VOL 98 -Whole No. 2534.

lifting, or of one's entire lack of such aspira-

BOSTON, SATURDAY, OCTOBER 28, 1905.

Postago Free.

NO. 10

THE LARGER PRAYER.

At first I prayed for Light:—
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength:—
That I might treat the road
With firm, unfaltering feet, and win The heaven's serene abode.

And then I asked for Faith:—
Could I but trust my God,
I'd live enfolded in his peace,
Though fears were all abroad.

But now I pray for love; Deep love to God and man; A living love that will not fail, However dark his plan:—

And Light, and Strength, and Faith Are opening everywhere! God only waited for me till I prayed the larger prayer. Ednah D. Cheney.

The Life Radiant.

Lilian Whiting.

"The power of will to determine certain facts is, itself, one of the facts of life."

"I am primarily engaged to myself to be a public servant of all the gods; to demonstrate to all men that there is good will and intelligence at the heart of things, and ever higher and yet higher leadings. These are my engagements. It there he proves in good interand yet higher leadings. These are my engagements. If there be power in good intention, in fidelity and in toil; the north wind shall be purer, the stars in heaven shall glow with a kindlier beam, that I have lived."

The power of the will is among the divine pessibilities in human life. It is the power that man shows with God. The Divine Will is supreme, and in proportion as one approaches—leaning feebly, toward achieving power of will over his own destiny.

"It is not in our stars, but in ourselves that

we are underlings." There come upon us at times periods in life or we come upon the periods-when the future direction of our course seems taken out of our hands; when we do,-not the thing we have planned, or have supposed that we should, but something wholly different and undreamed of. It may be fortunate: it may be the reverse; but, at all events, it does not nanate from one's own conscious will or intention. The conditions seem arbitrarily imposed-from without. There can be, might we not believe, little question that such a state as this is a dangerous one. Even if the forces are beneficent ones, no one can be so sure of his complete power of recognition and acceptance as to be safe in being arbitrarily sent about. On the other hand, there is not unfrequently the greatest illumination and marvelous power in such absolute guidance. "I was not disobedient unto the heavenly vision," said Paul. No one can with safety disobey it. But-one wants to be very sure that it is "The Heavenly Vision," and not a will-o'-the-wisp light; not a new phantasmagoria. And how can he be thus sure? How shall he apply the unerring test to "try the spirits whether they be of God?" Is there any reliable power of discernment

and discrimination save the power of "The world belongs to him who prayer? loves, who wills, who prays," says Balzac, "but he must love, he must will, he must pray." Love and Will and Prayer,-here is the trinity; here are the elements that unite to make an unerring power to steer the cause of life aright. They unite to insure an intelligent, not a blind acceptance of the guidance. The power of prayer exalts the atmosphere in which the Spirit dwells and insure only the companionship and counsel of high and noble guidance. For without doubt we attract to us, and are attracted by the spiritual quality to which we are ourselves attuned. If one is base and living on a low plane he will attract and be very much at the mercy of a base and unworthy compan-ionship and guidance. For, as Mrs. Browning truly remarked, "as all sorts of people live, so all sorts of people die. Feelish Jack Smith who dies on Monday is still foolish Jack Smith on Tuesday." One of the signal objections to the possibility of Spiritual guidance from the unseen world,-among the signal objections often stated is the danger of influence from "bad" spirits. The danger is a real one; it is not to be denied; but precisely the same danger exists in all cor ship and all influences from these in this What is an individual safe-guard from the companionship of the base, the low, the vicious, the ignorant? What is the determining factor that one should be enabled to receive guidance and counsel and influence Phillips Brooks and Mary A. Livere; from Edward Everett Hale, or Charles 3. Ames, or George A. Gordon, rather than rom hase and unworthy persons? Does not be determining factor lie wholly and com-sistely in one's own quality of life? Is it ed by the fact of one's rations toward all that is noble and up- but el

tions and his application with the low and the degrading? And so, when it is alleged that there, is "danger" of being approached and influenced by unworthy spiritual forces one can only say it is perfectly true; just as it. is true that there is danger of being approached, in this world, by demoralizing companionship; but—the liability to this danger, or the immunity from it, lies with ourselves. It rests entirely with ourselves. It is wholly a matter of one's own quality of life. If he is in danger of unworthy companionship, or influence, from those in the ethereal world, or in the physical world, then he certainly ought to be very much ashamed of himself, and seek immediate aid in the purification and regeneration of his own inner life. It is his own fault if he attract and respond to unworthy companiouship, whether in or out of the physical body. It is not the least in the world to be thought of as his misfortune; but as his fault, his absolutely startling negligence and sins. There is no more need of his falling under unworthy spiritual guidance and influence than there is of his becoming a burglar, or a thief of any other description, or a criminal of any kind. A man may have any kind of misfortune fall upon him; illness, losses, death-sorrow and afflictions of all kinds may invade his life; but sin never enters a man's life unless he, himself, is to blame. It is not in the living afflictions and misfortunes that may fall upon the innocent and the good. Sin is the conscious choice of will, and if one makes such a choice as this it is his own fault, and has little possibility of extenuation. And so-if one feels himself to be "in danger" of unworthy influences and companionships from the unseen, let him instantly seek by prayer and aspiration and every possible effort of the spirit to rise to purer atmosphere-let him instantly seek to regenerate his life. For it he is in this danger of unworthy association, it is his own fault and one for which there is no excuse. The power of our own will is a divine

power. It is God's gift to us. It is one of the great truths as well as one of the great facts of life. This power of will can determine, can decide the general outer course and trend of life. Let one take into his heart this illuminating energy and directive power of Emerson's words:

gence at the heart of things and ever higher and yet higher leadings. Those are my en-If there be power in good tions, in fidelity and in toil, the north wind be purer, the stars shall glow with a kindlier gleam that I have lived,"

The culture of the will is one of the most important of facts of life. This does not imply the separation from the Divine Will and from all uplifting and ennobling spirit companionship and influence, but, instead, the larger recognition and response to it. "For a strong power of will, in the true and efficlent sense, is to increasingly unite and blend the human will with the divine will, and thus enter with the sharing of the divine energy As even a drop of water poured into the comes a part of the vast deep, and shares in its conditions, so does the human will, wholly consecrated and given to the Divine Will, become a sharer in divine conditions and a partaker of the divine energy and

The Dewey, Washington, D. C.

Annual Report of the Secretary of the National Spiritualists' Association.

To The National Spiritualists' Association of America: Greeting: Mr. President and Co-workers in the Spir-

itual Cause: It gives me much pleasure to herewith submit to you the annual Report of your Secretary for the year ending Septem-

The work of the year at the Home Office in Washington, D. C., has progressed as usual; the influence of our organization has been far reaching, extending to the remotest boundaries of this country and in some boundaries of this country and in some instances—through correspondence—to countries across the sea. The mass of evidence—from individuals and societies of the good work that has been wrought and is being done by the various departments of the N. S. A., for the blessing of humanity, that has collected at our office, is both encouraging to your Board of Trustees and of itself sufficient answer to the query made in some quarters as to the usefulness and need of the N. S. A. During the year just closed, your Secretary has written and sent forth to individuals, and societies nearly two thousand letters—upon many subjects germans to the cause of Spiritualism and to the work of organised bodies; in addition she has forwarded quarterly cir-

one each in St. Louis, Mo. Newburyport, Mass., Bradford, Pa., Sheridan, Wyo., Grand Junction, Leadville and Denver, Colo., and two in Louisville, Kr., one in Salem, Mass., and one in Jersey Sty. N. J. The latter society was organized and chartered by our Missionary-at-large, Rev. H. C. Dorn of Newark, N. J.; most of the other ten societies were organized by our special missionaries, Mr. and Mrs. Sprage. But this list of societies by no means comprises the number of associations for Spiriualism that have been organized by our missionaries, for they have labored in many States where State Associations exist, and have organized societies within such localities, gettin: them chartered with their respective State associations, thus strengthening the Cause in India sections, increasing the influence of the State Associations and also assisting The National Association.

tions and also assisting The National Association.
Several societies have withdrawn from direct affiliation with the National by joining their State Associations,—the he N. S. A. indorses and recommends, the first Spiritival Nociety of Lynn, Mass, has withdrawn and we are glad to report that the Massachusetts State Association, by its President and members, has pledged in fealty anew to the N. S. A. in most loyal and emphatic terms. The N. S. A. has a large number of local societies in the "Old Bay State," as well as in other parts of New England, all of which are full of loyalty to the Cause and to this organization.

of which are full of loyalty to the Cause and to this organization.

We report the Rhode Island State Association as inert—if not wholly defunct—all other State Associations are reported active and full of zeal for the Caus, also in good standing with the N. S. A. We have, up to Oct. 1st, about one hundred and twenty local societies in good standing, but as many societies annually pay up their arrears at convention and wheel into line, our present report cannot possibly give adequate list of our auxiliaries that are in spirit loyal and in readiness to discharge all their indebtedness to this Association. to this Association.

Our financial standing, as an associa-Our financial standing, as an associa-tion, is by no means discouraging. The an-mual financial reports of Treasurer and Sec-retary, copies of which will be in the hands of each delegate at Convention, will-show our condition in money and we believe it will win the approval of all casts, minds. Our receipts from societies have not been large, and individual douations have been confined principally to the Medium's Relief Fund-than which no better or more import-

Fund—than which no better or more import-ant fund-and work exists among Spiritualists. We have received, however, financial increase from other sources, namely: 14,745.25 from the bequest of our arisen brother and friend, S. W. Tucker of Keokuk, Iowa. The bequest was of five thousand dollars, but the amount of inheritance tax charged by the State of Iowa was, of course, deducted from the same, and the sum of \$458.25 for the sale "I am primarily engaged to myself to be a public servant of all the gods; to demonstrate to all men that here is good will and intelli-

By the unfailing help and generosity of our noble Treasurer, Mr. T J. Mayer, the Mediums' Relief Fund also received a most valuable addition. In the recent spring, Mr Mayer caused your Secretary to issue a call to the public-through the spiritual papers and by correspondence with societies and individuals—for a collection of one thousand dollars for the Mediums' Fund, he-promising to give personally another thousand if the first was raised. After much pleading on the part of all concerned-including our faithful editors of the Spiritualist papers—more than the sum asked for was raised—or about thir-teen hundred dollars, which with the thou-sand from our good Treasurer added twentythree hundred to the Mediums' Fund. This. however, was a very necessary benefaction for unless frequent additions of considerable amount are made to the Relief Fund, it will be but a matter of comparatively brief time before our worthy beneficiaries will be cast back to the cold realms of poverty and want, since with even the few regular pensioners on our list we are paying out fifteen hundred a year in addition to frequent appropriations of twenty or more dollars for temporary aid to the deserving mediums who find themselves suddenly ill or stranded in some finan-

We have now the following regular pen-sioners on our list—all well known and trusted workers for the Spiritual Cause, all trusted workers for the Spiritual Cause, all aged and worn out in the work, unable to do much for pecuniary return. Dr. Bean Clarke, Mrs. E. Cutler, Mrs. A. Angell, Mrs. M. E. W. Wright, Mrs. Annie Lord Chamberlain, also her blind sister, Jennie Lord Webb; Abram James, Beile Bush. Mr. and Mrs. Jaqua; Lyman C. Howe. The sum of twelve dollars per month may not be a great deal for a human being to live on, yet our beneficiaries are grateful and happy that the N. for a human being to live on, yet our beneficiaries are grateful and happy that the N. S. A. is also glad that it has undertaken this good work. To all criticism from individuals who occasionally offer advice, but never donate a cent towards our good work, your Secretary desires to any that we have investigated every case on our pension list and know it to be both genuine and worthy, and we feel that the little that we or the public can do towards helping the ared and crippled workers of the past to spend their declining days in peace is by no means too much—nor half enough. The N. S. A, desires to add to its list of beneficiaries and will do so as means allow. There are plenty of worthy candidates for a place on the list and we shall be only too glad to aid them as soon as possible.

as soon as possible.

Within the year the following pensioners have passed to the spirit world: Mrs. Tryphena C. Pardee, Dr. B. Franklin Clark and Dr. Henry Sinde. The N. S. A. attended to the funeral expense of each of these veterans and our duty has been well discharged. Our pensioners are not confined to any one locality, but are scattered from the far East to the Pacific slope. It is the same with those

fiction.

The Secret of the Deserted Mansion.

(Continued.)

