you, but that at times he even vents his ill-humor upon your unlucky head. Howfar as you are concerned, but poor Mrs. Wil-cox can never escape from his tyranny. Give the poor lady my love, and tell her that Sir

"Eagerly awaiting the announcement of our early departure for England, I remain, "Affectionately and devotedly Louise". "Affectionately and devotedly, Louise.

The yellow, time-stained letters dropped . rom my bands. And this was the sweet, confiding English girl of fifty years ago, whose lover had so ruthlessly broken his troth, his guilty love awakened, no doubt, by sympathy with the young wife's sad fate! I wondered how she had received the news of his falsity. Had it quenched her love for him so entirely that she had, after a time, accepted the devotion of some nobler man and become his happy wife, or had it crushed her sensitive spirit so utterly that the vital spark had been extinguished in an early death "

Lost in conjectures. Dick Dorrance found me when he returned from an exploring expedition to the upper part of the house, which as yet had not interested me especially so absorbed had I become during my leisure in the task of ransacking the library and bringing to light its long buried treasures.

"Say, Bert, the old duffer was hard hit for fact when he left not only his beloved books behind him, but also his wife's jewel case. See what I have found," and he held up a diamond brooch, a pair of diamond earrings, a lady's tiny enameled watch, a string of pearls fastened with a diamond clasp, and several trinkets of lesser value.

"What ought to be done with these, do you think? Are they included in the purchase price and transferred with the house and contents?" and Dick's usually sunny countenance was clouded by a look of perplexity.

"Do you know, I don't half like the look of things," he went on. "It makes me feel as though I had come to a funeral. In my lady's wardrobe hang stiff brocades and allk and satin gowns, and the bureau drawers are filled with laces and ribbons and other feminine furbelows. Seems strange, to say the least, that she should have eloped with the poor young man without taking any of her fine clothes or even her jewels, as a moder fair one would have done. Perhaps, though she was only too glad to get away fr old ogre of a husband to care for clothes and diamonds; and I can't my blame her mneb."

"Rend that, Dick, before you absolve her, I exclaimed taking up the letters by the open drawer. "I, too, feel as the had been disturbing a grave."

He took the letters from my hand and r

"What a end that m

(Irene P. McKeskan in the September Cen

Oh, maiden with the sun-resplendent or one hushed minute the o'erhangin Shronding the peaks of God, up see

rise,
And thee reveals against the august skies,
lear-limned and shedding glory like a star.
Oh, thou divinely beautiful and wise,
a not so cold and high, so hopeless far!
ome down among these lower lands where
shadows are!

For we are natives to these shaded fields. And the valleys dusk, where taugled forest grow, Backed by the rugged mountain range that shields

Our standing corn from upland winds that Swift with the great hill-sweep and sharp

with snow.

Come down, come down, and bide a little

Here in the valley, that if needs we go Sunward to view the sunshine of thy face. Thyself may lead us by the hand to that high place!

The revelation passes, and the migt Lies on the summit as it lay of old. A pleasant, lily-scented breeze hath kissed Our temples; we know valley rivers hold Lilies serenely white, with hearts of gold. Ve hear the happy shepherd wind his born O'er valley meadows where in quiet fold flocks are gathered. Tidings glad are borne

From valley fields where glows the wealth of standing corn.

We want not lilies, sheep or corn, though long These pleasured us. We leave the vales: no more. Shall we in summer hearken to the song

Of sheltered folk content. As men of yord God in the wilderness would fain adore. So we, the exalted vision to obey, Strive up the rocks and grope in cloud

land's frore. Oh! is it vain, this climbing toward thy day Hill Queen? At least we break the way, we break the way.

In the Name of Justice!

succint account of the concluding days of the Fox Sisters and a correct statement of the episode of the alleged exposure in-cident in the year 1888 as stated by Titus Merritt of New York City.

The early history of Spiritualism is already becoming obscure, and the chief actors and witnesses have gone into the great beyond. Hence everything which throws light on the subject, whether the great movement is true or false; has an increasing value as the years go by.

Last year the death of a "Mrs. Smith." said to be one of the "Fox Sisters," was taken for an occasion to herald the "confes-sion of these sisters," and the press far and wide published the same. The so-called "confession" had been made nine years be-The so-called fore, and yet was given out as news! That made it the more remarkable and revealed the purpose of the slanderous report. Spirit-ualists should be well informed as to the beginning of the movement, and the lives and character of the "Sisters," the truth as to their so-called "confession." The facts and their confirmation have been

difficult to ootain, and hence it is most fortunate that at this critical time, an unimpeachable witness comes forward, with a clear knowledge of the events under discussion. That witness is Mr, Titus Merritt, of Yorkers, N. Y., who for many years was a friend of the Sisters and an observer of their manifestations numberless times and confirmed without a doubt, as to their spirit source. Me was their friend and adviser to the last mo-ment of their transition. A man of keen observation, united with remarkable symmate, when Kate an ne unfo Margaretta came from England in destitute circumstances, he at once went to their assistance feeling that they were more sinned against than sinning, and not responsible for

ter accompanying the MS. he writes that he has almost reached the four score mark (77) and seeing so many false reports he feels it his duty before he departs this life

to give his testimony on the side of truth.

Especially valuable at this time is the strong declarations of this veteran, when mediumship is ruthlessly assailed as the cause of mental and moral degeneracy, and the Fox Sisters" are constantly brought forward as examples. Spiritualists will do well to hold these facts in memory to meet these charges when they are repeated, as they will be to the century's end as the lies about Paine and Ingersoll are, as though never questioned.

THE NARRATIVE OF TITUS MERRITT.

Leah (Mrs. Underhill) was born when her parents were living together harmoniously and her father was an exemplary man. But a serious cause of contention arose. He went away and not until twenty years after her birth did he return. He lived the life of a profligate, drank heavily and boasted that he could drink more than anyone else and not During all this time he sent money home to his family, obtained, it is supposed, by gambling, at which he had marvelous good fortune. It was under these conditions that Kate and Margaretta were born. They had an inebriate father, and the prenatal impressions thus received were the cause of the wrecking of their fives. I could constantly see the exertions of the controlling spirit to hold the sisters up and away, and they would succeed for awhile and then their power would fail and the innate habit assert itself. succeed for awhile and then their power would fail and the innate habit assert itself. At the time the ruppings, began the he-havior of the young girls was everything that could be remained by the most fastidious. They were modest and unassuming and gentle in manners. Their conduct after they went to New York-was highly commendable, and their seances constantly demonstrated that departed spirits and those exalted in the life beyond communicated. Many of the wealthy invited the Sisters to their homes to give seances, and at the close of these they had refreshments passed, with wine or beer, and unconsciously the habit was formed. The hereditary inclination was inflamed and grew to dominate their wills.

There has been dispute about the ages of the Sisters. From reliable sources I find that on March 31, 1243, Kate was eleven years, Margazet fourteen and Leah thirty-four years old. Leah had a fair education and had taught school, and when they all went to New York she was capable of caring for her younger sisters. They were the guests of Horacy Greeley, who was one of the first to call upon them. Joseph La Funce, who forty years afterwards generously gave the privilege of interment of Kate and Margaretta on his plot at Cypress Hill Cemetery, Brooklyn.

N. T. was the second caller. They were the frequent guests of Alice and Phoebe Cary, William Oullen Bryant, George Bancroft,

Rev. Dr. Hawks, Nathaniel P. Willis, Dr. Marry, Dr. John W. Francis, J. Pennimors Cooper, Dr. C. D. Griswold, and a host of the best citizens. Their seances were attended by people from almost every part of the United States and the world. The evidences given through their instrumentality were overwhelming and convinced thousands. How could they otherwise than be courinced when their friends long since dead, rapped out answers which no one else could know, and by absolute tests gave assurance of their presence? In fact in no instance were they detected in fraud, and the united opinion was that whatever the source of the rappings the girls were innocent of deception.

When Leah married Mr. Underbill, she could, not ritend to her new duties and be the mentor she had been to her sisters. They had to go alone, and in their conspicuous position, there were great dangers for them. Designing persons who wished to bring disgrace on the Cause set snares for them, and when these failed they resorted to slanderous and abusive stories. There is no necessity of calling in the aid of evil sarits, or of referring to

abusive stories. There is no necessity of call-ing in the aid of evil spirits, or of referring to their mediumship as a cause of their deterio-ration of character. The wonder is that they lived through it all and retained their remarkable powers. It was not obsession, and it is untruthful as unjust to take them as examples of the evil effects of mediumship. In fact their mediumship was their constant sustaining power. Overborne it was at times by hereditary tendencies; at other times al-

When controlled, that is under the guidance of the spirits, they were courtly in man-ners and peers in any society. That they at tracted such men as Dr. Kane and Barrister Jencken, proves that they were of more than

ordinary endowments.
In 1886, when angry with Mrs. Underhill because she was worn out by their impor-tunities and refused to assist them, Mrs. Kane made this peculiar statement to me: "Mr. Merritt, I have many times been offered big money if I would go on the stage and say we sisters did all the rappings with the joints of our feet, and to spite Leah I sometimes think I will consent to do so." To this Mrs. Jeneken replied: "I will never do that for money of spite." I then said: "Now let me hear the best you

can do with your joints." There was a slight grating sound totally unlike the spirit Mrs. K. said: "Oh! I can tell you the secret. The spirits rap in conjunction with the movement of my toes." I replied: "You cannot upset what has been already accomblished through you: you will only injure yourself. Galileo might as well come back at this late date before the Cardinal at Balti-more, or the President, and make another oath that the sun, moon and stars seen through the great Lick telescope make a complete circle around this little earth every twenty-four hours."

The spiritual tide ebbed and flowed in not a very straight line, until September, 1888, when really there was a true storm centre but like all other storms, it passed away and eft things brighter. How it was brought about will be more fully told in the statement Margaretta made to a reporter immediately after her "expose." How much her faith in Catholicism influenced her, and how far the promise of wealth, cannot be apportioned. Both together overcome her sense of right and she yielded to the persuasion of one Mr. Frank Stechan, who had figured in a certain class of theatricals, to go upon the stage of the Academy of Music. East 14th street, on the 21st of October, 1888, at eight o'clock, and give the New York World a grand oppor-funity to make a sensation. They advertised it largely, the city was billed throughout, and everything done to draw the crowd. It was expected that Spiritualism would, after the exposure of the trick of its chief exponent, collapse and be heard of no more.

Not so; the eventful evening came; the Academy of Music was well filled at good but the chief actor was not there; crowd was uneasy and stamping. Mrs. Kane and Mrs. Jencken lived up-town, and Man-ager Stechan hastened to their residence. Mrs. Kane said she would not go, but prom-ised that she would if given three hundred dollars in hand, and Mrs. Jencken would go with her. Kate said, "Margaretta, you need-the money, and I will go and take a seat next platform, but will not go on wit I had an engagement at Adelphi Hall and did not attend. I well knew that Margaretta depended on the spirits to make genuine man-ifestations, and had been pressed into the affair by her necessities for money and for other considerations, and I had little interest in the matter. But I had reliable persons there, sitting near the platform, and they reported that several times during the performance, the raps came far away from the sounding board, and the manager would say to Mrs. Kane: "Don't let them rap off the Make them rap on the sounding

It was a disappointing hasco from start to finish, and resulted in what theatrical people call "a rough house." Instead of checking the advance of Spiritualism in the city, it stimulated investigation, and many who attended the performance came to Mrs. Brigham's meetings and became interested in the phil-

Manager Stechan coined money out of the siness and went to Boston where althou he did not create a sensation, succeeded in having a good house and skipped with all the cash, leaving Mrs. Kane unpaid and the good Mr. Luther Colby, then editor of the "Banner of Light," had to furnish her money to return

New York. In November, 1889, Margaretta made a full explanation at the residence of Henry J. Newton, 128 West Forty-third street, in the

Newton, 128 West Forty-third street, in the presence of John L. O'Sullivan, ex-minister to Fortugal. An able reporter by the name of Welch—an intimate friend of mine—was engaged and his report was published in the New York Press, Nov. 5, 1889.

To complete the narrative of Mr. Merritt, I present the following extracts from the paper in which it was published.

In a voice trembling with the intensity of her emotions, she said: "Would to Good I could undo the injustice I have done the cause of Spiritualism when I gave utterances that had no foundation in fact. Promises of wealth and happiness were held out to me in return for an attack on Spiritualism, whose hopeful assurances were so deceitful.

hopeful assurances were so deceitful.
"The charges I made against Spiritualism hopeful assurances were so deceitful.

"The charges I made against Spiritualism were false in every particular. I have no hesitation in saying that my belief in Spiritualism has undergone no change. Its genuineness is an indisputable fact." The most enticing of these "promises" were held out by Cardinal Manning, who wrote to her advising her to abandon "this wicked work of the devil," and by exposing the work of his Satanic Majesty, make herself secure in the esteem of the Mother Church. In her statement to the reporter, she evidently withholds as much as possible information which would involve that church, but she says enough to show that she had strong influences brought to bear on her from that direction.]

Mr. Henry J. Newton made an appeal to the members of the First Spiritualist Society of New York, of which he was president, for assistance in caring for Margaretta during her last nickness, and well presented how the Sisters had suffered as martyrs for others and the Cause. I regard my acquaintance with

There were continuous rappings, giving in-telligent answers, even after she had sank into the unconscious state. But when death finally released her spirit the sounds ceased, and were heard no more.

And here I want to speak of a manifesta-tion, which to me was a startling test of

spirit presence.

For a more perfect understanding of this matter, let me premise, that after the fiasco at the Academy of Music (it was the next day) I met Mrs. Underhill at the residence of Mr. Newton. She was almost insane with chagrin over the conduct of her sister. When I defended Mrs. Kane, on the ground that she did not realize the effect of her actions and should not be held responsible, both Mr. and Mrs. Underhill were angry at me. From that time she was inplacable and rejected every appeal for reconciliation.

every appeal for reconciliation.

A medium, Mrs. Victoria Hill, was a guest A medium, Mrs. Victoria Hill, was a guest, of Mrs. Newton, and it chanced that they were holding a sennee only three hours after the death of Margaretts. I absolutely know that no one on Manhattan Island knew of the event. It was impossible for the news to have reached the Newtons. Yet Mrs. Underhill came to the seance and gave the message which I present in full.

MESSAGE FOR TITUS MERRITT. .

Message received March 8, 1893, at the residence of Henry J. Newton, 128 West Forty-third street, New York City, through the mediumship of Mrs. Victoria Hill, a guest of Mrs. Newton's, on the evening of March 7, before anyone on Manhattan Island knew of Margaret Fox Kane's demise at 4.30 a. m., March and March Practice in State street. March 8, at Mrs. Ruggles' in State street, Brooklyn. I reached Mr Newton's at 8,30 a. m. to inform them; Mrs. Newton's at 8.30 the door and informed me that there was a message for me from Leah Fox Underhill, through the mediumship of Mrs. Hill.

Friend Merritt:-What can we offer you for your faithful and tireless care and watch ful anxiety for the welfare of one pafficted one, held so long a captive under worst forms of captivity. "No split in prison" has been more rudely handled, and we have seen, since passing over, just the state, yet powerless to aid her.

Could we replace the material loss you have sustained so often in faithful ministrations. how gladly would we bring about the ways and means. The true reward for such acts of a truly generous and sympathetic soul like yours awaits a higher return and it will greet you here, where every wrong is righted, every wish so oft desired satisfied to the fullest-

Pa and Ma send their blessings rich with Poor child, poor child what heavy mists enshroud her. I would ask the friends of to sometime give us their united aid whenever sitting for manifestations in silent concen-

trated thought, for the furtherance of the work of liberation. She is in the wise care of experts at pres-

cut and we look time will reveal to us their specess in restoring the lost chords of a wrecked life, and therefore we rest content. I shall greet her with all memories of the unhappy past entirely forgotten and forgiven You know what I mean when I confess all to know what I mean when I colless and bitterness of feeling personally removed, and in its stead only love as it was in the old days when in her childish confidence she looked to me for help and advice. God and all goodness by ministering ones bestowed, ever bless and keep you free from dangers unor undeveloped good the so-called evil of the world.

Yours gratefully and eternally. LEAH FOX UNDERHILL.

Witnesses:-John D. and Margaret (parents): Katie (sister). Then followed my relatives that Mrs. Hill never saw or heard of Daniel N. Merritt (my father); William and Isaac Merritt (my uncles); Charles H. Foster and Robert T. Hallock (friends). TITUS MERRITT. (Signed)

The facts here presented, concludes Hudson Tuttle in the Progressive Thinker of January 9th of the year, from which journal we take the foregoing account, are most important and have greater weight because they are vouched for by an eye witness, one of unim-peachable character. The Spiritualist is justified in declaring that the "Fox Sisters" did not expose the manifestations through them or declare themselves frauds. It is also as well proven that their mediumship was not the cause of any deterioration of character. On the contrary, it was a source of strength, and when they allowed their spirit friends to influence them fully they were upright and strong.

Who Will Be the Next?

The general interest in psychic matters is well illustrated by the attention that is given Archdeacon Colley's announcement of his be-lief in scientific proof of life beyond the grave. As a sample we give below a clipping from the Pittsburg (Pa.) Dispatch. Its London correspondent, Percival Phillips, evidently reckoned accurately when he assumed it would be acceptable to his editor as an item

of interest to his readers:
"Spiritualism is to be officially investigated by the Church of England. A no less personage than Archdeacon Colley, rector of Stockton, near Rugby, has announced his belief in scientific proof of life beyond the grave. He has started a movement for the purpose of having a committee appiointed by the Church Congress, when it meets at Weymouth next month, to investigate psychical phenomena.

