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Practical Spiritualism.

A COURSE OF LECTURES

THROUGH

J. J. MORSE, Editor of "The Banner of Light,"

To a Class of Spiritual Students in
San Francisco, Cal.

With a Preface by William Emmette Coleman.

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FIFTH LECTURE.

The Natural, Spiritual, and Celestial Planes of the
Second State.

(Continued from last week.)

Now this spiritual plane is the complement of the natural plane you existed upon before; it is the very essence of all that has gone before. Whereas love ruled you before, now another power begins to operate as a controlling influence upon your judgment. It is the power of spiritual perception. The spiritual perception operates now, and whereas before you had to reason and to argue upon all that entered into your knowledge, now the soul sees beneath the form, through the phenomenon, to the law and the principle that are beneath it. The more remote powers, as you consider them now, of your souls, are then brought nearer to the surface; and all the virtues and abilities you have dreamed of as being possible hitherto, now become practical realities in your every-day experience.

This spiritual power working within you begins to manifest itself externally, and you behold yourself upon this plane clothed literally in the purity of your own progress; whereas your garments upon the lower or natural plane of spiritual life were the reflection of your personal thoughts and states and conditions, which now have become the outward types and forms of your interior life, and develop a being clothed in that which makes imposition and imposture utterly impossible. Here on this plane of life the spirit always is to outward form just what it is in inward nature. If this sublime law were only realized on earth, what a transformation would be effected in the conditions of human society, how many people would have to change places; those who are up would have to come down, those who are judges would become criminals, while many a poor prisoner might play the role of judge most righteously. Think of it! The time will come when what you really are, out of the purity and sweetness of your progress, will become actually manifest in the external robes that clothe you.

This spiritual state brings you into closer sympathy with the souls of men than you could here obtain, upon the natural plane previously referred to. Natures intersphere each other more completely, and more close communion exists between the inhabitants of this plane; and their affections and their perceptions, running into closer harmony than hitherto, prevent them making misplaced confidences, wrong associations, and injurious affiliations. They find, too, that the purposes of being have a deeper significance than they ever dreamed before; and realizing truly and universally the presence of law and principle in the conditions around them and within themselves, they are at last overwhelmed with a deeper and more spiritual consciousness of the existence and the government of God than ever was possible to them before.

One step further is taken here; and from this plane of the spiritual perception they arise to still more exalted development, which we will call, for convenience' sake, the Celestial state. There a wondrous development is made manifest; would that we had the power and the skill to bring the glory and the beauty of this third state before your understandings; the radiant divinity of it, the spirit and power, the spirituality of it, the loveliness of it, are so divinely glorious, permeated by such royalty of soul from those who live within it, the omnipotence of God's great presence, that words fall all too short of being able to give you the slightest outline of it.

Lives there beat in glorious rhythm with the eternal music of the Infinite heart itself, and every latent possibility of the soul to this point rises to its highest altitude,—manifests its most glorious activities and divinest powers; the noble messengers of that higher life are indeed fitted to be as even gods to you. How can we speak of them, how can we tell you of their glory and their beauty? There is in their natures one great principle. If affection and perception have ruled in the previous cases, now comes the godlike power of meditation, or assimilation, whereby the principles already gathered, the knowledge already possessed, the developments already made manifest, are brought within the very consciousness of the soul itself; and love and intellect and meditation here crown the progress of the soul as it passes upward in the second state. Mark well the meaning of these terms. We are speaking only of the second state,—not of other states that rise beyond it, mark you, more glorious still, but that one state of spiritual being that you are at present related to, the three divisions of which we have just enumerated.

When these three separate stages of progress have been made, they may now be passed before you in the review that substantially says they are the fulfillment of the natural man as you know him today. They are the realities of the spiritual man as you feel him within yourselves, they are the blossoming and unfolding of the divine man that lies beneath all that is the very essence of your natures.

Here we have, then, observation, perception, and reflection,—love, justice, and wisdom manifesting themselves in their proper orders; and as they increase in power and come into harmony each with the other, and when love is directed by reason, and reason controlled by wisdom, then love, justice, and wisdom,—(justice promoting the action of the intellect),—then, when these three are

brought into mutual harmony and unity, what a perfectly rounded life, by comparison with the lives of men today, is presented for your consideration!

When this final stage in this second state has been reached, behold! a marvelous thing occurs. The mind's action, or, more correctly speaking, the action of the conscious soul itself, produces a wonderful result; and all that has been so far reached becomes absorbed into the very nature of you, and becomes the foundation element rises beyond,—the second state you will encounter when that is the basis of your progress in the next state that you pass from this your first.

The process may be indefinitely repeated. These triune developments, their associations in action and their final assimilation into one compact element, will go on indefinitely; until the soul in its attributes of justice, love, and wisdom, and all the elements that make up man's nature, affectionally, intellectually, and spiritually, shall grow to such gigantic proportions, and possess such divine abilities, that all you have ever dreamed of concerning even Deity himself shall pale into utter insignificance by the side of the reality you shall personally possess.

May we not, then, pause here, asking you to remember that we have only dealt in plain and simple terms and on general principles with some of the most important facts which will be your experiences when you pass from this stage to the world beyond? We here endeavor to present to you, not an approximation, but a literal statement of the fact that the three planes of your present natures, the natural, intellectual, and spiritual, as we should, perhaps, more correctly interpret them, are unfolded upon the first general degree of experience after death, and that over there the three are represented by the terms natural, spiritual and celestial; and as you thus progress, the principles of your divine humanity, the elements of your immortal minds, the qualities of your eternal souls, are successively developed and unfolded as you go along the second plane of your being, and each unfoldment lays the possibility of the one that comes afterwards, and, as it grows and develops, it makes you nobler and more divine; until at last, having exhausted the possibilities of the first plane of your spiritual existence, all these beauties and glories in their triune departments become concentrated and embodied in yourself, and behold! a diviner humanity than you ever have dreamed of yet is the glorious and beautiful result.

May we meet you, then, not as dwellers upon the threshold,—for then it would pain us to know that you had not yet reached that plane of spiritual development that fitted you to pass behind the outer portals,—but let us meet you upon the inner side of the celestial doorway of the two worlds, and grasp your hands, and say we are glad to see you thus unfolded and thus beautified. May this, your plane of natural existence in the spiritual world, lead to that of which we have told you. Then shall we know that you have lived this life worthily, that you have done your best to unfold and exalt your powers and natures, and truly fitted yourselves for that natural, spiritual state that is to be your first experience after death. And, as you march forward, laboring faithfully, earnestly, and zealously, gathering knowledge and increasing in strength and stature, we shall know that you shall surely go forward to that sublime and celestial condition further still. And as you go up there, wise—and loving, true and thoughtful, souls will be with you at every point, to give you aid and help whenever you need it.

Live, then, in this world, under the solemn and serious consciousness that you are preparing for the second plane of life; and may your deeds and thoughts and growth be such that you shall pass through the Gateway into the natural life that lies beyond, where, under the blessing of the wise and the good, and the Providence of the Eternal Power, you shall learn the mighty lessons of nature as you can never learn them while you are here; for then you shall be able to see beneath the form, beneath the phenomenon, and learn the law and discover the principle of the life and world in which you live.

If thou wilt so live, then you will earn for yourself free admission beyond the threshold, and hear the glad welcome of the glorious hosts beyond as they speed to meet you and warmly clasp your hands in greeting, "Welcome! well done, thou good and faithful worker!"

SIXTH LECTURE.

The Soul World: Its Hells, Heavens, and Evolutions.

Roll aside the curtains of materiality, penetrate through the mists and darkness of ignorance that skirt the passageway between the two worlds, go beyond the doubts and mutations of material thought and enter into the radiant light of the Soul World that lies beyond; and in that fairer country journey with us and to some extent inspect its Hells, its Heavens, and comprehend in some degree the evolutions that are possible there to that life itself as well as to the people who live therein.

This Soul World is the home of arisen humanity, the place where man commences his future of life and conscious existence on what is called the spiritual side of being; where he commences to unfold the latent capacities of his nature to a grander degree than e'er he could while living here below, though before this can be done many things have to be reckoned with. The evils of the past have to be dissipated, superstitions that have accumulated about the person have to be purged from off the nature of the individual; and to accomplish this something of pain and travail must necessarily be endured by all concerned. It is the greatest mistake to suppose that merely because you enter into the Soul World you are then prepared to receive all wisdom and manifest all excellence. The path of the student is difficult; there is no royal road to knowledge; and whatsoever the soul gains and values the most is always attained with the greatest effort, and sometimes by the deepest suffering. The fires of suffering are among the potent elements that reveal the jewels of your character. So in the Spiritual World it may be, that, in passing through periods of trial and purification,

the soul is gradually moving onwards to brighter and better things, and gaining in strength and beauty by reason of its suffering.

When at first you enter that soul life, it may seem to you that there is very little difference between that life and the world you have just departed from; to all appearance people will seem much the same to you, the outward circumstances of their lives will have strong marks of similarity, and the general condition of the world itself will be so similar to the general conditions of the world from which you have departed, that you might almost think that you had fallen asleep in one country on the earth, and had awakened in another. Yet this remarkable similarity is a wonderfully beneficent providence upon the part of the Eternal Wisdom; for if the translation from one world to the other involved a sudden and complete change and alteration in conditions and relationships, why then so sudden a change would result in such a shock to the consciousness, that in all probability people would be seriously affected by the suddenness of the transition and its resultant consequences. Divine beneficence thus works to meet the requirements alike of the meaneast and the greatest of humanity; for when the average individual awakes and finds himself surrounded with scenes somewhat similar to those with which he has been long acquainted in the world he has left behind, the shock is lessened and he feels how natural it is that he should be living in this new world, and he says, "It seems to me I have been here before; I am familiar with the scenes and people, and really it is a natural place for me to be;" and there is something of truth in this supposition. In the hours of sleep, when curtailed slumber has enclosed the outward mind and sense, the soul is sometimes awakened to the glories of the life beyond and has then caught faint glimpses of its beauty, and mingled, perchance, with its people. Therefore when he comes to the Soul World, indistinctly at first, but gradually disclosing itself, he recognizes that the familiarity of the world about him arises from the fact that he has seen and known it before he actually became a permanent resident therein.

He enters, then, into a world that is in every way suited by its nature to his needs. At first the character of the change seems but very unimportant,—and hence it is that we always say, though sometimes our statement raises some doubts, that from the actual fact of death, in the first instance, there is but little or no change in the character of the individual; but after he has resided in the Soul World for some little time he realizes his condition, and begins to understand that the old standards of determining a man's position do not apply with the same force to his new state. Then he begins to realize that the social life—shall we call it—of the spiritual world rests upon different foundations to those of the social life of the world he has departed from; and instinctively he begins to understand that he will very soon drop into that place or plane or association that his interior spiritual development entitles him to occupy. Then the difficulties of the life begin to assert themselves. What at first seemed plain sailing and easy going; what at first gave him confidence that the wicked were not punished, and made him feel he had cause for secret congratulation; which made him say, "Ah! you see there is no Hell, no Devil, no vengeful God to punish, no burning lake of fire, there is nothing to fear, as I had been taught," which causes him for a time to give all his remorse to the winds and made him think he was going to have a "royal time" over again,—presently disappear, and soon some little doubt begins to obtrude itself; a little speck floats across the clear blue of his present pleasure, and he asks himself, "I don't know; this is curious; what does it mean?"

Ultimately he realizes that this is what it means: that a man is as are his motives; that in the Soul World the order of things is, that, if his secret life be spoiled and defiled and he has been living a lie before the world, then, in a very short time, the lie will rise to the surface of his spiritual personality, the deceit will become manifest in his actual appearance, and those who were so glad to see him, and with whom he was so glad to be, will begin to look askance at him, and he will realize that something has gone wrong. He will then learn the lesson, that all association in the spiritual world depends upon the law of mutual affinity and fitness; and if he hath no affinity with and is unfit to mingle with the better sort of those he finds around him, even in the earliest portion of his career, then, most surely, does the law of repulsion begin to exercise its influence, and he is driven out,—driven out from those whom he thought he could succeed in blinding as to his real character,—driven out from those whom he thought to hoodwink with his pretended and false claims. Repulsion begins to operate between them, and he is bound to go one way, and that way is away from them. Then he begins to understand, that, if there is no Hell and no Devil and no angry Deity to punish him, there is something that exceeds all these three ideas,—a something that is working within, a law of repulsion that drives him out, and that entails all the penalties that those triune concepts have previously been associated with; and he begins to wish presently that a Hell and a Devil really did exist,—for when a person possessing an undeveloped and abnormally constituted mind and character is driven out to his own society, he begins to realize the fact that his own society is the very worst possible kind of society he can be associated with, and would go anywhere, do anything, frequently, to escape therefrom. Then begins another phase of the problem. He is now getting into Hell! But the effects of this position vary in almost every case. It may result in the development of rage and hatred, of fierce and bitter struggles within his own breast,—turbulence, passion, and spite in his mind and thought; he will become angry, vengeful, vicious,—and every stage in the descending character of these passionate developments will be clearly and indelibly marked upon his features and in his character. One point must be here insisted upon. Though these characteristics be expressed in the appearance and personality of the individual, as a rule they are not recognizable to those

who live upon the same plane of spiritual unfoldment, nor are they recognizable to any extent by those who are upon a lower plane of development. But they are perfectly plain and easily to be perceived by those who are above them in spiritual development; hence those will see all the peculiarities expressed in the outward and personal characteristics of the individual, and will see that these external manifestations represent the internal conditions; just as among yourselves the expert physiognomist can read in the lineaments and appearance of the face, to a very large extent, the interior character of the individual, so that he makes comparisons between such persons and certain animals that possess certain characteristics,—that this man looks like a fox and has a foxy look, and so forth. Now it does not follow that a person has a pig's head, though he has a piggy face. So when you are told that certain spirits have the appearance of foxes and other animals you may take it that such appearances are but symbolical presentations; and the spirit who is making the statement to the foregoing effect does so sincerely, no doubt, through not having a clear conception of the law in the matter just alluded to. Whereas you should understand all that is really implied is an indication of the still-continued underdevelopment of the spirits thus described.

Now these people we are referring to descend into Hell. They may become vengeful, moody, or active; they may brood in silence and secrecy, or they may join others like themselves; for they carry forward the dispositions they possessed while living in this world, and you may find them quarreling while amongst themselves as they did here below.

This interpretation of their characters gives you the key-note to their personal dispositions. In brief, we may say that all those who are in Hell are those souls that are living disorderly lives. A disorderly life is one that is out of direct relationship with the external laws of progress and development, for by this progress and development you insure true unfoldment, and its consequent of happiness.

Disorder, then, is the key-note of the hellish and of the hell world, and this disorder brings us now to the task of locating the exact place where it is. It is not in cavernous recesses where murky clouds lower, and there are burning and rolling waves of fire and flame, away from the light and the glory of the day,—deep bosomed in the very bowels of nature herself, where demons gnash their teeth and hurl their anathemas against the goodness of God. God never made such hells as these. He had no necessity to do so; for the hells of the spiritual world are within the individuals who are experiencing the results of all the conditions their actions can create. A disorderly individual having disorder in himself (using the term in the higher spiritual sense) has hell within him. As the old teaching has told you very truly that the Kingdom of Heaven is within you, so also may its opposite be within you; and this being true, Hell being within the disorderly life of the disorderly liver, that Hell can never be escaped from until those who dwell within the sphere of its influence themselves unlock and unbolt the bars of their disorderly living and emerge into the heavens that lie beyond. Hell, then, is purely a personal question, and individual experiences will vary in their intensity and character in accordance with the circumstances of the particular person concerned.

Thus, you will understand, that no actual theological Hell can be found in the Soul World, but, instead, that each one makes his own Hell,—and making it himself he cannot complain against the Almighty Providence for giving him too much, for he creates all he experiences; thus every cause for complaint of injustice is destroyed. Dealing with the matter in this light, we have dealt with it only in its personal application. Let us direct your attention now to some of the hells that literally exist in actual outward form in the Soul World. This seeming contradiction will explain itself in a moment or two. You look with us, standing by our side, and with astonishment you say, "This cannot be Hell. See those towering mountains that rear their purple domes into the azure hues beyond. See those glowing colors that bathe the whole scene in radiant beauty. Behold those magnificent flowers, those graceful trees, those streams like silver threads winding among the green grasses that wave and roll on their pleasant banks. See those charming lakes,—surely these are not the adjuncts of Hell? And those noble edifices lifting their symmetrical domes heavenward; those stately men and women, those youths and maidens, those children,—they are not devils living in Hell. Why, how can you call this Hell? How can you say these are devils? There must be something wrong here. The picture is too fair and lovely in its character. Surely you must be wrong?"

No, we are not wrong; all this is,—can be seen by you there. But question one of these inhabitants and ask him what he sees. You observe the lines of care upon his brow; he is sad, subdued, and sullen; there is a terrible look lurking in his eye, and latent anger seems to be slumbering within. "Oh, this place is a horrible place," he answers. "See those towering walls bleak and dark as the eternal granite. Look at these stagnant streams; they stink in one's nostrils; the air is full of vile odors; the very trees are stripped and bare, there are no blossoms. Look at these people; they are hateful and I loathe their presence. Oh, if I could only get away from here, and be free again, how happy I should be!"