"Well, this is a gruesome find, not at all what I was anticipating," be went on, returning me the papers. "But now with regard to the present and the case in hand. 1 find the rooms upstairs in a far more habitable condition than would be supposed possible. None of the furnishings have been removed, and I purpose, while our family is away and our house is undergoing repairs and refurnishing, to occupy a chamber here instead of going to the hotel, for the house is not to be torn down until spring. It can be thoroughly swept and dusted, and bedding brought from home. There are two chambers over this room, facing the south, one of which you can occupy, if you like. It is near the factory; where we shall often be obliged to stay late during the busy season, and your other evenings you can pass here ransacking and culling from this mass of mouldering relics of a once noble library, I should judge, such books as you desire to preserve. What do you say?"

I engerly accepted his offer, and in less than a week we were comfortably established in two large, airy, connecting chambers, heated on chilly evenings by bright wood fires that glowed on the wide hearths of the

capacious fireplaces.

It was the second night of our stay in the old mansion, which had taken on a more inviting air, and the chambers were really attractive after a vigorous use of the broom and duster in the hands of the char-woman.

I bad taken an especially interesting volume to my room, and had spent the evening in perusing its yellow, musty pages, seated before the fire, whose cheering warmth dispelled the gloom of a rainy night in late autumn. Suddenly the wind Brose and blew the rain in torrents against the window panes with a force and fury that made me shiver. Dick, who had been to the theatre, was gaily humming a popular melody in the adjoining room. All at once the tune changed to a soft, plaintive air, an old ballad, and in his clear tenor voice he began old love song.

He had not sung more than half a dozen bars when I -beard the failed thinkle of a guitar in low accompaniment I started in amazement. .

I had scarcely time to realize the strangeness of it, when Dick paused abruptly The tinkle of the guitar also ceased After a moment's silence, Dick began the second verse Again came the soft music of a

Dick stopped short, and an instant later appeared in the doorway.

"Did you hear that?" he cried excitedly "Hear what?" I questioned evasively.

"A guitar, and, by jove, Bert, it was an ecompaniment to my song."

"It was the wind or the rain," I assured

He was not easily convinced, but finally returned to his room, while I resumed my reading, and not till the "wee, sma' hours" did I creep wearily into my bed, so absorbed was I in the contents of my book.

It was our busy season, and I had been assisting Dick for an hour or so every evening, but two nights later it was after midnight when we left the factory. Entering the grounds by a gate in the stone wall, we proceeded through the garden to the side door of the house. The storm of two days' duration had abated, but the sky had been leaden, all day and the night was intensely

Dick fumbled long at the lock, which finally yielded, and throwing open the door we stepped into the passageway which was connected with the front hall by an archway. As I closed the door, a softly breathed sigh close beside me caused me to start ner-

Dick, likewise, must have heard it, for striking a match he exclaimed, "How full of strange noises these old houses are!"

Lighting a lamp that stood on a nearby table, we proceeded up stairs, where we replenished the fires on the hearths in our respective rooms.

Dick, the light-hearted, was singing. As two nights before, he suddenly changed from the gay walts air with which he had begun to the plaintive old ballad, and as he did so, I shivered in the warmth of the glowing fire. Then through the open doorway leading into the dark hall came faintly the sound of a

An unreasoning horror possessed me. I tried to speak, to call out to Dick, but no sound came from between my parted ligs. But Dick had beard, and scopping short he bounded into my roun. Seising the lamp

the door, and overcoming the sensation that had momentarily paralyzed me. I followed closely behind him.

We looked through the hall, trying each

door; then going down stairs we repeated the process, but found all the doors tightly closed, and everything in its accustome place.

Returning to my room? Dick remarked, as he set the lamp on the mantel: "It was certainly the sound of a guitar, which reminds me of what I have heard concerning Mrs. Wilcox's accomplishments. No wonder," he added, smiling whimsically, "that' madame, if in the other world, haunts her old home, from which she and her lover fied, the guilty pair false alike to her cruel husband and his English sweetheart."

I was closing the hall door, when from the darkness without came a low, heart-breaking sob, as of one in deep mental distress, in which was also a note of protest, and from above us came the clapking of metal and a ound as of something heavy being dragged cross a floor, then all was quiet.

I shut the door with a bang. Dick's ruddy countenance grew pale. The hour was late; the surroundings spoke of sorrow and mystery. No wonder we were greatly disturbe by sounds that might be easily accounted for in broad daylight.

So I reasoned with myself and so I spoke to Dick. But Dick shook his head.

"I could swear that it was the sound of a guitar in the hall. I tell you, Bert, I don't like it. There is some unsolved mystery here, you may be assured."

"Don't be fanciful," I refurned. "We shall laugh at ourselves in the morning."

"I hope so," said Dick fervently. Hearing nothing further, we shortly after-

ward retired, and being very weary I was oon sound asleep. How long I had slept I do not knew, but

suddenly I was wide awake. I felt a draught, and the hir was cold and damp. It was intensely dark, but in the doorway connecting Dick's room and mine appeared a luminous object about the size and shape of a human being. It moved, and I called out, "Dick, is that you? Are you ill?" No answer was returned, but the object

receded. Springing out of bed I followed it. In the doorway I paused, but the figure continued to slowly recede in the direction of the opposite corner. Having reached a point wail, long, low and anguished, echoed through the room; there was the clanking of metal, and a sound as of a chain being dragged across the floor directly over my head.

The form vanished, the noise above me ceased, and Dick's voice from the direction of the bed demanded querulously: "What are you doing, Bert? Shut the

door; it's beartly cold." I felt as one awakened from a frightful

nightmare by his matter-of-fact tone.

"I haven't opened any door," I made answer. "I got up to see what you were wandering round for."

"Haven't wandered round; haven't been out of bed," he returned sleepily. "But there is a chilling draught here."

I lighted the lamp, and glanced curiously and searchingly at the farther corner where the figure I had seen had disappeared; naught but the dark oaken wainscoted walls met my gaze. Then I returned to my room. Sure enough, the door at the head of the little staircase in the corner leading to the library, which I distinctly remembered seeing Dick close and lock just before we retired, was open, and the air rushing up from the library was oppressive and damp like the nir from a cellar or a vault. I closed and locked the door, and crept into bed, leaving the light burning, but invited sleep in vain; I could not overcome the terror inspired by mystery. Exploring the treasures of a fine fibrary was indeed a pleasure, but living in a house full of strange, unaccountable happenings, especially when they disturbed m slumbers, was not at all to my liking. ..

In the morning, Dick, to when I did t choose to impart the story of my own experience, was his own cheerful, confident self-and heartily ashamed of having been "unduly influenced by the strange sounds of night," as he expressed it.

During my hour for lunchess, wit ing anything of my intentions to Dick, I returned to the house, and going to his reconnegan to search for the cause of last and

I looked in valu for a b glass, a half-closed blind, a loose door or window fastening that might have

NATURE'S SIGN LANGUAGE.

S. S. Green, M. D.

(Written for the "Banner of Light.")

The stars come out and tell me of a Living Force behind them,

Tell me as plainly as words can speak I know their language, for I learned it long ago in boyhood days. Who seeks Nature's sign-language will surely

find it. Through prayer and meditation one will find

the key. .orm-prayer," nor "set words," long

years ago handed down, But soul-communion, such as open soul-ways

Within the dark, tangled forests of mindwanderings.

Nature's sign-language always points out the soil.

Tells where golden seed should fall and grow ing, give rich returns. Each soul hath its primal forests, its rough

unfruitful grounds. God gives the light, the strength,-the "gar-

den patches" we ourselves must make. Make them beautiful, plant bountifully of the nowers of Joy and Truth

Fit for transplanting in that "other garden" across the River.

Nature's sign-language will not disappoint, if we open Nature's book and study well each truth-Ramped page.

The Beatitudes of the Sermon on the Mount.

William Brunton

In the fifth, sixth and seventh chapters of Matthew, we have a discourse of Jesus that we call the Sermon on the Mount. It may be a collection of the words of Jesus from many preachings, of it may be the one given on a spring day with all nature in accord with the beautiful states of the soul set forth. Any-way it stands representative now of the message of Jesu's and a declaration of his ligion in its practical usefulness and spiritual significance. While we are in doubt about many things that claim our obedience, we readily acknowledge that this seems worth while and the world ought to be ready to realize it and build up its new kind of spiritual

life, and higher form of civilization.

Men are saying: "Ye have had talk enough about religion, now let us show what it is by The return is from theology of the churches to the religion of Jesus which is out in the open of the world, on the hillside of life, and with nature as temple, and men as priests because they are men. We are trying to put this sermon into the service of the days, and make it in the spiritual realm, what electricity is in the realm of mechanics. We want to prove that it is a vital, man possi-It is the experiment in spirituality with a sweet reasonableness that our day de mands, and that we need, to gain possession

of ourselves as souls. Jesus remains as an enlightened soul, a leader of men;—as related to us, the leader, We are now veriously seking the higher life, and he gives us guidance by his word, and he inspires us by his own achievement. He seems of our day in the simplicity and directness of his teaching. He gives us light on true character and conduct, adapted to men

everywhere. This is the way to walk in! How delightful it is on one of these warm autumn days to go for a walk into the woods. A lover of nature is enchanted with the coloring of the foliage, the wonder of it—as it every leaf had turned into a flower. How pleasant it is to catch the sunlight streaming through the branches, and to see the leaves at the slightest breath of the wind, follow each other in flight-like birds to the ground. The silence is sweet, and made the richer by the bird voices, or the rustle of the leaves as we

An experience like this is good, and the preaching we hear is the best; it has a marvel of appeal to the soul. It provokes it to reverence, and then to trust, and then to a deep rejoicing.

Jesus was near to nature when his disciples and the multitude gathered about him, but it was in the early part of the year-when. birds were busy, when flowers of the field by millions were abloom, and all the world was eloquent of energy and a divine enthusiasm of

How wealthy we are, to have such feeling given us, to throb with its impulse, to be steadied with its power, and have the uplift of our immortality in it! This is brought ome to us as we listen to Jesus.

We take this as a spiritual picture with the background of nature. We need none of the masters to set it forth on canvas, we have it our imagination as if it were this moment He has drawn us from our toils and cares, from our labors and limitations of circumstance, to the mountain of spiritual grace and receptive longing. He has attracted us to the ground where we can listen to spirit-

ual things in a spiritual mood so that they shall be realities to us.

And is it not good to know that there is advanced teaching of the soul? There is preliminary preparation in the morals of experience, the results of utility, the ethics that grow from life and establish themselves by. tests of happiness and pain. There is the inspection of our nature by the scientist; the close following of man by reformer and philosopher,—the combination is all essential for the working out of character and, destiny, But there is a higher appeal which is immedi-ately communicated from soul to soul, and it proves itself as vision does, and is as-blisa-ful to us as fine music and art. In this repect the word has a quiet insistence and eautiful, which sways us as the moon the tides. It stands in a supreme relation to us and its significance holds to the world's end. It is a sermon out of which thousands have been made and will be made—for we each have to follow it in the law of high living. In its simplicity and strength it is like nature. is the statement of truth as clear as the at-mosphere of the hills, and it is as invigorating.

mosphere of the hills, and it is as invigorating. It is not so much preaching as quickening of the soul to its own normal greatness.

These bentitudes then are declarations of the joy of spirituality. They are like saying the value of things—bright is the morning; fair is the flower; sweet is the voice of the bird; giad is the heart of the true man. It is all summed up for us in these memorable words by one who illustrated them in his life. But some practical one will ask, is not the standard too high? No, it cannot be too high if it is true. It is the thing we must attain. And truth is of this nature that when we see it we acknowledge it. And these sayings are as provable as the problems of mathematics. We look about us and note the states of mind.

can find an answer to the work of the rule can find an answer to the work of the rule in our own experience. We never do a good thing without being repaid in its good. We have the pleasure of giving the soul its right of way, in spite of obstacles. Religious men are wise, and they would never have been martyrs and losers, after the manner of the world, if they had not enjoyed a recompense commensurate with the suffering they met. Diamonds and pearls and gold and precious things are worth their cost, though many lesser things have to be surrendered for them. Virtue is its own reward and justification for being.