"The archdescon, who is neither a fanatic or a person given to fads, declares that he nor a person given to fads, declares that he has been recording supernatural occurrences for the past thirty years. He agers that he has actually seen materialized spirits. At one seance, which took place recently is a brilliantly lighted room, Archdeacon Colley declares that the spirit form of an Egyptian was called into realization. He was tall, walked about the room, and finally sat by the side of the archdeacon, who examined him closely through a Stanhope lens. He noticed particularly the ornament on the Egyptian's turban.

ticed particularly the ornament on the Egyptian's turban.

"Altogether the form was visible for more than an hour. The Egyptian was induced to write on the back of Archdeacon Colley's card. For this a pencil was placed near him: The pencil was held at the same angle as a stylus and the writing was from left to right. Last week Archdeacon Colley sent the card to the British museum and the writing was identified as Coptic. Pacsimiles have been prepared which the minister will produce at the Church Congress.

"This is the first time that the Church of England has been forced to face the question of psychical phenomena and some interesting developments are expected."

A Florentine Episode.

Letter Whiring

The Via Tornabuoni in Florence is always filled, in the spring, with the tide of tourists and is fairly vocal with their conversational raptures, expressed almost as invariably in English as are any fragments of conversational interchange one may chance to hear on Fifth Avenue, as they loiter before window displays of fitalian art, or pause by the grim and massive walls of the ancient Stront palace against which a flower vendor piles his masses of roses and lilies and deep-hearted purple pansies. The rush of modern life is in strange contrast with the mediaeval walls of the Palazzo Strozzi. In front of the Palazzo Buondelmonte is a granite column taken from the Thermes of Anthonin in Rome and given to Cosimo I by Pius IV. It was erected here in 1565, and in 1581 Francesco Ferruci (il Tadda) added the capital to the shaft and the Statue of Justice, which crowns it, sculptured of porphyry. Just opposite this column is a very ancient embattled palace, which was erected in the thirteenth century by the Spini family, who date back to the very founding of Florence, and who were active participants in all its life until late in the seventeenth century, when their name and estates were seized upon by until late in the seventeenth century, when their name and estates were seized upon by the Tagnalla, from which family they passed to the Pitti. The arms of the Spini were a red shield with designs in gold. At the junction of the via delle Vigna Nuova and the via Torna worn there stands the old Palazzo via Tornation there stands the old Palazzo
Rucellai which Sir Robert Dudier, Duke of
Northunberland, bought in 1613-from the
Rucellai and entirely rebuilt. Sir Robert was
the son of Amy Robsart and the Earl of
Leicester, as will be remembered, and as the
Earl was, the favorite of Queen Elizabeth,
that sovereign did not allow his marriage to that sovereign did not allow his marriage to be recognized, and Sir Robert was not al-lowed to use his title in England. He was a brilliant man, rendering important services to navigation, but, being deprived of his title, navigation, but, being deprived of his title, he left England and in 1612 sought refuge in Florence, where he enjoyed the confidence and close friendship of Cosimo II, the son of Ferdinando I, and the grandson of the first Cosimo. To Cosimo II is due the perpetual gratitude of all who know and love the Tuscan capital. For he was a noble and generous prince, with great wisdom in statecraft, great interest in the welfare of his people, and the most generous patron of the and the most generous patron of the arts. It was he who called tiallies to Flor-ence and who did all in his power to protect the great scholar and diviner of the laws of

Sir Robert Dudley found in this wise sovereign a friend who appreciated his vast treasures of learning, and Sir Robert, on Lis part, gladly served Cosimo and the Floren-tines, whom he grew to love and to regard as his adopted countrymen. Cosmo II married Maria Maddalena, the daughter of the Archbike Carlo of Austria. They bad eight children, of whom the second on became Car-dinal Leopuldo (born in 1617 and died in 1675), the noted patron of art and the founder of the great galleries of the Uffizi. Cosimo II died in 1629. Sir Robert Dudley lived on in Florence, in this old palace, until 1649. He was entombed in the old church of San Pancrazio in an adjoining street-a church whose origin is so remote that even in the eleventh century it was considered an ancient church. So here at last rest the mortal remains of the sog of the ill-starred Amy Robsart, and ne reads "Kenilworth" again in Florence with renewed interest because of Sir Robert's life in this city.

The rooms in Sir Robert Dudley's old palace are eloquent of the past. Great mirrors in old carved frames of heavy zilt; sofas and chairs in rich broade and in gilt framing, and massive old tables—all these adorn the spacious salous, in none of which is there the slightest possibility of any fire. There are no fireplaces, and, as there are no chimneys, there cannot, of course, be stoves; and when, in the winter of 1900, the Thosophical Society of Florence held its meetings in these salons, the difference between the essentials of existence required three hundred years ago as required today, was keenly perceived. For Sir Robert's furniture of the seventeenth century left much to be desired in the way of ordinary comfort, and even the liberal opportunities of surveying one's self-in half dozen immense mirrors did not compensate for the lack of any heat on a cold day when the keen winds swept down from the snowcrowned Apennines, nor take the place of a tening to Mr. Chaterjii's eloquence. Sir Rob-ert's richly decorated ceilings loomed above the heads of the faithful who gathered in pursuit of Yoga, and Sir Robert's ice cold marble floors were beneath their feet. Could any American, with the national appreciation of the ludicrous, have looked in, he would have keenly enjoyed the scene. In a vast and icy cold salon, with a marble floor and a lofty. lecorased ceiling. decoraged ceiling, its walls hung with red satin against which old Florentine mirrors, and a few pictures of saints and madonnas, he would have discerned a little group of shivering men and women; their feet perched on very modern footstools and incased in fur or very modern footstools and includes in the overshoes, while they drew their wrappings as closely as possible, and gazed upon the mobile, brilliant, responsive countenance of Mr. Chaterjii, on whose words they hung le, brilliant, responsive countenance of Chaterjii, on whose words they hung with breathless attention. The coat of arms of the Rucellai are still

to be seen on the palace,—a silver lion on a red ground with waves of gold running

The story of the strange lives that have been lived in these old palazzos in the cen-turies gone from all save memory could be dramatized with little aid from the playwright's art. It is a story in perpetual se-quence of the most impassioned human life that imagination can picture; and to one who quence of the most impassioned human life that imagination can picture; and to one who begins to turn backward the chapters of supreme emotions—of love and ambition; of the revents of man, and the retribution of fate; of woman's infinite devotion and tenderness of love, and man's fierce, conquering, and daring deeds; of midnight assassipations; of lofty purposes and generous fostering of the arts, of learning, of statesmanship, and of the personal tyranny and the torture of persecution in the name of the church; the record in which every aspiration, every ambition, every passion known to humanity has arisen and spent itself in utmost intensity of appeal—a history is read before which all the romance of all the world beside grows pale. Who can tread the streets of the Fiorence of today and not feel the throb and the thrill of all these past centuries when the men and women whose tombs and monuments and palaces the tourist visits were abroad in these same streets and made the life of their day? In fact, one becomes so enthralled in the magnetic spell of this impassioned past that he is half oblivious to the panorama of the hour. Other cities have wonderful histories, but only Florence has her pages written in her streets. Yet the foreign life engrafted upon this wonderful past is hardly less impassioned today, in this "Flower of all Cities and City of all Flowers."

Address of Mr. Walter Korlett?

Anyone sending P. O. address of the above

Catholic Testimony About the Spirit World.

to a general belief in the existence and man-ifestation of spirits. This belief is shared alike by the lettered and the unlettered, the refined litterateur and the unutored savage. The Holy Scriptures teach, in words that caunot be explained away, that a spirit world really exists. The good spirits are sent to minister to those who hold the beritage of salvation.

minister to those who hold the beritage of salvation.

The Witch of Endor had communications with the spirits. Many evil spirits were cast out of unfortunates by our Lord. Indeed, the pages both of the Old and New Testaments are filled with reference to the inhabitants of the spirit realm. Neither can any believer in the Bibie doubt the possibility of spirits appearing to mortals. Decisive upon this point is the mission of the Archangel Raphael, who, in human form, accompanied the youthful Tobias on his journey, and although seen by many, was not recognized until he himself, at the end of his mission, disclosed his real nature and office. Decisive, likewise, is the wondrous apparition of the Angel Gabriel to our Lady when he announced to her that the lofty dignity of mother of the Prince of Peace had been conferred upon her.

But what of the spirits or souls of the departed—can they never return to us? This is the question we ask involuntarily when dear ones are taken from us, when we mourn over lifeless forms. Under the safe guidance

dear ones are taken from us, when we mouth over lifeless forms. Under the safe guidance of the great St. Thomas, we answer emphatically that the spirits of the departed can, with God's leave, come back to us. They may even, St. Thomas assures us, be sillowed to appear in visible form to the living either by way of consolation or by way of warning.

of warning.

The grave, consequently, does not seal everything. The departed, so tenderly loved, are not cut off from the circle of thought and of presence. Angels and saints and dear ones are dear to us; we can feel their presence; we are assured of their sympathy, and we are stronger and better and nobler because of this intercourse with the inhabitants of the spirit-kingdom. This permitted return and manifestation of the departed must be carefully distinguished from the compon idea of a ghost, which is that of an uncanny, white-robed object, stalking with measured steps through hallways and vacant rooms, and terrifying all by unearthly shrieks and foolish antics

The Almighty always works in ways that are impressive and instructive, not in ways that arouse the mirth of the thoughtless and the disgust of the serious. We can learn from this the principle which may serve as a guide in passing judgment upon the vast array of facts carefully collected by the Society for Psychical Research. Many of these incidents must certainly be classed as hallu-cinations, many as illusions, while a certain number must be ascribed to the action either of the departed, of the demons, or of those spirits who keep watch and ward over hu-man beings.—Rev. Morgan M. Sheedy, editor

The Quarterly.
[The above was republished by the Pittsburg (Pa.) Chserver, a Catholic publication. These statements from a Catholic priest are surely the forerunner of a more bold annonncement of spirit communion by the Catholic church. The future is prescient with the promise of an early recognition of the facts we have promulgated these many years. We must look well to the distinctive features of our Cause and preserve our identity as Spiritualists .- Editor.]

An Analytical Study.

To the Editor of The American: My esteemed friend and critic, Mr. Levin T. Jones, very truly remarks in his recent letter that the substance of my claim is that mankind is "the life," while he claims that it is ob-tainable only through Christ. While we may apparently be far spart in conclusions, in reality we are heading for the same goal spirituality I willfingly and gladly leav theological side of the question in Mr. Jones care, as he is a fine biblical scholar. From purely physiological standpoint, however, I claim that man has two bodies by virtue of his organization at the time of conception, a physical and a spiritual body.

What do I mean by spiritual body? A

body of finer forces, electric and magnetic in nature, with the divine life, the soul or spirit, as its head or central power, therefore im-

What do I mean by physical body? A body of material substance clothed upon the spiritual body through its inherent power of attraction. To illustrate: The spirit may build its physical form coarse or refined in substance, in accordance with the food and drink it assimilates, a highly important fact; important, because the condition of the physical body will react upon the spiritual body and vice versa: to maintain a happy equilib-rium is perfect health. After a season the physical body remains on the planet where it originated, while the spiritual body ascends to a higher sphere of being, according to its specific gravity, which is of our own mak-ing. Here the spiritual life comes is. If we have led truly spiritual lives, i. e., observed the Golden-Rule to the best of our ability, we may be assured of gravitating to spheres of light and eternal joy. This is a perfectly natural and logical system of man's dual nature in strict accordance with natural and Henry Scharffetter.

Baltimore, Md.

We Know Her (and Him).

Some time ago a woman writing in the Beston Advertiser wrote of her sex as below. Make it include both sexes, and we will let her speak for us: There are wome

Make it include both sexes, and we will let her speak for us:

There are women who gossip from thought-lessness. They differ from the malicious gossip only in the length of their apprenticeship. They are malicious gossips in embryo. Thoughtlessness is of itself a crime, the infitial step to every vice. Listening to gossip is quite as had as repeating it. It constitutes tolerance and encouragement of vice. When the gossip approaches with a sweet simile and inquires: "Did So-and-so tell you of the shocking way Miss So-and-so behaved at"—It is simple enough to say, "No, she did not; she knows I never listen to those things."

It is a compliment of worth that the gossips do not confide in you. It is likewise a comfort. The woman who gossips to you will gossip about you. We have probably all been in that unhappy predicament where duty-called us hence; yet, we remained till the last guest of a gathering had departed, because it was not safe to leave a reputation in the

COULD WEBUT ENOW!

Could the Unseen be seen! Could we but That those called hence do neither die nor

Could we but realize they come and go
As free as air, and loving vigils keep
O'er those they've left behind them—oh, how Would be the promise that we soon shall meet!

Could we but know it all! Could we but see
Them come to bless us—morning, noon and
night!
Could we but share their light and joy, and

At one with all they knew-ah, what delight! What rapture would this earthly life become! What senses would be ours that now are

Could we but understand what love is ours

As we toil on and on our lonely way—

Could we but catch a glimpse of yonder

dumb!

Where we shall some time meet and love and pray—
How quickly would our sorrow fade from

sight! How soon would heavenly day replace this night!

Could I but know my darling comes to me And nestles on my breast, and tells her love As in the olden days, and tries to be A comfort, hope and help, and point above To all those nobler things now come to her— What new life she would bring her wor-

Could I but see and feel again her hand, Which lay so gentle, firm and warm in

mine, Or hear her sweet, caressing tones, or stand With her in Life's great field of things divine,
And with her climb again the heavenly hills—
Oh! what a change from all these earthly

Alas! it cannot be! Our paths are drear. Our souls are blinded by this earthly strife. We cannot sense the Loving Presence hear; We only dimly see the Higher Life. The shadows gather as we struggle on. And only cease when life itself is gone

Yet light will surely come! This earnest

quest For things too great and wise for us to see Gives sweet, glad promise of eternal rest,

And shadows forth what surely yet will be!

Then falter not upon our darkened way,

But look beyond Earth's night to Heaven's

day!

Detection of Criminals.

Should the spirits assist their mediums in Should the spirits assist their mediums in the detection of criminals? This is an important question for a symposium by careful thinkers. It is so often asked: "Why so not the spirits detect criminals?" that the question should have careful consideration. The spirits say that they are not sent to bring criminals unto human justice that is so often based upon injustice: but that they have a paramount duty in efforts to lessen crime and develon humanity from the crimering and develon humanity from the crimerine. nave a paramount duty in efforts to lessen crime and develop humanity from the criminal propensity. There seems to be much merit in this statement. To our certain knowledge they do prevent the accomplishment of much crime. That is the greatest necessity. There should be more prevention than punishment—much as the latter seems to be accessed. to be necessary. Does punishment prevent?

And does if destroy the criminal instinct?

A punished criminal is usually a, branded criminal and is debarred from social and business felations. Thus his only open door is criminality and his only associates are tel-low criminals. Shall the spirits perpetuate that entail? Should we not as mortals create penal institutions for the mental and moral culture of criminals so that they may have the will power to overcome a bad hereditament? Should we not turn loose a reformed person instead of one stigmatized by penal servitude? Instead of punishment, perhaps there can be education and the development of a loving regard for the soul welfare of the erring one. The Mosaic law of "an eye for an eye and a tooth for a tooth" has cursed the world. It has been the cause of revenge, theft and murder. A vicarious atonement has added a license to wrong doing. Whipping the devil-out of children has been indulged more than has been the effort to put God

Legal processes will not accept the testimony of a spirit—and scarcely of a medium who has had spiritual sight unfolded. Why should we expect the spirits to be detectives? Every condition of our legal ethical situa-tion towards criminality is contrary to the modus operandi of spirits and opposed to the spiritual processes of evolution. We must learn to strike at causes and not give all of our effort to treating effects. When we learn these truer methods of conserving human interests and become humane instead of devil-ish in our attitudes thereto, perhaps the spiris in our attendes thereto, percape the spirits will be able to join forces with us in that direction. Their superior duty now seems to be to prevent and to educate.

George W. Kates.

The Hon, Joseph H. Choate, in an address on Lincoln, at Edinburgh, Scotland, in 1900, said: "I lay great stress on Lincoln's career as a lawyer—much more than his biographers do." President McKinley once said that the best-training Lincoln had for the Presidency was his experience as a lawyer. It is nearly twenty, years since The Century published its life of Lincoln by Nicolay and Hay, and now it is to take up Lincoln's career as a lawyer in a series of papers prepared by Frederick Trevor Hill, a member of the New York bar, with the assistance of Hon. Robert T. Lincoln and complete of others who have been able to contribute new material.

An Evening with the Ghosts.

[There are 'two classes of Spiritualists which should be interested in the account. The class that says the secular press is so liberal that the mission of the Spiritualistic publication is over. The author of the following, berself having filled an editorial office and for self having filled an eurorial some fifteen years an author, avers she offored this account to seven newspapers of consequence in a Western city only to have it declined by everyone. The class that believes and teaches that the days for phenomena are

A few days ago I received an interesting letter, which had been following me around the city. It had been sent to Lake Bluff just after I had left that charming suburb and hore two city addresses. Fortunately the date set was sufficiently in advance to enable me to keep the appointment. This is the letter:

"Dear Miss Orcutt! Remembering your skepticism regarding Psychic Phenomena, I

am prompted to write you-briefly the results of my own investigations along this line. About a year ago I concluded that if, as Paul says, our departed friends are sent to as as 'ministering spirits': that if discarnate intelligences appeared to Abraham, to leane and to other patriarches; that if the Bibles account of angels talking with Daniel and other prophets and disclosing to them useful knowledge and wonderful prophecies; that if these intelligences appeared to Peter, Paul and others of the apostles; that if, as we are told in the lest chapter of Revelation, one of the prophets appeared to John, as Moses and Elijah did to Jesus, and showed him wondyful things—in short, that if these things ever did take place, there is no valid reason why sincere men may not have the same or similar experiences today, since God changes not.