(Continued next week.)

Hitch thy wagon to a star.—Emerson.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—Cicero.

Depend not upon external supports, nor beg your tranquillity of another. And, in a word, never throw away your legs to stand upon crutches.—Marcus Aurelius.

THE GARDEN OF THE SOUL.

E. J. Boulet.

In the garden of thy soul
God plants flowers.
Carefully He watches them
Through thy busy hours;
Kindly He refreshes them
With gentle showers.

Lovingly He sends His heat
That they may grow.
Shelters them when tempests beat
With fierce blow.
Breathes on them with zephyrs sweet
Till they brightness show.

Is nothing left for thee to do
In the garden of thy soul?
In the many or the few
Days that onward roll?
As thou ever journeyest through
Life from pole to pole?

Yes, 'tis true the garden needs
Thy care through the hours.
Work thou must to tear up weeds
And use thy human powers
To pluck from out the soil the seeds
That choke God's flowers.

New London, Conn.

Science of Philosophy at the World's Fair.

W. J. Colville.

The old adage, "It takes all kinds of people to make a world," is being fully and forcibly illustrated at the World's Fair in St. Louis, that city being at present the most remarkable omnium gathering of humanity known to any historic period. While the Pike is exploiting freaks and throwing multitudes into convulsive laughter by the tricks of performing monkeys, and monkey-like human creatures, not a mile away one of the greatest and most remarkable congresses in the world's career has just been in session. Never before have so many scientific men and profound philosophers been gathered at a focal point to deliberate concerning human progress, at least during the known period of European and American civilization. This mighty and august assembly was made up of delegates from all over the earth, and naturally they spoke many languages, though most of the speeches were very properly delivered in English. And what speeches they were! covering all departments of scientific research! Society was most in evidence on the opening days, Sept. 19th and 20th. American educators occupied prominent and honored positions and among those who spoke most effectively on the second day may well be mentioned, David Starr Jordan, President of Stanford University, Cal., whose topic was "Unitarian Science;" Woodrow Wilson, President of Princeton University, who said that no one save a "genius" could properly be entrusted with the writing of history; Felix Adler, President of the Society for Ethical Culture, whose theme was Social Science, and a host of other able and brilliant men representing numerous branches of active educational endeavor. A very liberal ecclesiastical voice made itself conspicuously heard through the lips of Bishop Spaulding of Peoria, Ill. This distinguished leader in the Episcopal Church spoke in trumpet tones on behalf of universal education, his contention being that no section of any community was fit to discharge its duties if permitted to remain in ignorance. The following brief condensation of this good bishop's noble words may suffice to show how really excellent is some of the teaching now given by upright and thoroughly alert men who hold exalted positions in the church during this twentieth century.

"The history of the development of a people or age is the history of its education. During the last century mankind grew more than in the whole past. In our hands a key has been placed that from the beginning shut man out from the treasure house. Sense of the need of education came with the knowledge that the world would be governed more and more by the popular will. The pagan ideal was aristocratic. It considered but a class and not humanity. Christ was the first humanitarian. All men should have access, he taught, to the rights of liberty. The past still keeps us company. We do not owe to the nineteenth century the alphabet, printing, gunpowder, the discovery of America, or the steam engine. It could not have flourished at all if its roots were not struck deep in the past. It was an era in which mankind came to fuller self-consciousness. Men became aware of the applicability of the forces which they had discovered. It was an epoch in which the human mind was stirred to greater self-activity. What had been achieved was but the victory of mind over matter.

"They are mockers who talk of a brotherhood of men and leave some of them ignorant. Work is a blessing, but to be condemned to work ignorantly and stupidly is degradation. All genuine popular movements are inspired by sympathy. Where the masses are allowed to remain ignorant tyranny is inevitable. Public opinion turned toward the establishment of free schools. The teachers' profession has evolved into a learned profession. He is no longer a pedagogue. Men have come to know that the teacher is the school. He who for ages had been a slave came to be the honored among men. The first requisite is to be a fair, brave man or woman. Since the end of education is the acquisition of wisdom, much depends on the teacher. Education is a universal right. The greatest minds of the nineteenth century gave their best thought to education. Obedience is a virtue only when it is enlightened and free. Faith in education gave the same rights to women and men. In nothing is the present age more superior to all others than in the education of its women. Germans were leaders in developing educational ideas, but the Americans were first to perceive that there cannot be a free and fair-minded people when the women are not free and fair-minded. In the family the father is the head, the mother the heart. Right education is a sovereign thing. Its greatest power shall be shown in giving women a better outlook."

As it is always difficult to support an affirmative which is of necessity based on a negative, Bishop Spaulding might find it difficult to sustain his assertion that the historic Christ (Jesus of Nazareth) was the first humanitarian. There may have been many true humanitarians ages before the beginning of the Christian era. It therefore would have been far wiser on the part of the Christian minister to have contented himself with a statement which would not have aroused immediate controversy. The one fault we justly find with all partisans is that they are extremely prone to land their own system unduly at the expense of every other institution on the planet. This vain laudation weakens what would otherwise be a decidedly strong position. This remark is made not in a spirit of captious criticism, but solely in the interest of that very "brotherhood" which the most benevolent workers in all denominations are now endeavoring to manifestly establish. Arthur T. Hadley, President of Yale University, followed Bishop Spaulding with a very finely reasoned address in which he spoke of the educational methods pursued during the 19th century and contrasted these

with still higher methods for which we are now preparing. Prof. Hadley's leading point was the emphasis he placed on "the untold advantages of educational liberty." Felix Adler's chief desire was evidently for "simplicity" in all directions. This noted man is not a popular orator in the sense of being a sensational speaker; quite the contrary; he is deliberative and forceful by reason of his intense earnestness rather than on account of any special brilliancy of speech. Eloquent he certainly is, and profound far beyond the average educator, but as he makes people think, he attracts chiefly thinkers, and he holds them after he has drawn them. The following excerpt from his intensely thought-provoking essay suggests a vast amount of food for leisurely deliberation.

"Nature is pedant, does not alter her habits, always repeats herself. In the case of social uniformity there are no such fixed laws. It changes its shape while we are in the act of contemplating it. One dominant idea may at any time be replaced by another one. Society is complex; physical life follows fixed laws. There can be no such thing as a law of social science. We can speak of uniformities, but not of laws. Social science better conditions. Certain things we know we ought to do and others, we know, should not be done from a study of social science. Who is to determine for us what the social end ought to be is a question that is suggested. One answer is that the diversity of ethical standards are due to different degrees of development and temperament. The appeal must be to human nature in the end. As a matter of fact, the latest ethical advancement has been made, not by those that are more learned, but by those who have inquired most deeply into their own experiences—the moral idea as it shines in man and in God. He who interrogates his own conscience does the best work for the exalted social end."

Considering that on one day there were thirty-two sections of the Scientific Congress in session, it is not surprising that no single individual can possibly keep abreast with all that is going on. It is simply bewildering to even attempt to keep pace with even one department of this gigantic Fair, the magnitude and glory of which grows upon the visitor and astounds the reporter more and more as every busy day whirls by. So many splendid speeches are made and on topics of such truly living interest, that it seems a pity that any should pass unnoticed, for whether listeners or readers agree or not with every view advanced, it is a liberal education to learn what is now being said and thought by leading generalists and philosophers from all over the rapidly-civilizing world.

Prof. Thomas C. Hall of the Union Theological Seminary, New York, delivered a masterly plea for reasonable Christianity of which the following is a fair condensation of his speech on "The Relation of the Philosophy of Religion to the Other Sciences."

"At present all agree that two sides of the soul life have part in religion; now one side may be the more prominent, now another, according to the peculiarity of certain religions or the individual temperaments. The philosophy of religion is looking for important solutions to many of its problems from the realm of the present scientific psychology. Experiences, such as religious conversions, appear as ethical changes in which the aim of a personal life is changed from a carnal and selfish end to a spiritual and altruistic purpose. These are extraordinary and seemingly supernatural processes, yet in them can still be found a certain development of the soul life according to law. Modern psychology especially has thrown light upon the abnormal conditions of consciousness which have so often been made manifest in the religious experiences of all times.

"The historical comparison of religions takes us from an absolute dogmatic positivism to a relative evolutionary manner of study, placing all religions, without exception, under the laws of time progression and under the casual connection of the law of time and effect. The value of the Christian religion can never suffer in the view of a reasonable man when it is not accepted in blind faith, but as a result of discriminating comparison."

Despite all that is going on at the Fair, crowds of visitors spend their evenings at concerts, theatres and lectures, and it will surely be welcome news to many of our readers to know that the Temple of Spiritualism, 3105 Pine Street, is reaping a large share of visitatorial patronage. The Temple is in the very heart of the best residential portion of St. Louis; it seats easily 500 people in the main auditorium, and 200 in the spacious library behind; it has a splendid church organ besides cabinet organ and piano, and its acoustic properties are such that everybody can hear distinctly unless afflicted with exceptional deafness. Two meetings can go on at the same time as easily as though held in two distinct buildings, because the walls are so thick that nothing short of loud music can penetrate from the auditorium to the library, and in addition, there are several smaller rooms thoroughly enclosed, in which committee meetings could be held regardless of what was taking place in the halls of convocation. The N. S. A. will use it for their convention. It is well for the public to know that there is in St. Louis such an edifice devoted to Spiritualism and friendly to all that makes for human progress. On a purely co-operative basis, giving entire satisfaction in both directions, I have just completed a successful course of lectures within those gracious walls, and I hope to soon arrange for other lectures on similar footing. Thomas Grimshaw is deservedly popular. He is a fine inspirational orator and a very earnest worker. His efforts are supplemented by those of excellent ladies who grace the platform on Sunday afternoons and Wednesday evenings; I refer to the ever-faithful Mrs. Harry and Mrs. Jones. The weather has moderated delightfully, and though we have been treated to heavy rains and electric storms, we are now enjoying an almost ideal atmosphere. October is the month par excellence for visiting the Fair, and St. Louis is now one great Fair on and off the grounds supposed to fence in the Fair and separate it from the city. Let no one be deceived regarding accommodations. If you are a millionaire you may get a room to yourself, but if you are an ordinary respectable member of fairly well-to-do society, you had better come in a party of friends and be thankful that your associates are of your own choosing. Thousands of houses are clean, orderly, and in all respects well kept, but they are all crowded. Seeing that occupants are nearly all transient, by writing a week in advance, good rooms can be secured in many places. Massachusetts Day at the Fair (Saturday, Sept. 17th) was quite memorable. Postillions were finely represented and the good citizens of the old Bay State had every reason to be proud of their building and the geniality of the kindly Governor of Massachusetts and his most attractive wife. The "St. Louis Star" is greatly to be congratulated on having secured the services of Kate Thynon Marr, one of the most brilliant journalists in America, to report daily happenings at the Fair. This gifted lady has been a leader in society at Washington, D. C., and she seems to know everything and everybody, and she says such good things about people that she brings down a shower of blessings upon her own stately head. The following words are from her facile pen and they do most truthfully sum up the actual condition of affairs connected with the stupendous Exposition. After having read the countless readers of the "Star" (Sept. 22) with a glowing account

of Chinese and Japanese exhibits, and expressed herself in glowing terms with reference to the culture of China and Japan, she adds:

"And to come back home. The wonders of Alaska that the country grumbled because Uncle Sam bought, but which has abundantly paid for itself over and over, its Klondike, its seal fisheries, its minerals, as yet undeveloped; its people, now in the crudest state, but who may develop most wonderfully within the next few years."

"And Texas, that we were prone to associate with the cowboy outfit, a walking arsenal and an all-round bad man, with a big sombrero on his head and murder in his eye, and a few choice explosives, alternating with 'terbacker juice,' from his lips. Texas holds in her vast marble heart greater quarries than those of Vermont and more extensive timber forests than Maine, while her oil fields bid fair to rival those of Pennsylvania."

"Take the newer fields—Oklahoma, for instance—not 16 years old, not yet admitted to statehood, and see the vast progress she has made."

"And consider the little Filipinos, our present problem, the history of their progress from the Negroes and Igorot in all the native garb of savagery, to the more progressive Visayans, and whose little theatre gives a pleasing show and whose native band has been among the wonders of the World's Fair."

"Older countries display exquisite wares, the result of study, intelligence, intercourse with other nations that have investigated and improved through scientific experiment for years. But these nations who until a few years ago were practically in the dark as far as the enlightenment of a newer world was concerned—these teach us the mighty lesson that we cannot ignore."

"And yet people say they are disappointed! What insufferable egotism to think they cannot learn, when every turn, every new exhibit, shows the wonders of the master hand that guides from the crudest ways and means of mere subsistence, up to the giant stride of progress that strews its pathway with beauty and luxury."

"The representative world lives and breathes within that vast inclosure, and no matter how learned the visitor, how exalted his position in the scientific or literary world, how great his research, how deeply profound his erudition, he can learn in a day at the Fair many truths that may have required years of investigation."

"The only trouble is that our paltry souls are incapable of appreciating the vastness, the stupendous mass that would take years to see and enjoy thoroughly."

"The best music the world has ever heard, the most exquisite art the world has ever seen, the most wonderful machinery the brain of man ever conceived, the most marvelous strides of electricity, that the world is beginning to know, the stranger people that ever congregated in one small area—these, and thousands of other wonders are the seething undercurrents, the mighty pulsations of other worlds."

The Local Press Bureau on the Fair Grounds, conducted by W. A. Kelsoe, is a great advantage to the city and the nation. Mr. Kelsoe is a most courteous gentleman and helps everybody who represents the press in any capacity to the utmost of his power. Among the interesting exhibits in the Palace of Liberal Arts, none is more entertaining and instructive than Joe Mitchell Chapple's "National Magazine," which is printed and published in the eyes of everybody. Mr. Chapple is one of the most enterprising men in America today, and his monthly periodical is a masterpiece of clean, wholesome, edifying literature, instructive to people of all ages and particularly attractive to the young. A distinguishing feature of the Fair is the large preponderance of German products among all the exhibits, from fine paintings to simple household necessities. France and Italy are also very well represented and not even Germany is ahead of Great Britain, which has furnished some of the most beautiful pictures to the gallery of paintings. In reply to hundreds of letters which I cannot possibly answer privately, I say to one and all, take advantage of the opportunity of a lifetime. Come to the Fair and learn as I am learning, as every crowded hour flies by, to appreciate it and its auxiliaries with ever-increasing intelligence and gratitude.

Science and Religion.

C. H. Webber.

The Saturday Evening Post says: "The really busy man is often the man who appears to have nothing to do. Sometimes the alleged busy man is simply a fussy man. J. P. Morgan is said to be slow to move and slow to speak. Admiral Togo, it is said, appears to have more leisure than any man on his fleet. Mr. Rockefeller is very deliberate in speech and action. A tendency to talk much, far from proving a man importantly busy, tends to stamp him an amateur in large affairs. Some of us have heard the story of the fellow just out of jail bragging of his busy days. 'What do you mean?' said a bystander who knew his record. 'You're just left solitary at Concord Prison. How could you be busy there?' 'Well,' was the reply, 'I had a thirteen puzzle and a prickly heat.'"

Now the "Banner," not in formal editorial manner, but under guidance of the spirit of the moment, (10.40, Thursday, Oct. 6), would say: "We have been talking for ages about what people are. The tendency of the great world-mind is now not to know any more about what they are, but to learn and to know why they are as they are, and 'how in the world' (this world) they became as they are. Then! what will be done with it?"

For example: Did Mr. Morgan make himself slow in movement and slow of speech, or is it natural for his scheming, cold and calculating nature to tread softly, in order that he may not frighten the game that he is after. Did he make "his" nature, or did Nature make him. In other words: "Does the breath that enters his nostrils own him, or does he own the breath?" If the atmosphere about him was poisonous to a perceptible degree, would he not be obliged to run from it, if he could, and, if he could not, would the breath entering him from that atmosphere be the "lord and master," or would Mr. Morgan be the lord and master of that psychic power.

Again, is Admiral Togo responsible for being of a leisurely appearing type of mediocrity. He only "appears" to be so. "Actions speak louder than words, hence, we can readily realize that he is so remarkably busy that his mind has not a moment to spare for leisure. It is not the body of an Admiral that fills the position of Admiralty. It is the mind, and the mind belongs to the spirit-world, and not to the physical. It is the spirit that rules mental activities. Matter (represented by the earth) rules physical matters. It is animal-life that stands between the two as the medium. Admiral Togo is not the animal-life medium that conducts his mission. He is the embodiment of the spirit force that centralizes in his brain. His brain is not at leisure, for, through its instrumentality, orders go forth to command the animal-life mediums that are bodily fighting the battles. It is really the invisible, visible personality of Admiral Togo that is great, or is it the unseen forces that have chosen his brain as the instrument, because it is one that they knew to be in good working order?"