Some give encouragement to this pursuit of good by speculating as to the probable increase of force, which will be ours under that new unfoldment. Certainly we may expect a large difference in self control and mental insight and executive ability. It is to be thought that with the taming of the passions there will be greater health, and no fear of its loss. Many sicknesses would be cured by peace of mind and trust and love and the serving spirit; but the charm of it would be that there would be a Christ family in every household, and every man would represent the Christ spirit so nearly that earth would be

We must cease fighting the moral imperative of the word. We must allow its force to be in us as sunlight is in the tree in spring, un-til it breaks into blossom. One man lived it, even as he preached it, and for two thousand years he has caused millions of hearts

sand years he has caused millions of hearts to throb with these sentiments. And we are coming to recognize them as controlling factors. In spite of all that seems to the contrary, this is the way the world is moving. The truths Jesus brings home to us are truths of the spirit, and have to be discerned by the spirit. Things of vision do not appeal to the ear; things of touch or taste are not to be judged by the eye. Each thing in its realm, that we may have the proper measure and understanding of it. So things of the soul and understanding of it. So things of the soul are received or rejected by the soul. There is a personal appeal. And this is made the dearer by the life behind the truths. We have the tenderness of devotion of Jesus to them as an impact of persuasion and inspiration.

Certain truths are true irrespective of in-dividuals; for instance the facts of the multiplication table are true without regard to their discoverers. But even these have beauty to the calculating mind, as in Kepler, Newton, La Place, who put them to the noble use of reading the beavens

(Continued next week.)

N. S. A. President's Report.

FOR THE YEAR ENDING OCTOBER 20, 1905.

To the Spiritualists of America Once again we are in Convention assen bled, and in compliance with the requirements of the Constitution, By-laws, Rules and Regulations of the National Spiritualists' Association, I have the honor to submit my annual report as President of that organization

GENERAL INTEREST '-

Perhaps in no one year h a quarter of a has there been such general public entury interest manifested in Spiritualism us has appeared during the last twelve months. has been a live subject of discussion in all quarters and the secular press has teemed with articles, if not actually favorable to Spiritualism, certainly not wholly antag-onistic to it. It has been the favorite theme with the street corner philosopher, and village sage, with physician, preacher and lay-man, throughout the year, and no magazine or periodical has been at all popular unless it has had one or more articles in each issue bearing upon occultism. The same is true of the novels most popular at the present hour. Psychic thought must appear somewhere in their pages in order to insure a wide reading on the part of the public.

ABSTRACT NOT CONCRETE

I fully admit that these dissensions and s marked interest in our movement it shows the trend of the public mind, and can be made a mighty power for good if the Spiritualists themselves will but take advange of the situation by bring these abstractions aftout in the atmosphere, and concreting them to aid the Cause in all quarters of our land. This present popular interest has been respectful in tone and decidedly intellectual in character. An impar-tial hearing is all that Spiritualism has ever asked for itself, and this splendid opportunity should be turned to advantage by the Spiritualists of the land. I hope that this Conven-tion will enact such legislative measures as may make it possible to concrete these pop-ular inchoate expressions of thought into well cemented girders of support to our movement. as a whole.

LOCAL SOCIETIES.

Such a perceptible increase of interest in spiritual natters on the part of the public fully upon our local societies. I am pleased to report that our local meetings, also our Camps, have been more largely attended than for several years past. At least, this is true of all sections from which I have been able to secure information. To what extent membership has been increased, I am unable to state. I'am of the opinion that membership has not increased in just proportion to the increase of interest on the part of the public in general. This leads me to say again that our gain is abstract, rather than concrete. problem of concretion is yet before us, and almost wholly upsolved so far as it applies to the work of inducing people to openly proclaim their convictions to the world. repeat in this sentence everything I have said for the past twelve years with regard to the great importance of building up our local societies and establishing them upon permanent footings. I recommend that a special nent footings. I recommend that a special hour be assigned for the consideration of this subject and urge that something more than eloquent addresses and well-composed reso-lutions be the outcome of this Convention in this respect.

POSSIBLE HELPS.

As one of the possible helps in the great work of strengthening our local societies, L urge this Convention to consider the permaurge this Convention to consider the permanent settlement of our speakers, either for one year, or for a term of years. Wherever this experiment has been faithfully tried, under right conditions, it has proved a success. The local society has grown in influence, membership and social prestige, until it has become an important factor in the religious life of the city or town in which it was located. Witness the long pastorates of J. M. Peebles and F. L. H. Willis in Battle Creek, Mich., of Thomas Grimshaw and W. F. Peck in St. Louis, F. A. Wiggin in Boston, Mrs. Cora L., V. Richmond in Chicago, G. W. Kates in Rochester, N. Y., and others almost too numerous to mention, in proof of the foregoing statement. I recommend action upon this subject.

selves, and I submit the matter to you for consideration. I make no recommendation with regard to the matter, but place it before you at the earnest request of some of our most faithful workers for such action as you may deem best.

Another possible help in the work of upbuilding our local societies may be rendered by this Convention through the adoption of some plan by mesns of which unworthy persons may not be placed at the front as representatives of Spirtualism. For the coming year, I know of some societies that have been victimized in this respect, their officers not being informed with regard to the persons they were engaging. It is not helpful to the growth of local societies to have criminals, religious renegades, and spiritualistic apostates upon their platforms. I believe that the hands of the N. S. A. officials should be strengthened by this intelligent body of delegates to the end that this condition may never again series. It is true that the N. S. gates to the end that this condition may never again arise. It is true that the N. S A. does not presume to interfere with the management of the affairs of local societies; but I contend that it would not be interfer-ence in any sens- whatever, were the N. S A. Secretary to be instructed to send certified copies of the records of these defectives to the officers of local societies employing them. I recommend action upon this subject and arge the Convention to remember that nothing can be gained by temporizing with, or trembling before these people.

MISSIONARY WORK. Missionary work is, or should be, the best means to organize and strengthen local socie-This principle has been recognized as a truth at nearly all of our Conventions, and the N. S. A. has worked along that line. At our last annual Convention, the Trustees of the N. S. A. were directed to employ misthe .N. S. A. were directed to employ missionaries and place them in the field as representatives of our National body. This order was duly carried into effect. Rev. E. W. Sprague and wife were employed for the term of one-year and directed to put in the major portion of their time west of the Mississippi River. They did faithful work and rendered the N. S. A. most efficient service. I have traversed portions of the territory through which they passed, and bear willing testimony to the good results that came from their labors. Your President was also employed as missionary for a period of six months, out of the twelve at different points in the United States. The reports of Mr. and months, out of the twelve at different points in the United States. The reports of Mr. and Mrs. Sprague and that of your President as missionaries will be presented later in this Convention, from which you will be able to determine the exact value of their labors. A few well-known workers were commissioned missionaries without salary. I hope they will all present reports of what they have sucduring the past year.

CHANGE OF PLAN

While excellent work has been done-under the present system. I believe still better and greater results can be obtained by a change of plan, at least for the coming year. year I recommended that all missionary work be abandoned by the N. S. A., but my recommendation was not adopted by the Convention. This year I recommend the continuance of missionary effort in larger measure, but only in co-operation with State Associations of the continuance of missionary effort in larger measure. tions now organized, limiting all monetary offerings from the N. S. A. to the amounts raised by the State Associations. Where no State Association exists, I recommend that the missionary work of the N. S. A. be car-ried on along the present lines of effort, havried on along the present the street or ries to confine his efforts to one State or Territory until a healthy State Association is organuntil a healthy State Association is organ-ized, composed of not less than ten live, work-ing local so-icties. Indian and Oklahoma Territories united, and the State of Colorado can easily be organized into two working State Associations. I recommend that these State Associations. I divisions be, given special attention during the coming year. When a State Association the coming year. When a State Association unites with the N. S. A., a written contract should be made to the effect that the N. S. A. of all missionary meetings held in said State. By this means, healthy growth would eventuate and the stimulus given by the N. S. A. be made the means of establishing continuous work in all postions of the means of work in all portions of the nation.

THE GOFF WILL

From the report of our honored Vice President, Dr. Warne, you will be informed with regard to the now celebrated Goff Will. He will present in detail such facts as are in his possession and acquaint you with that which should be done next. This bequest involves over Twenty Thousand Dollars and the Michigan State Spiritualist Association is the beneficiar: I cannot but feel that the local societies in Michigan have been sadly derelict in their duty in this case, or they would have rendered their State Association prompt and generous support. Individual Spiritualists in Michigan are even more reprehensible for they should have come to the front when the local societies, as a unit of the State Body, failed to do their duty. It, is probable that there are ten thousand avowed Spiritualists in Michigan. With this number to back a worthy cause, ten thou-sand dollars a month should have been forth-coming at the call of the State officers. When both the local societies and individual Spirit-nalists in Michigan failed to do their duty, the N. S. A. was appealed to for aid, which was promptly furnished. It is probable that yet larger sums must be expended in order to save this bequest. I trust that this Convention will do its whole duty in this case, and recommend that this paragraph and so much of Vice President Warne's report as bears upon this same subject be referred to a special committee under instructions either to devise some plan by which a special fund for the defense of the will be at once raised, or some means set forth by which the ten thousand Spiritualists in Michigan be led to do their duty in this case.

A VITAL ISSUE.

I now invite your attention to a vital issue, affecting the very charter of the N. S. A., that arose during the past year. An attempt was made by a certain clique to overthrow the N. S. A., on the grounds, first, that it was not incorporated as a religious body; second, if a religious body, it was not qualified to act as it has for tweive years past because of the fact that an organization, "national" in character, existed when it was organized, and, therefore by the right of priority, should exercise all of the functions of the N. S. A., and supersede it in all dealings with the religious and business worlds. Your honored Secretary and your President acted promptly in the premises and completely routed the secret enemies of the N. S. A. This attack showed me a possible, if not a real weakness in our organic structure. If our charter and dur Constitution do not state clearly that Spiritualism is a religious organization, they should be made to do so at once. I recommend that

the fact that the N. S. of br

ANOTHER IMPORTANT QUESTION.

The exacting of a heavy license fee by the civil authorities in several states, from Spiritualistic mediums for the privilege of practicing their profession in certain localities, has caused no little discussion during the past year. The arrest, trial and fining of two psychics in one state added fuel to the flames, and caused a demand to arise for an investigation of the case. It also brought the license question itself before our people and led them to demand a change in this law. Your President chanced to be in California when the excitement occasioned by the license question The exacting of a heavy license fee by the dent chanced to be in California when the excitement occasioned by the license question was at its height. He was compelled to take action, and, after a careful examination of the law, found that mediums were classed with fortune tellers, charm-sellers, necromancers, soothsayers, and other fakirs, and with them compelled to pay a license fee of fifteen dollars per month ere they could exercise their powers in the city of Los Angeles. This California law is typical of all other States in regard to this subject. I found that no minister of the gospel of any denomination was compelled to pay this license fee. This fact convinced me that the ordinance was special legislation, therefore ordinance was special legislation, therefore as unconstitutional as it was unjust. After careful study of the question and

many consultations with two of the leading lawyers of Los Angeles, I went before the City Council, presented a monster petition containing eight hundred names, secured largely through the influence of our true and tried friend, Mrs. R. S. Lillie, and asked that the law be changed so that the Spiritualists, their mediums and ministers, would stand on equal footing with other denominations. I was asked to prepare an amendment, setting forth the desired change, and the whole matter was referred to a committee before which I was to appear at a stated time. I consulted Judge Gordon again, and we decided to ask for the elimination of the four words, "Clairvoyants," "Clairaudients," words, "Clairvoyants," "Clairaudients,"
"Mediums," and "Prophets," from the ordinance, feeling that all other classes therein
specified were engaged in commercial enterprises, therefore liable to an occupation tax or license fee, or both, under the laws of California. A hearing was appointed upon this amendment, and at the request of Judge Gordon I prepared certain documents to present to the committee; setting forth the prin-ciples of Spiritualism, and citing the opinions of eminent authorities upon sight, hearing, clairvoyance, clairaudience, psychic phenomena, and other questions that entered into this These documents are now in the discussion. These documents are now in the hands of Judge Gordon. We were unable to have our hearing during

my stay in Los Angeles, and after my de-parture from the city Judge Gordon felt that he could not appear without me, hence rested the case until my return, for I fully expected then to put in the month of September in that vicinity. The hearing can be had at any time when the N. S. A. sees fit to act in the matter, hence the case is unsettled. The passage of this amendment will help all mediums in Los Angeles and serve as a precedent in the work of securing similar repeals in all states where like unjust laws now exist. I recommend that the incoming Board of Trustees be instructed at once to push this case to an issue. I would even go so far as to have the President of the National Association, whoever he may be, sent to Los Angeles to co-operate with Judge Gordon in the work of urging the passage of the amendment above mentioned. When the four classes named are protected by the civil law, no true medium will be in danger of either persecu-