"And then, as I began my investigations with these thoughts in mind. I learned that

changes not.

"And then, as I began my investigations with these thoughts in mind, I learned that John Wesley, Swedenborg, Alexander. Campbell, and in fact many of the great men of God who have moved the world, had such experiences. You doubtless recall the now famous experiences of Wales' great evangelist. Upon reading Dr. Funk's 'Widow's Mite,' I decided to make a thorough test and learn what I could of the phenomena as manifested through the better class of our modern Spiritualists 1'o make the initial test more certain and to avoid any posof our modern Spiritualists To make the initial test more certain and to avoid any possible fraud by reason of coming into contact with acquaintances. I went to St Louis and spent sixty days in studying the different phases of the phenomenon as manifested by various 'mediums,' whose reputations I learned to be good among their fellow believers I saw and heard enough to convince me—or any sane man—that the phenomena, in the main, was the production of discarrante intelligences. Furthermore, the class of information given by these intelligences convinced me that they were not demons, as I had previously believed, but, on the contrary, many tests were given me that absohad previously believed, but, on the con-trary, many tests were given me that abso-lutely established the identity of loved ones who professed to talk with me. Upon ma-ture reflection I can hardly realize that I ever believed in a Heavenly Father, who, as an Almighty, God, would allow evil spirits to return and curse this old earth and lock all the good spirits up somewhere and make it impossible for them to exert a good influ-

ence upon their loved ones

"After being satisfied as to the genuineness of the phenomena, I returned home, and, taking Dr. Funk's advice, fitted up a room in my own home, and invited several friends, among professional men and women of known Christian character, to sit with us and known Christian character, to sit with us and see if we could develop any psychic power among ourselves. The results of three months of prayerful sittings are to us quite marvelous, and Mrs. Z— and I wish to extend you an invitation to come and sit with us on Friday evening and see if there may not develop some data upon which you may base at least a desire to investigate for yourself.

"If this should interest you and you can see your way clear to be with us upon that date, we shall be pleased to hear from you at your early convenience. Sincerely, Z.

To which I replied:

"Pear Dector Z-: Your letter interested me. Perhaps I have given the subject more attention than you think. You know Prof. James of Harvard, in his psychology, says that he considers the investigation of psychic phenomena the most important field of work

now open to scientists.
"I have heard of your 'little room,' and shall be glad indeed to come at the time mentioned, and make the acquaintance of your strange visitants—whether they be from the other world or of this world. Hoping that you and Mrs. Z—and the children are alf 'well and happy,' I remain, as ever,

"Your friend, "Harriet E. Orcutt."

I have called the gentleman Dr. Z- because that is not his name. The days of per-secution unto death for witchcraft are over in this country, but professional men and women have a good deal of respect for—or, is it fear of—public opinion. The most of us hold—consciously or unconsciously—that our own opinions on all subjects are correct. or very nearly so, and therefore anyone who differs from us must necessarily be wrong. "I know I am right, If you do not agree with me it is because you are not sufficiently well informed to understand the subject. Therefore, your opinion is of very little ac-count compared with mine." That is the uni-versal attitude of mind. Those who strive to go shead and make paths in the widerness of new thoughts encounter all the hardships which fall to the lot of the pioneer-if their friends and neighbors happen to know what they are doing. So many explorers in these wildernesses prefer to keep the fact of their explorations to themselves. That is the case with Dr. and Mrs. Z— and their friends.

I arrived at their home, a three-story marfront on a quiet street, at about 5 o'clock in the afternoon of the day mentioned. After a chat with Mrs. Z -- , the doctor came in, and we went up to take a look at the "little room." It was originally one of the two third floor, and has two windows opening on There was a closet in one corner where a battery to run the electric fan was stored-otherwise empty. The electric fan sets upon a small marble-topped table, standing the hot and celd water sink in a small small marble-topped table, standing over The floor is polished and carpeted with four handsome oriental rugs. There are two tall pedestals, each occupied by a candle lamp encased in yellow paper shades, one on each side of the cabinet. Also two lewer pedestals, one holding a growing plant, the other a fresh bouquet of roses and ferns in a jar of water. Thirteen one-armed heavy oak. side of the cabinet. Also two lewer pedestals, one holding a growing plant, the other a fresh bouquet of roses and ferns in a jar of water. Thirteen one-armed heavy oak chairs, made to hold tablets for writing, and one child's chair, are provided to seaf earthly visitors. Visitants from the other side of life are expected to stand or float. The windows are heavily curtained. First the shades and muslin curtains, usual in all well appointed bedrooms, Then heavy creton curtains, and then handsome heavy dark red portieres matching the tall paper. In the central space fronting the cabinet hangs a porcelain and brass censor for the burning of incense, for sanitary purposes. But the cabinet is the center of interest. One faces it upon entering the room. It is about three by four feet, draped with heavy brocaded olive green curtains, of some handsome material reaching from ceiling to floor. Within there is a cedar-lined chest about 18 inches wide, two feet high and three feet long, resembling the Ark of the Covenant in many particulars. It is draped with red satin. On it is a little framework supporting an open Bibbe. Above it nangs a beautiful white statuette of the crucified Christ on a four-foot cross. Dr. Z— says that all the furnishings of the room have a special significance and were secured and placed at the dictation of a discarnate Hindu intelligence claiming to have lived on the earth plane about 1.000 years ago. He claims that all the sucient and modern psychic phenomens, that of the modern dark scance room, can be here reproduced in a room lighted with a chemical yellow light, and to that end that of the modern dark scance room, can be here reproduced in a room lighted with a chemical yellow light, and to that end that of the elements, together with the elements contained in the atmosphere, are all that are necessary in the hands of a competent discarnate psychic cisemist to materialize a perfect human body with wearing apparel. These materialized beings secure their power of speech and activity from the magnetism of the people in the circle. This Hindu spirit also claims that the Mosaic Tabernacle and Solomon's Temple were scientifically constructed psychic edifices, and that the Holy of Helles separated from the Holy Place of the building by heavy draperties was in effect the cabinet in which Messengers of God were materialized and voices gave forth to the High Priests verbal instructions. structions.

(To be continued.)

How A Woman Paid Her Debt.

I am out of debt, thanks to the Dishwasher business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my I am out of debt, thanks to the Dishmy experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., 3685 Z La Clede Ave., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. Is. A. C.

The Rebietver.

Thoughts on Mediumship. By E. W. Wallis.

Thoughts on Mediumship. By E. W. Wallis, 5x7: pp. 13: paniphlet. Mrs. H. M. Wallis, London, publisher. I penny. This little pamphlet is an address delivered by Mr. Wallis in Co-operative Had. Burnley, England, in July, 1905. It contains most excellent advice on mediumship. It is conservative, very fair; and, unpartisan and, as a literary very deliver for the properties of the contains models. literary production, far above the average. It is good work on an interesting subject, written by one who knows. It has Mr. Wallis' picture on the cover. It is commendable in

Death; The Menning and Result. By John K. Wilson. 5 1/2x8. 559 pp. \$1.25 postpaid.

paid.

Mr. Wilson is a lawyer of Bradford, Pennsylvania. With two friends, neither of whom had any knowledge of matters psychic, and one of whom. Mr. Dallas, was a distinct unbeliever in the "fraud" of Sparitualism. Mr. Wilson held an impromptu seance one evening in his law office. The scoffer developed at that very sitting into a mediam with substitute powers of distinctions and delice. remarkable powers of chairvoyance and chair-audience. These sittings were continued and audience. These sittings were continued and were, after a while, conducted by means of an ordinary Morse telegraphic instrument, which ticked off the messages from the spirits without human intervention. Among the spirits who purported to operate was that of Hon. Charles Sumner.

How Sumner and his friends attempted to

open up a means of general communication between the worlds, of the past free and wide-open character, how they were powerfully opposed in this scheme by other spirit forces, how the warfare was conducted with varying degrees of success how in the course of it these three young men were sent all over this country by the command of the spirit forces, sometimes themselves being the victims of spirit assault, and how finally Sumner and his party suffered total defeat in their project, are all told in the book with a prolixity of detail which often cets dail. It is a marvelous tale, however, and the render is left to form his own judgment upon the evidence. The writer's style is clear, but not good from a literary point of view. He writes like a lawyer who cares more to make a clear and accurate presentation of fact than to create a masterpiece of literary excellence He succeeds in this plan. He is very fail and modest in his statement and keeps in the background himself. He publishes the book under a strong sense of public duty. In fact, the book in all its characteristics is just such an one as would be expected from a man w has the face delineated in the author's picture opposite the title page. This indicates a man bonest, truttiful, fair and impelled rather by a sense of duty than by a desire for show The reader closes the book longing for an other from the same source covering the in-terim (the book was published in 1801). He wonders if with both *pirit and mortal more familiar with the work more permanent work might not be established. For sole by "Banner of Light." Mime Inness.

Forces That Make for Socialism in America n lecture at Cooper Union, New York City, by John Spargo, C. H. Kerr & Co., Chicago.

This lecture is a raing careful and con-

servative presentation of Socialism in America by a Socialist. The discontent of poverty with its lot is as old as the race and will last until human unrest ceases to be. The trouble with that particular phase of reform known as Socialism is that while its advo-gates believe that it presents the only panacare believe that it presents the only pana-cea for the woes which are acknowledged to exist other theorists differ. Therefore heart rending recitals of the evils to be reformed are not an argument for Socialism, neither are outeries against "Trusts." It is certainly are outcries against "Trusts." It is certainly a strange inconsistency which places upon the fly lenf of a book against trusts the "Union Label," which is but a badge of servifity to a labor trust as vicious in many ways as is the Beef Trust, the Tobacco Trust or any of the army of miscalled Trusts which the evolution of economics has produced.

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BOSTON, SATURDAY, OCTOBER 14, 1905.

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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:

1. We believe in Infinite Intelligence.

- 2. We believe that the phenomena of nature physical and spiritual, are the expression of Infinite Intelligence.
- 3. 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-
- sonal identity of the individual continues after the change called death.
- 5. We affirm that communication with the se-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

The Banner's Representative at Minneapolis Convention.

We are proud to announce as our press representative at the N. S. A. Convenion to be held in Minneapolis, Mr. George W. Kates. The editor hopes to be present for a part of the convention, but Mr. Kates will represent the "Banner of Light" fully.

We know of few workers in the Cause better qualified, both from his experience and his disinterested love for and belief in Spiritualism as a force with which to shape the unfolding generation. Any courtesy he can bestow in our name he will be glad to grant. With his assistance we hope to give our readers a practical presentation of the important work done by the convention, from which we liope much, so that those who are unable to attend can keep informed on the matters of importance which transpire there.

Uniform State Associations.

A committe of several presidents of State associations were appointed by the N. S. A. convention held last year in St. Louis, to report some plan for uniform method of organizing state associations. That committee ed to make report at the Minneauolis convention. Will they be able to devise a satisfactory plan? We hardly believe that the Spiritualists are ready for a positive uniformity. Differing conditions exist in the separate states. It is utterly impossible to prescribe an acceptable uniform plan of local organization; and if the states shall be moulded upon one plan, the next step will be to force the locals into a homogeneity that will on. At the present, a local auxiliary may be a circle, club, society, church, or lyceum, for either the investigation or tation of either or both the philosophy of Spiritualism. They may upon the words of se, the record of the Bible, any ancient nomenal svidence, or the present-day groagogue could be

ate with the Spiritualists, and teach sp this? We think that bigotry, and inlag. Spirituatiem is for all and all are-urged to investigate and affiliate. We feel sure that the committee will not report for any such uniformity as here outlined; and we tope that their report will be the means of preventing any such a possibility. But what can they suggest? At present there are three differing methods of units in the state associations as follows:

Individual members only, local auxiliary societies only, and a combination of local societies and individual members.

The N. S. A. provides for a basis of representation by either individual members, or local societies. A state association should not have exclusive jurisdiction if composed of only individual members. It seems to us that the true basis is for the state units to be only local societies. Until the states become somewhat strong, individual members might he pernfitted from localities not organized into a society. The N. S. A. does not accept individual members, its units being only national, state and local societies. This same plan might rule in the states, .Thus only is uniformity desirable-for an equal basis of representation should be established.

It is well to commence first with the N. S. A.; and make its unit only national and state organizations. It now accepts local societies in states not organized-and these have greater power in the national body than if they were organized into a state association. Strike out all local units from the N. S. A., and individual members from the state assoiations, and then an impulse will be given to organize the unorganized states and locali-

We trust that the N. S. A. committe and convention will carefully consider these suggestions.

"Investigators."

We are rapidly working toward the threequarters mark-in a century of investigation of "Modern Spiritualism." In this exploration characteristic representatives from all the professions, departments of science, hardheaded business centres and clear, lovelighted home centres have been gathering specimens. The individuals benefited in the quest by broader outlook, by fresh moral impulses, by true religious growth and general spiritual unfoldment, are legion. Scientific men in scores have risked all to give honest report on their researches. Medical men have followed the light of the revelation and changed the whole course of their practice -for which mankind is indeed the debtor. (How many realize that the great system of physical healing now practiced in Osteopathy was given directly by the "Spirits" to the originator, Dr. Still?)

Leaders in the legal profession have risked and are risking their reputation for cool judgment (a necessary qualification for standing in their profession) to stand, honestly by the knowledge the experimental hammer has given them.

Position, opportunities for riches, all have again and again been offered on Spiritualism's altar by her votaries outside the church. What has she been doing as an institution meanwhile? Nothing. Immediately this statement is made you shout at us the name of Heber Newton, Minot J. Savage and scores of names of those "holding the Spiritistic Theory tentatively," and you may add many other teachers in the church who unqualifiedly teach "communion of the saints," but can you tell us of a single church denomination in convention assembled which seriously considered the subject or sought in a reverential way for a single demonstration of continued life? The time seems to be approaching when they must recognize the fact.

We have given you a hint, in another column of this issue, to the effect that the Roman Catholic denomination seems preparing to follow her policy of inclusion with reference to the subject. Scarcely is the ink dry on that topic when the cable announces that a teacher of importance in the Anglican church-no less a personage than an Archdeacon-has not only been an investigator for years, but is prepared to give some of the results of his experiments to the public. Yes, thore. It is given out that Archdeacon Colley, of Stockton (Eng.) will more the appointment of a committee, representative of the Established Church, to inquire into pay-

chical phenomena. But the Archdeacon appears to be a man of experience with church committees; perhaps he has been following the action of the American Board of Commissioners for Foreign Missions and noted what became of the Gladden resolution, or he may have been notified in advance of the purpose of the diocesan convention in New York on the Chew resolution; at any rate he seems inclined to give the result of his thirty-three years of spiritualistic experiences to the world and forestalls any smothering of his resolution in convention by publishing in three languages his address on the subject, based upon his diary notes embodying his careful records of

investigations through the years. "My object," said Archdeacon Colley, "is to explain what I hold strongly—that there is scientific proof of life beyond the grave. Re ligionists say that we want no proof, but I wish to show that it is a truth that does not depend upon belief, article or creed, but on proof positive-ocular-auditory and tangible -that these spirit people of whom I speak have been seen, heard and touched by me. I give dates of all the circumstances and

chapter and verse. In one instance the Archdeacon avers that he and four friends were sitting with a me dium when the form of a little child was dis cerned on the medium's left. The child was en in the full gaslight, pursed her mouth to receive kisses, spoke, and, on the instru

Involuntarily, the Archdeacon asked: "Did it burn you, my dear?" and the reply came back through the medium, "Yes, I felt it."

Another spirit form called into realisation was that of an Egyptian. He was tall, walked about the room and finally sat by the side of the Archdeacon, who examined him through a Stanhope lens closely, observing the frontal ornament of the turban. As he' away. Altogether the Egyptian remained visible for an hour and was induced under the influence of the medium to write on the back of Archdencon's card. For this a pencil was placed near him. The pencil was held at the same angle as a stylus and the writing was from right to left.

Subsequently the card was forwarded to the authorities of the British Museum, and the writing was identified as Coptic. Facsimiles have been prepared, which the Archdeacon will produce at the congress.

Let us give the Archdeacon's brave wordswhy brave, by the way, except by comparison? Daring indeed is the man who will stand before the world as a teacher and deny the truth as he finds it.

"I do not believe in pressing these things. before unbelievers," said the Archdeacon, "because life is too short for controversy, and, as someone has said, controversy equalizes wise men and fools. What I have learnt I have learnt by experience and patient experiment, and by constant fasting. I have not been afraid to imperil my position by my assertions in favor of spiritualistic beliefs. It has been borne in upon me that I ought to speak, and I shall not cease to claim that these manifestations should be received as being just as credible as Bible incidents, in, which angels appeared to men. There are many things which must be left to the scientists rather than the churca. I am ready to be cross-examined, and I want inquiry to be made."

Archdencon Colley graduated at Magdalen College, Oxford, in 1869. He has been a curate at Coventry, morning lecturer at St. Anne's, Wadsworth, and has worked in Portsmouth. He spent some years in Natal, and was appointed rector of Stockton in

Dispensing Pearls.

In the older time, the spirit said through the Master in the famous sermon on the mount. "Neither cast ye your pearls before swipe." There is a meaning that properly applies to the public forcing of spirit messages-doubtless then meant to apply in reference to the use of spiritual gifts and mediumistic powers. There is no greater pearl of beauty and joy than is spirit communion. A great deal of effort has been expended in order to convince people who are not ready to receive it. Many societies of Spiritualists are unduly carnest to convince the skeptics and force their mediums to cast spiritual pearls before unappreciative or incompetent mentalities. Thus there is a dragging down of beautiful things to be wallowed in the mire of unboly accumulations. An instance lately occurred with one of our noted mediums that well illustrates the waste of energy in trying to force spirit manifestations upon persons whose prejudice and crudity make it impossible for them to receive. The town of visitation was small and without a local society only an occasional meeting of Spiritualists had been held there. The earnest person who solicited the medium sincerely desired to impress the community with the truths of Spiritualism and secured the Opera Hall, which was but crude in appointments and magnetically defiled.3 The meetings were made free to all, thus the attendance was large and the auditors of an exceedings promiscuous variety, some considering themselves at liberty to smoke tobacco at the doorway and blow the fumes into the auditorium.