Mr. Rockefeller!—and who is he, with a stomach, confessed by his own words, to be his master. Does this not prove that his animal nature has, at some time or another, been trying to organize a trust against his soul nature, and has got a corner on filthy matter somewhere down in his "bread-basket"? The animal has been called to an account, as all greedy people sometime are. The pendulum that is moved beyond its natural swing, comes back with a rush to reach the Divine law of equilibrium. But, is Mr. Rockefeller responsible for his wealth, or for his stomach aches? Certainly not, any more than Tom Jones is responsible for his poverty. These people,—all people, high or low, rich or poor,—are but the reincarnation of the mind and thought and wishes that dwell in the minds of their ancestors. What we now possess is but what our ancestors prayed for, or preyed for, or the future reward of the mastery which their animal nature got over the spirit. Mr. Rockefeller is a loquacious wheel. His financial side is strong, but his hygienic side is weak. We are all loquacious, in some way or another. Our ignorance makes us strive to deny it, or cover it up, but it only fools the animal-man. The spirit-man knows better. The material man does not care, for the vibrations of material nature are on the line with the "beast," which is one degree lower than the animal.

Now, note what the Post man says about "talking." Just as much as to say that a man when talking is not "busy." Why! he is the busiest man in the universe, unless the Post has corrupted the meaning of the word "busy," and monopolized its use to the editorial sanctum. Was not Jesus of Nazareth so busy in talking with the doctors that he could not attend to the calls of his mother? He even declared that he was engaged in "his Father's business." Quite an important field of activity. Does the Post mean to imply that no man is busy unless he is fighting for money, as Rockefeller and Morgan are, or for blood, as Togo is, or has the itch, as the prison bird had? If the Post does not get a dictionary it will lose more words than the proverbial "lost word."

Now, about the prison-bird; was he responsible for the "prickly heat"? We ought to get over this insane idea of holding people responsible for what they can in no manner help, and get down to the real root of things. Messrs. Rockefeller, Morgan and Togo are no more responsible for what they are, than the prison-bird is responsible for what he is. They are each and all mediums of different types of spirit forces working through them upon the world. "I was in prison and ye visited me not."

It is the Pharisaical cry of, "I am more holy than thou," that marks the difference in superficial minds, but, when we learn the Divine law, nowhere so highly expressed and so scientifically endorsed, as in Spiritualism, we will learn that "not a sparrow falleth to the ground without the Father's care."

Spiritualism is a belief in things pertaining to spirit. If one is bound to that belief then it is a religion, or words have lost their meaning. To believe in things pertaining to spirit does not imply that one may not also believe in other things. The Commercial Spiritualist believes not only in spirit but believes in its money-making value, in his dealings with the Shylocks of the world. Morgan, as an Episcopalian and Rockefeller as a religionist, both believe in God, whom they declare to be a Spirit. As Commercial-Religionists they also believe in the money-making value of their faith, and they charge as high for their gifts from the spirit-world as any other medium, or fakir, that we ever heard of.

As Paul said: "There are diversities of operations, but it is the same God, working all in all." The churches for centuries have taught this, but the church mandates, like greedy politicians, have claimed the diversities of these operations all to themselves. Meanwhile, outside of the churches, able minds have been pouring over the laws on the statute books of the Great Divine Court, and stand ready to try the case before the Great Tribunal, where bribes have no effect upon the Judge.

We do not in any way object to the coin of Caesar's realm, for that is the animal side of God's Kingdom, but we do object to having the animal rule the spiritual court, because the sight, hearing, seeing, smelling and tasting of the animal-kingdom is not qualified to judge of matters that stand above the "bread and butter problem." This problem relates solely to animal necessities and not to spiritual, nor to the higher order of mental enjoyments.

There are Spiritualists who are not of the commercial type. There are church people who are not of the commercial type, and in both lines there are honest commercialists, charlatans and fakirs. As Spiritualists who are investigators and ever ready to prove and hold fast to that which is good, we are ever ready to match pennies with those of the churches and to compare notes at any time, to see which of the two has the larger proportion of Mammonites.

We do not ask the churches to acknowledge Spiritualism as a religion. They have been preaching for it for ages. We are merely saying to them most forcibly: "Doctors take your own medicine."

We bring science forward to prove that God is a spirit, and that there is a future existence, and that God talks to us all, through every form of law, seen and unseen; through the spirit of the past in literature, in the progress of civilization; through the sunlight and the rain; through the impulses inherited in our blood and our nerve cells, and in each and every form about us, the ancestral mark is impressed upon everything cognizant to the clairvoyant or clear sighted mind, whether it be through the brain of an Archbishop of Canterbury or the brain of a prison bird enjoying his ancestral inheritance called "prickly heat."

Morris Pratt School.

ADDRESS OF A. J. WEAVER AT THE OPENING OF THE MORRIS PRATT SCHOOL.

September 27, 1904. Today is the third opening of this school. I do not say "our school," because it is not our school in any true sense. It was founded by Morris Pratt of his own free will and given to the Spiritualists of the world for educational purposes. We are only agents elected each year by the directors to carry on the work. At any annual meeting new officers and teachers may be chosen.

The purpose of this school is to equip more thoroughly those who may attend for the work of propagating truth, and especially the truths which are most helpful to the welfare of the race.

Let me lay before you the general plan of the school, that you may see its reasonableness and its use. The work is divided into three departments or steps, each one of which is required to make the whole complete. The first of these steps is the acquisition of knowledge which includes mental culture that follows as a result of knowledge in the basis of all intellectual and the highest moral growth. Without knowledge the deepest sincerity will be wrecked on the rocks of error and superstition.

In the regular course of nature the first means of acquiring knowledge that comes to humanity is experience. It is marvelous how much knowledge one acquires during the first eight years of his life by this simple means. From one thousand to two thousand distinct words are learned and brought into use. A wider knowledge of the human body and its

parts; of the visible world and its countless objects; of the operation of nature's forces and their results, and numberless other things are gained by every child from experience.

As age advances experience widens and the increase of knowledge goes on. A puppy and a babe born beneath the same roof at the same hour, and living eight years within the same environments, reveals a difference of knowledge which clearly marks an almost infinite difference of nature between dog and man. With no other means but experience a human being rises by rapid strides above all other forms of life and takes his place as head.

Besides this there are other means provided in the natural course of events by which knowledge comes. We get knowledge unconsciously from other people. We get it through daily conversation; through listening to lectures and sermons; and through general reading.

Knowledge is gained in these general ways. Some bring more, others less. What we attempt in this school is to provide additional means of acquiring knowledge—means which, if diligently entered into by you will greatly widen and deepen and strengthen your amount of knowledge.

The branches taught for this purpose in this school are general history, in which the important events of the past six thousand years are so arranged as to be grasped and held by the mind of the faithful student; the history of the struggle which science has been compelled to carry on with religious intolerance and ignorance in the Christian Church since the fifteenth century; knowledge of the Bible and the Spiritualism which it contains; knowledge of its origin, its character, its authorship, its age and its whole history as a human book; knowledge of the various religions of the world, and their relation to modern thought.

Physical Geography is a branch of Geology. Evolution, which is a history of how the various species of vegetable and animal life came on the earth. Psychic lessons, which impart a knowledge of the laws and principles of mediumship, with Hudson Tuttle's "Arcana of Spiritualism" as a text book; psychology, or a study of the human soul with all its powers and relations so far as taught by science, and logic, which teaches the laws by which to reason so as to distinguish truth from error.

It takes two years to cover all this. They do not by any means include all the means of knowledge taught in the schools, but they are fundamental ones. They are all that can be covered in the time specified. They prepare the student so that when he leaves the school he is ready ever after to be a seeker for knowledge, to enter the various fields of science to be a learner for life. What though the knowledge here gained is but a trifle, it is one step in the broad road to truth, which reaches into eternity; it may be but little, yet if it is enough to kindle in the mind the love of knowledge, an abiding and ever increasing love of intellectual wealth, you will be well repaid for every day's time and every dollar's expense it has cost you, for leaving these halls with a truth-seeking mind your whole future life will be like a river whose waters broaden and deepen at every mile of its onward flow.

I have taken some time in explaining the first department of the work which is done here, because of its general importance. Without a continual desire for truth to inspire the soul, all education becomes but a mere ornament—a polish on the surface of life.

The second step in the school work is to acquire such a use of the English language as to be able to put all one knows and all one may ever know in such form as to give it position and power among the scholars of the world. One may possess the wide knowledge of a Bacon, the mathematical genius of a Newton, or the intellectual power of a De Cartes, if he clothes his thought in barbarous English he crucifies his own intellect on the cross of illiteracy. He defeats his own highest and best ends. He is false to himself; he commits intellectual suicide.

He is attempting to cut down the mighty trees of error and superstition with the blade of a jack-knife, instead of using the keen edge of a steel axe. The worst feature of the case is that he does not know a jack-knife from an axe. In his talks he murders the English language, and wonders why what he says or writes has so little effect, ignorant of the fact that his best ideas are disfigured or obscured because he leaves out the predicate, or in other ways, makes the sentence awkward and ungrammatical.

In this department we begin with spelling followed by that of diacritical marking, grammar, rhetoric and continuous work in composition.

The third department, which completes the work we attempt to do, is a constant and thorough drill in oratory. So many public speakers meet with failure simply because of faults in their delivery that this work is made to reach through the whole two years' course. It is the keystone of the educational arch. It perfects our work.

The Demonism of the Ages and Spirit of Obsession.

RECENT WORK OF DR. J. M. PEEBLES REVIEWED BY W. J. COLVILLE.

During the past few weeks I have been the privileged recipient of some very gracious letters from the venerable "pilgrim," and also have received from him a copy of the valuable book concerning which I now desire to offer a few remarks. The question of "obsession" is one which invites much discussion, as it involves consideration of a great variety of extraordinary psychic phenomena, not only historical, but contemporary. Dr. Peebles is unquestionably an author of wide research and large experience, and he has certainly done the reading public a distinguished service by collating a mass of testimonies and still more by giving a great deal of extremely important and helpful counsel to those who are mentally distressed. On opening the volume I was at once forcibly impressed with the perfect agreement existing in many important particulars between the statements made by Dr. Peebles and those which have been delivered through my own lips ever since I began my career as an inspirational speaker in 1877. The first set of sentences which in my opinion may serve as a bond of agreement between all teachers who desire to present to the public a condensed outline of rational philosophy, occur at the opening of the introduction and read as follows: "(1) Spirits, not necessarily gods or devils, are simply human beings released from their mortal bodies. (2) The event termed 'death' neither spiritually exalts nor degrades a human being. (3) Spirits, conscious entities to maintain their identities, must have taken with them consciousness, memory, disposition, and tendencies. (4) There are many kinds, classes, and casts of spirits in the Spirit World, which lies over and all about us, as there are kinds and conditions of mortals on earth."

Proceeding from those widely inclusive introductory declarations, Dr. Peebles proceeds to elaborate his doctrine concerning hypnosis and obsession, and he informs us that "Earth-bound spirits are as naturally chained or held within the limits of the earth's atmosphere as an lead is held to the surface of the earth by the fixed law of gravity." A little further on we are told that "hundreds and thousands of evil spirits, animal, about innocent birds, attend prize fights, engage in maddened dueling, and rush

fiercely into battle as with malice to per-
ish on crimson warfields of slaughter, con-
stitute many of the obnoxious forces that
blight humanity." All of this would seem
very probable even though we ignored, as we
have no right to ignore, the multitudinous
confirmatory testimonies which support this
teaching. There are a great many singularly
beautiful passages in different parts of the
book which commend themselves with great
force to all philanthropists whose faith in the
essential goodness of human nature is so
deeply rooted that they are ready to extend a
helping hand, whenever possible, to the be-
nighted souls in Hades as well as to those
same individuals prior to the cessation of
their material existence. Dr. Peebles intro-
duces a great deal of evidence to sustain his
positions freely quoted from the Bible, Apoc-
lypsha, Talmud, Grecian Oracles, and other
distinguished ancient sources, then freely
supplemented by very recent accounts of
haunting, etc., which appear very well au-
thenticated. It is useless to deny these mul-
tiple testimonies and attribute them exclu-
sively to imperfect evidence and obscure
nervous diseases after the manner of pro-
nounced Materialists. Facts confront us, and
if we do not agree with all that is said con-
cerning the terrors of obsession, we must at
least concede that through the incessant
working of the changeless law of attraction
we are keeping unseen company with spiri-
tual helpers or hinderers, according to the
basis of our dominant affections. Without
looking outside the book now under consid-
eration, we can see much good to be accom-
plished in connection with the presence in our
close vicinity of "evil spirits" directly we
fully accept the author's opening statement
that all these dark influences are members
of the human race, and a thought may well
strike us that there is a good deal of equity
manifested in giving human society some
work to do in upraising those whose earthly
environments have been very prejudicial to
moral development. With reference to the
presence of "evil spirits" in connection with
disease, many valuable lessons may be
learned. We cannot develop unclean diseases
through lives of purity, and there ever must
be a very intimate connection between con-
ditions favorable to "obsession" and generally
unwholesome habits. Very many highly
sensitive people not intentionally wicked
permit themselves to be swayed far too
readily by their companions and they far too
easily adopt whatever customs may be pre-
valent where they reside. This weakness alone
may serve to account for numberless "obses-
sions." Dr. Benjamin Rush of Philadelphia
more than 100 years ago recommended that
insane people be isolated; that small cottages
be substituted for large asylums because, as
Dr. Garth Wilkinson and other eminent phy-
sicians taught subsequently and Swedenborg
had taught previously, congested atmospheres
in which disorder prevails form hot-beds for
the generation of still more pronounced insan-
ity. It would be worse than useless to dwell
upon so dark a subject as "obsession" did we
not see how to apply some remedy and offer
some preventive. Dr. Peebles gives much
excellent advice, as for instance when he says
(page 223), quoting words of Whittier with
which to end a chapter entitled "Shall Man
Pray for the Dead?" "In the economy of
God, no effort, however small, put forth for
the right cause, fails of its effect. No voice,
however feeble, lifted up for Truth, ever dies
amid the confused noises of Time. Through
discords of sin and sorrow, pain and wrong,
it rises a deathless melody, whose notes of
walling are hereafter to be changed to those
of triumph as they blend with the Great
Harmony of a reconciled universe!" Chap-
ter 32, "Rescue Work on the Borderland of the
Invisible World" is intensely interesting, and
the spirit pervading is purely benevolent. H.
Forbes Kiddle, a son of the famous Prof.
Kiddle, late of New York; Thomas Atwood,
an earnest English Spiritualist, and many
other kindly active workers in the good cause
of elevating the depressed are mentioned as
doing valuable work in elevating dwellers on
the threshold." Chapter 33, with which the
book concludes, entitled, "Spiritualism as it
is and the Message it has for the World,"
deserves the deepest thought and closest at-
tention that can possibly be given to it, for
here the uncompromising author lays his axe
to the root of the tree and unsparringly pre-
claims the verities which Spiritualists and all
other human beings need to know and
ponder. From page 371 we quote the follow-
ing insignificant affirmation: "The highly
developed harmonious man is immune from
demon influences. When lived in moral pur-
ity, Spiritualism is the safeguard against the
happy preventive of obsessions, for it
wards off and puts up electro-ethic bars
against all low insidious influences from the
Tartarian spheres of darkness. It teaches
us that each should become a determined and
purposeful conqueror of the discordant con-
ditions of life about him, here and now. It
teaches us to assist others to rise and realize
the fulness and wholeness of a true har-
monious life here and now."

A book replete with so much excellent
counsel has surely a noble mission to fulfill.
It is procurable at the Banner of Light Book
Store.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been
used for children teething. It soothes the
child, softens the gums, allays all pain, cures
wind colic, and is the best remedy for Diar-
rhoea. Twenty-five cents a bottle.

A Spiritualists' Peace Society.

There is in the United States two national
peace societies—the American Peace Union,
with headquarters in Philadelphia, and the
American Peace Society, with offices in Bos-
ton. It seems that the Quakers have been
greatly instrumental in organizing these soci-
eties; but they are now inclusive of various
sects and of any class of associated people
who are willing to work for the world's peace.
The late International Peace Congress, held
in Boston, has demonstrated that nearly every
nation of the earth has a peace society, and
are seeking to influence their nation and all
the world for disarmament.

The International Congress gave most of its
deliberations to international questions, and
sought to influence the kings, emperors and
presidents of nations to unite their influence
to obtain another assembly of the Hague
Conference to secure disarmament if possi-
ble—or, at least, to reduce the military and
navies to the lowest practical minimum.
These are worthy of the heroic men and
women who assembled in that congress from
nearly every section of the globe.

The peace societies in the United States can
find more time to give attention to the moral
side of the war question, and directly influ-
ence educators to stop all military organiza-
tion in connection with the schools and col-
leges of our country. Also to impress par-
ents to guard against every possibility of
their children being inoculated with military
ideas. Also to organize young people's peace
societies to disseminate and to study peace
efforts and possibilities.