DEFINITION'S NEEDED The civil authorities assured methat they

had no wish to discriminate unjustly against our people, nor to deal unfairly by them as a body. An occupation tax is exacted of all classes of people engaged in commercial en-terprises, and certain license fees of classes that gain their living by amusing the public, or by the practice of mystical arts that appeal to the curiosity of the people, or by dewnright trickery, legerdemain, and all of its concemitants. This statement applies not only to California, but to other states having similar laws. No teacher of religion is taxed in any state, by reason of his occupation. Who are teachers of religion in Spiritual-sm?" "Where is the line of demarkation be-'sm ?" tween the exemplifier of spiritual and relig-ious demonstration, and the one who is a fakir, pure and simple?" "Is it not . duty as Spiritualists to give the civil authorities a correct definition of your terms so that they may know the difference between mediumship and commercialism?" "You Spiritualists cannot expect outsiders to define your terms for you; give us a straightfor-ward definition and we will see to 4t that the civil law is applied in harmony with its provisions." In reply to these questions in provisions." In reply to these questions in harmony with the above suggestions I brepared the following definitions of terms:

"Any person who sets forth the principles of Spiritualism from the platform or pulpit as a speaker, or who gives comfort, consola-tion, advice upon spiritual subjects, words of tenderness and love, message from the de-parted, soul culture, ethical precepts, sugges-tions as to right living and right doing, is, as a medium, a teacher and exemplifier of Spiritualism as a religion and should be ex-empted from texation. All other phases of mediumship are commercial in character and therefore, liable to an occupation tax or a therefore, liable to an occupation tax or a license, or both, as the authorities may decide." I recommend that this definition, or one that may be devised by this Convention, that shall be equally explicit and authoritative, be adopted by this honorable body, and placed before the world for our own guidance, as well as that of the civil authorities of the land. We can no longer shut our eyes to the fact that business mediumship is commercial, pure and simple, and has nothing to do with spirituality. When questioned by the Court, a certain medium testified that ninety-five per cent, of her rendings were for business. a certain medium testified that ninety-five per cent. of her rendings were for business purposes only. The giving of stock-market quotations, location of mines, finding buried treasure, lost articles, etc., constituted her claim to a mediumship, and a teacher of re-ligion. The law sees nothing religious in this work and exacts a license. Let us define our terms, act in harmony with the law and no true medium will hereafter be troubled.

OUR PLATFORM SPEAKERS.

Our teachers upon the pistform, both speakers and mediums, have done a good work during the past year. Many of them have served the Cause of Truth most devetedly and have everywhere exerted a healthful influence. They have uniformly spoken a good word for examination and added the N

of the habon I have visited. There is a ced indifference to it and its welfare. It overcome this indifference on the part he people that I resommend this camnof education and financing as above

Our mediums are worthy of every possible consideration and kindly care at the hands of the Spiritualists of the nation, and particularly those of the N. S. A. Some mediums have been falsely led to believe that the N. S. A., as at present constituted, is oppose to them and their interests. A few of the have become secret enemies, while others fight it in the open, because of this specious falsehood. The mediums have no truer friend in the world than the N. S. A. The work done in California and other States is ample evidence of the truth of this statement. The evidence of the truth of this statement. The N. S. A. is not an enemy to any true medium, nor does it repudiate any phase of true mediumship. Both physical and psychical phenomena are recognized as facts by it, and all worthy mediums who present their splendid evidences of psychic power are pro-tected by it. All physical mediums and others not speakers, who are engaged in psychic work, are recognized as Associate Ministers of Spiritualism, and, as such, are entitled to commissions from the N. S. A., setting forth this fact. No honest medium has been denied recognition up to date, under the present administration, and I trust no one ever will be in years to come. Our usages, mistreated, badly emasculated, and deprived of real power in many ways as they were, yet retain a wise and just provision for all worthy mediums. I recommend that a copy of this provision of our usages be placed in the hands of every medium in America whose address is at hand, by the incoming Secretary, accompanied by a letter requesting the recipient to apply for a commission as an Associate Minister-under the N. S. A., when all provisions of that chapter have been met. It is a most lamentable fact that nine-tenths of the mediums do not belong to any local society, nor to any State Association. When trouble comes upon them, they are not above seeking aid from the legally incorporated organizations in our movement. As a possible means of remedying this evil, I recommend that all speakers and mediums be requested to file their addresses at the office of the Secretary of the N. S. A., and that letters be sent to them at frequent intervals, calling attention to the benefits they would derive from becoming members of local and State organizations.

THE PRAUD QUESTION.

The question of fraud has been thoroughly and most energetically discussed in the col-umns of the secular and spiritualistic press throughout the year, hence needs no special mention by me at this time. I am pleased to report that several battles have been fought and victories won for honest mediumship on the part of truth-loving Spiritualists. Every one of these contests has resulted in great good to our Cause, and every exposure of fraud has redounded to our credit. ommend the continuation of the policy of the past year and urge that extra vigilance be maintained all along the line to the end that only worthy mediums and genuine phenomena be exploited before the world. Mr. J. R. Francis, the intrepid editor of the "Progressive Thinker," has placed the Spiritualists of America under obligations, to him by his splendid defense of honest mediumship, through the overthrow of the counterfeit. I recommend that suitable acknowledgment be made him for his noble work in this special field. I also recommend that the names and aliases of all traveling impostors, the "birds of passage" in mediumship, together with their photographs, so far as it is possible to obtain them, be filed with the the N. S. A., as a means of protection for our local societies and individual Spiritualists from the depredations of these conscienceless rascals now infesting our ranks.

THE HISTORY OF SPIRITUALISM.

Again I urge this important subject upon the attention of the Spiritualists of America; and earnestly request you as delegates to do something to make it possible for our history o be brought down to date. Our pioneers are rapidly passing away from earth, and our records are too imperfect to make an authentic history possible without the positive evidence of those who led our movement in its early days. I am able to report progress field of effort, but that is all haps the report of our historian, Lyman C. will acquaint us with what has been done during the past few years, and reveal the pressing needs in his department for the year to come. I recommend that this sub-ject be considered at length by this Convention, and such action taken as will make it possible for the work to be carried on with greater rapidity hereafter.

THE PENSION FUND.

From the report of our honored Secretary, you will learn what has been done through the mediumship of this worthy fund. I am able to report that monthly pensions have been paid to many of our veterah mediums and speakers throughout the past year. Without this aid, some of them would have suffered for food and clothing, and perhaps a few of them would have become publicsuffered for food and clothing, and perhaps; a few of them would have become public charges. This department of the work of the X. S. A. is of vital importance to all Spiritualists, bence this Pension Fund should receive special attention at their hands. Through its instrumentality we are able to take care of our worthy needy ones, and to give temporary aid to many who are in trouble. I feel to recommend that this convention make the augmenting of this fund a special feature of its work. No worthier subject will be discussed upon this floor, and I trust that all of the energy that is being wasted in efforts to essablish and endow ussless "Mediums" Homes," as public institutious, will be turned into this healthier and far more helpful work. This pension fund is not one-hundredth as large as it should be, and if it had not been for the generosity of the large-hearted, whole-nouled treasurer. Theodore J. Mayer, there would now be but few dollars to its credit. I recommend that every Spiritualist is America be arged to the end that this fund may become large emough to do the work for which it was designed.

EDITOR-AT-LARGE

N. S. A. President's Report.

other year, and further urge that you, as delegates, re-elect Hudson Tuttle to the position he so worthly fills. He is making the N. S. A. a tower of strength to our Cause as a whole, not only because of his thorough knowledge of Spiritualism, but also because of his ability to proclaim its principles in the columns of the secular press.

THE PROGRESSIVE LYCEUM.

The report of the National Lyceum Super-intendent, John W. Ring, will acquaint you with the results of his labors in this branch of N. S. A. work. This subject has never been given the consideration at our annual conventions that its importance demands. A full day at least should be assigned it. The Spiritualists of the future, who are to carry on this great work, must be born and grown, rather than converted. We welcome every convert, but when a person is steeped in spir-itualistic truth from infancy to manhood, he it is who knows what to do and hew to do it. We are neglecting golden opportunities when we give the Lyceum such scant consideration. It would be wiser to drop all N. S. A. work, save that of the Pension Fund, than to keep the Lyceum in such a minor, if not obscure, place any longer. I recommend that the scope of Lyceum work be enlarged, and that the entire time of the Superintendent be devoted to its unfoldment, with a living sal-ary as compensation for his labors. Our present Superintendent has done excellent work against heavy odds. With means at his work against heavy odds. With means at his command to work out his ideals, the Lyceum will soon become a means of support to the N. S. A., and not a draft upon its treasury. Few persons know of the devotion of Supt. Ring to his duties, or realize the sacrifices he has made in behalf of this branch of our "He has labored early and late to build up the Lyceum movement, yet has supported himself and family from his salary as pastor of the Spiritualist Church in Galveston. This should not be, hence I recom-mend corrective legislation. I ask that a full half day of this convention be assigned the Lyceum question and Supt. Ring's report.

· THE MORRIS PRATT INSTITUTE.

No doubt the officers of this institute will report to this convention the present status of the school, and the results of its labors during the past twelve months. Litigation was pending against it at the time of our last annual convention in St. Louis. All law annual convention in St. Louis. All law suits have been settled in favor of the school, largely through the influence of the N. S. A., and the financial aid rendered by it. I look upon the Morris Pratt Institute as an imupon the Morris Pratt Institute as an important factor in spiritualistic work. From the very nature of things it is almost a branch of the N. S. A., rather than one of its many auxiliaries. The president of the N. S. A. will always be a member of the Board of Trustees of the school by virtue of his office. Our honored Vice-President is one of the elected trustees of the school. The one of the elected trustees of the school. The interests of the two bodies are similar, as both are educational in their purposes. I feel that the school is needed, and that it should be loyally sustained by the Spiritualists of America. I recommend that this convention take some action in behalf of the school, not in a financial way, but through the devising of some means by which the fortunes of the of some means by which the fortunes of the school may be advanced. I further recom-mend that the incoming president of the N. S. A. be required to attend all meetings of the Board of Trustees of the school at the expense of our national body, in order that the two associations may be kept in closer touch than they have been in the past in an official sense

OUR USAGES.

My experiences during the past year have proved to me that a full set of Usages, in-cluding, of course, these pertaining to ordination, is a necessity. Frequent requests have been made for burial services and a service for the reception of candidates into a society. What few steps have been taken in this direction were most timely, as all of our mis-sionaries will testify, and the present Usages of Ordination have served us a good turn in not a few instances, both in a legal sense and that of securing rightful recognition of rsonally, there is nothing in the Usages presented convention of 1903 to which I can take ex-ception, but in view of the treatment accorded that ritual last year in St. Louis, I feel to recommend that the document in its entirety be referred to a special committee with instructions to take from it such recommendations of ritualistic work as are really needed and requested by our people, to place the same in sequential order of form, and report them to this convention for action.

Anyone who is acquainted with our field is Missionary Sprague, will testify that our Ritual came none too soon, even in its present emasculated condition, and that there is need of completion of this work in all respects at the earliest possible opportu-

OUR DECLARATION OF PRINCIPLES.

I recommend that our Declaration of Principles, adopted at Chicago, in 1899, and unanimously reaffirmed at every National Convention since held, be amended by uniting Articles I and II, as follows—"We, the Spiritualists of America, acknowledge Infinite-Intelligence manifest in the phenomena of nature, both psychical and physical." I also recommend that the last Article of the Declaration be amended by adding the fol-lowing words:—"And that the new cam-mandment 'Do all for others," is the Diamond Rule revealed by Spiritualism as humanity's highest ideal in the sphere of duty."

OUR CONVENTIONS.

I must call your attention to a fact that has long been apparent to every regular attendant at our conventions. We crowd too much into four days, and leave too much work undone, or refer it, inconsiderately, to the incoming Board of Trustees. It, therefore, follows that we do not have sufficient time in which to do our work. All other denominations consume our work. All other denominations consume all the way from eight days to a full month in their convention work. They give their committees ample time for the consideration of every question presented to them, and endeavor to obtain light upon all questions of moment by means of instructive essays from their expressions. their representative men and women. I be-lieve the time has come when the Spiritualists should emulate such a worthy example. I therefore recommend that the convention of I therefore recommend that the convention of 1806 open on the third Tuesday of October and close on the fourth Tuesday. This will give us seven working convention days, during which all of our work can be done decently and in order, all important questions debated upon their merits, and papers upon the various phases of spiritualistic thought present, only four of our speakers can be heard at our conventions and then very hurriedly, and at best only eight mediums can be given a hearing. By extending the time, we make our conventious, not only business, bodies, but also schools of instruction for all delegates and visitors and especially to our young speakers and mediums.