The lecture was well received and had good effect, being tempered to meet public prejudice and yet hold in the advocacy of spirit life and communion. When the messages and descriptions were presented, nearly all expected "tests of the spirits." Very little reliability was given to the medium, and very little credence to any statement. There was an exaction of any affirmation to be supported by descriptions and facts to the extreme of relation, age, size, color of eyes and hair and all possible minutiae. Inability to recognize or any lack of knowledge or claimed discrepancy would meet with laughter and thus convey to the medium an opposing force; but she shut out such influences and called her positive faculties into play and succeeded in gaining several remarkable recognitions. These did not count for much alongside of the supposed failures, and the latter were largely only the judgment or impression of the medium. The expectations of the auditors caused them to be unreceptive and hence weakened the power of the medium and of

the spirit controls. Thus, metaphorically, "pearls were cast before swine." Many present appreciated, but the other class referred to went away to jeer. An editor of a "Patent Inside" and (nearly all, outside as well) weekly (also weakly) and a merchant of unsavory reputation were present and each branded the medium as a fraud and one liable to injure the peace of both family and community. Such minds could not appreciate nor understand. But they could prejudice the gullible by their crude opinion. That may react to good, as it often does, for people will sooner or vestigate for themselves. But their day of desire will not come, perhaps, until sorrow afflicts them. While Spiritualism is for all people, it is better to make good effort to prepare the way for an understanding. Hence, the lectures, publications and general

ere desire to know the truth, then the psychics will find reciprocal relations to war-rant the exercise of their blessed powers for human uplift and not before.

We believe the Spiritualist workers have erred in making the communication- too easy of access. Too often have we turned a trivial social gathering into a test seance, and the oner we take the mediumistic gifts outside the list of "red ears" at Corn Huskings, the quicker will the recipients of these blessings be to place themselves in the right attitude to receive. We have been convinced for a passed his fingers over it, it seemed to melt long time that we have been expecting too much from the communicating spirit and investing too little in preparation. Do you recall when you received your first message, how sacred it seemed to you? How you planned and arranged all other engagements to meet in the circle or sit by yourself, hoping. to receive direct? Nothing seemed too much in the way of preparation. Now, alas, too often we carelessly "drop in, to see just what is going on." No effort, no responsibility anywhere. Listen to every "explanation," and without careful digestion of it let it explain away everything that has been given us, not considering how far the "explanation" falls short in our own experience.

One of the amusing toings that characterize the sapient utterances of the average editor on the work of the late Dr. Slade is the offnand way he dismisses the whole slatewriting manifestation by ringing the changes on his reputed deflection from uprightness in his work. Almost invariably reputable papers, in referring to the subject, speak of this phase of mediumship as though in naming tricks practiced by another they explained such wonderful work as is done openly and naturally in this city today.

It seems to us that the time has come for us to bring out the things we have received. which the "explanations" do not touch and if there is any truth or comfort or reality in them, think on these things, building thereon as upon a sure foundation.

A Message to the Church.

One of the peculiar phenomena of the time is the failure of the church of Christ to assert itself strongly, and as a unit, against the corruption threatening the political and spiritual life of the nation.

The public press, to its everlasting credit, has generally spoken clearly and emphatically. Here and there a college professor, or even president, has raised a protest.

Occasionally some prominent banker or business man of other kind has honored his name forever by a noble declaration on behalf of righteousness and justice.

But why does not the great Christian hurch speak forth, with united voice, to shake the nation? How often has our ecclesiastical machinery been set in motion for the discipline of some youth or maiden who has been guilty in a moment of weakness of a moral lapse?

If a hungry brother should steak a sack of four, and he sent to prison for his crime, is it not probable that many a church would at least hale him to the judgment bar for public confession of his sin?

Has not the time come for the churches of Christ to expel some of the big sinners from their membership? Why, in the name of justice, should we drive out the thief of the flour sack, and bug to our hearts the thief of the flour mill: not to say the bread of 10,000 widows and orphans?

Let some church of Christ electrify the moral life of the nation by boldly exceptmunicating even one notorious robber of the people, who is masquerading at the communion table in the garb of a Christian!

As we demand wheat from the farmer, and nedical skill from the physician, and legal knowledge from the attorney, and protection from firemen and police, so from the very nature of the Christian church do we insist upon her moral leadership.

If to teach character is the supreme goal of the Christian church, then there has never been so appropriate an occasion for the supremacy of righteousness as the present hour of our national 'life, which is, in some 'respects, the darkest in all our history.

Is the army's assertion of itself inoppor tune in time of the nation's peril? Is the fireman's presence inopportune when the city is in danger of conflagration? . Is the illumination from the lighthouse inopportune when the storm is making the midnight dreadful?

Then the church's assertion of the absoluteness of justice is not only not inopportune, it is indispensable to the existence both

of church and nation. We are not among those who delight in the shortcomings of the church organizations. We are jeniously anxious to see their splendid equipment devoted beavely to the needs of the hour. When we read as an historical fact that her leaders have failed to lead in the great reforms of the world we weep at the pity of it. We should have hesitated, as outsiders, to have spoken so strongly as the above. But the words that head this article are from no alien, nor do they come from a clergyman who has "grown away" from his church and started an "Independent Movement" by himself. They are the utterances of a Baptist clergyman in one of the largest, healthiest churches in this city, and we feel when so devoted a man as the Rev. Herbert S. Johnson of the Warren Avenue Baptist Church sees these things in his own house we are free from the charge of iconoclasm if we give them larger publication.

Woman's Charms.

"A young man is not susceptible to religio teaching when he sits by the side of a y

Y. M. C. A. m men almost exclusively. Its goes on to adattendance at church. He wants separate churches for men and women. This is cidedly more extreme than was St. Paul with regard to woman's influence and rights in the church. But perhaps it is the result of Paulistic restriction of woman. Many ministers have lately proclaimed against women being uncovered in the church-for, as hair is their greatest adornment, said hirsate glory would attract the attention of men. This is a very silly pronouncement, and must reflect the amorous spirit of any minister who utters it. Perhaps most of the women wear hats for display, and to attract compliments from men; and also to better set off their coiffures. They would, as a rule, complain that they are not so attractive without hats, as with

The mingling of sexes is entirely natural. Nothing conduces so much to the amorous as does separation of the sexes. A gulf then exists between them-and that gulf being bridged, excesses are indulged. Fraternity and familiarity lessen all wonderment and strangeness.

Churches of the past—also schools—estranged sex commingling by a separation of them into ades of the auditorium, or into different rooms. The result-was that after church the boys and girls surreptitiously sought each other and stole away to seek the delights of companionship. Following in the wake of these stolen opportunities have been many heartbreaks and blighted lives.

If the churches cannot rise into the moral force of sex equality, it is high time that some institution conserved this great necessity, The Spiritualists do not find sex commingling in meetings to be morally injurious. No gathering of boys and men at the church door ensues, nor a compelling of women to pass through such ranks and receive the cynosure and perhaps criticism of coarse mates. Many unpleasant episodes have we witnessed at church doors. It is a libel to say that women are trying to seduce the men by displaying their charms; or that men are all weak enough to be ensnared by such wiles. Many good women exist: and equally as many good men. The pulpit should not even infer anything base-but rise above carnellties and uphold all possible human power to set axide promptings of the lower, instincts by exalting and quickening the higher faculties and spiritual ideals.

Women should be uncovered in church or theatre for the one sensible purpose: not to obstruct vision. It is a poor religious service that cannot hold the mental and spiritual faculties in abevance during one brief hour of appeal to the soul interests.

The sweet spiritual influence of a pureminded woman sitting next to or kneeling with the seeker for truth and sanctity will more surely result in the diffusion of that pure magnetic power that shall react upon the amorous faculties than to quicken them. Let father, mother, sister and brother sit side by side, and with friend nearby, and the service for soul-attunement will find a better reflex than when in the freedom of sex separation there shall be a secret longing attack-ing the consciousness. Let us have a little less foolish amorous suggestion from the pupits, and more exalted standards of purity confided to dex proprieties.

Airships are not sailing the ether ocean very greatly as yet; but it is best not a while longer say "impossible." The idealist usually precedes the realist. "Impossible" has never created the possible

The New Thought and Spiritualism

To the Editor of the Banner of Light:

In the "Banner" of Oct. 7th there appears a letter from California containing some quotations said to have been taken from a lecture given by Mr. Henry Frank strongly denunciatory of Spiritualism. If Mr. Frank is correctly reported, his severe censure was made in the name of the New Thought, which he assumed to represent. While he has the undoubted right to express his individual opinions, there is no warrant for his essaying to speak for large numbers who think other-

Having for the last seventeen years been somewhat familiar with the inner history and motive of that spiritual movement which has popularly come to be known as the New Thought, I am compelled to dissent from Mr. Frank's position, as at all representative. This movement being esoteric and inspirational has no creed or central authority. and no one is warranted in dogmatizing for it, and especially in dealing out censure in its behalf. While its exponents are very free, personally, its distinguishing characteristic is not only toleration, but a recognition of the good in every neighboring system. The sincere search for truth in every direction is commendable. Everything which is genuine in both movements is not only in accord, but they occupy much common ground. somewhat varying ways and methods they are both at work lo earnest to dispel the dark cloud of materialism which overshadows and benumbs modern life. Without here entering upon any exposition of the relations and superficial differences of the two departments of thought, it is but just to say that the pure New Thought movement indulges in no denunciatory spirit in any direction. fully recognizes the honor and sincerity of all who would discern and set forth the helpfulness of any phase of many-sided Truth.

The Literary World.

LILIAN WHITING.

"The world of book . is still the world."

"An Only Child."

The most sympathetic divination of child life is felt in all Miss Eliza Orne White's juvenile stories. Her children are as real as are those in the famous juveniles of Louisa Alcott, and she contrives, with all their fidelity to real life, to invest the story with unobtrusive suggestions of unselfishness and sweetness and love that surround the reader with a beautiful atmosphere. All the trifigs that make up the events of child life,—the dolls and their houses and furniture, the rain that spoils a picnic or that keeps one at a friend's house and opens new doors of friendship and interests; the long sermon at church which has yet some word in it that the child-mind seizes upon and brings as a factor into the playtimes; the good and the generous and the selfish and the unworthy impulses and their reaction on the delly surroundings are all interestingly dramatized by the vivid and sympathetic power of Miss White and wake make the their that the child-mind selector into the playtimes; the good and the generous and their reaction on the delly surroundings are all interestingly dramatized by the vivid and sympathetic power of Miss whether at six or at sixty years of age, may well like to read. (Boston: Houghton, Mif-

"Kristy's Surprise Party."

This fascinating story, with illustrations in color by Ethel M. Menmouth, will add delight to the Christmas days. The genial, delightful way in which the story is told— of Kristy's birthday and the uncles and aunts and cousins that came so unexpectedly with their gifts, the happy reminiscences that were told in the piazza room, the indirect les-sons in truth and goodness and punctuality and the working-day virtues in general,—all are charmingly related and the book will be a treasure trove to the young readers. (Boston: Hopghton, Mifflin & Co.)

"The Fair Maid of Graystones."

Miss Beulah Marie Dix has already achieved reputation for her gift in the historic novel. She has the art of entering into the conditions of the past, making scenes and characters live again, and in "The-Making of-Christopher Ferringham" and "Blount of Breekingham" she were already light the conditions of the christopher of the christ ing of Christopher Ferringham" and "Biount of Breckingham" she won a large clientele who will eagerly welcome her latest work in fiction, "The Fair Maid of Graystones,"—an historic novel whose scenes are laid in the time of the wars between Roundhead and Cavalier at an old and celebrated country house called Graystones. The plot is treated with ingenius skill and in many ways Wiss Dix has achieved in this povel her best Miss Dix has achieved in this novel her best work in the line to which she is drawn, and which she is so well fitted to interpret. (New York: The Macmillan Company.)

"In the Heights."

A new volume of poems by Richard Watson Gilder, the well known post-editor of The Century Magazine, comes as a pleasant event in literary annals. The collection is especially interesting for its large number of per-sonal poems inscribed to John R. Procter, sonal poems inscribed to John R. Procter, Sarah Blake Shaw, Abram Stevens Hewitt, Carlyle McKinley, John Henry Boner, La Salle, William Watson, Sidney Lanier, Jacob A. Rils, Edmund Clarence Stedman, Helen Keller, Joseph Jefferson, the father of Charles Russell, Dr. J. L. M. Curry, John Wesley and others. Included in the collection are the beautiful lines to "A New Poet." published in a recent number of The Atpublished in a recent number of The At-lautic. These lines have aroused much questioning; but the identity of the poet fortu-nate enough to have called forth from Mr. Gilder such a tribute is still guarded. Many of Mr. Gilder's poems are inspired by music and one of the most beautiful of those en-titled "Music in Darloess" was suggested by the art of Adele aus der Olehe. "In the Heights" is the eighth volume of Mr. Gilder's poems, the other collections including those entitled "A Christmas Wreath," "The Celestial Passion," "The New Day" and "The Great Remembrance." (New York: The Century Company.)

"Under the Lilacs" and "Jack and Jill."

The demand for Louisa Alcott's books never lessens. Each year new editions must be prepared for the new demand, and these new illustrated editions just issued by her publishers are especially attractive. "Under the Lilace" is the story of Ben Brown, who, with his performing dog. Sancho, ran away from a circus and found a home with Bab and Betty in the old house "under the lilace."

"Jack and Jill." the latest volume in the "Little Women Series" to be brought out in a new illustrated edition, is a vivid yet nat-ural portrayal of home and school life in a New England village, full of the sympathetic quality which lends such a charm to Miss Alcott's writings, and it contains eight full-page illustrations by Harriet Roosevelt Richards. The eight volumes in the new illustrated edition of the Little Women Series. with eighty-four full-page plates from drawings by Reginald B. Birch, Alice Barber Stephens, Jessie Willebx Smith, and Harriet Reosevelt Richards are now supplied in a handsome box. (Beston: Little, Brown &

A remarkable novel is about to be published by Little, Brown & Co. entitled "The Ballingtons," by Frances Squire, of which

Prof: Richard Burton writes:
"It is a powerful study of modern social relations, a picture of married life that sets one thinking, while the story is of enthrall-ing interest: The book may be best described ing interest: The book may be best described as one of higher realism; it tells the truth with tragic directness, yet is so noble in aim and teaching that the effect on the reader is ennobling. The characterization is clear and profound, the human sympathy noteworthy, and the novel is written in n style that announces another Western writer of genuine distinction. The work as a whole is head and shoulders above the usual run of faction, and I should not be surprised if it was one of the literary sensations of the year."

Frances Squire, the author, is a member of the faculty of the University of Minnesota.

Messrs. Doubleday, Page & Co., publish the "Recollections," of Mrs. Bayard Taylor, which include her early life in Germany, her meeting with Taylor and their wedding, their arrival in America, their home at Celarcroft, their sojourn in St. Petersburg and other interesting events. Among the persons, mentioned are the Brownings, the Stoddarda, the Warner and Cary sisters, G. W. Curtis, Aldrich, Bismarck, Gen. Grant, Greeley, Bryant, Stedman, Swinburne and many others.

Announcements, Special.

Moses and Mattie E. Hull going South and Vest. Circumstances over which we have lit-e control seem to have decided to send Mrs. Juli and myself South and West in the very ear future. We shall start not far from the

We want appointments wherever they can be made along this route. We will not mind going anywhere, not too far off the route. We want to be guarantsed at least all of our

We want to be guaranteed at least all of our expenses wherever we may go; besides this we want the privilege of advertising and taking up collections or subscriptions and contributions for the Morris Pratt school.

In fact, the principal object of this journey is to acquaint the Spiritualists with the fact that they have a school, which, while it needs their support, can render to its students a greater educational benefit than can be obtained elsewhere for a like outlay of money and work.

Spiritualists everywhere, south and west of Chicago, please do yourselves, the institute and us the favor to afford us an opportunity to do a work in your towns and cities.

As Mrs. Hull and I will fully occupy the

time of the meetings with our invocations, songs, poems and discourses, we wish no pub-lic tests or readings to follow our services.

Hoping that these conditions are understood, we invite correspondence from all who wish such service as will aid in the build-ing up an integral and healthful Spiritualism.

The Hallowe'en Party at Waverley.

Delegates from nearly all of the Boston societies and from Lynn, Medford, Cambridge, Somerville and Malden, met at the Banner of Light Building Saturday afternoon, Oct. 7,

and a committee was formed to make arrangements for a Hallowe'en Party, to be held at the V. S. U. Waverley Home, Tuesday, Oct 31, from 5 until 11 p. m.

The proceeds of this party will be devoted to the needs of the Home. It was decided to have an old-fashioned supper served from 5 until 8 o'cleck. until 8 o'clock.