Sunday schools and Spiritualists Children's
Lectures should accept the suggestion of
Rev. Walsh of Dundee, Scotland. He said
that he made the peace issue prominent in
teaching his Sunday school. His monthly
routine was something like this: The first
Sunday was devoted to relating stories of

the heroic deeds of people in civil life, such as
sailors, firemen, etc.; the second to the dis-
cussion of the teachings of Jesus as the
"Prince of Peace"; the third to the treat-
ment of dumb animals, birds, etc.; the fourth
to the general discussion of the peace ques-
tion in regard to possibilities of stopping all
wars, murders, fights and quarrels. This is
a splendid suggestion to our Lyceums. And
in connection with our Children's Lyceums,
I would like to earnestly suggest that they or-
ganize a separate society to meet at least
once per month, to be known as the Spiritu-
alists' Peace Society. Therein could be
taught to the young boys and men the terrors
of war, the blessings of peace, and obtain
from them a pledge to never enlist as sol-
diers in either the militia or regular army,
unless forced by great national need.

Young girls can be impressed with the in-
evitable debauchery of character that army
life causes, and lead them to not glorify men-
killers as heroes, nor to be attracted by the
glitter of a gorgeous uniform. The parents of
children can be influenced to refrain from
patronizing any school that places scholars in
a cadet corps. The good results are num-
erous, and the achievements possible. The
spirits have incessantly taught us to labor
for peace and have decried war. Such teach-
ing should have made the Spiritualists domi-
nant in the peace movement. Instead, we
have been lethargic. We need to get awake!
We need to grow enthusiastic and put forth
great energy! The world needs today that
they who have been taught by the spirits
shall be at the fore-front of every effort for
the spiritual culture of all humanity, and for
the development of that time when "they
shall beat their swords into plowshares, and
their spears into pruning-hooks: nation shall
not lift up sword against nation, neither shall
they learn war any more." Then the altruistic
spirit will reign supreme and hatred, self-
ishness, dogmatism and ignorance pass away.
The spiritual era will truly dawn! All this
is worthy of the devoted effort and sacrifice
of every Spiritualist!

Fraternally.

George W. Kates.

Thornton, Pa.

Bronchial Troubles are often permanently
cured by Piso's Cure for Consumption.

Lakewood Grove.

The closing of the twenty-fifth annual ses-
sion of the Madison Spiritualist Association at
Lakewood Grove, Hayden Lake, was one of
the pleasantest days in the entire session and
brought to a close a most successful meeting.
Hayden Lake is situated in the town of Mad-
ison at Madison Centre and for the past
twenty-five years the association have yearly
held a pleasant session on the banks of a
beautiful grove-lined lake.

The location is one of the best in the state,
the grounds being well watered, a variation
of scenery being noticeable from the low
woodland to the ranging hills. The dates this
year were from September 23 to 11th. The
meetings were under the direction of Rev. F.
A. Wiggin of Boston, who is president of the
association and done much toward making
them a success.

The meetings opened on Saturday morning
with an opening address by Rev. Wiggin, who
was succeeded in the afternoon by Dr. George
A. Fuller of Onset. On Sunday there was a
lecture in the morning by Dr. Fuller and in
the afternoon Rev. Wiggin gave a lecture
with spirit readings and followed the program
in the evening with a special seance, which
was well attended.

On Monday morning there was a conference
meeting which was well attended, many of
the younger mediums appearing. In the
afternoon Mrs. Carrie E. S. Twing spoke be-
fore a large audience as her opening day. On
Tuesday the addresses were by Dr. Fuller in
the morning and Mrs. Mae S. Pepper gave a
lecture and spirit readings in the afternoon.
Wednesday there was a lecture in the morn-
ing by Mrs. Twing of New York, and in the
afternoon Rev. Wiggin spoke to a good audi-
ence, while in the evening Mrs. Twing gave
one of her "Ichabod" circles before a large
audience. Thursday morning there was an
address and spirit readings by Mrs. Mae S.
Pepper and in the afternoon the speakers on
the grounds, together with the officers of the
State Association, made the day a pleasant
one. In the evening occurred the annual
grand concert, given under the direction of
Miss Mary E. Williams of the New England
Conservatory of Music.

Friday morning Mrs. Twing lectured, ap-
pearing for the last time during the session,
and in the afternoon Mrs. Pepper gave read-
ings and a short lecture. Saturday included
an address in the morning by Rev. Fuller
and in the afternoon was the program of the
National Association, under the direction of
the president. Thursday's concert was so
successful that another was given on Satur-
day evening, this being under the direction
of Rev. Wiggin.

Sunday was a big day, for while there had
been a good attendance on the first Sunday
and during the week, it was eclipsed on the
last day, for the grounds were swarming and
there was an auditorium packed to its fullest
capacity, even standing room being at a
premium. The lectures were by Dr. George
A. Fuller in the morning, followed by spirit
communications, and in the afternoon Rev.
Mae Pepper gave a short address with spirit
readings.

During the week the Ladies' Aid Society
gave great assistance to the work as in the
past and during the meeting held a sale of
fancy articles in the auditorium. At their
election they made choice of the following
officers: President, Miss Olive Hayden, Mad-
ison; vice-president, Mrs. A. A. Burgess,
Norridgewick; secretary, Mrs. Silas Grap-
ham, treasurer, Mrs. A. A. Cass, Skowhegan.
This branch of the society has assisted ably
in the work during the entire meeting and
contributed liberally toward the expenses.

A special seance was given by Rev. F. A.
Wiggin on Tuesday evening which was well
attended with pleasing results. One great
feature which endears Lakewood is the pres-
ence of so much talent in the young people,
who contribute so liberally toward the enter-
tainments.

Everybody works at Lakewood for the com-
mon good of the meetings and thus they have
good success in the meetings. Not more than
at other camps, perhaps, but it is quite no-
ticeable however. All are to be commended
and especially may we mention the Haydens
who have for many years entered heart and
soul into the work.
The speakers this year consisted of Rev. F. A.
Wiggin of Boston, Mass., who gave excel-
lent readings and whose lectures were fine in
every respect; Rev. May S. Pepper, of Prov-
idence, R. I., who gave several stirring ad-
dresses and whose readings drew large crowds
and were truly wonderful; Dr. George Fuller
of Onset, Mass., who was a strong speaker
and liked by all who heard him; Mrs. Carrie
E. S. Twing, whose sweet face tells of the
good work she is doing and who gave lec-
tures and readings. The music this year was
furnished by Miss Mary E. Williams of Bos-
ton, a graduate of the New England Conser-
vatory of Music, who sang most sweetly and
pleased the large audience who heard her. All
the talent was well selected and the power
that they brought with them was truly won-
derful.

The annual election of officers resulted in
the following choice for another year: Presi-

dent, Rev. F. A. Wiggin, Boston; vice-presi-
dent, Robert Hayden, Athens; secretary, Mrs.
A. A. Russell, Solon; treasurer, N. B. Brown,
Carrytunk; trustees, B. M. Bradbury, Fair-
field; Mrs. A. E. Burgess, Norridgewick;
Mrs. Charles Wheeler, Phillips; S. S. Wood-
man, Cornville; Mrs. A. A. Cass, Skowhegan.

The meetings were all well attended and
there was much enthusiasm and interest. Special
trains were run on the Maine Central
Line on Sundays and there were extra cars
nearly every day over the electric road to the
grounds from Skowhegan and Madison. On
the lake the little steamer, Margaret B., plied
hither and thither during the meetings.

Lakewood is easy of access, the grounds are
well situated and the place, which is under
the management of the Somerset Traction
Company, is steadily growing. The associa-
tion have received many favors at the hands
of this company and the management and
they are well situated indeed with funds in
their treasury.

The meetings were very successful and the
session next year, which will be held at about
the same date, will be on similar lines and
will possibly have the same speakers, at least
some of them.—Orrin J. Dickey.

General.

Pittsburg, Pa., Oct. 4, 1904.—We are glad
to report that the First Church of Spiritual-
ists, on Bouquet St., Pittsburg, have secured
as their speaker Rev. B. E. Austin, who will
serve them for a few months. We find him
an eloquent and fluent speaker. Coming to us
from the ranks of the clergy of the Metho-
dist Episcopal Church of Toronto, Canada, he
has identified himself with Spiritualism, and
has become a worker in and for the advance-
ment of the Cause. He is a thorough Biblical
scholar and is able to present and contend for
the interests of Spiritualism from the Bible
point of view, as well as from other views
of the subject. We hope to be benefited by
and through his labors here. On Sunday, Oct.
2, a. m., the subject was "Make Yourself
Over." He said: "This may seem impossible
to you. I have watched your organization
grow to what it now is. This is an evidence
to me that we can make ourselves over. In
the past, as in the present, people have asked
for our authority for our statements. If the
authority is the Bible or any other equally
sacred work, they do not question further.
They are satisfied. They do not question the
thing or saying itself. Such questions were
asked Jesus: 'By what authority doest thou
these things?' If the answer was in harmony
with the accepted authority, especially on
theology, it was accepted without further
questioning. For our authority for what we
shall give you this morning and at other ser-
vices will be 'Reason.' Let me tell you a
story about a man who received a letter from
a friend, in whom he had the greatest confi-
dence. The friend wrote to the man and told
him that his wife was now a widow. The
man believed it, and when shown by his other
friends how impossible for such a thing to be,
he said, 'I know it is true because my friend
told me so.' Such credulity exists among us
today." Mr. Austin further said: "Man's
character is not unalterably fixed by destiny
or heredity, neither will his physical diseases
always remain. Sickness, sorrow, desponden-
cy, discouragements and kindred troubles
may be abolished if the proper course is
pursued. Do not be pessimistic but be optimistic.
Let your mind harbor the good and best
thoughts in life, and thereby develop the mind
to entertain nothing but that which will pro-
duce harmony for body, mind and soul, and in
time you will find yourself made over." In
the evening the subject was, "What Does
Spiritualism Stand For?" It stands for the
investigator in his investigation. It stands for
Life, Truth, Hope, Faith, Knowledge,
Honor, Divinity, and all the elements of a
good human character. In speaking of courage
along this line, a minister once said that
Spiritualism was not worthy of the considera-
tion of any sane man, but when he was shown
some of the phenomena he became interested
and wanted to know more about it. He was
asked if he saw enough to convince him of the
truth of it, would he renounce his church
and preach Spiritualism, and follow the
truth wherever it leads. He said he would
not. The man who knows the truth
and will not live it surely must be a moral
coward. If Spiritualism is true it is the
greatest truth ever discovered and there is no
such a thing as Materialism. It brings the
highest hopes to mankind. It is the very
nectar of Divine consolation. It stands for a
religion of demonstration. We should accept
nothing without an investigation based on the
best of reason. It stands for the highest con-
cept of true liberties and the abolishment of
war. It stands for the rational views of God.
We do not believe in coercion (as commonly
understood) but hope to see the time when
the 1,700,000 children employed in the mines
of this country will be liberated. In the
teaching and instructions in Spiritualism we
believe in working from the Love Plane, giv-
ing out everything progressively good for the
life her and hereafter.

It is pleasant to acknowledge once more
the receipt of Allan Kardec's "La Revue
Spirite" for September.
This monthly was established in 1858 and
for over forty-six years it has taught intelli-
gently the doctrine of Spirit-Return. Today
it gives us 63 large, well-printed pages of
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from Le Temps the 21st of June, 1904, en-
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Schedule of Marvels).
It begins, "The most up-to-date discoveries
of science, from the wireless telegraph and
the Röntgen rays to the properties of
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It quotes from Victor Hugo who, it de-
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sight, tipping tables, invisible rappings,
burials alive in India, fire eaters, snake
charmers, etc., so easy to laugh at, must be
examined."

If you abandon these facts, take care; the
charlatan will pick them up and the ignorant
There is no middle ground; it is either
science or ignorance. If science does not wish
these facts, ignorance will take them. If you
refuse to cause the soul to grow, you will in-
crease human depravity. Where La Place
refuses to go, Castiglione appears."

The author concludes that at last this
counsel has been heeded, witness the societies
for Psychic Research in London, New York,
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"Telepathy" is studied in a further article,
quoting our English Tennyson:

Star to star vibrates light; may soul to soul
Strike thro' some finer element of her own?

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work is being taken up and pushed as vigor-
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rooms.
The studies this year will be of the greatest
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some special work, some primary work, spe-
cial classes and oratory. Citizens are organ-
izing special classes to be taught by our
teachers.
Mrs. Cora L. V. Richmond, of Chicago, has
consented to deliver a course of lectures each
month at the school during the year.

What little faith you have, only live it for
one day, and it will be stronger tomorrow.
Live with your fellow-creatures as your
brother today, and tomorrow God will be felt
by you as your Father in heaven the more
tenderly.—William Mountford.

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Notes from Lynn.

George W. Kates attended the Interna-
tional Peace Congress held in Boston as a
delegate from the Lynn Spiritualist Society.
The N. S. A. sent a telegram of good will
and sympathy. Mrs. Zaida Brown Kates is
an excellent inspirational lecturer, as she is
also a most worthy descriptive and message
medium. She has lately given three very im-
pressive, practical and oratorical lectures
upon "Seeing Things," "Doing Things" and
"Having Things." Mr. Kates has given his
strong ability to the discussion of "Spiritual-
ism, a World Force," "Peace on Earth" and
"The World's Work." The Lynn, Mass., so-
ciety is enjoying a prosperous season of earn-
est effort by these worthy workers.—Rep.

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the best American productions."—A. F. Melchers, Asst. Ed-
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By I. K. FUNK

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the German philosopher?

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the lost bankbook of the mother-in-law of Prof.
James, the great psychologist of Harvard, as
told by himself?

Was it a spirit that revealed who stole the watch
as told by the scientist Alfred Russell Wallace?

In all these cases and a thousand more, are spirits
the explanation, or are the answers to be found
in the Subliminal Consciousness or subjective
Mind of the medium?

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The N. S. A. Declaration of Principles.

The following represents the principles
adopted by the 1899 national convention of
the Spiritualists of America, and reaffirmed
at the national convention held at Wash-
ington, 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 personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. 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."

Spirit.

What is spirit?

There are many definitions.

What Is Spirit?

Some people say they see spirit, but their idea of spirit must be different to the great world idea of spirit.

In ordinary language the word spirit has many definitions, as follows:

- 1—"Breath, breath of life, hence life itself, vital power; vitality." None of these can be seen.
- 2—"A breath of air, wind." These cannot be seen.
- 3—"Immaterial intelligence. Intelligence conceived of apart from a physical organization, or a material embodiment." We cannot see these.
- 4—"The intelligent, immaterial or immortal part of man." To distinguish it from the body it is called the soul; but it cannot be seen.
- 5—"A disembodied soul, or the soul after it has left the body." If it is disembodied, then it cannot be seen.
- 6—"A spectre, as alluded to in Luke xxiv. 37. Even Luke laughed at the idea of seeing a spirit when he said, 'They were terrified and supposed that they had seen a spirit.' A spectre is only called spirit by ignorant or careless people, for a spectre, like anything else seen, has a body, and whatever has a body is not spirit, but manifestation of spirit through a material form or medium. Spirit may manifest by means of a congregation of atoms into a spectral or any other form, but the moment a thing assumes form it does not belong to the unseen, but to the seen world. A spectre, or ghost comes nearest to being a spirit of any other manifestations, unless it be the forms which we see in our dreams.
- 7—"A supernatural being," as per Milton, but Milton does not call this "spirit," he says it is "sent by some spirit to mortal's good," and refers to "the unseen genius of the woods."
- 8—"A person considered with regard to his peculiar characteristics of mind or temper, as a man of life or of enterprise." These spirits we think we see in our fellow man, but, after all it is only their manifestations of life that we really see. The real man—spirit—we do not see.
- 9—"Vigor of mind or intellect." Unseen of course.

10—"Vivacity, fire, courage, ardor, enthusiasm, vigor, life." Think for a moment, and we will realize that we do not see these—not even fire—we only see the "manifestation" of them.

11—"Temper, or disposition of the mind, mood, humor, mental condition," as "we feel in good spirits," or we "feel good spirits in us," but we never see them; only their manifestation.

12—"Real meaning or intent, as opposed to the letter, or literal statement." In this sense we often say:—"Oh, yes, I see," but we see in this case only as the clairvoyant sees, and not with the physical eyes. When we do grasp the meaning of a thing aside from the letter, then we are clairvoyant, or "clear-sighted," spiritually. We have advanced above the animal sight into the intellectual realm of life wherein the spirit dwells unseen from mortal eyes.

13—"That which pervades and tempers the whole nature of a thing. The active, vital or essential part of anything." This definition gives us the true understanding. We cannot see the essence of a thing, and yet we know that nothing can exist without that essence. Matter must have essence, and essence must have matter. The form is all that we can see.

14—"Tenuous, volatile, airy or vapory substances of active quality." This we see in gas, as of the spirit world. We cannot see gas, nor light. We only see their action, or their manifestation.

Beyond these definitions, they extend into the pharmacy, and even here we find the spirit or essence of a thing hangs about the thing and even lasts after the thing itself is gone; and we know, even in the case of the flowers, that the material substance of the flowers crumbles to the earth, but the essence of the flowers even hangs about the vase until it has ascended beyond our appreciation. Do you think the spirit of the flower is no more, just because it has left the basement and gone up to the roof? We never see the perfume, and yet we know of its presence.

Everybody is a sensitive on some particular line, and can smell, taste, feel, and possibly hear a spirit, but it must take some mortal form in order to be seen.