CONVENTION DELEGATES.

I am convinced, after no little thought upon

the subject, that only avowed Spiritualists, who are members of some local society or State association, should be eligible to seats as delegates to our annual conventions. I, therefore, recommend the adoption of the following by-law:—"No person shall be seated as a delegate in the annual conventions of this association who is not an avowed Spiritualist, and a member in good standing of some legally organized society of Spiritualists; nor shall any person be entitled to a seat as delegate who has, at any time within six years preceding the holding of a convention, renounced Spiritualism and denounced Spiritualists, either publicly or privately."

CLERGY RATES

The great trunk line Passenger Association have continued to treat our clergymen with the same courtesy and consideration with the same courtesy and consideration with which they have been honored ever since interchangeable annual permits were issued. Every representative worker, properly endorsed and having a clean record, has been granted a permit without question, and in no case, so far as my knowledge goes, has any Spiritualist been discriminated against by reason of his religious belief. I am also pleased to report that the standing of the N. A. S. with these four great railroad associations is of the highest order. I recommend the continuation of the careful, conservative policy of past years on the part of the N. S. A. officers during the next twelve months. l also recommend that resolutions of thanks under the seal of the N. S. A4 signed by our president and secretary, be forwarded to James Charlton, chairman Trans-continental Passenger Association, Eben E. McLeod, chairman Western Passenger Association; F. C. Donald, commissioner of the Central Pas-senger Association, all of Chicago, Ill., and J. E. Hannegan, joint agent Southwestern Passenger Association, at St. Louis, Mo., for the many favors the N. S. A. has received at their hands, and for their courtesiss to our clergymen.

ORDINATION.

I urge this subject upon your attention and ask you to take some action by means of which future ordinations will be less numerous, and the violations of our usages less frequent, The desire to be ordained regard-Jess of qualifications, and the itch on the part of certain officials to do the ordaining have become nuisances in our work. thing should be done to correct this evil. Our usages are explicit enough on this subject for all practical purposes, but thus far many societies know nothing about these usages being in effect, and some would-be speakers have never heard of the N. S. A., As a possible remedy for the evils of ordination, I recommend that all persons ordained, otherwise than in accord with our usages since September 1st, 1904, be denied recognition by our N. S. A. officials, and their names omitted from all clergy lists filed with the several railroad associations. I-frust that this convention will, in its wisdom, strength-en the hands of its trustees by legislation of some sort upon this important question

THE LATEST WORD OF SPIRITUALISM

At the Boston convention in 1902, Mr. C. D. Pruden, then an honored trustee of our Na-tional Association, secured the adoption of a most excellent resolution directing the president to appoint sundry persons among our speakers and mediums to prepare articles upon our phenomena, science, philosophy, and religion, from whose manuscripts there should be selected by him and the trustees of N. S. A. such documents as presented Spiritualism's attitude on these several subjects in the clearest and most concise form, as well as ablest manner. This resolution was reaffirmed in 1903, and again in 1904, but its provisions have never been carried into effect, for which failure your present president is alone to blame. I recommend the reaffirmation of the Pruden resolution, plus positive instructions to the incoming president to attend to its provisions prior to January

CUBA AND PORTO RICA.

Our brethren in Cuba and Porto Rica are desirous of coming into closer relationship with the Spiritualists in North America. This also is true of our friends in Brazil and Chile, from which countries I have received letters to the above-named effect. They ask for literature expository of our principles, and some of our Porto Rican friends are desirous of having a missionary sent to them. Of course, this missionary must be able to speak the Spanish language. I have tried to find a speaker in our ranks with a knowledge of the Castilian tongue, but without success. I feel that we should meet our island and South American brethren half way and recommend that the incoming board of trustees be instructed to first a speaker with a knowledge of both Spanish and English, who can be sent to the islands to undertake the work there. I was informed last winter in San Antonio, Texas, by a gentleman from San Juan, Porto Rico, that there were between sixfy and seventy Spiritualist societies in.

Porto Rico alone. This is a splendid opportunity for some full trance medium or speaker to do a good work. He can use English in his normal state, and submit to the control of some eloquent excarnate Spanish orator in addressing our Spanish speaking brethren of the Antilles.

POSTOFFICE MISSIONS

I recommend that the splendid work of our Postoffice Missions under the able manage-ment of our devoted secretary, be continued the coming year, and ask that such sums be appropriated for this work as will increase the output of tracts and other literature to meet the demands of the public. I recommend that the publication of tracts in the Spanish language be left to the discretion of the board of trustees.

SPECIAL WORK IN NEW ENGLAND.

I feel to recommend that the incoming Board of trustees be instructed to give special attention to New England during the com-ing year I have found a loss of interest in the N. S. A. and its work in certain sections of New England, hence feel that something should be done to overcome this tendency. Some of our strongest auxiliaries have withdrawn from the N. S. A. during the past eighteen months, and the interest of many laymen seems to be waning in consequence. It is not that Spiritualism is on the decline in New England, but that interest in organization, local, State and National, seems to be on the wane. We should not neglect this important geographical division of our nation, from which, in the past, the N. S. A. has received so much numerical strength and financial support.

CAMPMEETINGS.

Our camps have been largely attended from the Atlantic to the Pacific. Through these important channels the N. S. A. should reach thousands of people whose attention would not otherwise be called to the organization and the nature of its work. Special days were granted the N. S. A. at Mineral Park Camp. California. Onset, Masa., Etnis and Madison, Maine, Vicksburg, Mich., and a few other places from which your president has not received returns. The work done at the camps named justifies me in recommending

that a special effort be made to secure a hearing at all of our camps assit year. Some will refuse our request ouright, others will not reply at all, while others will glady assign the N. S. A. a place upon their programs, and do all in their power to aid the movement this association represents. I further recommend that special thanks be sent to Mrs. Nettle Howell of Los Angeles, Cal., Dr. Geo. A. Fuller of Onset, Mass., and to all camp managements who favored the N. S. A. this past season, for the assistance rendered the good Cause this year.

No mass meetings have been held under the auspices of the N. S. A. during the past year. Numerous requests have been made to me for the holding of such meetings, but the expense of travel of mediums and speakers, plus the cost of their services, hall rent, music and advertising, was too great to warrant me in undertaking them. In past years these meetings did the N. S. A. great good in the way of advertising, and yielded a goodly sum for its treasury, after the payment of all expenses. It would seem that they could again be made a staff of support to the N. S. A., hence I recommend that the incoming board of trusteess be given positive instruc-tions to institute and hold not more than ten of these gatherings in the large cities of the land, beginning in Portland, Maine, and working westward up to the opening of camp work next June.

A PSYCHIC QUARTERLY.

Since the suspension of W. T. Stead's "Border Land," some years ago, from per-sonal choice on his part, the field it occupied has been left wholly uncultivated. I feel to recommend that the feasibility of starting a similar quarterly in this country, not by the A., but under its auspices, be considered by this convention. I, therefore, recommend further that a special committee be appointed to consider this, matter, and in-structed to report before the final adjournment of this body.

FINANCE.

From the published reports of our secre tary and treasurer, you have already learned what sums have been received and expended during the past year. You are also aware of the fact that there is a small balance of cash on hand. It is your duty during this convention to increase that salance to the largest possible proportions and to provide ways and means by which the income of the N. S. A. can be augmented during the coming year. Dues, collections, donations, special bequests, etc., do not suffice to place the N. S. A. upon an independent financial footing. An endowment fund is needed, and plans by which at least one hundred thousand dollars can be raised in the near future should be adopted by you as delegates. The ephemeral character of many local societies, convinces me that the N. S. A. is the one anchor of hope around which to rally our forces. It can be made the means by which our lo-cal bodies can be re-formed, and established upon a permanent basis. It will take an endowment fund to do this needed work. I therefore recommend that the committee of finance, ways and means, be instructed to present some plan of action by means of which this work can be carried forward to success I further recommend that the ques-tion of appointing solicitors, under proper bonds, to collect money for such a fund, be considered by you as delegates. I respectfully request you to present such suggestions and methods of work as will tend to increase the finances of the N. S. A. in any way whatsoever. I recommend that special efforts be made to induce our wealthy Spiritualists to make their donations while in the form. The contests of the different wills that have been made in the past are warnings that we cannot afford to ignore. The chances are always against us and our Cause whenever a will case does before a jury. The present battle over the Goff will and the one that is about to come over the Crumpaugh will. latter involving more than three hundred thousand dollars, are evidences that warrant me in urging our people to dispose of their property while they are alive.

THE SPIRITUALIST PRESS

The N. S. A. is under special obligations to all of the Spiritualist Journals in America for favors received. The official letters of our secretary, and, with one exception, those of your president, have been gratuitously published by our press from week to week thereby rendering our association much effi cient aid I recommend that due acknow! edgments be seut, under the seal of the N. S. A. to W. H. Bach of the "Sunflower," John R. Francis of The Progressive Thinker," Willard J. Hell or "The Light of Truth," and J. J. Morse of "The Bauner of Light." of Light.

NECROLOGY.

Many of our leading laymen and platform workers have exchanged worlds during the past year. The list of names is too long to be cited here but I do to I to specially mention the departure of J Homer Altemus Pacon of Washington, D. and George A. and Henry Slade of Reed city, Mich. I two former were loyal friends of the N. S. and earnest workers for the cause of Spiritualism. Henry Slade has been a pensioner of the N. S. A. for some tears, but his name stood forth forty years use as one of the greatest psychics the world ever knew. He greatest psychics the world ever knew. made Spiritualism known in all quarters of the globe. Our committee on resolutions is hereby requested to note these names and asked to recall others less known to fame, yet worthy of remembrance, when preparing its

OUR VICE PRESIDENT

All friends and supporters of true medium-dertake. He has met every responsibility that has been placed upon his shoulders with conscientions fidelity, and has honestly and courageously proclaimed the result of his labors to the world. I desire to thank him for his good work and to acknowledge my many and lasting obligations to Vice President Warne for the aid he has given me during the past year.

OUR SECRETARY.

The work in the home office in Washington has been performed with conscientious fidelity by our, faithful and hardworking Secretary throughout the year. Everything has been done promptly and in a spirit of kindness and goodwill. Nothing could be done by anyone to excel the splendid care and thought-fulness of our Secretary Personally, your President is under many obligations to this true-hearted friend of our Cause, to whom he takes pleasure in thus returning to her his most grateful thanks.

THEODORE J. MAYER.

Our generous Treasurer has again placed the Spiritualists of the world under obligations through his munificent donation of one thousand dollars, to the Pension Fund. He deserges the gratitude and heartfelt thanks of every true Spiritualist or earth today. I recommend that this Convention extend to



Treasurer Mayer some special recognition of his splendid example and generous offering

OUR TRUSTEES.

Oug Trustees have worked throughout the year in perfect harmony and each and every member of the Board has faithfully ored to do his best for the N. S. A. results of their stewardship are now before you as delegates, and I trust that the outcome of their labors is not one of disappointment to you. To every member of the Board. desire to return my heartfelt thanks for favors received.

CONCLUSION

I have endeavored to present to you an honest outline of the work of the past year, and have made such recommendations as I felt to be for the best good of the N. S. A. and our Cause as a whole for the year to come. The past year has been one of great activity along nearly all lines of effort, and trying episodes have arisen, all of have received the considerate attention of the officers of the N. S. A. I feel that has resulted from the labors of the good year and fully believe that, while some mis-takes may have been made, the work, on the whole, is the best in the history of the N A. The signs of the times are auspicious for steady, healthful growth of our beloved ause during the year next ensuing. There s nothing pessimistic about Spiritualism, and the sunny skies of today are the reflex of its great optimistic spirit. Let us rejoice in the progress we have made in the past, and go bravely forward to meet the duties of bravely forward to meet the duties of the new year. The signs are all propitions the outlook is spendid, and it is now for us, the followers of Spiritualism, to prove its worth to the children of men by our devotion to it, and by the use we make of the splendid truths it has given to us.