In the evening there will be an entertainment, furnished by representatives from the different societies. At 9 o'clock some specially prepared "Hallowe'en Amusements" will be indulged in. The interest already shown gives promise of a more than ordinarily good

Members from the different societies will also furnish the food for the supper, each society being responsible for its part of the

Mr. A. A. Hewitt is chairman of the sup-per committee. Miss Mabelle Marshall, of the games; Mr. N. P. Smith, the decorations; Mrs. M. A. Bemis, of the entertainment. They will be assisted in their work by a committee of four, one for each department of the work from each society taking hold

A second committee meeting will be held at the Banner of Light building Saturday, Oct. 14, at 3.30 p. m. If your society is not already represented, send a committee to meet with us next Saturday afternoon, and help the good work along. We want every-body to take hold with us and make this Hallowe'en Party an event long to be remembered because of the unity of purpose and strength of love which brings us all together like members of one family under the roof of the Waverley Home.

Minnie M. Soule Chairman of the General Committee

Christine Brown's Work.

Music and the study of its uses and applications will be the special line of work pur-sued by Christine Brown in Boston this She will give instruction in healing by music and receive pupils in class or private lessons. Voice culture, which includes the proper development of the speaking voice as well as the singing voice, will form an import-ant part of the main work. It should ever be borne in mind that we cultivate our fac-ulties that we may better and more freely express Soul's impulses, and voice is one of Soul's most important avenues of expres-

This year, which will be the sixth of her public work in this line, will permit of much more being done, and in a larger way, for the public mind is better prepared to accept the truths regarding music and its uses, owing to much having appeared in public print the last year on the subject. Tuesdays, Thursdays and Saturdays, from 10 to 1 and Tues-day evenifig from 6 to 9, at room 211, Hun-tington Chambers. All interested in this great truth, including those desiring to study, will be welcomed.

Anhouncements.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sunday at America Hall, 724 washington St., up two flights; conference at 11 s. m.; service, followed by test circle, 2.30 p. m.; service at 7.30 p. m. All are welcome.—A. M. S., clerk.

First Spiritual Temple, corner Exeter and Newbury streets, Boston.—Lecture at 10.45 a. m. and 2.30 p. m., through the mediumship of Mrs. N. J. Willis, trance speaker; school at 12 m.; Wednesday evening, conference at

Worcester Association of Spiritualists, Worcester, Mass.—Sunday services at 2 and 7 p. m. in G. A. R. Hall, No. 35 Pearl street; seats free; all cordially invited. The Wo-man's Auxiliary, second and fourth Wednesdays of each month in Good Templars' Hall, 418 Main street, holds business meeting at 3 p. m.; supper, 6 to 7.30 p. m.; social or en-tertalument at 8 p. m.

The Cambridge Industrial Society of Spirit-nalists, Mrs. Zwahlen, president, began its regular meetings Wednesday, Oct. 11, in Cambridge lower hall, 631 Massachusetts ave-nue, and. will continue them on the second and fourth Wednesdays, instead of Fridays, as formerly. Oct. 11, F. A. Wiggin will be the speaker, Oct. 25, J. S. Scarlett will speak and Nov. 8, Mrs. Katie Ham. Business meet-ings at 5 o'clock; supper 6.30, and evening ings at 5 o'clock; supper 6.30, and evening meeting at 7.45.—A. M. Caine, secretary.

meeting at 7.45.—A. M. Caine, secretary.

First Association of Spiritualists, Massonic Temple, 9th and F Sts., N. W.—W. J. Colville is ministering to this society during October. Services every Sunday at 11 a. m. and 7.45 p. m.—Mr. Colville also gives class instruction at 402 A St., S. E., at 8 o'clock p. m., Mondays, Wednesdays and Fridays, till Oct. 27, inclusive. Topics for remainder of course: Monday, Oct. 18, "Is Altruism the Ultimate Ethical Teaching?"; Wednesday, Oct. 18, "Psychometry and Prophecy"; Friday, Oct. 20, "Paychic a henomena—What does it explain?"; Monday, Oct. 23, "The Purpose of Soul Expression in Material States", Wednesday, Oct. 25, "The Purpose and Meaning of Suffering"; Friday, Oct. 27, "Summary of Previous Teaching." Questions will be answered after each lecture. Single admission, 15 cents. All receipts will so to, the First Association. Daily, except Sundays and Mondays, Mr. Colville will, during October, deliver a course of instruction in the Spiritual Science of Health and Harmony at the residence of Dr. Alice Harvey Butts, 1402 L St.

Thought, the Key to Victory": Priday, Oct. 20, "Spiritual and Mental Healing": Saturday, Oct. 21, "Liberty and Law-Freedom through Obedience": Tuesday, Oct. 24, "Four Planes of Human Consciousness": Wednesday, Oct. 25, "Life More Abundant—How We May Realize It": Thursday, Oct. 26, "Faith and Works—The Law of Unity": Friday, Oct. 27, "Conscious and Super-Conscious Healing": Saturday, Oct. 22, "Ideals Actualized—The Soul Triumphant." Questions will be answered after each lecture-Group tickets, five functions, 41: single function, 25 cents. W. J. Colville's books and other helpful literature can be procured.

Next Thursday, Oct. 12, the Massachusetts

Next Thursday, Oct. 12, the Massacliusetts State Association will meet with the Malden Progressive Spiritualist Society, afternoon and evening. The same night the regular monthly supper will be held.

American Psychical Research Society, Pfervey Redding president.—We hold meetings every Sunday evening at Odd Fellows' Hall.

Malden square, Malden; at 7.30. Song service, inspirational speaking and messages. Sunday, Oct. 15, we shall have, with us Mr. and Mrs. Osgood Stiles and Mrs. Abbie Burnham. Special music by Mr. Frank Bell and Miss Marie Bover. Seats free. The best of talent always present. "Banner of Light" on sale at all of our meetings.—E. J. Trott, cursec.

Through a little misunderstanding on my own part, the American Psychical Research Society of Malden was promised a visit from me on Sunday evening. Oct. 15, and so advertised me for that time. I regret the mistake and hasten to say that I will be with that society Sunday, Oct. 29.-Minnie M. Soule.

82.00 North Adams Excursion

Through the Hoosac Mountains, Sat., Oct. 14. On Saturday, October 14th, the Boston & Maine R. R. will run one of the popular ex-cursions to the famous Hoosac Mountains and North Adams. This trip is through one of the most beautiful sections of scenic New England. North Adams is in the heart of the mountains at the foot of "Old Greylock," and is an ideal place to spend a day. The round trip rate is only \$2.00, and persons desiring can purchase on the Excursion train a round trip ticket over the famous Narrow Gauge Route, the Hoosac Tunnel & Wilmington R. R., to Wilmington, Vt., at the very low rate of 50 cents. Wilmington is at the extremity of the upper Deerfield Valley, the most beautiful portion of New England, and persons desiring can return to Hoosac Tunnel Station and continue their journey through the Tunnel to North Adams on their B. & M. ticket. Round trip tickers, good going on special train on October 14th, will be on sale at Boston City Ticket Office, 322 Washington Street, and Boston Union Station, at Ayer. Waltham (Fitchburg Division), Fitchburg and Gardner. The Gardner rate is only \$1.75. Special train will leave Boston at 8.20 a. m., stopping at above stations; returning, leave North Adams at 4.30 p. m. the same date or on regular trains October 15th and 16th. For time of special train at stations, see Boston & Maine posters or inquire of Ticket Agent.

A New Cure for

which any suffering reader can have

A Box Free!

On the theory "that seeing is believing," John A. Smith of Milwaukee wants everyone to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.
At times he was so belpless that he had to

take morphine and after considerable doctor-ing he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally hit upon a com bination of draws which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic". Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith considered to the first his remedy to the world. But cluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more reme-dies and they couldn't be made to believe that there was such a thing as a cure for rheuma-tism. But an old gentleman frien Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies. he wouldn't buy anything more until he knew it was worth something. The sample was-sent, he purchased more and the result was astonishing. He was completely cured. This sent, he parenased more and the cast was astonishing. He was completely cored. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosect, Neb., it cured a lady of 67 who had suffered for 52 years. In Fountain City, Wis., it cured Hon. Jacob Sexauer, a gentleman of 70, who suf-Jacob Sexauer, a gentleman of 70, who suffered for 22 years and whom seven doctors had called incurable. In Perrysburg, Ohlo, it cured a gentleman 70 years old. In Marion, Ohio, it cured Mrs. Mina Schott after suffering 12 years, She then cure, an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Paerber of the Concordia Publ. House. In Philadelphia, Pa., 4521 N. 19th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent Sciatic pains. She now enjoys excellent health. In Bennington, Vt., it cured as old man whom the best physicians of Worms and Frankfurth, Germany, called incurable. This old gentleman had walked for 20 years on crutches, both lear having been lame. He can now walk like a yoing man. Even promisent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintero of the University of Venezuela, to whom it was recomsuccess, among them Dr. Quintero of the University of Venezuela, to whom it was recommended by the United States Consul. In thousands of other instances the result has been the same. It-cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill among them persons over 70 years old. "Gloria Tonie" is put up in tablet form and contains neither alcohol nor acids.

Mr. Smith will send a trial box, also his illustrated book on rheumatism, absolutely free of charge to any reader of the "Banner of Light," for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is:

JOHN A. SMITH, 2379 Gioria Bidg. Milwaukee, Wis

RECOVATORE

MAGNIFICENT OFFER FROM

Banner of Light For NEW Subscriptions.

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

OUR EXTRAORDINARY OFFER!

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

Banner of Light, one year, \$2.00 Cosmopolitan, - one year, \$1.00 Review of Reviews, one year, \$3.00 Woman's Home Companion, one year, \$1.00

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

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City

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

ALL FOR \$4.00.

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

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

Most Extraordinary Offer of All!

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

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

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

Make all remittances payable to

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

The Last of Edition

We fortunately have run across a FEW COPIES

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Boston Transcript. This volume, published under the auspices of the Society for Psychical Research, will have ubusual interest for a very large class of readers. The New York Times. "Fifteen years study of her ider. Piper), under all precautions, has produced a body of phenousens which the most orthodox psychologists will be unable to ignore." N. Y. Evening Son-"The testimony collected here

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Banner of Light.



The Golden Echoes

Our Some Circle.

MINNIE MESERVE SOULE.

Evil Tengues.

(Written for the "Banner of Light.") Oh, restless spirit of man, be still!
Why should the turbulent waves of ill,
Of gossips rile or slander's serpent bite
Disturb in thee God's will to do the right?

Let thy spirit in harmony complete, strong With God's well defined will find no wrong; The tongue of gossip thy soul may pierce, But right conquers wrong though the struggle be fierce.

Then rest, weary soul, the good is great. Storms of thy spirit like all storms will abate,

And "Peace be still," thy assurance be When thou God's right in man's wrong can

Isadora E. Bussey.

A LINK IN OUR GOLDEN CHAIN.

THE HEART OF FAITH HAS NO VOICE FOR SLANDER.

The streets were crowded with men and women hurrying to and fro; little children flitted in and outcamong them like sunbeams through a forest. The rush and whirr of travel, the laughter of the little children, the murmur of conversation fell on the ear, a mass of unintelligible and indistinguishable sounds, but the mass was vibrant with life. Suddenly the clang of a bell broke on the

All other sounds ceased; the little children stood still, the women waited breathless and the men peered curiously up and down the

Clang! Drivers quickly sought the prowere heard directing the unheeding to 'Get on to the sidewalk; get out of way." Then the swift, strong, hoofbeat of horses racing hard and the clatter of heavy engines drawn over the stone pavements smote the ear, and flash, crash, bounding like a dory on the wave, the fire engine shot by the wondering crowd.

The horses ran like mad creatures, but the strong, steady hand of the driver guided them uperringly and true. The men on the engine were donning the rubber caps and coats with calm countenances, but with set, firm lips, looked out at the crowd and rode on to make the fight for property and life and to risk all if peed be in the performance of a duty.

On, on they went, steamer, hook and ladhose carriage and again steamer, hook and ladder and hose carriage, until it seemed as if every engine nouse must be empty.

We were on a car and our route lay directly in the wake of the rattling fire apparatus, and with some alarm we watched the course and mentally followed to the scene of destruction and mayhap death. At last, with strained eyes, we beheld the

cause of all this wild commotion. A board fence across an open lot was

smoking.
The smoke floated upward toward the blue sky like an ominous cloud, and the casual observer would have been quite sure that the conflagration was already started which might endanger the whole residential section of the Back Bay, but those experienced fire-men were wiser than the multitude, and they knew that a bucket of water would quench any flame which could possibly arise from that old fence and that if the whole fence burned to the ground no harm could come to any one, so they shook their wise heads, whispered "False Alarm," and went contentback to the station to wait for another

Who says there cannot be much smoke without a big fire? of fireman, surely. Why

it is the simplest thing in the world to create a big smoke with a bunch of kindling and never get a blaze big enough to cook a

Sometime and somewhere some wiseacre made a statement to the contrary of this and ever since then little men and simple women have kept on repeating it with as much unc-tion as if it were true whenever they wanted to take a part in the gossip of the hour about some one they knew little or nothing

Who has not seen the very wise (?) man shake his very wise head and solemnly as-sert that he knew nothing about the party in question, but, one thing was quite certain, "there could not be so much smoke without

Many a man has sunk beneath the wave weary, exhausted and despairing in his effort to stem the tide of criticism and abuse when there was absolutely no more need of his disaster than there was to call out the whole fire department to extinguish a burn-

Men and women should be protected by us, not we protected from them.

What is it to us that the smoke of criticism is rising about a woman?

Why should we run with fuel to feed the flame that is ready to burst from the smok-ing embers of soundal about a man in our

How can we dare make assertions about people that we know but casually?

It is hard to know and understand our dearest and most trusted friends at all times, nutil-we catch glimpses of the spirit behind the deeds, and listen for the whisper of the we can, under the most favorable condi-

tions, know so little of the effort after right-consness that a soul is making, that it seems nothing less than cruelty to stand afar off and watch the darkening blue above the head of a man and judge his soul status. If any people in the world ought to lead in this work of letting the gossip monger die from lack of nourishment and care, it cer-tainly should be the Spiritualists.

Why? Because they have as a people for fifty years and more been receiving instruc-tion and help about just these things.

Have not the spirits themselves taught the children of men that the spiritual status of a man depended on his pure heart and not on the praise and aggrandizement given by men?

Who but spirits have been teaching and demonstrating that precious truth that the first step toward ideal life is to have confidence and faith in men and women whatever the seeming condition about them?

Who but spirits have been demonstrating that public opinion, whose hands and feet are gossip, is the most unreliable, diabolical, treacherous and cruel monster that was ever entrusted, with the care and keeping of a

Have not the cruelly betrayed ones been

death into our ears as we sat in our circles and waited for the communication from spirit land, and have we not sobbed and mouned with them, and whispered back our assurance that we at least would be faithful and give them a chance to overcome any weakness they might have manifested in life by our confidence in their pure purpose?

How many of us have asserted over and over again that it made not the slightest dif-ference to us whether the spirit communi-cating were a saint or murderer as long as he showed a desire to do right and speak

the truth!

We are always rather proud of these assertions and have a conviction that we are doing the right and exalting thing. So it is right for us to do just such a thing, but how in the name of common sense can we find it so much more to our credit to kiss the hand of a sinner who has passed into the other life than to refrain from speaking words that would send a sensitive and weak child into the paths of sin, while living.

The shadow of the gallows, the cloud of suspicion that has hung over the life and death of the spirits who seek our presence, never cause us a quiver or an extra heart-beat of anxiety—then, why should a murmur of disapproval by some chronic grumbler be the signal for dark clouds of gossip to be blown over the heads of a most innocent and inoffensive victim. Grumblers and seekers after preferment and place are usually the bits of kindling set aftre by temper and smoking away like an incipient conflagration over the unsuspecting head of a duty loving and law abiding person.

Ah, let us be as kind to those who abide with us in the earthly tabernacle as we are to those who have stepped out of the body and dare approach us with an appeal for help! The heart of faith has no mouth in which gossip may find a shelter, and no voice to whisper slanders that may crush an expression for which the hungry world sits walting. sits waiting.

Sand. Frank H. Sweet

(Written for the "Banner-of Light.")

Well, sir' what do you suppose my Uncle Well, sir' what do you suppose my Uncle Bob called me last week? Why, just Sand, nothing more nor nothing less, 'And that isn't the worst of it, or the best of it. I don't know which yet. Everybody in the house calls me Sand, and it has spread out to the street and over to the school. It's Sand here and Sand there and Sand yonder, till you can't rest. Papa and mamma look sort of pleased, like it was something nice and if it can't rest. Papa and mamma look sort of pleased, like it was something nice, and if it is, why, I don't mind. They say it means I've got sand, grit—not afraid, you know: That's, the best of it. But there's Aunt Mamye, who tells me etiquette,—be sure it's spelt ye,—she says the name's horridly vulgar; and Tom-he's my brother, you know-he says it's just short for Sandy, and that's the color of my hair. If it's that way, the name ain't so nice. That's the worst of it. You see these fathers and mothers can't always be depended on for a straight tip about their own boys. They'll soften things and give taffy. But then, brothers like Tom, and aunts like Aunt Mamye, can't always be de-pended upon either. They're liable to go the other way, and show you that things are blacker than you thought. But maybe I'd better tell the whole story

and let you see for yourself. First, though, I want to say I was scared. Whew! I shivered so that when Tom heard the next morndeclared all my jacket buttons had been shook loose. They hadn't, of course, for they came loose playing ball the day But Tom was closer right than he When I think it out square to myself, like I have to sometimes, I'm most sure that Tom and Aunt, Mary's fun hits me closer

You see, it was this way. Papa and Tom were off on business, to be gone all night, and mamma was sick with a headache. That left only me in the house to look after things. It seemed nice till I went upstairs to bed, then it grew awfully dark and lonesome. But I pulled the clothes up tight over my face and tried not to think. If there's one thing in this world I'm afraid of it's the dark. You can't see the things you know are creeping up all around you.

setime in the night the loud barking from Towaer-just like some-body scolding somebody else for forgetting, and I knew in a flash what it meant. I'd forgotten to leave the wood-bouse door open

for him to go in.