Rockefeller can clairvoyantly see a million dollars where the rest of us could not see a cent.

Spiritual means purity. Mental purity, in mau, "ism," added to spiritual, means, "Belief or doctrine of purity." Can anyone be a Spiritualist who believes in deception? Of course not. The very name of the cult destroys their claim. Therefore, when any medium is found to be acting fraudulently, what right have our opponents to declare that they were Spiritualists?

To call them Spiritualists denotes that those who call them such do not know the meaning of the word they use.

Must those who know what Spiritualism is argue with people who do not know the meaning of words? The argument would be thrown away, for they would not understand the words in the argument.

Words are used as mediums to communicate, one mind with another mind. If the one you talk to has no mind with which to hear the words you use, then it is better not to talk. Let them say what they please, as Jesus did. When he knew it was useless to explain, he merely said, "Thou sayest it," which in modern language would be, "You say so, but I did not."

The Brooklyn Expose.

This exposure in last week's "Banner" was a reprint copy from Brooklyn Eagle. We are informed by August Reicht, secretary of the Society of Spiritual Truth, that the raid was made under the auspices of that society, 30 Conslveya Street, Brooklyn, N. Y.

The principal raiders were the President of the Society, Mr. Jacob Rasmussen, Mrs. Ida Vittum, Mrs. Lucretia Sawtelle and the Secretary, The Rev. Hugh R. Moore and wife, Cora Moore, at 324 Madison Street, were the principals who were raided upon Oct. 6. The Rev. Mr. Moore was arrested, placed under bonds, and at last report was without a bondsman. He was not arrested for "fraud." That would be a hard matter to prove, unless it could be shown that by his advertising he was "obtaining money under false pretence."

Not one-half of the people who are engaged in questionable phenomena ever openly declare the phenomena to be the work of departed friends. Their advertisements are usually "non-committal," thereby leaving their victims to make the assertion to that effect. Civil law judges people on these fine points. In order to secure punishment, the "Society of Spiritual Truth" arrested on charge of "assault, larceny and immorality." We will have more to say, and this is the time for Spiritualism to cause people to draw their lines for highest good.

This society in Brooklyn is organized to stamp out all fraudulent "mediums" and "fake schemes" that are so injurious to the true Spiritualism.

Ex-Judge Dailey of Brooklyn, whom most Spiritualists know, says: "I wish they might stamp out all of the frauds."

The American Anti-Saloon League Convention.

"The Annual Convention of the American Anti-Saloon League is to be held in Columbus, Ohio, November 16th to 18th inclusive. Delegates are being appointed by the church bodies throughout the entire country, and the indications are that this will be the greatest gathering ever assembled under the auspices of the Anti-Saloon League movement. The program for this meeting contains the names of a number of men of more than national reputation. The Convention proper is to be preceded by a week's conference of leading temperance workers from all parts of the country.

The Anti-Saloon League does not seek membership in the unit of individuals but in the unit of organizations. Its object is to bind

together all the Christian and reform organizations now in existence for a united attack upon the saloon system. This Conference is a 'School of Methods,' in which the best plans of work are brought forth and discussed with a view to aggressive, united action. All persons engaged in the work of saloon suppression are invited to be present and participate in this Conference. It opens on Wednesday, November 9th, and will continue up to the opening of the Convention on the morning of November 16th."

We have nothing in common with saloons, with people of profligate tendencies, nor with people who act in a contrary spirit to the spirit that controls our acts in life; but it is a mystifying problem to our mind, as to how "peace on earth, good will to men" can be brought about by fighting for it.

"A united attack" upon anything is the method adopted by wolves, and the thing attacked, will, from necessity, fight, and if outnumbered, will run away. "He who fights and runs away will live to fight some other day."

We have no use whatever for a saloon, and we have no use for the Christian that fights; and, particularly, that sort of a Christian who is too cowardly to attack a matter individually, and therefore has to get a big united body to back him with brute force. Wolves are to be feared unless well armed, and when wolves are about it means fight and blood. If Christians like that, we do not, we would be more afraid of their wolfishness than of the saloons.

That man, as we know him, in church and out of church, is nothing but a fighting animal is proven conclusively by the history of man from the beginning, and all the Christs of which the churches talk are of no consequence whatever when the church people want to kick up a fight. They even put the Christ on their banners, and hypnotize their ignorant followers into the belief that Christ means "fight," and after the fight and before they mumble words which they do not understand: "Peace on earth, good will to men."

The highwayman adopts the selfsame method. With overpowering force and brute persuasion, he says, "Now, my dear sir, we want you to keep quiet. We want peace. Keep perfectly quiet while we perform our moral act of robbing you. It is our religious duty to rob you. We owe it to our wives and our children; because we have got to have what we think we ought to have, no matter what you think about it; therefore, believing in our God, and our ideas of peace on earth, good will to men, you must peacefully stand and deliver, or we will blow your brains into kingdom come."

If church people and church organizations are eternally to parade themselves before the world as bodies banded together in great numbers for the express purpose of taking advantage of some smaller number, then they but assume the character of the mob that crucified Christ, and they teach by their acts as the true lesson of the crucifixion, that Christ was wrong, and the mob is always right, and that the church is not in reality the followers of Christ, but, instead, are like the robbers, who preach Christ and peace, in order to make their victims quiet while they do the robbing.

The above notice comes from The American Anti-Saloon League, Columbus, Ohio, worded as above, and endorsed by the following names on the letter head: Bishop Luther B. Wilson, President, Chattanooga, Tenn.; Rev. P. A. Baker, General Superintendent, 609-616 New Hayden Building; Rev. Edwin C. Dinwiddie, Legislative Superintendent, 31-32 Bliss Building, Washington, D. C.; Headquarters Committee: Rev. Howard H. Russell, D. D., LL. D., 110 East 125th Street, New York City; William H. Anderson, 1102 Merchants Loan and Trust Building, Chicago, Ill.; Hon. S. E. Nicholson, Harrisburg, Pa.

We sympathize with the Anti-Saloon Movement as a persuasive movement, but we do not believe in the use of such words as "united attack," nor a "school of methods," with "a view to aggressive united action," especially when the church powers are appealing to the individual units of organizations, for the church never yet had confidence enough in the masses to tell them the positive truth about anything, believing them incompetent to understand the truth.

The words in the above notice mean "war," with "unjust assaults;" "hostility" to people who think differently than we do, and "unprovoked injury." Such words are the Carrie Nation listings; and such anti-Christian inflammatory slogans are the sort that caused the temperance advocates of less than a century ago to cut, burn and destroy every apple orchard in their surrounding, because God had put "possible cider" in the apple.

If the world is disposed to a condition of "disarmament," then let us first disarm our tongues and our pens, and use words that will be to the edification of the mind, rather than such as are disposed to stir up choler, and gall, and bad blood, and slander and insults and, necessarily, a Kilkenny fight.

We realize the fact that if we teachers of morality and goodness could not continue to make people see how evil the people about them are, that we would lose our job, but the world cannot be brought to peace in a jiffy, when the world has been advocating fight for so long a time; therefore, we, now living, will be a long time "dead" (as the churches say), before ministers and priests will be out of fashion. We note that we have misconstrued the unfortunate wording of the above notice, and that the next notice will inform us that the Anti-Saloon League is engaged in united action in a movement towards the promotion of "peace on earth, good will to men."

Great teachers often seem to contradict each other, and are consequently very much misunderstood by many of their would-be followers, who leave the tasks which these teachers have set for them, and argue and quarrel over creeds and opinions of their own formation, causing strife and hatred where the teachers have sought to establish love and goodwill.

Merrell Reunion, Kent, Ohio.

A belated copy of the "Kent Courier" gives us account of a happy gathering, last month, at Oak Hill, the beautiful country home of our friends, Mr. and Mrs. Noah Merrell, just east of Lake Brady. It was the occasion of the annual reunion of the descendants of the father of the host, Noah Merrell, Sr., who settled in Kent sixty-seven years ago. The "Courier" makes Mrs. Merrill say, in part, on this occasion:

"Let us hold these yearly reunions where we can all come together in love and harmony; let us do all the good we can as the years go by, speak a kind word and do a good deed as the opportunity presents itself.

"Let us live so that when our bark shall float at eventide

Far out upon a sea that is deep and wide, An angel hand will guide us to the shore Where swell the songs of loved ones gone before;

Then journeying upward in the sunny clime, Through all the cycles of eternal time, New truths we'll garner, till we will find the keys Wherewith to solve life's deepest mysteries."

Good Spiritualism that! There were about seventy-five present during the day, all descendants of Noah Merrell, Sr., father of the host.

From the sunny climes of New England Spiritualism, we greet the descendants of him who, if "spending his youth in the palmy days of the Connecticut Blue Laws," in that state of his birth, as the "Courier" states, must have left an open way to the sweeter life of a broader knowledge.

We have a number of reviews of excellent books in this issue. Good reading always.

If correspondents will keep a copy of what they send and then compare with what is printed, they will notice what the editor is forced to expunge, for various reasons which might cost time and money to explain. Editors are employed to edit, which means to prepare for the printer. Omissions, corrections or curtailments are never on personal grounds. Let correspondents to the press always understand this, then there will be peace on the mind and good will to all concerned.

We compliment the reporter of the First Spiritual Church for the most excellent manner in which the report of the Sunday services is given. It is straight to the point; tells the whole story without fulsome laudation, which may be pleasing to some while stirring up ill-feelings in others. We are, each one of us, the very best of our kind on earth, and our particular kind is just as necessary in its own place as any other kind that God ever permitted to exist. When anybody ever says or thinks an evil thought concerning another person, you may always ascribe it to jealousy.

We have learned by the hand of Mary Drake Jenne, Monson, Me., that quite an interest on the subject of Spiritualism is seemingly awakened in that vicinity. They have already had two discourses on the subject at a meeting of August 2, and hope to have more. Although there are few avowed Spiritualists there, the people came out in good numbers and seem glad to receive the word. Much success to them! When a few earnest souls can combine at each point, we are convinced the spirit forces will be able to unite these different centres in a combined Spiritual power that will be felt on the problems that are today severely testing humanity.

Mrs. J. Conant Henderson, so long and so well and favorably known as "Jennie Conant," is now nicely quartered in the "Banner of Light" building. Her many friends will not be long in locating her.

Osgood F. Stiles, whose advertisement will always be found in the "Banner," among people of merit, has removed from the Hoffman House to No. 200 St. Botolph St.

We sometimes hear people say: "I do not want to go to heaven if such or such a person is to be there." And yet these people do not object to being on earth where these other people are. Such remarks prove that Heaven is supposed to be smaller than New Jersey, or may be smaller than the town of Hull, Massachusetts. In reality, Heaven is only as large as one's own mind is. No one can ever be in Heaven with an uncongenial thought. The moment the thought is disturbed, then Heaven vanishes as a dream.

A very pleasing letter from the "Banner's" absent editor will be read with pleasure by all "Banner" readers. The present occupant of the time-honored chair has been called many hard names in his time, but never before was he called a "locum tenens." With a wide ocean of space "betwixt and between us," we shall have to overlook it. These locum tenens are often subject to every sort of criticism and surprising problems in their endeavor to hold up the reputation of the absentees, and one correspondent actually had the temerity to ask if the "unknown chair-warmer" found any tacks in the chair? I have only to reply that I took the chair meoperculo.

To Astrologers, Etc.

The Ephemerides (or "Ephemeris"), for 1905, are now ready for delivery.

Dr. Babbitt's Academy of Higher Sciences has been removed from Geneva, N. Y., to 62 East Avenue, Rochester, New York, as its permanent location. The doctor had settled for the time being in Geneva with the expectation of being connected with the William Smith College, but as the building of that institution is at a standstill, at least for the present, he has chosen a city which is far more progressive than Geneva.

A Lesson in Spirit Power.

THROUGH THE UNCONSCIOUS INSTRUMENTALITY OF J. J. MORSE, WHO HAS BEEN IN ENGLAND FOR FOUR WEEKS.

The letter "In another column," from our English Spiritualists, relative to J. J. Morse, editor of the "Banner," as stated in the editorial by the substitute editor last week, was a spirit-letter. It was distinctly recognized and read by clairvoyants. Now, to show the difference, as well as the power of the mind to read the things unseen, which mortal eyes cannot discern, we present the letter, as it has since appeared to us, in its materialized form, as follows:

WELCOME TO MR. J. J. MORSE AT BOOTLE.

A joint session of the Lyceums of Liverpool and Bootle was held at the Masonic Hall, Bootle, on Sunday, the 25th of September, to welcome Mr. J. J. Morse on his return to England, an excellent muster of the three Lyceums being present. Mr. J. J. Parr, Conductor of the Bootle Lyceum, presided over the session and supporting him upon the platform, in addition to Mr. Morse, were Messrs. G. Clarke, Liverpool Lyceum, No. 1; E. A. Keeling, John Lamont Lyceum and R. A. Owen, Bootle Lyceum. After the joint Lyceums had gone through the various lessons of a Lyceum session, Mr. Parr said he thought their first duty was to accord to Mr. and Mrs. E. A. Keeling, who had the previous day returned from their honeymoon, their hearty and sincere congratulations upon the happy event which preceded their holiday and to wish the happy couple long life and happiness. This was done with acclamation and Mr. Keeling, in responding, said he thanked them on behalf of Mrs. Keeling and himself for all their good wishes and said he would endeavor to deserve all they had said of him by making himself useful.

Mr. Parr then said it gave him extreme pleasure to preside over such a gathering to do honor to such a valued worker on behalf of the Lyceums as Mr. Morse and intimated he had prepared a resolution to be submitted to the meeting and which had received the approval of the officers of the other Lyceums. This Mr. Parr then read to the meeting as follows:

"We, the officers and members of the Liverpool, No. 1; Liverpool, John Lamont and the Bootle Children's Spiritualists' Progressive Lyceums in joint session assembled at the Masonic Hall, Bootle, desire to tender to Mr. J. J. Morse, upon his return from Australia, New Zealand and the United States of America, fraternal and cordial greetings."

"It is with extreme regret that we learn his sojourn in the 'old country' is only to be of some three months' duration, and yet, whilst this is to us a cause of sorrow, we can in all sincerity offer to Mr. Morse our hearty congratulations upon the fact that his return to the United States is for the advancement and welfare of himself and family."

"It is a matter of extreme pleasure for us to hear of Mr. Morse's permanent appointment as Editor of the 'Banner of Light'; and, whilst we know his abilities and disposition admirably fit him for such an office, we trust in the duties he will still be called upon to fulfil that he may have the guiding influence of those bright and intellectual spirits who have for such a lengthy period shed lustre upon the philosophical plane of our movement."

"The march of science has, in a comparatively short period, decreased the journey between the 'old land' and the 'new land' from twelve to six days, and we can therefore participate in the near future by the aid of turbines or some other method of propulsion that the journey will be further considerably decreased. Should our anticipations be realized let us hope that Mr. Morse in one of his vacations may be shot across the 'herring pond' and landed in the port of Liverpool."

"We shall never forget the connecting link between 'Our Banner' and 'Our Bannerman,' and although the 'Morse' system of telegraphy may not carry our good thoughts to Boston, we shall find some other means of transmission quite as reliable, and as our messages will be blended with love and esteem, they will, without doubt, be received in Dartmouth Street with every mark of pleasure."

"We trust as a result of Mr. Morse's Editorship of the 'Banner of Light' that the cause of Spiritualism may have a brighter future, and that one of the planks in his Editorial platform shall be the establishment of a Children's Lyceum in connection with every Society in the United States. May God and the Angel World speed and sustain him in his efforts in our earnest wish and prayer."

"And it is hereby resolved that a copy of these greetings be sent to the 'Banner of Light' and the 'Lyceum Banner,' and also recorded on the minute books of the three Lyceums present."

Mr. G. Clarke, Liverpool, No. 1, Lyceum, moved the adoption of the resolution and greetings, which were seconded by Mr. E. A. Keeling of the Liverpool John Lamont Lyceum and supported by Messrs. R. A. Owen, Bootle Lyceum and S. S. Chiswell of the John Lamont Lyceum and Past President of the British Children's Lyceum Union. Each speaker animatedly adverted on the qualities of Mr. Morse's services to the Lyceum movement and the resolution and greetings were adopted with acclamation. Mr. Morse very feelingly responded to the tribute thus paid him and promised prior to his final departure for the States that he would pay them a further visit. He further promised in recognition of the good feeling which had always existed between himself and the officers of the Bootle Society and also to show his sympathy with them in the uphill fight they had experienced in keeping the flag of Spiritualism aloft under the trying circumstances through which they had passed during the past three years, that he would pay them a visit on the Sunday prior to his departure for the States free of all cost to the Society.

Mr. Morse addressed the meeting of the Society in the evening, his guides treating the subject, "The Kingdom Come," in a masterly style and delighted the largest audience of the year. His generous offer to come to the assistance of the Society in its difficulties was received with every mark of appreciation.

A Letter from the Editor.