All of which is respectfully submitted.

Harrison D. Barrett.

President N 8 A Canaan, Me. Oct. 4, 1905.

Law Off on Moore October 15.

Good Sport Promised This Sensor

October 15th the law goes off on Moose a actionk this year for big bunting in Maine woods is better than ever before While some dissitisfaction is found with the late season for moose hunting, still the weather conditions, this full are such as to setisfy everybody, for the month of October this year, with its beautiful Indian Summer weather will prove an ideal month in the Maine woods for the sportsman was desires o couple with his hunting sport enjoyment of all Nature offers to the vacationist in the fall of the year. Mt. Katalidiu, famous as a feeding ground for moose, is especially proinc this season, as numbers of these anomals save biready been seen by the early bunters. Down in Aroostook County, moose are very plentiful, and in Washington Founty, in fact throughout all of northern Maine, these anibeen appearing numbers. The supply of deer already shipped from the various railroad centres proves that Maine's record this year, in this species of game, will be a dandy; and the hunters who are in search of good bird shooting and small game report everything auspicious. camps and hotels which care for the sportsmen have made preparation for entertaining the hundreds of hunters who yearly assem-ble in the I'me Tree State, and this business has grown to such proportions that the person who desires good hunting, and at same time likes to take life rasy, will find a suitable camp or hotel where he has nothing to worry about, not even his game. tered guides, guns, ammunition, clothing, and all that sportsmen require, are furnished at some camps and hotels. Its up-to-you now to pick out your section. The Boston & Maine is ready to take good care of one or one thousand who desire to visit the Maine or New Brunswick hunting territories, and in order to facilitate your selection they have published a beautiful illustrated booklet which describes the gaming section of North-era New England and New Brunswick in detail. The title of this booklet is "Fishing and Hunting," and it will be mailed by the General Passenger Department, Boston & Maine Railroad, Boston, to any address upon receipt of two cents in stamps.

"Have not I lived in another body before ntering my mother's womb?" .- St. Augustine. No. You did not become you until the fecundation started you; and yet the elements of you have always existed. Materiality preexists in some forms of expression; but a conscious ego is an evolvement. Consciousness is a force of matter that is evolved and then must continue to accrete power unto itself. Consciousness continues to incarnate form and force of expression; and does not re-incarnate into primary forms for the evolution of power. Evolution is a forward and not a backward movement. Higher forms of expression cannot reassimilate the low forms of their first environment. A personality canot lose conscious identity, because consciousness is a force of matter once unfolded must ever give expression in accord with 'its power. A conscious ego develops; and development does not require the primal conditions that ushered in the expression of an ego. Nature moves forward and not back-G. W. K.

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BOSTON, SATURDAY, OCTOBER 28, 1905.

SOURD EVERY WEDNESDAY AFTERNOON AT 4-0'CLOCK POR THE WEEK ENDING AT DATE

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

We are glad to inform the interested friends of Mrs. Sarah A. Byrnes that she is gaining, slowly, and hopes soon to be released from the hospital where she underwent a trying surgical operation a few weeks ago. She will then go to her home in New Jersey. She already sits up two hours at a time and sends loving greeting to her friends.

William Brunton meditating in the "open" had a rare vision. We publish a portion of it under the caption. "The Beatitudes of the Sermon on the Mount." It will be concluded next week. Let us join him for the upliftment of his rich inspiration.

We always read Miss Whiting in her "Life Radiapt," but with special care let us follow her in this issue.

The Socialists say: "Both the spiritual, as changed before society can regain its health." So far this sounds much like Spiritualism; at least; Spiritualists are working for such re-

Let us be practical. Are you aware of how much that means? It relates to health, wealth, knowledge, home, business, society and religion. The impractical people of the world always retard progress. Practical people are the true saviors.

Where an organization is indebted to various editors, officials naming these journals in their reports would do well to use the alphabetical form in referring to them. They would then be safe from possible appearance of discrimination.

The 13th Annual Convention of the N. S. A.

It is history. From the time the convention opened and the Mayer of Minneapolis weltive) to the city until the close there seems to have been enthusiastic and faithful work. There was a unanimous re-election of the entire board, by acclemation, as follows:

Officers and trustees: Harrison D. Barrett, president; Canaan, Me.; Dr. George B. Warne, vice-president; Chicago, Ill.; Mrs. Mary T. Longley, secretary, Washington, D. C.: Theodore J. Mayer, treasurer, Washington, D. C.; Illtyd C. I. Evans, Washington D. C.; Cassius L. Stevens, Pittsburg, Pa.; Thomas Grimshaw, St. Louis, Mo.; Mrs. Carrie D. S. Twing, Westfield, N. Y.; Stephen D. Dye, Los Angeles, Cal.

A plan for the N. S. A. to publish a paper of its own brought out a statement from Mrs. Fixen of Illinois that the N. S. A. might be able to purchase the "Progressive Thinker." The suggestion was turned over to the inng board for consideration.

A report from the committee on usage recommends that a manual be prepared from the ritual prepared by Messrs. Barrett, Fulle. and Wiggin for use in societies and com-munities that are unable to secure competen

speakers. "A manual containing say six to eight re nsive readings, along with two burial ser-es, one for an adult and one for an intent

and are Nos. 8, 6, 9, 14, 19, 36, 21, 22. The subjects discussed in those readings are Go Religion, The Spiritual Philosophy, Ethic Man's Greatness, Encouragement in Life

Death. Those readings include about 5,300 words. The two funeral services embrace about 2,900 words, making in all about 5,000 words, which could be compressed into a small book of about 20 to 25 pages. If it was thought desirable, two or three essays might be included, increasing its size to say 50 pages." Report adopted.

A committee presented a blank form certificate of endorsement of mediums, which provides that State Associations shall by a ommittee examine and certify mediums for a year. This was adopted.

The reports on Educational Institutions, on Delegates' Reports, on Resolutions and other matters of interest will be given our readers later.

John W. Ring was engaged at a salary to act as Superintendent of the Lyceum work. Chicago is selected for 1906 convention.

Among those on the evening programs were: Mrs. Laura G. Fixen, Rev. B. F. Austin, Mrs. Mary A. Wenver, Rev. E. W. Sprague, Prof. W. F. Peck, Oscar A. Edgerly, Mrs. C. A. Sprague, Mrs. Eva Mc-Coy, Mrs. Helen P. Russegue, Mrs. Frances Wheeler, Rev Mr. Rose (fraternal representative from the Universalist General Convention), George W. Ketes, Mrs. R. S. Lillie, Mrs. Georgia G. Colby and Mrs. E. T. Bosley

N. S. A. Official Reports.

Since our earliest remembrance, once every year the publications of the country, irrespective of party sympathies or personal endorsement, set aside the varied matter of their columns and, give the space to the 'President's Message." While the percentage of readers who carefully read the document may be small, the editor seems bound to throw the responsibility of neglect on the reader, interpreting the call of his own position to require him to give full publicity to the purposes of the chief executive as set forth in his annual message. This in a political republic

The National Spiritualists' Association comes nearer to authority in matters' Spiritualistic than anything we have in the way of organization, and in giving space to the report of its president we have followed the reasoning of the secular press in governmental affairs and set aside matters the readers will miss that they may have before them the president's report in full, as authorized by those in charge of convention affairs.

Last year we could not No this, as the report was not furnished us. All other reports as given us we are publishing also.

Annual reports from N. S. A. editor-in chief, Hadson-Tuttle, and Lyceum Superjotendent John W. King would have found welcome space had they been forwarded to us for publication.

The convise form in which the secretary and treasurer have placed their reports before us are to be commended. From these we are impressed with the large amount of good that has been secomplished with so little.

When criticism of the N. S. A. has been narrowed to fault-finding, we have always maintained that a national organization was necessary in order to cover the field committed to Spiritualism properly, and have urged that those who do nothing to improve the organization have no claims to a hearing as critics. We believe the present board of officers would be glad to see in the conventions a larger delegation covering more points of service, even if it saused a change of personnel in the official positions. Whether this be so or not is not important, but there seems no way open to express your ideas effectually except to become connected with the organization, and firmly, patiently and persistently labor for your ideas. ?

The president's report seems on the whole thing of value, and one to give no Spirit, ualist cause for shame.

In point of encouragement as to the general interest in the subject of Spiritualism if is in beautiful contrast to some other expressions from the same pen. This seems to be explained by his claim that our gain is abstruct rather than concrete. Too careful conspleration cannot be given to this suggestion. We believe that the pulse of the whole question of organized effort can be measured right

We regret the obvious temptation to make this the occasion for exploiting personal preferences and dislikes. It gives color to the charge frequently made that officers in the organization are confused on the line of demarkation between their official responsibilities and their individual preferences. This does not seem to be so fine a point as to require great skill in discernment, if the heart

An organisation like the N. S. A., which has no excuse for being unless it is to impartially serve the interests of Spiritualists, should not be handicapped, by the attempt of any official to foist indiscriminating praise of any worker, in any department of the service. The organization is indebted to the Spiritualist papers, the mediums, the contributing laymen. To signal one in preference to another is to in a way officially recognise the one designated.

Has the N. S. A. an official organ in the press? If so, how did it become so, and

For years the Spiritualist papers generally have given hundreds of dollars annually in advertising space for the N. S. A. To undertake to give special endorsement of one paper is bad judgment, in our opinion. Last year the same attempt was made in so glaring a form that the convention patched up the report after the official reader presented it to the convention, and the report sent to the press was not the one first read to the convention. We made no comment last year, but if this is to continue year after year, and death alone is to change the personnel of the

flee, we feel that our reeding public &

The average medium in the field is dis best, and it will take a larger judge than lies in any man we know to determine to whom we are specially obligated.

Let every officer speaking officially see that he does not embarrass the organization by paying debts of any kind through his office. This way lies destruction for the organization honoring him.

The recommendation for the convention sincerely to consider plans for establishing the upon permanent footings we hope to be able to show our readers was so dealt with that some practical ideas may be set in action.

In the Local Society is the fulcrum of the N. S. A.

The president limits himself in recommends tions on this point to "longer pastorates." We beartily agree with this and hope the consideration of this suggestion by the convention will increase the growing tendency in this direction.

The separation of the phenomenal from the religious in our services we are not so clear about as many seem to be. We have seen too may have the door to this truth pushed ajar for them in a public service to feel like crowding the messages into a "separate

The average church communicant does not leave his church to attend a Spiritualistic service for better preaching. He may get it, but that is not what leads him to experiment.

It is to get a spirit's word.

Study the work of any popular worker like Rev. F. A. Wiggis of this city or Rev. May S. Pepper of Brooklyn, and compare the audiences when the messages are excluded with those at the services where they are given. and the conclusion will be clearer.

For our part we would never seek a spirit communion without a religious service.

If we are ambitious to become like other religious bodies in form and conduct, by all means let the message be debarred and in the place put the reed, the surplice and the intonation. We might by these means get a space in secular papers which is now denied us, but will we be able to commune with the masters then, as did the early seekers when they met in the upper room, and, in something like religious nwe, listened to the voice of the spirit?

The suggestion relative to ridding the platform of unworthy persons has great merit. We know enothing more humiliating then to hear the officers of a society give as the only recommendation of a speaker, "he draws a crowd." But if the N. A. is going to undertake the work of listing the "defectives" it must be prepared to put in that list every worker whom it knows to give a word as from the spirit, when that worker as an individual knows the facts of the message given, unless that medium or the control always gives this fact to the andieuce

We are glad to note that the president has changed his ideas as to the abandonment of missionary work as a means to be employed in furthering the work of the N. S. A. His recommendation that this work be done in co-operation with the State associations seems sound, and the proposition that the treasuries of both share the proceeds from the offerings fair

No one could take exception to the appeal made to donors to give while they have the power to do so without the sanction of court

If we have religion enough to mame, we can see no reason for dallying with the question of incorporation as a religious body, but we would be sorry to see the organization tempted to assume, for any object, a position not frankly honest. To assume a religions belief we do not hold, in order to gain the privileges accorded other organizations, is bad morals

His action in an attempt to gain for our workers exemption from taxation, under the laws of California, resulted in an effort to draw the line between those confining their work to "business sittings." (and in such work, "engaged in commercial enterprises," so liable to a tax for the privilege of carrying on their business) and "any person who sets forth the principles of Spiritualism from the platform or pulpit as a speaker, or who gives comfort, consolation, advice upon spiritual subjects, words of tenderness and love, message from the departed, soul culture, ethical precepts, suggestions as to right living and right doing."