But I slid lower down in the bed and thought to myself I wouldn't, though I knew all the time I would. I couldn't go to sleep if I didn't. So after a while I shut my teeth hard and crawled out, pretty scared and shaky, for it was awful dark, and got into. my clothes the best I could. Then I felt my way out into the hall and down to be back door. But when I put my hand on the knob to open it, I like to have yelled right out, for there, just as plain as plain could be, I heard somebody trying to get it. If it hadn't been, for mamma being sick, and papa and m being away, I'd have scuttled up them stairs quicker than I ever came down. that wouldn't do for the man of the house,

no. sir! not if he died.

But I was too scared to think much, so I just opened the door and yelled "Boo!" loud as ever I could. And, well, sir! you'd ought to seen them fellows tumble down the steps for there were two-and across the yard and over the back fence, dropping their tools and having Towser square on their beels, snapping and barking. And I wouldn't wonder if he nipped them once or twice, for

they yelled like he did. The next day papa and Tom came home, and Uncle Bob came over from his store. And Uncle Bob he said the tools were a burglar's kit,-if you know what that is,-and papa looked at me like he does when he's pleased, and Tom he just jumped round with his tongue out, laughing and sulckering. But I know Tom and he knows me. So although I'm willing to own Tom hits it pretty close about shaking buttons off, and that Towser did lots more than me, still I don't mind the name muck, 'specially the way Uncle Bob says it. And then I like the way papa and mamma look at me, like they were pleased. And that's the best of it.

Denald Was a Bad Boy.

A teacher tells this story of one of her pupils who was giving her class a lesson on the birds. She held their attention in her story of the hatching of the eggs, the care of the mother bird, the first lessons in dying,

etc.

"Now," she added, 'I am the mother bird, and you are my little birds nestled in your cosy nest. I want you all to spread your wings and fly away."

Each child, waving his arms in time to the music she beat, skipped to the dressing room, with the exception of one bright-eyed little fellow, who sat motionless in his seat, his eyes fastened upon his teacher's face.

When she saw he made no more to fullow the others she went up to him and asked: "Why, Doinald, why didn't you fly away with all the other-little birds?"

"Baccause," came the prompt and unexpected reply, "I am a had egg."—Selected.

."Because," came the prompt and pected reply, "I am a bad egg."—Se

They had been married thirty-three years as the calendar runs and the seasons are counted—thirty-three years all of equal length as far as the days go, but so different in their jogs and sorrows—the eve of the amiversary was just at hand in the glowing month of October.

was just at hand in the glowing month of October.

Their first October was a picture in the mind that only the divine artist could paint, because it takes life to represent life at its best. The husband thought of it—how it had run along in its quiet ways as a stream wanders through the meadow-lands—and if it had not siways been summer—neither had it ever been winter. He saw that clearly and it gave him great joy. This was wonderful that two should travel side by side so many years, sharing the burdens and the trials and trying to hold their lives as one. To grow into unison and have friendship that would bear the many rebuffs of the days—that to him was a wonder. And then there was the wish, not of a fairy but of a foolish heart, and man-like, he was thinking of himself entirely in the matter—there was the wish that love might have been something more. that love might have been something more. What more, it were hard to say. Who can describe the thing he has not? It is an indefinite feeling, and looked at honestly will not bear inspection. Here was a thought like clouds in his sky after many days of sunshine. They were simply of a dusky grey—not at all indicative of storm.

He was in this mood and was weary with the pressure of it. A certain irritating unrest comes with such thoughts and is properly a warning of danger so that one should not allow them to approach. But that is one of the deep lessons we learn from experience. It was a little thing that had brought this

disturbance-but that is of small momentthe unrest was there. He doubted if his wife loved him—that is in the complete way a soul likes to be loved. He rather thought she did not, and it ankered him, it made him rebel-lious; he felt as if he were cheated. He looked back over their journey of the years and wondered why they had not been more intimate as soul companions? He tried to explain it on the ground that each must have likings and labor different from the other, and that in some way must keep apart.

Then arose the question, Can two souls be at one in a common purpose? Would it not

at one in a common purpose? Would it not necessitate the surrender of one to the other? Why should a woman subordinate herself to a man simply because she marries him? She marries on faith for freedom, for a selfhood as assistance to him—as he ought to marry her for like reason. Custom gives authority to the man, but new custom may give the same authority to the woman, and who would like to be held responsible for the egotism or selfishness of either? He thought it no use forcing nature out of its nature. It will assert itself and keep in its own channel, and if it is so, a man must be content to receive what he can of the gift of love. For love is a gift, not an enforced one, and the why of it is beyond our thought. It gushes like water from the spring in the desert or in the field, but it is the gift for which one not to be strictly held accountable. To have wealth and force it must issue out of its own elections as roses come to the rose-

Then let a man enjoy as he may, but make no demands more than what the gentle na-ture of woman is willing spontaneously to To leve one must be as chivalrous as the knights and worship and serve and wait and love and understand, and then the deeper affections of the soul repay the waiting of

It did him good to think of this because it kept him to his ideal, and it dispersed the clouds, and it made the anniversary of their wedding-day as sweet as the first day, with this addition that more of character was in it, the ripe fruit of all their varied experi-Perhaps many a man would profit a like review of his past and a consideration of what he should do to win the most preclous thing in the universe-a true woman's sympathetic love!

A Tragic Calendar.

. Jan-et was quite ill one day. Feb-rile troubles came her way. Mabiyr like she lay in bed; 'May be," said the leech, judicial. Jun-ket would be beneficial." Juleps, too, though freely tried, Sep-ulchre was sadly made. Oct-aves pealed and prayers were said. Nov-ices with many a tear Dec-orated Janet's bier:

Carolyn Wells, in Life.

Fatherless and Motherless.

a well known professor has a bright boy; who one day at the age of four appeared in his father's study clasping in his hands a for-lorn-looking little chicken, which had strayed from a neighboring incubator. The New York

Times to its the story:
"Willie," said the father, "take that chicken back to its mother."
"Ain't dot any mudder," answered Willie, with great positiveness.

"Well: then, take it back to its father," said the professor, determined to maintain parental authority.

parental authority.
"Ain't dot any fader," said the child,
"Ain't dot anything but an old lamp!"—Boys and diris.

Your Star.

"Mamma, which star is yours?" asked Kitty. "What do you mean?"

"Well do you mean?"
"Well we were looking at the stars last night and Mary pointed to one and said, "That is Mars," and I thought if her mother owned one you must, have one too,"—The Little Chronicle.

The Moon "Bloomed Out."

Little Gladys Holmes noticed the moon for the first time one day. That night she hap-pened to look out of the window and she called excitedly to her mother, "Oh, mamma; come quick, the moon is all bloomed out!"— Exchange.

No Longer a Christian.

A certain family living in Yonkers, N. Y., had for many years been members of the Methodist Church. A little while ago, after considerable deliberation on the matter, it was determined to change from the Methodist Church to the Congregationalist.

There was a little boy in the family who had for some time been acting in a very-hostile manner toward another boy in the neighborhood, and who one evening at the suppertable, had infimated that he would "lick" the other.

table, had inimated that he would lick the other.

His father immediately rebuked him, saying: "My son, that's not acting like a Christian; I am surprised."

The youngster quickly replied: "We are not Christians; we're Congregationalists."—Selected.

SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

In Explanation.

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

These circles are not public.

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

INVOCATION.

Like children of truth who stand in the open sunlight and are kissed by the sweet breezes from off the Everlasting hills, we would stand this hour and have the sweet influences of the Spiritual-life blow away all the prejudices and all, the unclean things of the past, With joy that is surpassing we gather here today to take the hand of some one who is seeking to find recognition for love. With great peace we come to whisper a word of hope to some one who has been wandering in darkness and doubt and today seeks to find the home life and to express the joy of finding it. O, we yearn so to give every sorrowing heart the knowledge of this great truth. It is the revelation that is come to this later century and we would open every door that is closed by doubt or fear or pain, we would open it wide that all the flood light of this revelation may pour in like a living and healing influence. May the dear ones be stronger and steadier for our confi-dence and our faith in them, and may they speak a message so clear, so distinct, that there shall be no misunderstanding and

MESSAGES.

William Knowles, Harvard, Mass.

The first spirit that comes to me today is a man about fifty years old. He has dark blue eyes and black lashes and iron gray hair and he is a little below the medium height and has rather broad shoulders and a very pleasant; kind face. He says, "Will you please say that my name is William Knowles, and I used to live in Harvard, Mass. I must say it was a surprise to me to find how closely related the people in the two worlds are. I hadn't any idea of what the spirit life was like, and I had no notion that the people from that life could influence or control the people in this one, but I soon found that very few people are acting independ-ently and alone; they are swayed and influ-enced by the spirits who draw close to them. I want to go to Harriet. She hasn't the slightest idea that I can see her or help he and I am auxious to have her get some idea of this truth. Our box is with me in the spirit, and he is such a comfort to me and when we are near her. It wasn't a very sudden death that took me away. I knew that I was coming, but I didn't seem to be any more prepared for it than if I dropped right out without, warning. Mother has come over here since I did and she is very happy to send a message of love. Please say that there seems to be no end to the things I could say if I had a chance, but I don't feel that I can monopolize the time that so many are eager to have. I thank

Abby Brown, Boston, Mass.

The next spirit that comes to me is a beau-tiful old lady, I should think she was seventy-five or six years old. She is quite stout and has lovely white hair and she wears spectacles. She has got the sweetest voice and speaks as though she was at peace with everybody and says. "My name is Abby eyarybody and says. "My name is Ab Brown and I want to reach my daughter, lived in Boston. My daughter is alone and sits alone very much of the time sewing, sewing, always sewing. It gives her a good deal of time to think and she knows that her mother is near her. Sometimes she wishes that she could come over, that her work was done and that she could come to her brothers and me, but I have no power to bring her to me: I wouldn't dare to lift my finger to break connections between her and her present life. It would seem as much like murder as if I did it to some one when I was alive, but she will never feel sorry that she stayed when she comes over for every day brings her some lesson and some growth, though she may not be able to see it. I have come today just to assure her that we all love her and would not for the world do anything that would bring her a moment's pain. She is would bring her a moment's pain. She is quite susceptible to influences, and often looks up and says, I wonder if you are here. Of course I know you are, but I do wish I could see you. So I bring her my love and a promise that never as long as she lives will I go very far away from her. Thank you."

Eddie Thompson, Portland, Me.

Eddie Thompson, Portland, Me.

There is a spirit of a box I should think about fifteen or sixteen. He is very light, with fair hair and he comes here with almost an impatient air as If he could hardly wait to say what he wants to. The first thing he says is, "My name is Eddie Thompson. I lived in Portland. I came over here so suddenly that I didn't know what had happened to me. My father's name is Edgar. I have been with him on the team so many times that I thought I would come and tell him about it. He never knows it. Sometimes folks steal things out of the back of the team and he don't know and I want to tell him, for it looks kind of bad for-him when he gets back to the store. I like a horse, I always wanted a poay and I never cared much about school and I don't like it now. Sometimes I go right along for a long time learning a lot and then I just hang around, down at the house. I would like to see Clara. I would like to talk with her. She don't like to take my books. She seems afraid. She needn't be I would not hart her if I was there. Sunday school is all gone up. Don't have any class as they did when I was them and I am glad of it. Don't think our teacher knew very much anyhow. She onght to come over here, she would learn a few things and she wouldn't get so smart.

telling as about the Devil. I hever asw any Devil; youldn't be much afraid if I did; would be more afraid of God; haven't seen him either. I will be glad when my folks all get over here and we can live together again. It is pretty good over here and I am glad I could come and tell my mother and father about it. Thank you."

1905.

Frank Hallet, Everett, Mass.

There is a spirit of a young man I should think about twenty-two or three, medium height, brown hair, blue eyes and a happy, pleasant manner. His name is Frank Hailet and he says, "I lived in Everett, Mass. I don't care about telling you people what I believe or what I don't believe. I just want to tell you that I can see and bear and that is about all I care about. My mother needs me and she needs me today just as much as before I died. She don't cry much, she isn't that kind, but at her work and everywhere she goes she is thinking of me and it keeps me so close to her for I want her to be happier than she is. She hasn't had much sunshine in her life, but she has been pretty trave and I want her to know that I can help her. Why, sometimes it just seemed to There is a spirit of a young man I sh help her. Why, sometimes it just seemed to me as if I would have to speak right out and tell people to let her aione. They act as though I had been so had that there was no chance of salvation and they bother her. to do every good thing everybody tells him to, but he don't aways know that. I would like to tell Joe just what I-told him before I died, that he will have to take my place and his own and help to make mother's life easier. I will fix up a good place for her if easier. I will fix up a good place for her if she ever comes over here. I don't see where else she can go, but come right over here as I did. Much obliged to you."

Charles Gerrish.

Here is the spirit of a man about forty-five years old who is so much in need that it seems important to speak for him. His name is Charles Gerrish, and he says, "I am a Massachusetts man, practically a Boston man, for I used to come to Boston for all my business. I am anxious to reach my wife Annie. I have so much to tell her about my affairs. Joe did not do-what he ought. He meant to, but it was neglected, and now I have come just to remind her that she must remind him that there is something more to do. I never left my affairs in any unsettled state and it frets me to see them hanging as they are now. It is the only thing that bothers me in this new life. My father and I are recognized. That always translating I fall. reconciled. That always troubled me. I al-ways thought that if I could explain to him he would understand me better, and he does, so that helps me much. I'd like Annie to go to a good medium that I can speak through, and let me advise her more definitely. I can help her not only about the business, but can help her about her health. Do not let anyone laugh her out of it. Thank you."

Minnie Hill.

There is a woman. I think she is about thirty, small and bright as a flower. Her hair is brown and her eyes are blue, and she is not so pretty as she is vivacious and bright. She says to me. Well, that is pretty good! Most women like to be called pretty, and it is sort of hard to hear you say I am not. My name is Minuie Hill. I lived in Michigan, Grand Rapids. I taught school. I think I liked my work at least I always did, think so when I was doing it. I got very tired, and I had peryone prostretion. and I had nervous prostration. I could not seem to get hold of myself to get well. I did not care whether I lived or not after I got so worn out. Nothing seemed worth the effort. I know that everybody said it was a shame to have me go, but I did not know what that meant till I got over here. Of course, it was just a case of slow suicide. I kept neglecting myself: thought I could do everything, and I could not. My mother and father are both alive. They talk about me as though the end of the world came when I as though the end of the world came when I died. They touch everything I ever used with an air as if I were something holy. I laugh, for I can't feel any of that awful tragedy about it that they do. I am so surprised to find my mather crying when I am so near her, and she does not seem to know

it. Why, it seems to me that she must know I am there, but I am quite sure she does not. I walk about the streets and see my friends, and then I think. There, what's the use! There is no satisfaction to see and not be seen. I have seen all sorts of things over here. All the people are not angelic because they have died. It is strange to see some of them fight to get back. Aunt Mattie and Uncle Will are taking care of me—that is, I live with them, and I am going on with my painting and by the time my friends get over hope I shall be as great an artist as Raphael. Of course that's a joke, but I hope I can do some things that I always wanted to do and did not have time. I send my love to all my friends—Mand and Grass and Juliz. and I thank you people more than I can express for letting me come."

The Sunset Limited.

Oh, Hugh-a-By Land is a beautiful place For sleepy small people to go, And the Rock-a-By Route is the favorite one With a certain wee-laddie I know

The track lies on sleepers of feathers and No accidents ever take place; Though there's only one track, there is only

one train, But it runs at a wonderful pace.

There are beautiful things to be seen on this route. If you're good you may take just a peep; But, strange as it seems, they are seen best

in dreams; So be sure that you soon go to sleep.

Say good-night to the sun, for he's off to bed, too-He can't hear you, so just wave your hand; The moon and the stars they will light up the As you travel to Hush-a-By Land.

So, quick, jump aboards it is time to be off. Kou have nothing to pay, you young elf: Just taink of the luxury, laddie, you'll have— A whole sleeping-car to yourself.

Frederic B. Hodgins.

A Millionaire's Economy.

An anecdote of John D. Rockefeller, hith erto unpublished, was heard recently by the writer. The money king was at a Florida watering place. He asked a lady hierd I she would write a telegram for him. Of course she gladly compiled. This, was the telegram which was sent under the rich man's frank! man's frank;

"Mrs. John D. Rockefeller, Cleveland, O. leud me my old golf cup. Send it by mail, not by express, to "John D. Reckefeller."

The Question Bureau.

CONDUCTED BY W. J. OULFILLE.

Questions and Answers.

Question.—Seeing you answer questions in the Banner of Light, I would like you to an-swer these two questions: 1. I attend a developing class each week, and for two days after I suffer with a dread-ful headache.

Is it all right to "sit" in the room that

Answer.—In reply to the above questions, we can only suggest in reference to the first that the questioner is probably making some mistake by sitting in a circle with persons who are not very well adapted to sit together. Many sensitive people who can be thoroughly good friends and profit by each other's companionship intellectually are not well adapted to unite for psychic developments when methods commonly employed in "developing circles" are in vogue. The fact of headache for two days after a sitting is sufficient proof that electro-magnetic conditions are not harmonious. It would be well for any sensitive that electro-magnetic conditions are not harmonious. It would be well for any sensitive
person who attends a meeting which upsets
her nervous system to set to work to change
either the conduct of the meeting or else
her own mental attitude, and probably, best
of all, both. Developing classes are not as
a rule harmonic gatherings, because people
are collected too miscellaneously, i. e., without due regard for constitutional adaptability. Very often entire strangers are better
suited to sit together than near relatives,
because of more natural sympathy, or, as
Goethe phrased it, elective affinity between
them. Small private circles for developing
psychic gifts are to be recommended far
more than promiscuous assemblages, and
though we gladly admit that some good is
often done in public circles, people whose
temperaments are unusually sensitive should temperaments are unusually sensitive should avoid sitting in them.