From the Hub of the new world to the Hub of the old world is, as men say, may be, three thousand miles, while the respective adjectives aptly describe the circumstances of the two geographical and social conditions on either side of the globe. Here, once more in London, grim and staid, the editor of the "Banner" sends a word to his friends in Boston, seated so proudly at the head of her noble bay, and instinct with the pulsing life of her virile sons and goodly daughters. Long may she flourish, and many may be her generations to maintain her great traditions.

Twenty-one days ago the good ship Saxonia of the Cunard line carried me down the bay and the clear skies and balmy breezes with which we started accompanied us right across the ocean. Father Neptune was in his most amiable mood, and scarce a ripple of anger crossed his broad face all the way over. One voyage is so much like another that descrip-

tions soon fall upon the reader, so I will avoid being a bore by simply saying my trip was of the usual kind and as pleasant as the numerous ones I have now made across the Anglo-American ferry.

But if voyagers have a family sameness, ships differ as much as do the members of a household. I have sailed in boats large and small, from Britain to New York, to Australia, and in British Colonial steamers down in the southern seas, and in American craft from the Antipodes to San Francisco, in most cases with satisfaction and comfort, but in no case with the same amount of comfort and satisfaction as in the trip just made in the Saxon, one of the two 15,000 ton Cunarders plying between Boston and Liverpool. For absolute steadiness she is unequalled, for comfort she is unsurpassable, for excellent service she will be hard to excel, while the accommodations are all that even the most exacting traveler can desire. The table is equal to that of any first-class hotel on shore, not even excepting such hostilities as the Vendôme or the Touraine. The officers are pleasant and agreeable men from Captain Crutcher down to the chief steward, indeed, the stewards are a fine body of trained assistants who are thoroughly up to their duties. I hold no brief for the company, but cannot withhold a word of praise where it is so well deserved, as in this case it undoubtedly is. I commend the line heartily to all who wish to cross, and the genial agent, Mr. James Emerson, of the Boston office, will be found unsparing in his efforts to meet the wishes of all intending passengers, if my own experience is any criterion.

The steamer made such satisfactory progress that we were landed at 10 p. m. of the 21st ult., just twelve hours ahead of the expected scheduled time. The traveler received a warm welcome from friends awaiting him, and as British custom officers are an amiable set, the formalities incident to their work were soon accomplished and the arrivals sent upon their several ways.

Three of the local societies—Liverpool, Bootle and Birkenhead—united in tendering me a splendid welcome two nights after my landing and with enthusiasm and flattering remarks count, as in this case they did, why I had more than every reason to congratulate myself on the reception accorded me. But, as every rose has its thorn, this event was no exception, for I cast a very perceptible cloud over the gathering when at the end of my response I stated my stay in England would be very brief, for at the earnest solicitation of the directors and general manager of The Banner of Light Publishing Company that I retain my post as editor of the dear and well beloved old "Banner of Light," I had finally consented, and was only home to wind up my affairs and when that was done, in company with my family, to return to Boston and for an indefinite period take my place in the editorial chair and citizenship of the Hub city of the Great Republic of the Western world. Also a week later, when restating the above determination here in London the friends felt it quite badly, but in all cases it is universally admitted that an honor has been bestowed upon British Spiritualism and one that will help to draw closer the ties which, do and should, unite us closer in the bonds of our common knowledge and faith in and of our glorious gospel.

The British Spiritualist papers which will reach my worthy acting locum tenens will tell the story of the welcome accorded to me, and I leave it to him to present such extracts therefrom as he may deem wise, and so relieve my modesty of a task it were scarcely meet for me to undertake myself.

During my brief stay I have far more work offered me than I can possibly accomplish, but a number of lectures in London and in the country, and as far north as Scotland, will be given and business affairs being settled, we hope to see Boston again early in December.

During my temporary absence let me ask all friends to continue their loyal support to the good old paper and its present editor. Personally I am under many obligations to him for so generously stepping in to my help, but it is another of the many, many instances in which the spirit world has aided the work in which the human mind has been engaged for so many years, and most assuredly the spirit world will stand by us while we serve them as well and faithfully as in us lies the power so to do.

Well, presently I will send another letter telling of something about the Cause over here, but as space is valuable I will not intrude upon the pages of our paper or the patience of my friends for further attention this time, so au revoir for the present, with all good wishes to all my friends in the office and at large throughout the country.

J. J. MORSE.

London, Eng., October 5th, 1904.

Is Spiritualism True?

The following is the argument made on Sunday, Oct. 16, by C. H. Webber (Prof. Henry) in debate with Rev. J. P. Bland.

Words and names have meanings. That is what they are used for. The name of my worthy opponent is Bland, and he always says things in such a sweet, soothing, exalting, or Bland way, that you have to think twice after he speaks to realize whether the weaving of my argument as a Webber is worthy of any consideration. I merely ask you to hear what I say, regardless of how I say it.

Spiritualism is a word and a name. If the followers of a banner inscribed with a name do not follow the principles set forth by the name, then the followers are false to the name, but the name itself is not false. It is true.

I am not here to discuss people, or the followers of a name. I am here to discuss the name itself, which the question calls for. We are not discussing mediums, or any people calling themselves Spiritualists. We are here to discuss Spiritualism. My worthy opponent, Rev. J. P. Bland, debating the question, "Is Spiritualism true?" with Prof. T. A. Scott, a Spiritualist, defined Spiritualism as follows:

"It is that faith which holds that man is a spirit and has a body; that this spirit leaves his body at death, but still continues to consciously exist, and is both cognizant of what is happening here and capable of communicating with those who dwell here."

Prof. Scott accepted this as a definition of Spiritualism for purpose of the debate, but I am not informed as to the authority for such a definition. The general world has never accepted it. The general body of Spiritualists have never accepted it.

Some Spiritualists may believe as above defined. Where they get their definition remains for them to tell. Scientists and philologists would not accept it. It does not accord with the declaration of principles set forth by the National Spiritual Association, at the head of the editorial page of the "Banner," nor does it accord with any definition of the word "Spiritualism" as given in the lexicons, and yet Bro. Bland went into hysterics over monism and anatomy of man to debate Spiritualism.

Man may be a spirit and have a body, or man may be a body and have a spirit, or man may be both and have nothing; or, man may be nothing and everything else existing may have man, whatever "him" may be, neither of these tenets define Spiritualism.

Spiritualism means to some a state of

being spiritual. To others it means a doctrine that all which exists is spirit or soul; while, to still others, it means a belief in the frequent communication of intelligence from the world of spirit.

"Man" is in no manner defined in these definitions. They in no manner set man up as a spirit having a body, or a body having a spirit. Even those who claim that all is spirit make no claim as to whether the physical possesses the mental, or the mental possesses the physical. To even attempt to solve such a problem would be like attempting to prove which was first, the hen or the chicken.

Spiritualism is a belief, and the belief is separate and distinct from all phenomena, which are but evidences on which some have to base their belief.

Everything termed "phenomena" is an appearance. Anything that appears must be a thing that comes, or manifests, to the sight.

Anything that comes or is manifest to the sight is matter, and matter belongs to the material world.

Now, tell me, if you will, what makes the idea, the action, or the substance come? Mr. Bland would probably say "Force." A Spiritualist would say "Spirit." A scientist who knows science (and many "scientists" do not), would say Spirit and Force are precisely the same, or, analogous.

Force is defined as the "strength or energy of body or mind; especially power to persuade, convince, or impose obligation."

Spirit is defined as "life, breath; the active, vital, essential part of anything."

Wherein do these two unseen entities differ, except when we wish to speak understandingly in some particular line? A thing could not be forceful without spirit, and it could not be spirit without force. We do not have to apply to Spencer nor Huxley to understand common sense matters. Spencer and Huxley have to observe the law of word-meanings.

Now, has force or spirit any intelligence? That is another question. If intelligence comes from the body, the brain and the nerves, why are not all big men more intelligent than all small men? If intelligence could be measured by arithmetical, little people would be below par, whereas it is usually the reverse, and little people often have more spirit, more force and more intelligence than those who outweigh them in body, brain and nerves two to one. Intelligence, spirit and force, each or all, belong to the unseen world.

Intelligence, spirit and force are all about us. We cannot see them. Some of them may feel, as in the perfume of the flowers. Some of them we may taste as in ambrosia. Some of them we may feel as in our joys or our sorrows. Some of them we may hear as in the murmuring of the brooks, or the music of the spheres.

Are these things in the seen or in the unseen world? Has man no feeling but that which touches his body, in contact with some other body?

Can each man see only that which others about him see, or hear only that which others hear? The one who is in the poorest bodily health is generally the most sensitive to these unseen and subtle forces about them. Why shouldn't they be when they have less body, less power of brain and more sensitive nerves; proving that the more body one has, or the more brain or nerves the less likely he is to ever know, or realize that intelligence, or spirit, or force, does not depend upon the beastly body, nor the tough nerves, nor the weight of the brain.

If body is the man, or the spirit or the Intellectual Entity, then every man built like another man ought to be precisely alike in his mental ability, but this is not the case, proving thereby that there is something more than the body power.

The higher or more intelligent class of Spiritualists do not care a straw about phenomena. They know what Spiritualism is, without any evidences from materialistic phenomena.

Phenomena are but objects of attention to minds seldom given to abstract thought, or abstract problems. The church has never given these minds a chance to think of anything but the upholding of the church and their duties to their pastor.

Phenomena cause people to think and to become acquainted with themselves, and their relationship to the universe and to God.

Phenomena are not Spiritualism, any more than the acid used to prove gold is gold. Phenomena are the witnesses in the case before the bar of human judgment. If the witnesses are liars, then Truth suffers at the hands of the court, yet Truth is Truth just the same. If people are too ignorant to distinguish a witness from the defendant, then the people stand on a par with the mob at Jerusalem who considered Barabbas, the robber, more holy than the Christ.

If phenomena are used for love of the almighty dollar, who is it that has instilled such a love into the minds of the people more than the teachers in the churches, and in the respectable commercial walks, who cater to people with money in preference to those who have it not.

If money is the god of the world what else can be expected of materially-minded people than that they should bow down to that god. Spirit knows nothing of gold or money more than of microbes. They belong to the material world. The true Spiritualist knows how to distinguish between the phenomena of Caesar and the spirit of Christ.

Phenomena are attractive only to the curiosity-seeker, or to the people who are in need of some sort of consolation. Before these phenomena came into the world, disconsolate ones went to the ministers, and the ministers assuaged their obsessed condition with Santa-Claus stories. There is now a rivalry between the commercial operations of the ministers and those of the phenomena-workers. They can fight it out on their own lines without in any way disturbing the everlasting truths of Spiritualism. My sympathy is with all who may be doing good in the world no matter by what name they are called.

The above was followed by reading the Declaration of Principles carried at the head of editorial matter in the "Banner," as being strictly in accord with Mr. Webber's argument.

Mr. Bland, in response, dealt almost altogether in argument against questionable phenomena, which Mr. Webber declared was not necessary to rebut, as such argument was not to the question. Mr. Webber closed only with allusions to technical errors made by Mr. Bland.

Whenever a single woman among a powerful tribe in the Persian mountains wishes to get married she simply sends a servant to pin a handkerchief on the hat of the man of her choice. He is obliged by tribal laws to marry her unless he can prove himself too poor to pay the "compensation" her father requires. Maybe that is the reason why some of the men out there never wear hats.

The Archbishop of Canterbury says:—

"If you want to bring a man over to your side you must ferry over to his side first to fetch him."

Good! Come over to our Spiritual side, Mr. A. C., and when you are ready to go back you can carry a whole hostload.



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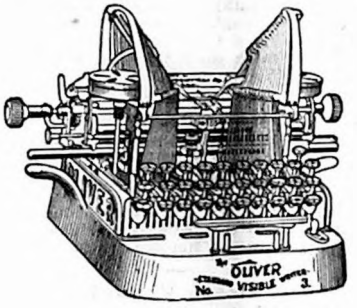
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The Rebutler.

An Instructive Delight.

"Life," a novel. By William W. Wheeler. pp. 287, 8vo. For sale by Banner of Light Publishing Co.

Every Spiritualist who wishes to know the scientific reason for the faith that is in him, should read this book. Armed with its philosophy, he will be prepared to meet and vanquish the ablest skeptic.

Every fair minded man who cares in the least for the right and wrong of psychic phenomena, should read it. With it as a preparation, experimental investigation would have a meaning for him which would save much inductive reasoning—and this takes time.

The literary quality of the book is good, better than another of the author's books, although not perfect. Such a common error as the use of "I" where "me" is required, ought not to occur. But all such objections as this sink in insignificance beside the marvelous handling of very abstruse psychological reasoning. It is not an easy matter to treat, as does Mr. Wheeler in this book, the nice and subtle distinctions which occur in any discussion of affairs psychologic, in such a clear, plain, orderly and open way as to make them an interesting part of the two little love stories which he carries through the book.

One rises from the book wondering how it is done. He looks it over again to discover the secret and, while the charm reappears, the "how" of it is as elusive as ever.

The hero of the book dies, it is supposed by every one but his sister. To her he has bequeathed his body by will. Therefore her determined refusal to bury it, after even two weeks, cannot be overcome. Decomposition does not occur, but the physicians all declare the body dead. In this emergency, to save the sister from being arrested and declared insane, it is necessary that she be married at once. Under the law of Connecticut (the scene is laid in Meriden) a husband is the guardian of the wife and without his consent she cannot be declared insane and put under guardianship. Therefore an old friend of her brother, who is a lawyer, contracts with her a marriage of convenience.

It is to be a marriage in name only and is to be followed by a divorce as soon as the emergency requiring it shall have passed.

The husband telegraphs Dr. Hamilton of New York, a noted specialist, to come to Meriden. He comes and gives it as his opinion that the body has ceased to live. The sister is still unconvinced. How she persuades the doctor to make one more effort, how he is successful and how the revived man converts the skeptical, materialistic doctor to a full belief in Spiritualism, we must leave to a perusal of the book. It is entirely clear and interesting. It fortifies one's faith. He must indeed be a most unreasonable skeptic who can read this book carefully and not feel shaken sadly in his skepticism. After reading it, one would scarcely hear the usual skeptical, "I don't see how so and so can be possible," for it is here shown, not only how it is possible, but how extremely impossible it would be were it otherwise. Mr. Wheeler is certainly a missionary in the guise of a story teller.

Mime Inness.

The Jules Verne of the Occult.

"Rest," by William W. Wheeler. 280 pp. 8vo. For sale by Banner of Light Publishing Co.

What a delightful excitement the French scientist created a quarter of a century ago in his "Trip to the Moon," his "Twenty Thousand Leagues Under the Sea," and other dreams. The marvel of it all was that the impossibilities of his "Trips" were so carefully concealed that they seemed not even improbable.

But Jules Verne's scientific marvels may never be realized. The dreams of "Rest" are none of them inherently impossible. The beginnings are even now seen to be true; the complete fulfillment of the most apparently impossible have been and are, it is claimed, even now within the power of the most skillful adepts.

One must have some knowledge of matters occult to comprehend the story and to be able to understand fully the careful explanations of the phenomena which bristle from every page. There is not a dull moment.

But let us tell, before we talk. Adam and Eve, our first parents, after the training of thousands of years in the science of mind, soul and spirit and after having become thoroughly skilled in all psychic lore, return to this planet to mingle once more with their descendants and to learn how goes this old world, as well as to teach the lessons their experience has taught them.

They settle in Springfield, Mass., and Adam buys the "old Yates place" near the Army grounds. The first thing he does by his occult power is to build and thoroughly furnish a new house. This he accomplishes by psychic processes in one night. The next night in a similar way he builds a new stable.

These actions cause the excitement one would expect and the reporters cluster about the place at once. No one can be seen, however. In fact, entrance cannot be obtained. The reporter's resource is called into action and a warrant is sworn out against Adam for building without a permit. An Irish policeman takes the warrant to serve. The reporters, of course, are at hand to see the service made.

Entrance to the house, which was at first refused by not answering the bell, was soon obtained by the door's opening wide without apparent cause. No one could be found in the house, although a thorough search was made. The wonders of the furnishings and furnishings of the house in their richness, sumptuousness and beauty held even the reporters almost spell-bound.

But there was no Adam. Suddenly, without warning, he appeared in the rear of the party. Their surprise at his appearance was great, but it was increased to the point of terror when Adam, after learning that he was wanted at Court, vanished from sight as suddenly as he had appeared.

The constable rushed back to the court in terror, only to find Adam calmly waiting for him on the Court House steps, an apparition which did not in the least reduce the Irishman's fright.

At length it is agreed (Adam is a most accommodating gentleman) that one reporter shall come to the house daily for an hour and receive from Adam a full explanation and demonstration of the power which he possesses. It is the MS. of this reporter and the story of his life with Adam for the next few months, which make up this very interesting tale.

The story is well conceived and well told, although the literary quality is marred by occasional lapses in grammar and rhetoric. That these should appear in a work so carefully thought out, is regrettable. There are few who could so skillfully work into a tale the mysteries of Occultism, making the most abstruse psychic discussions intelligible to the uninitiated reader.

To follow Adam through the experience he offers the author-reporter is a most delightful mental game. One rises from a perusal of the book amused, refreshed and edified. Mr. Wheeler is entitled to the gratitude of the reading world for a new experience.