The latter only he holds is "a medium, " teacher and exemplifier of Spiritualism as a religion, and should be exempted from tax-

ation." He adds: "All other phases of mediumship are commercial in character, and, therefore, liable to an occupation tax or a license or both, as the authorities may decide. I' recommend that this definition, or one that may be devised by this convention that shall he equally explicit and authoritative, be adopted by this honorable body, and placed before the world for our own guldance, as well as that of the civil authorities of the land. We can no longer shut our eyes to the fact that business mediumship is commercial, pure and simple, and has nothing to do with spirituality. When questioned by the court, a certain medium testified that 95 per cent, of her readings were for business purposes only. The giving of stock market quotations, location of mines, finding buried treasure, lost articles, etc., constituted her claim to a mediumship, and a teacher of religion. The law sees pothing religious in this work and exacts a license. Let us define our terms, act in harmony with the law and no true medium will bereafter be troubled.

This is a perplexing problem, yet one that must be met if the opportunities to preach Spiritualism in a public way are to be vouchsafed our workers without humiliation.

Too many Spiritualists have been quarreling with the word religion. In countries where religious freedom is protected they cannot expect in one breath to cry against their belief and occupation being classed as relig-

es and in the next expect to obtain

kinds of work. If the courts would only recognise the fact that a noble spirit seldom returns for direction in business matters that he does not find opportunity to "give a word of comfort, consqlation and advice on spirit-ual subjects, before he withdraws! Ever since the great religious teacher of Ganiee carried his message and sympathetic guidance into the common affairs of daily life honest judges have found difficulty in separating the religious from the secular. And as men grow more into His measure of service it will be more so, until they reach his standards of living.

Our way would be to let the honest worker work at his honest work; and when anybody is found working at any other kind, stop him. If we were as confident as the president seems to be, that dividing the secular business from the business of the sanctuary would put "every true medium out of danger, of either persecution or prosecution," we would be more enthusiastic over the discovery, but frankly we are not, and fear we must look farther for a clear way out of it. It might be possible for the N. S. A. to gain some recognition for its endorsees, and so strengthen its lines of contributors, but a question of such vital importance must be settled on

broad lines. Space will not permit us to consider further topics in the message at this time.

We hope the shove comments will lead our readers to carefully consider the full text'as printed elsewhere in this issue.

Are Angels Male or Female?

The Protestant Episcopal diocese of New York has been much disturbed about the sex of angels. They have discovered that the Scriptures speak of none other than male angels. The Bible makes woman only the rib of a man, anyhow. According to theosophy; it takes one male and one female to become one perfect soul-and these must be merged some time in order to perfect the soul person. The Bible says in the first chapter of Genesis that "God created man in His own image; . male and female created He them." 4Gen 1:27.)

This seems to be evidence of either two exes created or that of dual sex persons-for the text employs the plural pronoun. They must have been created fruitful, for they were enjoined to "be fruitful and multiply." The natural functions of the two sexes for reproduction is here confirmed.

But in the second chapter we read: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii:7). Thus man was created as a male only; for the record says. "It is not good for the man to be alone" (verse 18); and then tells of creating a woman of his rib. In the first instance man was created ."in the image of of God," and thus with Godly bodies and powers and of the same elemental properties; and also male and female. In the second instance man was made as a male only, of the dust of the ground, and had to be made a living soul by the breath of God. The worst feature follows: God did not breathe into the rib-woman the breath of life and make her a living soul therefore, she is not a soul-person and cannot inherit immortality, much less become an angel.

If the first man created (male and female) is an angel, then the angels must be of two sexes and hot alone of the male. If these creations are both earthly mankind-then which is the correct record? Most likely both are ouly allegorical, born of human ignorance, and neither one is correct.

The spiritual scientist has discovered that both sexes are evolved out of the bi-sexed conditions of all materiality that has preceded them; and that in sexhood is embraced all productive power in every form and force of the universe. The Adamic creation warrants the theological assumption that there are only male angels. The spiritual laws of the universe (the true revelator) proves that all higmanity of either sex and of any age in life, are immortal principles; being soul in expression, Indeed, every form of materiality is an expression of soul.

The Bible constantly refers to angels of the male sex, and in no case to female angels. The theologian, therefore, must deny female angels. The nearest approach to supposing all people, and of both sexes, inherit the eternal kingdom is recorded by John, the revelator. He is reported to have seen "a great multitude of angels which no man could number, of all nations and kindreds and people and tosgues." Of course, "all people" must embrace females. So there is some hope for that sex. The Bible tells very little about the specific endowments and exactness of personality of the angels. Much has been surmised. For instance: that they were created in heaven, and are possessed of wings. Nature never creates the perfect and wings are not necessary for migration in the spiritual spheres. Thus these two assumptions are contrary to natural law. Angels have been spoken of as "the hosts of heaven." "Thou (Lord), hast made heaven, the heaven of heavens, with all their host." (Neh. ix:6.) Angels have been titled the sone of God, When the morning stars sang together, and all the sons of God shouted for joy. (Job xxxviii:7.)

The seraphims were a higher order of angels. "Above it (the Lord's throne) stood the scraphims; each one had six wings." (Isa. vi:2.)

Jesus compared the dead who shall rise with "the angels which are in heaven." Thus inferring that the angels never arose from the dead. Jesus, we find, was exalted above the angels by Paul: "Being made so much better than the angels." (Heb. 1:4); and man was very inferior: "Thou madest him a little lower than the angels." (Heb. li.7.) In verse five we read: "For unto the angels hath He not put in subjection the world to come?

gels are nearly always of the fe rm. They now desire that all repe tions of angels shall be restored to the ancient metnod, viz., bearing man's image. To what dire straits does the church occasionally become involved. Females will be soon rules ont of the kingdom if all this continues theologians can find scripture to support it. And we will soon not be in good form, we call our sweethearts or wives our angels The beaus and husbands must be the angel on earth, as they will be in heaven. If all this keeps on the church need not concern itself to save the souls of females-for if they are only a rib, and have no soul, no breath of God, no power to become ministering spirits nor angels, then perhaps the theosophists have the correct information: they must be merged into the male from whence they sprang and thus the twain become a perfect soul once more.

Dear sisters, accept the testimony of spirits and of nature: you are living souls and your identity shall go forward in the eternal spheres, preserving your identity and evolving your powers unto infinity. You are an in-tegral part of the universe and nature preserves and unfolds every form and force unte its divine possibilities-not one atom ever being blotted out nor any atomic function is deprived of its fulfilment. Look unto present day revelations for your knowledge of God and nature-and do not let the bigotry and superstition of the past bias your judgment nor make your life miserable. The "ministering spirits" are today revealing the truth-and among them we find our mothers, wives, sisers; daughters and sweethearts. The true and provable gospel is being preached, and is revealed by these "ministering spirits, sent forth to minister for them who shall be heirs . of salvation." (Heb. 1:14.)

Some Post-Mortem Suggestions.

It is, said that no event in the life of a Chinaman is half so important as his funeral. How about the rest of us? Perhaps, after all, we may know something about it, and in spirit be pleased or displeased.

They who regard the burial of our bodies after death as having no importance to the spirit, are much mistaken. The services are use to the spirit, and may assist or retard its progress in spirit life. sions of love will be known as earnest and sincere, or otherwise. It is best not to de-

Cremation is said to be sanitary; and so this mode of dispensing with our bodies after the spirit departs is beneficial. But the spirit holds some relation thereto until it has fully partaken of its powers. Thus, cremation soon after demise, is likely to cause suffering to the spirit; for its relation yet somewhat interlinked must have sensational effects. is best to delay exemation of the body for awhile; or, at least, until decomposition has well advanced.

In respect to burial clothes, there is some need for care. If the person was addicted to warm clothing, and especially underclothing. it will seem strange to some that the spirit would feel the effect of a lack of garments upon the body. But we have assurances from some spirits that these and other improper treatment of their cast-off bodies have seriously affected them until they have fully withdrawn the spiritual forces and been freed from attraction to the earl bodies. It is from almost the same cause that spirits seem to, and do, suffer the actual effects of disease,

or hurt when they first manifest to a medium. Flowers placed upon graves are ostensibly to show the spirits that we yet love and remember them. The remark is often made that such tokens are useless and wasteful. Such is not true. The spirit is thus drawn unto you; and these tokens waft their spiritual elements into the possession of your loved. Thus they often bloom in the eternal gardens or deck the habitations of the spirit in their beautiful realm of life. seem to be an imagination. To the contrary,

proofs of the reality have been given. There is one great injury to the spirit by long-continued visitation, mourning and flower-decking at gravesides; and that is, you may hold the spirit too much or too closely attracted to the earth and create sorrow by your sorrow. It is well, then, to give regard with sincere soul-desire for the spirit's progress and happiness.

Let us do all we can to banish sorrow and despair by fulfilling the law of love.

As an interesting study of the signs of the times, we compile the following sermon topics for one Sunday in a leading city, as they appeared in the church notices of a daily they appeared in the church notices of a daily paper. They surely indicate some tendency to preach Spiritualism. Our speakers needing a theme will here find an interesting study: "The Mystery of the Spirit," "The Human Soul as the Mirror of God," "Spiritual Opportunities," "Be Ye Filled with the Spirit," portunities," "Be Ye Filled with the Spirit,"
"The Spirit of a Sound Mind," "Mysterious Hand-Writing on the Wall," "Life and Death," "Faith in the Seen and Unseen," "Life as a Ladder," "Spiritual Development," "An Era of Investigation," "Sowing and Reaping," "Spiritual Relationship," "The Old and the New," "A Man of Excellent Spirit," "God's Ways of Speaking to Men." As these were not treated from a true spiritual standpoint, and they are suggestive of much that might be beneficial, we invite essays upon the topics presented.

Character Building.

There is constant need for us to be watch-ful of our character.

We are the arbiters of our destiny and the conservers of our ability. The evolvement of character is by the process of utilizing the highest attributes of our below. character is by the process of utilising the bighest attributes of our being.

How can we conquer the baser qualities of our nature? Plainly, we must cognise that will-power is necessary. Fraying for powering to some good, but laboring to achieve it is the sure way. Noblity is the result of incessant striving to secure higher attainments of character.

The claim that "the character with which we enter heaven is to be won on earth," is taining credence amongst churchmen.

The Literary World.

LILIAN WHITING.

"The world of books is still the world."

"The Indian Disposessed."

Not since Helen Hunt's "Ramona" stirred and thrilled the civilized world has there been any work dealing with the Indian problem watch can be compared with Mr. Seth K. Humphrey's thoughtful and accurate story of the actual—and proved—dealings of the Government with the Reservation Indian. Mr. Humphrey supports his statements from official records. Those statements include such an account of oppression and of lack of good faith on the part of the government; of the successive and continual removal of the Indians from the homes they had made to localities which white settlers would not accept or tolerate for a moment, as stirs both sympathy for the oppressed so unfairly treated and indignation at the administration under whose ruling such baseness is possible. After chapters describing the experience of the Umatillas (with whom the government After chapters describing the experience of the Umatillas (with whom the government held to its treaty), the Flathead Indians of the Bitter Root, the Nez Perces, the Poncas, and the Mission Indians, comes an important chapter on "Dividing the Spoils," with a graphic and moving description of the scenes at the opening of the Chefokee Strip, drawn from the author's personal experiences. A chapter is devoted to an exposure of the Rosebud Reservation bill,—the latest example of governmental confiscation,—while the final chapter gives an original and convincing explanation of the remarkable persistence of explanation of the remarkable persistence of victous influences in our Indian system, in the face of the equally persistent uesire of the American people to grant the Indian fair

While Mr. Humphrey does not say that the basest cruelty and fraud has occurred under the present administration, it can be so affirmed. There were preceding evils, it is true, and to spare; but there is a purely arbitrary dealing under the present administration that was never known in this country before. So far as the Chief Executive has—or usurps—power, the ruling is entirely and exclusively preceding the president. one of his personal prejudices. The president does not know what justice means. If he likes a man—that mair is invested with an exaggeration of praise that is so excessive as to be absurd. If he dislikes a man the resources of the language are inadequate to convey his vituperation. The Boston Herald, in an able editorial resume of some of Mr. Roosevelt's ill-timed assumptions thus notes

"Ad interim executive appointments, the validity of which rested upon a 'constructive validity of which rested upon a 'constructive' recess of the Congress; executive order Ns. 78, constituting the age of sixty-two, a prima facie evidence of disability in the adjudication of pension claims: Mr. Whitelaw Reid's appointment as special ambassador to attend the coronation of King Edward, without the advice or consent of the Senate; the executive order excluding a great newspaper from the news of the departments, because that paper had published a silly canard about the President's children; intervention in the Panama affair, amounting in the view of many thinking men to a usurpation of the war powers vested by the constitution exclusively in the legislative branch; the interposition of the legislative branch; the interposition of the President in the Pennsylvania coal strike through the appointment of a commission to arbitrate a labor dispute; the executive agreement with the republic of San Domingo; the creation by executive act of chief engineer of the irrigation and reclamation service without the authorization of Congress. "For none of these acts has the President been rebuked by the courts; from no respon-

sible source has there been a suggestion of impeachment."...