Scientific investigation of psychic phenom-ena or the facts of Spiritualism requires conditions obtainable only when a few con-genial fellow students gather together in a

spirit of mutual aspiration and helpfulness.

An extremely sensitive nature often experiences a painful jar at a mixed gathering because the mental states and desires of those assembled are not unified, and as headache is distinctly an evidence of disturbed or overwrought nervous conditions, it is a plain evidence that the circle referred to does not possess the balanced mentality necessary for

best results.

Ans. Ques. 2.—As to the second question, which concerns sitting for psychic development in a sleeping room, practically everything depends upon how well the apartment is ventilated and how much sunshine is allowed to penetrate its atmosphere. The simple fact that somebody sleeps in a room does not unpleasantly affect its psychic condition, but it is not well for an ex-tremely sensitive person to sleep anywhere where the atmosphere is very highly charged with various emanations. After holding any sort of meeting in a room which is to be used later on the same night for sleeping, the apartment should be thor-oughly ventilated by opening at least one window top and bottom and leaving the room void of occupancy as long as possible. It is well for the night occupant in such cases to take some simple light refreshment and a short ontdoor, airing before retiring for the When closeness of atmosphere and undue confinement in a room are not per-mitted, there need be no rigid rule concerning sleeping chambers, but when space permits it is advantageous to keep a bedroom entirely for purposes of retirement, so as to secure a restful atmosphere.

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This is the title of a singularly fine book by Henry Wood, who has once again laid the thoughtful reading public under obligations by producing a work at once readable, popular, simple and profound. The sub-title, "Scriptural Truth in Modern Application," exactly describes the scope and purpose of the volume, which is divided into eighteen chapters and extends to 313 pages. There is so very much in this book that must appeal to people who wish to become spiritually minded as well as highly rational in their views of all things that its advent will assuredly be halled with sincere delight in many intelligent and progressive circles. Those iconclasts who only delight in tearing down, together who only delight in tearing down, together with those antique conservatives who never depart from time-honored, conventional literalism, will fail to grasp the author's breadth of view, though even they may admire his evident sincerity of purpose, but all who are willing to be free from mental trammels and evident sincerity of purpose, but all who are willing to be free from mental trammels and desire to face situations both genially and searlessly, will find many a passage throwing bright light upon vital problems which are never fully solved, but always in the solving process. Henry Wood displays ripe scholarship and deep insight into spiritual meanings on almost every page. We can recommend such a book most heartily to students and teachers, and indeed to all in every walk of life who are faithfully seeking to avoid extremes and extract the very best out of venerated literature and apply such treasof venerated literature and apply such treas-ure to the ennobling of daily life. For sale by Banner of Light, \$1.20; postage, 18c. W. J. Colville.

Old Folks Harvest Concert at Onset.

Under the auspices and in behalf of the First Spiritual Church of Onset, on Friday evening, Sept. 29, at the Arcade building A grand "Old Folks" Harvest Concert" was givevening. Sept. 29, at the Arcade building. A grand "Old Folks' Harvest Concert" was given, interspersed with bright vaudeville attractions. The old ladies and young ladies were exceedingly brilliant in the rendition of their parts. The members of the Village Choir were as follows: Mrs. Belle Burnham of Boston, Miss Lizzie Corliss of Brookline, Mrs. Russell of Quincy, Mrs. Grace Grasser of Lynn, Mrs. Olive Pierce of Taunton, Mrs. Frank Washburn of Haverhill, Mr. Horace Howard of West Bridgewater, Mr. Charles Cunningham of Worcester, Mrs. Washburn presiding at the organ. Mrs. L. A. Judkins of Boston was conductor and "Mistress of Ceremonies." A pickaninny solo hy Miss Lizzie White of Onset, as "Mammy," with a bouquet of flowers; Lillie Tatlow, Madeline Eldridge, Hazel Washburn and Master Earl Reynolds in chorus, carrying black dolls, sang the Lullaby solo, "You'se Just a Little Nigger, Still You'se Mine, All Mine," with chorus in background. They were recalled and give "Pensacola Pickaninny." It proved a charming picture. A medlered vocal numbers, Miss Ruth Dearth of Pt. Independence and Miss Adeliny Valin of Onset, in the "Congo Love Song." with encore. "Oh, Mister Moon," and dance, were very unique, Mrs. Grace Grasser, with charming mien of grace and modesty, with Miss Lizzie White,

a charming little soubretts, sang with tender pathos "In the Shadd of the Old Apple Tree." with tree in the distance. They received much appliance. Miss Hope Spinney of Attleboro and Miss Valin were enthusiastically received in their never to be forgotten character duet, "Reuben and Rachel," Miss Valin impersonating "Reuben." Very quaint were they, in-style and manner. Miss Chandler, vocalist, of Boston, very charmingly rendered the sole, "Within a Mile of Edinboro Town," responding to the encore with the "Last Rose of Summer." Her silvery tones, reverberating through the building like a sweet-toned bell, delighted everyone. Miss Manjorie Bullock of Ouset, a bright miss, ably and admirably recited "Grandma's Advice," with piano accompaniment, which was heartily received. Miss Florence Spinney of Attleboro sang "Walking Home with Angeline." She responded to an encore. Of course our old friend "Jedediah," with his uncles, aunts and cousins, was there in all his glory. Mrs. F. Peirce sang the sole in groud old. our old friend "Jedediah," with his uncles, aunts and cousins, was there in all his glory. Mrs. F. Peirce sang the solo in good old-fashioned style. Last, but in no way the least, "Old Black Joe" was inpersonated, and given in true darky style by Mrs. Belle Burnham, immediately followed by a "Moonlight Serenade" in "Shadowgraph." Mrs. Burnham being the "Serenader." Mrs. Washburn and Mr. Cunningham impersonated the lovers in pantomime. It created unbounded merriment and terminated the enjoyment of the evening. All went merry as a marriage bell. After ye, performance, refreshments were served and ye old people engaged in an old-fashioued frolic. Mrs. L. A. Judkins of Boston conducted the affair,

Two tableaux were in order, "The Gypsy Queen," Mrs. Washburn as the gypsy, and "Liberty and the Indian." little Hazel Washburn, a child of five, as Liberty; Mrs. Washburn and Mrs. Burnham as the Indian. Very fine.

Mrs. L. A. Judkins, Boston, Mass.

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session of this assembly.

Notice the array of platform talent expected to participate in the exercises: Prof. W. F. Peck, Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Lillie, Mrs. Fixen, Eva McCoy, Margaret Gaule-Ridinger—with a host of others, all of the best on the public platform.

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The musical program to be provided during one-half the sessions by the well known artiste, Mme: Ida May Poulson and her aides, and the other half by Paul Zumbach—whose name is sufficient to attract music loving peo-ple—with his assistant, will of itself form a most brilliant attraction to our evening meet-

The business sessions are to be of the ut-most interest and importance. No Spiritual-ist can afford to forego them. Come one and all, from far and near, and give your influ-ence and encouragement to the N. S. A. and its hard working auxiliaries. Secure your rooms at the Nicolet Hotel-at one dollar a day for good accommodations-cafe attached sure and come with certificate railroad tickets that you may return for onethird fare.
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SOSTOR, SATURDAY, OCTOBER 16, 1908.

Societary Rews.

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

Boston and Vicinity.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor.—Morning developing and test circle, many mediums assisting. Afternoon, original poem by Mrs. Dix. Selections by Mrs. Lewis and Prof. Peak. Messages by Mrs. Wiltimson. Evening song service, led by Mrs. Lewis. Selections by Prof. Maynard. Recitations: Miss Lottie Nicols, Mr. Starkey, Miss Olive Hatch. Messages, Miss Nettie Peters. Mrs. Mabel Witham, in her own sweet way gave comfort to the people. Mrs. Whittemore and Mr. Roberts gave messages. Tuesday afternoon a Spiritual Circle. Thursday afternoon, Psychometry.—Reporter.

The Children's Progressive Lyceum, No. 1. held a very interesting session Sunday, Oct. 8, with a much larger attendance than on the opening Sunday. New members are joining the association, and a deeper and more earnest interest is manifested than has been in the past. Several old workers were with us today and gave us words of cheer and en-couragement. The subject for the day was: "What Should the Lyceum Be?" and was very generally discussed by the school; wery generally discussed by the school; among those taking part were Miss Frances Luttering. Mrs. Miller, Miss Cooley, Mr. Austin, Mr. Sharp, Mr. Packard, Prof. Arthur and Mrs. Jennie Conant Henderson. Piano duet by Miss Johnson and Mr. Milligan. Vocal duet by Misses Johnson and Peiper. The word for next Sunday is "Friends."—H. C. Berry, conductor.

Malden Progressive Spiritual Society.— Thursday, Oct. 5, midweek circle held as usual, with Mrs. Whall, our president, in the chair. A large circle was present. Mrs. Morton, Mrs. Whall and Mrs. Carter were Morton, Mrs. Whall and Mrs. Carter were the mediums for the evening, all doing excellent work. Sunday aftermoon circle opened at 3.20. Every chair was filled. Many prominent workers were with us. Specially we mention Mrs. Carter of Malden, Mr. Oliver I. Newcomb of Cambridge, Mrs. Crowell of Lynn, Mrs. J. W. Bird of Everett, Miss Jennie G. Milton of Malden, Mr. Tracy of Chelsea and Mr. Lyons of Randolph, who gave many sweet messages. Much good who gave many sweet messages. Much good is being done in this circle. Sunday evening opened with song service at 7.30. Scripture reading by our president. Invocation by Mrs. R. Morton. The speaker of the evening. Mr. Clark Smith of Boston, was introduced. A large and intelligent audience greeted him. Our president with her little guide finished the evening with messages. Closed with benediction. Sunday, Oct. 15, we shall have Madam Bruce of Boston with us.—Mattie J. Eaton.

The Brighton Psychic Society, 14 Kenrick St., Brighton.-The meeting of Oct. 4 was one of more than usual interest. As the people were gathering for the evening service, a large delegation from the First Spiritualist Church of Cambridge marched in bringing with them a bountiful supply of food. The occasion was a surprise upon Mrs. H. C. Hall, the popular soloist of the First Spiritualist Church. Mrs. Annie Banks Scott, paster of the church, under the influence of spirit
"Bright Light," in a very able, pretty and
appropriate manner, presented Mrs. Hall
with 48 beautiful roses, it being her birthday. Mrs. Hall received the same with a few well chosen remarks. There were present Izetta B. Sears, A. F. Hill, Mr. and Mrs. O. S. Stiles, Annie Banks Scott, Mrs. S. Kambe and many others that took part in the exercises of the evening. Meetings every Wednesday evening, 14 Kenrick street, off 147 Foster St., Brighton. Take any Brighton car to Foster St.—D. H. Hall, pres.

Waverley, V. S. U. Home, Oct. 1, .1905 .-"What a wonderful impetus Modern Spiritnalism has given to the world, concerning what may be called a knowledge of spiritual states of existence," said a speaker today. Church synods, conclaves and conventions are called periodically to divest, control or to direct the great ground swell of spiritual aspirations that come up from the common church dignitaries in confusion and conster-(We bless the mission of Spiritualism. for it has created for us a new world, and a more loving and beautiful ideal of God; it lia: dispelled our fears and instilled in our hearts a higher sense of honor and the responsibili-ties of life here; it has given us assurances of the persistence and personality of our own lives after death; it has changed our idea of who loves his children better than all things beside. The meeting was presided over today by Mrs. M. M. Kemp, president of the Spirit of Truth Society; opening prayer by Mr. Swetzer; address by Mrs. Lowe of Hopkinton; messages by Mrs. Robinson and Mrs. S. E. Hall; remarks by Mrs. Bolton, Mr. Sprague, Mr. Lewis and Mr. Hicks.—J. H.

Dwight Hall, 514 Tremont St.; Thursday evening, Oct. 5th The Ladies' Spiritualistic Industrial Society, Mrs. Belcher, president held its first meeting for the season of 190 of on the above date, with a very good tendance. The business meeting was called at 5.30, followed by supper, after which a social time was enjeyed until 7.45 when the exercises of the evening were opened by an invocation by the president, followed by Dr. Marstons with a short address. Mr. Starkey favored us with a poem and Sister Wilkinson talked to us. Mr. Scott was with us and expressed his views, followed by Mrs. Robertson who gave some wonderful communications. The exercises of the evening closed with a benediction by the president. A The business meeting, was called with a benediction by the president. A supper will be served every Thursday evening at 6.30 by this society and meetings at 7.46 with good talent.—N. H. S., sec.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong—Pardon was "George's" subject of the morning and the esson Isaiah 55. Geo. L. Baker theu spoke, lesson Isaiah 55. Geo. L. Baker then spoke, after which Mrs. Lewis gave a few words. Our pastor spoke with earnestness and Mrs. Moore gave inspired words, Messages were given, after which Mrs. Morgan, sang a solo. John vii, 15, Education and Progress, was the subject of the afternoon. After George had spoken, Mr. Chase of Lynn was very much enjoyed. Mrs. Gray then spoke, after which a poem was read by Mr. Greenwood. Messages and communications were given. Matt. S. "Overcoming," was the subject of the evening. After George had spoken Miss Stone gave messages, Mr. Sturievant gave a poem, Mr. Fattle gave inspired verse and many messages, also "Les. Morgan.—A. M. B., ciert.

The First Spiritualist Ladier All Society, 5 Appleton St., held its first meeting of the season Friday, evening. Oct. 5. After the singing of America by the andience C. Funnie Allyn made some interesting remarks, followed by remarks and messages from the president of Cambridge society, Mrs. Zwahlen: president of Maklen, Mrs. Whall; and Mrs. Henderson, Mrs. Mason, Mr. Roberts. Greetings were sent from Mrs. Willis, who was unable to attend. Benediction by Mrs. Shackley. Don't forget our supper at 6 every Friday.—Annie J. Haynes, sec.

First Spiritualist Church (Inc.), 573 Mass.
Ave., Cambridge, Mass., Annie Banks Scott,
pastor.—Meetings every sunday at 3 and 7.20
p. m. Sunday, Oct. 1st, the afternoon and
evening services were both flower services.
"Bright Light," the spirit guide, read from "Bright Light," the spirit guide, read from flowers brought by those attending, and many impressive and instructive proofs of spirit return were given. Very large audiences were present at both services. Sunday, Oct. 8, afternoon meeting was held as a test circle, a number of mediums taking part. The evening meeting was a very interesting one. Mr. McLaughlin of Watertown was present and related his experience finding his boy through the instrumentality of spirit "Snow Drop." Sunday, Oct. 15, Mrs. F. Bird of Everett will assist in the exercises of the day.—D. H. Hall, clerk.

Malden, The American Psychical Research Society, Harvey Redding, president.—The second meeting of our society was held at Odd Fellows' Hall, Malden, Sunday, Oct. 8, at 7.30, a large number being present. Meeting opened with song service. Scripture reading and remarks by the president. Poementitled, "The Harvest," by "Cyrus the Persian." Solo. Mrs. Elizabeth Coote, sweetly rendered. Mrs. Pye. of Wakefield was with my and save some year, fine communications. rengered. Mrs. Fye of Wakeheld was was use and gave some very fine communications. Solo by Mr. Geo. Willey. Mrs. Abbie Burnham gave a pleasing address. Mr. Redding's guides gave convincing proof of spirit return. Meeting closed with benediction by Mrs. Burnham.—E. J. Trott, cor. sec.

andden Progressive Spiritual Society Lyceum.-Sunday afternoon, Oct. 8. Our Lyceum was opened at 2 p. m. Quite a number of children were present, making six classes. Teachers were selected. The exercises were gone through with great interest, Mr. James B. Hatch rendering valuable assistance. List of officers for the Lyceum: J. R. Milton, conof officers for the Lyceum: J. R. Malton, con-ductor; Mr. Mathews, assistant conductor; Mrs. Sherriff and Mrs. Crooker, guardians; Mr. Huntungton and Mr. Tracy, guards; Miss Jennie Milton, secretary and musical director.

New England States.

Portland, Me., First Spiritual Society, Mystic Hall, Oct. 8.—We had very large audiences and very successful meetings both afternoon and evening. Mr. M. A. Graham of Boston was with us and our speaker. He gave in the afternoon a very pleasant talk, giving his ideas of being spiritual. His messages were fine and were all recognized. In the evening he took his discourse from a poem, "The Ship," by Ella Wheeler Wilcox. He gave very beautiful messages and the audiences appreciated them very much.—Francis W. Vaughan, clerk.

Salem, Mass., Oct. 8.—The Spiritual Re-search Society, 53 Washington St., commenced its services at 11.20 by holding a grand circle, conducted by Healer Fowler. Much interest is being manifested in these morning meetings, and all mediums and those interested in unfolding their psychic powers are invited to attend: At 2.30 and 7.30 p. m. Mr. James r. Litchman and Mrs. Randlett, of Boston, occupied the rostrum. Mrs. Randlett delivered two lectures on Biblical Spiritual-ism and Mr. Litchman gave communications which were all repognized. Next Sunday, Oct. 15, we have Mrs. Annie L. Jones of Lowell, one of the most spiritual Spiritualists in America. On Wednesday evening the society will hold its regular week hight circle at 175 Essex St. All are welcome.—E. E. Woodberry, sec.

The First Spiritualist Society of Lowell held two very successful meetings on the 8th.

Mrs. Annie R. Chapman of Brighton was the
medium and was very pleasing both in lectures and tests. Mrs. A. J. Pettenzill of Malden next Sunday.—A. E. Jordan, clerk.