Mime Inness.

Waverley Home.

Oct. 9, 1904.—"Coming events cast their shadows before," said a speaker today. The convocation of large bodies of intellectual men and women meeting in convention to exchange ideas relative to the discovery of "the better way," to uplift humanity to a higher plane of spiritual and material welfare. The spirit world is indeed high unto us, touching our hearts and minds with their beneficent solicitude for our fellows in our own beautiful tri-mount city by the sea. Educators, in spiritual and scientific work, have assembled in convention to give to the world the benefit of their learning and experience relative to the well being of human life. Honored men, bishops and archbishops from abroad, have come together and met in holy peace to commune with one another to see if there is not a broader, sweeter and a more direct way to reach the Throne of Grace than by the tortuous and narrow path, as laid down by their forefathers, and oh the happy omen when rubric, creed, canon and ritual of the past may be so amended as to meet the quickening spiritual needs of the present; for men are searching to find out God's will as never before, and the life work and sublime character of the Master are impressing the hearts of men as never before; and it does seem almost a reality that the divine influences that brought tidings of great joy to the people of earth in the long ago are hovering over us now. "Peace on earth, good will to man," was the blessed song of the angels in the long ago. The noblest men and women in our land have met in convention in response to this cry from heaven. The horrible scenes of carnage, desolation and woe now prevailing in the far east have so shocked the consciousness not only of our own people, but of those of other nations, that these people have convened to discover some means by which the devastation of war would cease, and "Peace on earth, good will to man" might reign on earth forever. How true it is, "That man's inhumanity to man make countless thousands mourn." The horrible spectacle now going on in the far East where half a million of men are now locked in deadly embrace, seeking each other's lives, and all this sacrifice of precious lives made because of the personal ambition and commercial aggrandizement of the ruler of Russia. O, the shame of it all, that Christendom doth rise in its power and its majesty, and stop this wanton sacrifice of human life. O speed, speed the noble and Christlike work of the peace convention. Our meetings are now held in the reception room and all present enjoyed the meeting. Those who gave expression were Mrs. S. E. Hall, Mrs. Ott, Mr. Nichols, Mr. Lewis, Mr. Webster, Mrs. Bartlett, organist—J. H. Lewis.

Washington, D. C.

The Ladies' Aid of the First Association held their annual meeting for the election of officers, Mrs. W. M. Farrow, president; Mrs. M. Price, vice-president; Mr. F. A. Wood, secretary and Mrs. Duell, treasurer. The Ladies' Aid met at Mr. and Mrs. Hinkle's to greet them in their new home also to welcome Mrs. M. J. Stephens, the Lyceum teacher who has been absent for nearly a year. After the business of the society was finished Mrs. Bockman presented Mrs. Stephens with a handsome bouquet in behalf of the society. Mrs. Congdon made the presentation speech. Mrs. M. T. Longley, secretary of the N. S. A., made a few remarks as to the advisability of how we should act and what privileges will be granted for rooms and cots in the hospitals for sick mediums and Spiritualists. The emergency fund is growing and this fund is set aside for that purpose. J. Clegg Wright, who is the speaker for the First Association for the month of October, responded in his usual way, paid a glowing tribute to the ladies, especially the bachelors and bachelor girls. We have forgotten whether he made use of the words old maid. Mrs. Duell rendered a few selections on the harp. Mr. Duell gave a recitation. Mrs. Congdon gave several character readings. Mrs. A. M. Zoller and Mrs. Hinkle gave tests. After refreshments were served the meeting dispersed wishing Mr. and Mrs. Hinkle many happy days in their new home. Mrs. M. T. Longley was the speaker for the Educational Spiritualist Society. Mr. and Mrs. Nobbe held meetings every Sunday evening in Woon's Hall. This society is a branch of the German Spiritualist Society. Mr. and Mrs. William Keeler have returned to their home on Rannock Street. Miss Susie Clark of Cambridge, Mass., was a caller. She is on her way to St. Louis.—E. R. Fielding, cor.

A Child's Hospital for Spiritualists at Lyons.

From the Revue Spirite for September it appears that in July, 1903 an appeal was made for funds to establish a Spiritualist Asylum or retreat (Creche) for Infants at Lyons.

It has now become an established fact, 10,000 francs (\$2,000) having been contributed. This justified a beginning, small but hopeful. Babies of any age over five days are taken and brought up. There is no limitation as to sect or nationality. With French prudence 35 per cent is laid aside for a fund, and the balance appropriated to conduct the establishment until January, 1906.

The notice concludes: "It is the unique aim of the Spiritualist Society through the work of itself and the Creche to give the nation a vigorous race by the agency of devout care. Let us hope that every man of good will will aid it to attain this aim."

Ignorance of the Bible as Literature.

A boy of seventeen should intimately know the English Bible. He should know it as literature quite as he should know its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it for himself. A boy who grows up without this intimate acquaintance with the great masterpiece of all literature is without something for the loss of which nothing can compensate, and which nothing can replace. It is needless to speak of the strength of the language, the beauty of the poetry, and the interest of the narratives of this wonderful book, but necessary merely to emphasize concerning it what was said of the myths and legends—that, without knowing it well, it is impossible to really understand or appreciate the great mass of our best literature. Experience shows that unless a boy acquires this knowledge before he is seventeen, he rarely gets it later. The lamentable ignorance that exists in regard to the Bible was shown by a test of college students as to their knowledge of biblical allusions in the great poets. This test was made by President Charles F. Thwing, of Western Reserve University, and the result was published in the Century for May, 1900. It showed that a great majority of the students had no clue to the most obvious biblical allusions.—From "Some Things a Boy of Seventeen Should Have Had an Opportunity to Read," by H. L. Elmendorf, in the American Monthly Review of Reviews.

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I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.—Prof. Cesare Lombroso.

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with his original ideas. It is a real philosophy and the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep. I had read it rapturously from cover to cover.—Alison W. Small, Head of Dept. of Sociology and Director of Affiliated Work of the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling.—James "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the Soul forms its own forms by its choice—I can ascribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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Societary News.

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

Boston and Vicinity.

Bible Progressive Spiritualists' Association, Temple Hall, Sunday afternoon and evening. The afternoon subject was well presented. At 3 o'clock magnetic healing by Prof. Arthur. Mrs. Osgood of Chelsea pianist. The supper was well attended. The evening service opened by the president, "Luke 9th chapter and 20, 31, 32 verses." Prayer by Della E. Matson. The address by Prof. Arthur: "God's work never appeals to despair, but always to hope. Hope points to better things." We hope to have him again. Next Sunday Prof. W. J. Hardy, Independent Test Medium. "Banner of Light" for sale at the door. Mrs. Anna J. Quinde has been elected eight successive times as president of the association. Mediums and strangers are cordially invited to all these services.—D. G. M., sec.

The Spiritual Progression Society held its meeting in Odd Ladies' Hall, 446 Tremont Street, Friday, Oct. 14, at 2.30. Meeting was opened by the conductor, Mr. W. E. Smith, with prayer. We had with us Mr. Peterson, Mrs. Edmunds, Mrs. Whall with her controls. Mrs. Burnham gave songs under inspiration. The meetings are increasing in power and harmony. All are welcome.—H. A. C., sec.

First Spiritualist Church of Boston, M. Adeline Wilkinson, pastor.—At the spiritual conference "Prof. Henry" is drawing large audiences every Sunday morning at 11 o'clock. Mediums and speakers assisting during the day were Mr. Jackson, Mr. Kingston, Mr. Roberts, Mrs. Julia Davis, Mrs. Fox, Mrs. Blanchard, Mrs. Belle Robertson, Mr. Tuttle, Mrs. Nellie Thomas, Mrs. Reed, Mr. Kampe. Healing circle Tuesday afternoons. Phenomenal meetings Wednesday evenings and Thursday afternoons.—Reporter.

Oct. 16, 1904.—Meetings were held during the day by the First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, at America Hall, 724 Washington Street, up two flights. Gen. 32:10 was the subject of the morning, which was very pleasantly and interestingly explained by Mr. Mason. "Practice What You Preach" was read by Mr. Graham, after which he gave several communications. Mr. Hall spoke earnestly for a few moments, after which Mrs. Hughes gave spirit messages followed by earnest exhortation by Mr. Brewer, which was much enjoyed. Dr. Willis gave interesting thoughts and communications. "Nicodemus Coming to the Christ" was the subject of the afternoon. Mr. Mason spoke with fervor. A song by Mrs. Hall, after which Miss Strong gave communications. Homestead by Miss Raup. Communication by Miss Hughes. Solo by the pastor, Mr. Van Vleet, and Mrs. Cutter gave communications, closing by the pastor, "The Voice of the Spirit" was the subject of the evening. Sitting Bull was interesting. Solo by Miss Raup. Mrs. Reed gave communications, then Mr. Graham spoke; we hope to hear him often. A few words from "George," then Miss Strong with communications. A solo by Mrs. Rockwell, then Sitting Bull gave communications through his medium, Walter Mason. Closing by the pastor.—A. M. S., clerk.

Appleton Hall, 9 Appleton St., Boston, Oct. 14, 1904.—The First Spiritualist Ladies' Aid met as usual, with the vice-president, Mrs. Carrie L. Hatch, in the chair. Business meeting was well attended many of the old members being present. Next Friday being circle day and the evening medium's evening, we expect a good array of talent. Circle to begin at four o'clock prompt. The evening meeting was opened by the president, Mrs. Albee. Being unable to remain, Mrs. Waterhouse conducted the services. Mrs. Mason sang one of her spiritual songs. Mrs. Waterhouse spoke of friends passed away. Mrs. Mason spoke of spirit return and encouraged the sending out of good and kind thoughts; also gave communications. Mrs. S. C. Cunningham spoke of the past summer as a sad summer for her, she being called upon to part with seven of her immediate family. Mrs. Cunningham's control, "Autumn Leaf," gave communications in her able manner. Mrs. Shirley spoke very interestingly. Mrs. Lovell officiated at the piano. Do not forget to meet with us next Friday.—Correspondent.

First Spiritualist Church of Cambridge, Annie Banks Scott, pastor. Sunday, Oct. 16, was our Flower Sunday, and at 3 p. m. "Brightlight," the control of our pastor, who voices the flower messages, gave twenty-five recognized tests from the mass of flowers and autumn leaves that covered the table at the platform. At 7.30 the meeting opened with an organ offertory by Miss Celia C. Fowler. The congregation singing was led by Mr. Josiah Fowler. Our president, Mr. Thomas A. Scott, gave a brief address on "The Evolution of Religious Thought." Among the mediums and speakers who participated were Mr. Hicks, Mr. E. F. Eveleveth, Mr. Berry and Miss Leighton. As usual, the closing moments were occupied by our pastor in giving evidences of continued life.—Addie L. Cushing, clerk.

Malta Temple, Cambridge, Oct. 9.—The evening service of the Gospel of Truth Society gave much satisfaction to the audience. Mrs. Raymond rendered assistance and was very pleasing. Mr. Berry gave communications. Mrs. Bemis did her usual beautiful work. Owing to illness Mrs. Coggeshall will be unable to fill her engagement on the 16th, but if able will be with us the 23d.—N. M. K., sec.

Fitchburg, Mass., Oct. 16, 1904.—The First Spiritualist Society had the usual large attendance at both services Sunday. The addresses of the speaker, Mrs. Annie L. Jones, of Lowell, were well presented and were followed by a large number of convincing tests and spirit messages. The piano selections by Miss Hand were pleasingly rendered. Charles E. Dane of Lowell, speaker and test medium, will address the society next Sunday.—Dr. C. L. Fox, president.

Lynn Spiritualists' Association, Cadet Hall, Lynn.—S. Merchant, president. Sunday, Oct. 23d, Mr. and Mrs. G. W. Kates. Mrs. Kates is well known as one of our ablest workers and Mrs. Kates as a good speaker, an unusually fine test medium and vocal soloist. Circles are held between the regular services, which are at 2.30 and 7.30 and a song service at 6.30. Mr. and Mrs. Kates are present every Wednesday evening at the meeting of the Ladies' Social Union.—Rep.

Malden Progressive Spiritual Society, Sunday, Oct. 23d.—Good meetings all day. Lyceum, 1.30 p. m., very interesting. Circle at 3.30 p. m. for healing, developing and readings, conducted by Pres. Harvey Redding. Mr. Jas. Milton's guide, "Tiger Lily," did some very fine work through her medium, followed by "Little Golden Hair," "White Lily" and "Snowflake," "Prairie Flower," "Morning Dew" and "Dinah," all good and accurate in their work, giving comfort to anxious hearts. A lady friend of Spiritualism gave us a very encouraging message from Dr. Storer. Evening session opened with song service, Scripture lesson and remarks by president, followed with recitation from "Cyrus" entitled "Eternity." Mr. Jas. Smith of Cliftondale spoke instructively on "What and Where is Heaven?" Mrs. Smith gave

fine delineations, which were readily recognized. Mrs. Whall and guide "Twilight" gave wonderfully accurate messages. Indian control, "Big Dog," talked at some length on a proposed temple and memorial window for the same. He concluded the services with full names as usual. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main Street, Everett.

Brooklyn, N. Y., Oct. 17, 1904.—Church of Sacred Communion, at our recent services, at 1246 Bedford Ave., Hon. Dr. Wyman told why he became a believer in Spiritual Truth, also touching upon the good and honest work of Miss E. C. Resch, who stands first in the teachings of the Bible and True Spiritualism. Our Church is progressing. The Cross and Crown Aid Society has been doing a splendid work to help labor for the success of our church. Miss E. C. Resch lectured on how we should prepare ourselves to enjoy the life to come. Our President, J. D. Glover, spoke of the happiness we can enjoy through God and our spirit-friends if we but allow them to lead us. A goodly number of communications from the dear ones were received.

Elmira, N. Y., Oct. 11th, 1904.—The doors of The First Spiritualist Church of this city were opened, after a long vacation, Oct. 9th, with Mrs. Tillie U. Reynolds as speaker and message bearer. She was warmly welcomed by two well attended services and the outlook is bright for the good work which always attends her efforts. Yours for truth.—Louise E. Zimmerman, sec.

The First German Spiritualist Society of Greater New York has opened its meetings for the season and will hold the same every Wednesday, 8 p. m., at the home of the president, 127 Putnam Avenue, Brooklyn, and in New York at the Merritt Building, corner 8th Avenue and 19th Street, every Sunday at 3 p. m. in the English language and 8 p. m. in the German language, where they will be pleased to meet all their friends.—Mary Scheitenbach, sec.

First Spiritual Society, Battle Creek, Oct. 4, 1904.—We wish to have other societies know that we are alive and doing a good work. We had Mr. and Mrs. E. W. Sprague of Jamestown, N. Y., with us for the month of September, and they did a fine work, made us several new members and stirred things up, that is, got people thinking. They are fine workers. This month we have Mr. Oscar Edgerly with us. He is too well known to need any eulogy. In November our grand old worker and resident speaker, Dr. P. T. Johnson, will serve us. Yours truly, Mrs. Emma Snow Hoyt, sec.

"Banner of Light" and "Gentleman from Everywhere."

The limit of time placed upon our offer of an annual subscription to "Banner of Light" and the "Gentleman from Everywhere" for \$2.70 passed with the last issue in September. We find those now remitting are disregarding the limitations of the offer, and by the way the Money Orders to the amount of \$2.70 are rolling in, we would think that we had placed no limit of time. However, we are here to express good nature at least, and have so far furnished a copy of the \$1.50 book, "The Gentleman from Everywhere," where the 70c. has accompanied the request. Each test of our elasticity we thought would be the last, but this morning brings a bunch of annual subscriptions for the "Banner of Light" and extra 70c. bits for "The Gentleman from Everywhere." Now will everyone interested please pay attention? Anybody who will remit two dollars and seventy cents (\$2.70) for advanced subscription to the "Banner of Light" will have a copy of "The Gentleman from Everywhere" sent postpaid. But, N. B., the offer closes November 1.

Mass Meeting.

The Mass. State Association will hold their mass meeting at Stoneham in Mechanics Hall, Main Street, between Maple and Hancock Streets, Friday, Oct. 21, at 2.30 and 7.30 p. m. The following talent have been invited: Dr. G. A. Fuller, Mrs. C. F. Loring, Mrs. N. J. Willis, Mrs. C. Fannie Allen, Mrs. N. J. Wood, Mrs. Pettigill, Mr. J. S. Scarlett, Mrs. Alex. Caird, Mrs. Helyett, Mr. and Mrs. G. W. Kates. The meetings are free to all, and the Ladies' Aid Society of Stoneham will furnish supper. Train leaves the North Union Station at 1.29 p. m. The directors will leave on that train. Boston friends are requested to meet at station by 1 p. m. G. A. Fuller, president; Carrie L. Hatch, secretary.

The Children's Progressive Lyceum, No. 1.

Our session was opened by singing from our new books, the "Hymnal," "To the Work" and the "Beautiful River." Reading followed by assistant conductor and the school reciting an invocation.