Fitchburg, Mass., Oct. 8.-Mrs. Annie L. Jones of Lowell was speaker for the First Spiritualist Society Sunday. There was a very large attendance at both services. The morning address was followed by many convincing spirit messages. The medium's circle and song service was much appreciated by all present. The subject at the evening service. "A life is a life as long as it is used to give life," was ably presented and supplemented by many messages from the spirit side of life. Miss Howe, planist, finely rendered several selections. Mrs. M. A. Jacob of Lawrence, test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

Lake Pleasant Notes.—Mrs. Julius A, Rice gave a Birthday Party on Oct. 2 in honor of the 84th anniversary of the birth of her mother. Mrs. P. G. Laughton. Cocoa, tea and cakes were served, and a decorated birthday cake. A beautiful inspirational poem, with pleasant prophecies for the future, was voiced by the veteran medium, Mrs. Bishop. A pleasant social gathering. Among the guests were the following: Mrs. Yeaton, Mrs. Soper, Mrs. Bishop, Mrs. Dudley, Mrs. Waterhouse, Mrs. Pease, Mrs. Guilford, Mrs. Shirley, Mrs. Bowman, Mrs. Woodruff, Mrs. Rounsaville, Mrs. Powers, Mrs. Clapp and Mrs. Baldwin.

Among the late arrivals taking advantage of the beautiful fall weather are the following. Mrs. Kelsey and family, Mrs. Bickford and family, Mr. Freemont's family.

Mr. and Mrs. Yeaton and Mrs. Soper return their winter homes Tuesday, also Mrs

Mrs. P. G. Laughton will return to her of her daughter in Milton winter home of Mass., this week.

Mr. Julius A. Rice is putting on an addi-tion to Mrs. Jones' house on the bluff.—Mrs A. Rice. Lake Pleasant is just now in the

heauty. The foliage royally drapes the trees with gold and crimson, purple and orange. The haze vells the hills with mystic sugges-tion, and the air is mild and balmy. It is the lovely part of the year. -Sara William

The Field at Large.

Washington, D. C., First Spiritualist Seciety.—Mr. Colville is lecturing to good audiences in the Capitol City, under the ausies of the First Spiritual Association. He holds classes in different parts of the city. His lectures are free from dogmatism. Anyone wishing for a larger unfoldment and a higher expression will do well to attend his lectures. The student is led from leason to lesson by an exchanting story. Every step one feels an uplifting influence as the inspired teacher unfolds the truth. The Auxiliary of the First Association held the first meeting for the year at Mr. F. A. Woods. After the business meeting Prof. and Mrs. Longley sang one of their beautiful songs.

Mrs. Ella Royal Williams. The Educational Society opened their meetings as usual. Mrs. M. T. Longley, secretary of the N. S. A., was the speaker for the evening, and her lectures are always inspiring. Prof. Longley pre-sided at the piano.—E. R. Fielding.

sided at the piano.—E. R. Fielding.

Elkhart, Indiana, The Elkhart Spiritual Society.—We are indebted to the local paper for the following account of Mr. Edgerly's work at the opening service of the ecason:
Oscar A. Edgerly, of Lynn, Mass., appeared before a small but appreciative audience at Shiloh Hall Sunday morning in the initial lecture of a series to be delivered under the auspices of the Elkhart Spiritual Society. The speaker announced that his first effort would be in the nature of a preface to those following and started out by defining Spiritualism as meaning naturalism. Nothing is supernatural but all phenomena are the result of the operation of natural law. He compared the seance room of the medium to the of the operation of natural law. He compared the seance room of the medium to the laboratory of the scientist, both being secessary for the demonstration of the truth of a previously held theory. The lecturer gave evidence of the highest culture and refinement, and his language and manner on the rostrum are above criticism. The society is to be congratulated for having secured so able an exponent of their Cause.

Victoria, B. C., Psychical Society of Spir-

Victoria, B. C., Psychical Society of Spiritualists.—The east was affush with the kiss of the dawn, as the sound steamer "The Princess Victoria," rounded the last point of land, and brought in sight the British Columbian Capital. Victoria, backed by a range of snow-capped mountains, half-circled by forests, and gazing—narcissus like—at her own beauty in the waters of Fuca Straits. It was Sunday, and a stately quiet held possession of the streets, which, it was noticeable, did not bear the appearance of having been the scene of a Saturday night's saturnalia, but were clean and orderly.

From the magnificent government buildings, which rank among the handsomest in America, floated the British flag; reminding us that on this side of the invisible line we had crossed at daylight the tune is "God Save the King," not "My Country Tis of Thee."

The Psychical Society of Spiritualists meets in the commodious and centrally located K. of P. hall. Its president is Mr. A. Williams, a courteous English gentleman, who fills the clear with marked efficiency. Mr. Geo. Marsden is treasurer, and Mrs. Hannah Wall, secretary.

I found my room sweet with the fragrance of flowers, provided by this lady's thoughtful

I found my room sweet with the fragrance of flowers, provided by this lady's thoughtful kindness, to greet me.

In this climate—that of the south of Eng-land—and amid the charming scenery that includes the islands and bays of the straits, the Gulf of Georgia, the beautiful Olympic the Gulf of Georgia, the beautiful Olympic Mountains to the south, and the white cone of Mount Baker to the east, one must surely realize a quickened inspiration, to be manifested—let us hope—in work that shall tell for the cause of Spiritualism in Victoria.—

Helen Stuart-Richings.

Victoria, B. C., Psychic Research Society, I would like to say just a few words in

-I would like to say just a few words in favor of an old worker in the field, yet new. as I believe the lady has not spoken on the Spiritual rostrum for some time. I refer to Helen Stuart Richings. Her subject last Sunday was on "The Higher Aspect of Spir-itualism." It was very finely handled by the Her psychic readings toward the close of the meeting were very good, indeed. We intend keeping this talented speaker a short time and are only sorry that we cannot keep her longer, as she intends going East in about a month, to take up a wider field of work. Hannah Hall, secretary.

Movements of Platform Workers.

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."

Pittsburg. Pa.-The Pittsburg Leader, of October 2. briefly reports the opening meetings of Rev. George W. Kates and wife, of Philadelphia, who are to serve at the Spiritualists' church, Boquet street, during October. Yesterday they held two services before large audiences. Mrs. Kates lectured at the morning service. She outlined Spiritualism as a great reformer and builder for good in this world and unfoldment in the soul-life She claims that Spiritualism is being accepted by the intelligent thinkers of the and spirit phenomena is being proved by the most noted scientists.

Rev. Mr. Kates andressed the evening meeting upon "Soul Values," based upon the fol-"For we brought nothing into this world and it is certain we can carry nothing

ut."—I. Timothy, vi. 7.

He considered this to be a very gloomy view He considered this to be a very gloomy view of life and wondered at the old prophet making such a mistake; for it is decidedly materialistic. This statement teaches absolute creation and positive death. Lots of people who claim to be laying up treasures in heaven will never see them again, he said, but all who achieve the realities of soul power here will be sure to have their benefits hereafter. The speaker discussed evidences of soul, and showed that nature proves soul to be life, energy, force, divinity and an eternal principle. The true value of soul is expressed by evolution, which goes forward into a possible eternal progression.

ble eternal progression. Mrs. Kates gave spirit messages and descriptions in her usual happy and satisfac-

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

PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length, beyond that a charge of fifteen cents per line will be made. About seven words make a line.]

ALBERT JOSSELYN

Albert Josselyn passed away at his brother's home in South Hanson, Mass., Oct. 2. He had spent his summers in Onset since its inception and his winters in Florida. He was an earnest Spiritualist and at the age of 73 has gone to continue his spiritual life.

Geo. Mostow, Onset, Mass.

We recommend the following utterances of Eben Holden. In the book bearing that title, to every Spiritualist as being essential to the present equilition:

"We want him to be a high stepper, have a slick coat, kind of a top head and a lot of stops to the store of th

WONDER WHEEL SCIENCE

Side Lights on Wonder Wheel Science.

Dully Suidance for All, by Birth Numbers.

The following Table is an and NDIVIDUAL daily guidance for all, such as was never before presented to the world in a public manner. The daily guides as presented in the ephemerides and in public prints are of a general and not of individual import.

Birth Nos.43	1	2		.4		6	1	8	9	10	11	12
Sept. 27-28	12	E	-	K		8	2	F	-	6		
29-30	M	-	E	-	K	-	B		·F	-	6	-
Oct. 1-9	-		-	E		K	*	-		F	*	6
3-4	6		M	-	E.	-	K	*	. 8	*	F	19
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9-10-11	-	F	-	6	-	M	-	E		K	-	8
12-18	-	-	F	-	6		M	-	E		K	
14-15-16	-	B		Æ	-	6		-	-	E	-	K
17-18	K	-	8	-	F.	-	6			1.4	E	
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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 gre tuitously given to all subscribers of the "Banner," and for a payment of 10 cents 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 interest in it; hence, it is a waste of space to further continue the publication of the Key principle. We need to 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 corre they have caught on to the principle of compilation. By adept astrologers they be used for brief readings the same as ne nsed for brief readings the san an ephemeris. They have not been in the "Banner" as an astrologic or advertisement, but as an eye-open mysteries of the divinest of all scien mysteries of the divinest of all eciences 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 pext few numbers of the "Banner" we will devote the "Chats with the Professor" to throwing additional light mon sheese tables, as such light may be deemed to be necessary. If any readers 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 Proner possible in the "Cants with the Pro

Address all matters relative to these Tables to Prof. Henry, Boyleton Centre, Mass. All of Prof. Henry's published works are on sale at the "Banner" office. Students of astrology at the "Banner" office. Students of astrology who have spent years in the study of the old methods have freely declared that they have received more light on this subject through the Wonder Wheel System than ever obtained from 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 bye and bye."

Chats with the Professor-No. 24.

MORE FOOD FOR THOUGHT-THE PANIC.

"Rockefeller says the American people are to suffer from their greatest panic. With his one thousand millions of dollars I suppose he might get up quite a little panic on his own hook," said the doctor. "What if he did?" replied the professor.

"It would injure no one but those who are destined to be injured at the time that his panic is on. Do you not know that Nebuchadnezzar at one time became so proud of his gifts from on high that he thought that he run the universe, but somehow or other his taste for pate-de-foi-gras changed and he took to eat-ing the grass in the meadows. 'The heavens do rule,' and Rockefeller has no more to do with creating panic than Paddy Miles's boy.
Of course some kind of a panic is coming.
Uranus in Capricorn denotes that. We have
spoken of it, and it will be a panic with blood in the air, but Rockefeller has no more to do with it than the rest of us. If the world's people were wise they might avert the evil effects of the panic, but they could not change its natural sequence in the coming of events. It is not people who are naturally unfortunate who suffer in times of panic. They get just as much then as they ever got, and that is the little end of nothing. In times of panic unfortunate people have company with their unfortunate people have company with their constitutional misery. It is the people who have been straining at a gnat to swallow a camel who suffer in hard times. Joseph, the son of Israel, was the unfortunate one of the family when the family was prosperous; but when the famine came he was ance to dis-count his brothers' notes. Rockefeller, with all his wealth, has his hard times and his mollygrubs. His stomach aches just same as does the stomach of Jim Jams in the poorhouse. Rockefeller could not be what he in the financial market if we poor chumps d not permit him so to be. We make the did not permit him so to be. laws of this land, or, at least we let other fellows make them for us, exactly as they If, as a people, we did not like to have civil matters as they are, you do not imagine that we would permit them to re-main so. Divinity only makes CONDImain so. Divisity only makes CONDI-TIONS, and we, in our ignorance, make the events as they are. They might be easily changed, but if anyone attempted to even suggest a method of relief before the trials came, the suggester would be figuratively mobbed or ostracized. That is one of the strongest proofs of the fact that man is substrongest proofs of the fact that man is subject to the laws of fate, for when he thinks himself sailing along smoothly he pays no heed to the warning that a maelstrom is ahead of him. In the Boston Traveler, of 1900, I stated that the next four years would be years of grab, and I guess it has proved to be true. In 1898, I spoke of the conditions which Rockefeller now scents in the air. I gave the conditions was the conditions were the conditions. gave the conditions, year by year from that date, and I did not shoot wide of the mark. date, and I did not shoot wide of the mark.

I carried the matter up to 1908, the ending of the Mercury cycle, and 1909, the beginning of the Mars cycle. Rockefeller now says it will be in 1907 and 1908, Between now and then, I said, the war drums would be beating and people who had been selling their souls for 25 cents a bunch, in an endeavor to get something for nothing and to get rich could would be hunting for some convenient. quick, would be hunting for some convenient place to hide their heads. It is the heavens that speak these things and not Rockefeller, nor your humble servant. Tongues are for disbelevers, but prophecies are for believers. Tongues are but the instruments of the Divine. Mankind, when suffering with swelled heads, is very apt to invite Mr. Tongue to go and hire a hall. Mr. Rockefeller has passed his astrologic good time in life and his money cannot save him from the planetary laws. Behind his financial mask he has his depressions, that are just as bitter for his money cannot save him from the planetary laws. Behind his financial mask he has
his depressions, that are just as hitter for
him to bear as are the burdens of the dirtdigging Italian, who munches his butterless
loaf of bread at the noon hour, and wishing
the hour were twice as long. Rockefeller
does not know how to enjoy money. The
only things that Rockefeller can enjoy are
the things of life which he longs for and
only seldom gets. It is the same with us all.
We are pretty much like the Dutchman, who
demanded his deposits from a bank which be
heard had falled. When the money was paid
him he cried with astonishment, Vet! Hat
you got de money? "Certainly, replied the
cashier, 'don't you want it? 'No, I don't
vant it if you had got it, but if you don't had
got it den I vent it." The true facts are that
people do not understand the laws of Nature
in the making of our civil laws; if they did
we might have a condition of affairs that
would not only please the dirt-digging Italian
and everybody else, and at the same time
prevent crime without injury to the business
of the policeman; prevent sickness without
injury to the business of the doctors, etc.,
stc., but, 'Where Ignorance is bliss,' the
heavens declare, 'It is folly to be wise.'

"Do you have any idea of a way that would prevent the sufferings during a panic?" asked

e doctor.
"I would not dare to be so bold as to say "I would not dare to be so bold as to say that I do," replied the professor. "I will yenture, however, to say, that I know of a fellow who has such an idea. I would not want to trot him out for fear that he would be crucified before the panic with no good results, because people are not able to accept such ideas until the time for their benefits are passed."
"What law of the heavens is it that cre-

ates panics?" asked the doctor.
"The law that creates panics I do not be lieve to be in the planetary heavens," replied the professor. "The law of panics is in the heedless thought of man. The heavens do not create panics. The people create them. Sudden or unexpected changes coming to the attention of man throw him into a panic.

When man becomes wise enough to heed the When man becomes wise enough to heed the signs of the times, as they are written in heavens, and then prepares himself for the changes denoted he would not be thrown into a panic when the changes come. If we did a panic when the changes come. If we did not prepare for winter by knowing of its approach, the world would be thrown into a panic from the cold. 'Coming events always cast their shadows before.' The world has learned to note these shadows from worldly, indices, just as Rockefeller has, but the gen-eral world has neglected to note the heavenly indices without which the others could not

indices, without which the others could not be. The law of changes in the heavens operates upon all things, general and particular, as regularly as the recurrence of eclipses, or of the new mone, or, as regularly as morning changes to noon or day to night. The coming of expected changes for which we are preparally received. for which we are prepared creates no disturbances. No panic can occur for which we are prepared. No famine occurred to Joseph in Egypt. He was prepared. To the rest of the brothers there was a grievous famine because they were unprepared for it. All of the laws of Nature move in cycles, the infinitesimal second to acons Each cycle is the antithesis of time. preceding cycle, in the order of positive and negative. Like the pendulum of a clock, all matters swing to their extreme in one direc-tion and then in the opposite direction. Foolman does not heed these natural laws, but strives to push on beyond the binit. In consequence he now and then gets hauled up so suddenly with a jerk that he is thrown off his balance and that is what is called a panic. Nature makes the conditions, but mankind makes the events. These same laws are in force in our daily lives. We call them Good and Evil, but they are never evil only to these who fail to heed them, by expectations contrary to the nature of the prevailing condition. This is the LAW of the Wonder wheel Tables, which I am endeavoring to elucidate. It is the Sabbatarian law, 'Six days shalt thou,' etc. The church has taught us only one feature of that law, and that one has regard only for the success of its own worldly corporated interests. Our individual interests are ignored except in cases which redound to the worldly glory of the church," "When was Uranus in Capricorn before?"

asked the doctor.

"From 1820 to 29," replied the professor.
"In that period, the anti-slavery movement, under Münroe, and the spoils of office, under have under Münroe, and the spons of which have Jackson, were entered upon, and we have been contending with those matters ever since. Previous to that time Uranus was in Capsicorn during King George's War, under the colonies suffered severely. Now. which the colonies suffered severely. Now it is the Trusts that are the mice in the meal the outgrowth of slavery and spolintious; and Nature cries, 'Change!' Rockefeller sees the 'writing upon the wall,' and Daniel haw come to judgment."

come to judgment."

"Why are the events not always the same, each time that Uranus is in Capricorn?" asked the doctor.

"Because the other cycles are different." replied the professor. Those are the divergent causes which people in their investigation of astrology fail to recognize, and thereby fail to appreciate these Divine laws. It is impossible for the selfsaine event to secur in the selfsame manner, because the selfsame conditions do not recur. That is why thumbrules are unreliable. It requires good judgment to form even an approximation, just the same as in the case with a judge on the court's bench."

It is to my mind as immore to sook that to which it is not is for an individual to steal horse or to pick his neighbor's Walter S. Logan.