The following substantial remarks were voiced by the assistant conductor:

What a grand step in advance it would be if every one would do their own thinking, especially along the lines of spiritual thought. The larger part of humanity today is bound down and their intellects fettered by the religious teachings of the past; the religious teachings that were taught to them in their youth. I think there are no bonds so strong, so far reaching and enduring as those that bind us to the religious dogmas of the past; to the end that these young minds that are developing all around us today, and who are to be the men and women of tomorrow, should be free from these powerful and detrimental influences. It is the duty of every teacher to instill into the minds of those in their charge all the spiritual thought, all that will help to free their minds from all that would keep them in spiritual slavery. This is the work of the Lyceum, the work of Spiritualism. Spiritualism is indeed superior to Christianity. Christianity is founded on traditions; Spiritualism on knowledge; and while we may reverence the faith and traditions of our forefathers, we want something more than faith and tradition in this age of the world. We want knowledge. Spiritualism through its varied media gives us that knowledge; it proves the continuity of life, gives us the blessed assurance that although our friends go from our sight they continue to live in a higher plane of life and because they live we shall live also. Thus our duty is to live pure, clean upright lives so that our example may be an added inspiration to some struggling soul to come up higher and that we ourselves shall be fitted to go and associate with those who have gone on before.

The morning lesson from Card No. 1. Recitations by the children from the youngest to oldest. The word "Loyalty" was answered by twenty members. Piano solos by our pianist, Mr. Milligan and Becky Goolits. Readings by Dannie Wheelock, W. Hope, Miss Cooley and Muriel Gileland. Song by George Cleveland. Mr. Randall from New Bedford Lyceum gave a hopeful view of our Lyceum workers in that city. Mrs. F. H. Spaulding, from the Norwich Lyceum, a long and well tried worker, spoke at some length, and was listened to attentively; her remarks being in the channel of thought of Lyceum teachings. She was called after taking her seat for further remarks. She, with members of our school, this last summer, was at Lake

Pleasant, and gave a very encouraging view of the manner our children should be taught in the truths of Spiritualism. Don't forget the children, she says, and so all of our workers say. Might that thought become the uppermost one with the Spiritualists who read our reports from week to week.

The march of the morning numbered fifty scholars and leaders. Of the appearance of the school and the visitors on the side seats we feel encouraged to do our work and do it well for those who will follow us. We would extend our wishes to all to visit our school and assist us, as we know we are doing all we can toward educating our children to become the workers when we are called to give up the work. Our Guardian, Mrs. Butler, spoke in her pleasing and convincing manner at the close of our very interesting session. The thought of the morning was "Loyalty," summed up in these words: Let us learn the beautiful lesson of strict Loyalty to our deepest convictions. The lesson of Spiritualism will be the thought for our next session.—Alonzo Danforth, sec.

Oct. 16, 1904.

Announcements.

Dr. Carey will give course of lectures on the "Chemistry of Life" at Huntington Chambers, commencing Oct. 24th at 8 p. m.

Lynn Spiritualists' Association, Cadet Hall, Samuel Merchant, president. Mr. George W. Kates, lecturer. Mrs. Kates, lecturer, test medium and vocal soloist at 2.30 and 7.30. Circles at 4 and song service at 6.30. Good music. The Ladies' Social Union, Mrs. Dr. Caird, president, meets every Wednesday afternoon and evening in Freedom Hall, Cadet Hall Building. Supper served.

First Spiritual Temple, Exeter St., Boston. Lecture at 2.30 and 7.30 p. m., through the trance mediumship of Mrs. N. J. Willis. School at 12 m.

Commercial Hall, 694 Washington Street.—Spiritualistic meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday. Prof. Henry at the 11 a. m. meeting, on "Astrology and the Bible."

The Order of the Magi opened its meetings for the season of 1904-5, Oct. 9, 8 p. m. Training classes will be instituted to prepare teachers to represent the order. For particulars address O. H. Richmond, 321 W. 11th St., New York City. Reception hours, 1 to 3 p. m.

The Spiritual Progression Society, Mr. Wm. E. Smith, conductor, hold meetings for spiritual development at Odd Ladies' Hall, 446 Tremont Street, every Friday at 2.30 p. m. "Banner of Light" for sale.

Fannie Spalding has open dates and would like to correspond with societies wishing for her services as speaker and test medium. Address, 353 E. Main St., Norwich, Conn.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 724 Washington St., up two flights. Circle at 11 a. m. Services at 3 and 7.30 p. m. All are cordially invited.—A. M. S., clerk.

The Greenacre Fellowship (Incorporated), at Green-Acre-on-the-Piscataqua, Elliot, Me., has for its special ideal "The one divine spirit of man, rising towards its source and home in the Divine." This for years was the work of Miss S. J. Farmer, now grown to such proportions as to require a fellowship organization. True Thought has ever been the aim of its founder. Announcement is made of its readiness to receive contributions for its continued efforts.

The Fourth Annual New Thought Convention will be held at St. Louis from Oct. 25 to 28 inclusive. The latter date is called "New Thought Day." It is designed to be a most successful convention, and all desiring to attend should address J. D. Perrin, 4606 Morgan St., St. Louis, stating the accommodations desired and what they are willing to pay for same. Dr. R. Heber Newton will give the opening address and Ursula N. Gestefeld the closing address.

First Spiritualist Church of Cambridge services at 3 and 7.30 p. m. each Sunday in Washington Hall, 573 Mass. Ave.

Bible Spiritualists' Church of Lynn, Dr. Anna J. Quaide, president, holds services every Sunday at Temple's Hall, 36 Market St., up two flights. Services, 2.30 and 7.30 p. m. Good mediums and special music every Sunday. All mediums invited.

Next Sunday, test seance, magnetic treatments, in a scientific way, by a new speaker in the field. "Banner of Light" for sale at the door.—D. E. M., sec.

Malden Progressive Spiritual Society, Louise Hall, 128 Pleasant Street, Malden.—We hold meetings every Sunday. Lyceum, 1.30 p. m. Come and bring the children. Circle for healing, developing and readings, conducted by Pres. Harvey Redding; 7.30 p. m., meeting for inspirational speaking and messages. The best of talent always present.

Sunday, Oct. 23d, we shall have Mrs. Abbie Burnham, "Cyrus the Persian," Alice M. Whall, "Golden Hair," "Morning Dew," Indian control "Big Dog," and others, to give proof of spirit return. Song service precedes each session. Monthly supper Friday, Oct. 21st, 6 to 7.30 p. m. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main Street, Everett.

First Annual Fair of the Cross and Crown Aid will be held in the church building Oct. 27, 28 and 29.—P. J. L.

The Brighton Psychic Society have started their meetings for the winter and will hold a meeting Wednesday evening, Oct. 26th, to be followed every other Wednesday evening. Place of meeting 14 Kenwick Street (off 147 Foster Street), Brighton. D. H. Hall, president. A fee of 15 cents will be expected.

Movements of Platform Workers.

Mr. Thomas A. Scott, who has debated on the affirmative, "Is Spiritualism True?" with Rev. J. P. Bland, is open for platform work and will lecture for any organization. Mr. Scott is president of the First Spiritualist Church of Cambridge.

Dr. Geo. W. Carey, on "Chemistry of Life," is filling engagements at Providence, R. I. W. J. Colville's lectures in Spiritual Temple, Indianapolis, are drawing splendid audiences and exciting much interest. He speaks there daily till Oct. 16 inclusive and returns to St. Louis, Oct. 17, where his address is 2612 Lafayette Avenue.

Prof. Henry the noted astrologer, in the "Banner of Light," says: "The planets by their changing configuration daily utter to man the Word of God." I have not read anything finer in the writings of seers, prophets and philosophers. The immortal statement is a truism, and makes the fact plain that souls in flesh are actors on the stage of the universe where planets adjust the scenery and manage the play.

Thus are we agents to do the will of Infinite Life.—Dr. Geo. W. Carey.

"I think we receive a great deal of help from men. They are our protection." So says Helen Gould.

As the ear of the musician must be trained to distinguish between harmony and discord—for only the practised ear can tell—and as the photographic picture can only be judged by the practised eye, so the Truth can only be perceived by the mind trained by reason.

WONDER WHEEL SCIENCE.

(July 30, Copyrighted, 1904, by C. E. Webber.)

BY PROF. HENRY.

Table by which Every Individual may know his True Standing. From October 19 to 31, 1904, inclusive.

Birth Numbers	1	2	3	4	5	6	7	8	9	10	11	12
October												
22-23	B	P	F	A	G	?	M	?	E	D	K	O
24-25-26	O	B	P	F	A	G	?	M	?	E	D	K
27-28	K	O	B	P	F	A	G	?	M	?	E	D
29-30	D	K	O	B	P	F	A	G	?	M	?	E
31	E	D	K	O	B	P	F	A	G	?	M	?

PRIMARY TABLE OF INFLUENCES.

GENERAL RULES.—This table runs up to the end of the month. Birth Number 8 now rules the Gen. World. It is Housewife's birth number. Father's birth number, 1, not known. The general World Forces of No. 8 are favorable to Nos. 4, 12, 10, 6 and 2. Nos. 1, 3, 5 and 11, if their birth was about the 12th of their month are in favor with the Money or Churchy Forces. Nos. 2, 7, 9 and 1 are favored by the Love Forces (not passion) and, in these ten days they should enjoy themselves if their birth was about the 24th of the month. If these statements are not the case, the disappointed ones should find out the reason why they are an exception to the general law of the Divine, for the cause is in themselves and not in others. People least favored in the above 10 days, by another law, are those born about the 11th of June, Aug., Dec., Feb., and April, any year and more or less 10, those born about the 23rd of Oct., Dec., Feb., Aug., and June, any year, and those born almost any time in 1853-59-57-48-53-57-48-59-56-1901 and 1904. Bear in mind that these statements do not mean all, nor include all, but these are as near as we can state in a general way. Approximately the statements are all correct, if no clerical errors. We are not fortune telling; we are trying to make people familiar with God talking to man as he did to the prophets of old.

Light on the Subject.

(Continued from last week.)

The more I study Wonder Wheel Science the more I find in it the true inwardness of Biblical Mysteries and I further find in comparison with all forms of churchism the finger-marks of Astrology, Astronomy, Geometry and Solar laws so indelibly stamped upon their forms and rituals that they cannot be effaced without tearing down their structures. Even the places of worship, the forms of their buildings and the paintings upon their walls and windows, are strictly in accord with planetary laws and movements, and also with the mythical representations used by the ancient astrologers to personify the influences which the various planets and the sun and moon have upon human life.

Even the serpentine path of the moon north and south of the ecliptic, called the "Dragon" in Astrology, is identified as the "old serpent," and, as the Moon by the Chaldeans was called "Sinn," and in Astrology represents the lower animal nature of man, which tends to lead the Solar mind of man astray, we may easily recognize where the ideal conception of sin sprang from.

Saturday, which is ruled in Astrology by the planet Saturn, the conservative planetary force, shows why the Jews selected Saturday as their day of rest, for, being a nation disposed to money-getting, they did not care to initiate any movement in commercial life that would be dominated by such a slowly moving power. They ascribed all commercial good to Jupiter—as Astrologers are disposed to do today—hence from Hebrews they became known as Jews, when the planet's name was changed from Jove, Zeus and possibly "Jehovah." Thus money-getters may be called "Jews," whether or not born of the governmental tribe of Judah.

Sunday is, in Astrology, lorded by the Sun, as Constantine wrote when he pronounced it a holiday for the people "the glorious day of the Sun." The Christian church afterwards caused it to be established as the most powerful day for mental operations, as it truly is known to be by all Modern Astrologers, and, by no means, a good day for physical labors.

This in reality makes Saturday still the day of rest, as the seventh day of the week, but, by the lack of understanding among the people, it is with many people the hardest day of the week.

There is strong evidence of the fact that for the first 300 years of the Christian era the early Christians were worshippers of the Sun, and they were laughed to scorn by the Roman and Greek heathens who had not learned the Astrology which Berosus brought from Babylonia, the word "heathen" merely meaning that they worshipped Nature's laws on the lower or animal plane of Astrology, in like manner as do the Astrologers of today who have not learned Astrology above the Animal plane of the Moon, or Horoscope.

The church started on the solar or higher laws of the Sun, in Astrology, and the church has always opposed the Horoscopic features of Astrology, in order to establish the higher order. In so doing they lost their land-mark, in their teachings to the people, and have had to resort to sentiment—which belongs to the animal nature of man—and back up their higher understanding with Santa Claus stories.

When pressed exceedingly hard by Astrologic truths they have usually maintained that the real truth cannot be given to the people because the masses are in no way qualified to understand it; therefore they often declare that the people should be led by sentiment and Santa Claus stories, as children are led, and, under these methods, the people should only be kept in a moral path to the edification of the churches.

Every Astrologer who has ever attempted to propound the truths of Astrology have found that the church was right inasmuch as the masses are too much engaged with "rain-bow chasing" to easily grasp the truth, but within the past 50 years, by great persistency on the part of both good and bad astrologers, the people have more or less become awakened to the fact that "the heavens do rule."

The facts have brought me personally into mental conflict many times with honest and well-intentioned church people, for, while knowing the truth and finding that it could in no manner be disproved by the ablest representatives of the churches (I have met with many of the very highest) I could not fully comprehend how they could still oppose a truth while posing as advocates of the truth, unless there was some compact among the leaders, or else fear of each other, the same as is known to exist among politicians.

Admitting that in the centuries past it might have been wise to conceal the real truth from the people because of their inability to comprehend it, is it possible in this 20th century that such should continue to be the case, when we boast so much of our most excellent schools and of our superior education and enlightenment?

TESTIMONIALS AND NOTES THEREON.

I am an old subscriber of the "Banner," much interested in Astrology. I know of two born the 4th and 22d of October who were benefited as you said they would be in Wonder Wheel Science.—H. T. G., Milford, Mass.

I have kept account of the whole month and have had bad luck all through it. I tried Wonder Wheel Science. No more of it for me. I was born Feb. 18, 1839, and finance and happy time was promised for the number to which I belong.—T. A. F.

Note.—No general law can provide for exceptional cases, but exceptional cases prove Astrology more than anything else. Those who are able have only to look at this lady's birth planets and they will see that they fulfilled their mission exactly as promised at birth. Furthermore, she was born exactly on the dividing line between No. 11 and No. 12. The above table, relative to such exceptional cases, is not as practical for her as to others, yet it is just as true, in her case, in the general law, but the modifications in this instance destroyed the general significance. These modifications are the very things that we are endeavoring to lead up to in order to prove the science. It is a general and well established law that "dogs eat meat," but modify a piece of meat with cayenne pepper and that makes an exceptional case. The lady's birth influences at that particular point were modified by Mars. We think we have previously stated that, when the letter influences are not manifested as given, then some superior planetary influence is modifying, and it can always be found, if we look for it. That proves the Science.

I am pleased and also feel it my duty to send in my testimony as to experiences of birth numbers. "The happy period" promised those born between Sept. 15 and Oct. 15 really took place in my case. An unexpected vacation was given me with quite a bit of traveling in it, and I thoroughly enjoyed it. The Wonder Wheel Science is an interesting department. Long may it continue.—E. M. N., Maplewood.

Note.—The Wonder Wheel Science is hardly begun. We are laboring under difficulties by reason of the fact that so few minds are prepared for it. The general laws of Geometry, of Astronomy, of purely human nature; the fundamental principles of civil law, and the ancient understandings of the Bible are not popularly familiarized by the great mass of the people, but the great power of the Mystical planet, Uranus, at the beginning, or B, of birth-number 10, is sweeping over the entire world, and for 21 years there will be a new principle, most powerfully impressing itself upon the thoughts and the mind of man. This is but the initiatory impulses. Merely "the babe in the manger." The Herod principle is not altogether dead.

Please send Key to Wonder Wheel Table. Have read the "Banner" for 19 years. To me it is better now than ever before. It is a great light.—C. O. L., Seward, Neb.

The "Banner" is only just beginning to shed its accumulated light. We want every one to get familiar with the above table; ask questions, or anything else. Without familiarity with this table, no one can know the first part of themselves, or of anybody else. When we learn the first part then we can put on the trimmings.

I am deeply interested in Wonder Wheel Science and daily consult the table for my "influence" on that day, and govern myself accordingly. Some days I find it so much easier to be good than on other days. In "Banner" of Oct. 1st Prof. Henry "requests the testimony of people born between the 10th and last of October, February and June as to experiencing a happy period in the above seventeen days." My birthday occurs Oct. 11th so I just got in for my good time. I lead a very humdrum life and the "happy period" promised was a visit with friends, theatre and party going, driving, boating, etc. Something sweet for me to think of all the coming winter. Will you please send me a "Key"? I want to look up more good times, also to learn how to live nearer to God and the angel world.—E. J. S., Princeton.

I am greatly interested in the science. I am writing this in bed, as I have had an acute attack of pleurisy, so I think my "possible days" brought me evil.—Mrs. K. F., Utah.

Have followed the Wonder Wheel Science and find it very interesting.—L. C., Southport, Conn.

Would like to ask if dates of Wonder Wheel Science will answer for another year. (Ans. The same dates will not recur for the same letters for many years.) I am much interested in the Wonder Wheel.—A. W. K., New Westminster, B. C.

(Continued next week.)