In the case of Mr. Bowen and Mr. Loomis: In the case of Mr. Bowen and Mr. Looms: the forms is a perfectly honest man of whom his worst enemy could only allege that he said the right thing at—perhaps—the wrong time and in the wrong way. But all his statements were absolutely verified by the publication, in the New York Herald, early in September-of several pages of business Jetters from members of great trusts and corporations, revealing to the world the basis on which Mr. Loomis secured the appointment to Venezuela. Mr. Bowen's statements were absolutely vindicated and proven true, yet the course of the administration toward these two men, one of whom is perfectly upright and honest and who, at the worst, only blundered in revealing the fraud he discovered-the course of the administration is too well known to require comment here. It is its own commentary. The statement made by the Administration that Secretary Hay shared and sympathized with the administration verdict is proven to be false by Mr. Bowen's quotations from the letters and the actual words of Secretary Hay. But the lamentable condition of public affairs under this administration needs no illumination beof events. In "The Indian Dispossessed" Mr. Humphrey offers a startling narrative whose accuracy in detail and careful presentation commends it to every reader and every lover of humanity and friend of progress. (Boston: Little, Brown & Co.)

"The Rejuveration of Aunt Mary."

"Anne Warner," the nom-de-plume of "Anne Warner," the nom-de-plume of a graceful and gifted woman who prefers to be so known, made a signal success with her clever and ingenious story of "Susan Clegg and Her Friend, Mrs. Lathrop," and in "The Rejuvenation of Aunt Mary" she has achieved one still more delightfully humorous. Aunt Mary is a capital creation and the account of her adventures in New York, with her nephew Jack and his college friends, is account of her adventures in New York, with her nephew Jack and his college friends, is one of the richest things in recent fiction. A pretty love story runs through the book. The genial atmosphere and the ease and brightness of the style enchain everyme and this story cannot fail to be one of the most uppular in all the literature of new fiction. The publishers have, as usual with their books, given this story a most attractive setting in the large, clear type and artistic binding. The adventures of "Aunt Mary" in New York, under the guidance of her nephew, Jack, are irresistible. In private life "Anne Warner" is Mrs. Charles Ellis French. St. Paul, Minnesota, would doubtless be considered her home, although she resides in that city only a portion of the year. With "Susan Clegg and Her Friend Mrs. Lathrop" Anne Warner attained a place in the little circle of American woman humorous writers who have achieved distinction so rapidly within recent years. Many, however, consider her first book, "A Woman's Will," a clever international love comedy, written almost wholly in dialogue, the equal of "Susan Clegg." (Boston: Little, Brown & Co.)

"Lynette and the Congressman."

Mary Farley Sanborn has "a touch" in spicting the real life of happy girthood that us won her st distinctive place in latter day etion. In "Lynette and the Congressman"

is another of the Washington novels, and no city can compare with the capital for offering strong and fascinating "situations," while the scenic background is so unique and interesting. Miss Sanborn has given in this work an engaging love story with a Southern flavor and a touch of political life. The scene is laid in Washington, the hero is a Western-Congressman and the heroine a girl of Virginia, whose Southern accent and temperament give the story a genuine charm. Lyncette and Cartwright are strong, sympathetic characters whom every reader will like, and the life of Washington is vivid in its presentation. (Boston: Little, Brown & Co.)

Little, Brown & Co. are bringing out a series of "Holiday Art Sets," comprising masterpieces of literature and choicely illustrated works in sets of two volumes, handy in size, moderate in price, beautifully bound in cloth, gilt, neatly boxed, as follows: "Poems of Dante Gabriel Rosetti;" "Little Masterpieces," by Alphonse Daudet; "Old Colonial Scenes and Homes," illustrated by Edmund H. Garrett; "Ramona," by Helenyk Sienkiewicz; "Elizabethan and Victorian Songs," illustrated by Edmund H. Garrett; and others.

The Macmillan Company have just issued "In the Heart of the Canadian Rockies," by Mr. James Ontram, a book treating of the Canadian Rockies for more than a hundred miles, from Mount Assiniboine to Mount Columbia, embracing the largest peaks and the grandest scenery in North America.

Report of the Secretary of N. S. A.

(Continued from page 1.)

CAMPS.

Your Secretary entered into correspondence early in the season with the officers of our various Camp Associations soliciting a special N. S. A. day at their respective sum-mer resorts; with the result that several granted the same, and we received thereby collections varying from four dollars to one hundred from such work. The latter sum was obtained at Onset Camp where your Secretary represented this National Association on August 19th. The other camps were world to give but swell sums but the singleenabled to give but small sums, but the sinere and appreciative thanks of the N. S. A. been officially tendered to each one

LAW SUITS' AND WILL CONTEST CASES.

The law suit of the Morris Pratt Institute, Assu., with certain heirs of the Morris Pratt estate, has been reported as settled in favor of the College and our Cause; the N. S. A. dollars towards the suit in behalf of the Col-lege as directed by the Convention of 1904. The will of Mr. Goff of Lausing, Mich., in which he bequeathed a large sum to the Michigan State Association for the main-tenance of a Mediums Home and other good work, has been contested by certain inter-ested parties; the Michigan State Association carried on the case as long as possible without help, then called on the N. S. A. for aid, which has been freely granted, the National Association and the Michigan State Association entering upon an agreement Ao carry the case to the Supreme Court. This case is still pending and final report cannot be given upon it.

Matters connected with charges, accusations and inharmonies in and between certain auxiliaries have been investigated and adjusted as far as possible by the N. S. A., and in every instance your Trustees have acted in the spirit of formess, justice and good will towards all.

EDITOR-AT-LARGE

Mr. Hudson Tuttle, Editor-at-Large for the N. S. A., will send his own annual report to Convention; His frequent reports during the year to headquarters show that he has kept faithfully to his work and that his pen and influence have done very much towards increasing the growing respect of the world towards our sacred Cause.

OUR MISSIONARIES

President Barrett and Mr. and Mrs. Sprague as special representatives in varions parts of the country have done grand work for the Cause at large. Words cannot estimate the power for good they have wrought. Their respective reports will, however, give some idea of their sacrifices and of their labors for humanity. General Superintendent of Lyceums, John

W. Ring, also gives good reports of his work and influence for the Lyceums. He has ac-complished great good and deserves of your commendation and a general hearing.

Free Circulating Library at Washington is in good condition. It comprises about seven hundred volumes of standard spiritual works. Many of these books are constantly out on loan and great good is being accomplished by this branch of our work. The distribution of spiritual tracts goes steadily on from headquarters; thousands are sent out every month; they go in all directions. No one calls for them in vain, though the bill for postage on these gratuitous distributions is considerable each year.

During the winter of 1904-1905, it was suggested that your Secretary send out from headquarters in the name of the N. S. A. an appeal to the Governor of Pennsylvania for clemency in the case of Mrs. Kate Edwards, sentenced to capital punishment in his state; also a like plea to the Governor of Vermont in behalf of Mrs. Mary Rogers under similar sentence. This was done, and courteous re-

sentence. This was done, and courteous replies were received in each instance. Whether our appeal had any appreciable effect in the reprieve grainted to each of these criminals or not, we cannot say, but at least the N. S. A. put itself on record in each case as opposed to capital punishment.

Our President and Board of Trustees have worked in harmony and zeal for the good of our Cause and the increase of the usefulness of the N. S. A. Your Secretary desires here publicly to acknowledge her indebtedness to each one for their kind and willing co-operation and aid in any duty or work that she has had in hand which needed the counsel of our Board. Her thanks are extended to each one—to our President for his never-failing helpfulness and advice: to our Treasurer, who helpfulness and advice: to our Treasurer, who is a host in himself, for counsel and consideration, as to each member of our band; she also desires to acknowledge the constant aid of Mr. C. P. Longley in mailing and other work incidental to office life, and the faithful

work incidental to office life, and the faithful assistance of Mrs. Agnes Wing Fugitt, which has been invaluable in many ways.

In addition to other duties, your Secretary has attended funerals where the spiritual word was needed, this as a laber of love for the Cause and as part of her ministry for the N. S. A. Such work has extended as far as possible according to her health and the duties devolving upon her.

And just here, dear friends, it may be fitting to say a word concerning the bereavements which have entered the heart life of our dear President and his beloved wife; at a time when he was far from home in the pursuance of missionary labors, and while his dear companion lay in deep lillness, the

the home of his cherished parents, summoning the father of our President to the higher life, and also to the home melf of Mr. and Mrs. Barrett, calling their lovely babe to the immortal sphere. The anguish and pain thus brought into the lives of these devoted workers cannot be described in speech, and I ask this convention to tenderly and reverently, in a moment of silent prayer, unitedly extend our condolence and sympathy to our President and his companion.

Before closing this report. I desire to call your attention to the editors of our spiritual papers. They have never falled to aid the N. S. A. in every possible way. Their columns have been opened to our appeals and reports. They have given every opportunity to this association to keep its good objects before the world and to set itself right if in any way its work was questioned or misunderstood. We cannot begin to estimate the good which the spiritual press has done for the N. S. A., and more than all for the cause of Spiritualism, and I recommend that a unanimous vote of thanks be given by this Convention to the Progressive Thinker, the Ranner of Light Symfawer. Light of Truth Convention to the Progressive Thinker, the Banner of Light, Sunflower, Light of Truth, and all other spiritual publications that have in any way assisted this association in its

work for humanity.
And now, Mr. President and Delegates, the year of work at the headquarters has deewn to a close. While there have inevideput to a close. While there have inevitably been some shadows during its passage, yet we feel that the greater part of the way the work has been cheerful and encouraging to all connected therewith. Your Secretary submits this report to you with the knowledge that she and all her co-laborers on the Board and in the field of society work have done what they could for the interest of human progress and enlightenment.

Respectfully submitted. Mary T. Longley Secretary

Washington, D. C.

National Spiritulists' Association.

SECRETARY'S FINANCIAL STATEMENT

From October 1, 1904, to October 1, 1905. .\$28,945.51 Total amount expended from Octo-. 10,458.68 ber 1, 1904, to October 1, 1905 Cash balance on hand, Octo-

\$18,486.83 · Itemized Receipts. Contributions to General Fund \$842.50 Charter fees Charter fees
Bequests to General Fund
Convention (1904) receipts
Sale of books and tracts . 5.244.00 14.85 H. D. Barrett, collections, etc. Rent paid by Secretary Dues and collections from Societies 240,00 and Camps
Interest on money invested
Mr. and Mrs. E. W. Sprague, Missionaries (collections, etc.) 1.082.51 Contributions to Mediums' Relief Fund Total receipts Itemized Expenditures. *

\$13,730.63 H. D. Barrest, for services, traveling Mr. and Mrs. E. W. Sprague, Mis-sionaries, for salary and expenses 2.188.82 51.12 15.25 Postage Office supplies janitar service, bonds, telegrams, express, etc. . . 168.53 taxes, etc. Convention (1904) expense 547.18 Trustees' traveling expenses to convention and board meetings 668.86 Secretary's salary 96.28 Editor-at-Large, Hudson Tuttle . Pensions and temporary aid to aged 2,333.16 mediums
Special donations from General
Fund, viz.
To Jno. W. Ring, for lyceum work \$100.00
To Morris Pratt Institute 150.00
To Michigan State Assomediums ciation for Goff will

fence Fund: To Michigan State Association for, Goff wat attorney, Ottumwa, 1122.78 1.92 Miscellaneous expenses, viz.

Expenses of N. S. A. Investigating Committee, Folsom case, St. Louis, and stenographer's services

Traveling expenses, M. \$120.41 Traveling expenses, M. T. Longley, N. S. A. representative at On-pher, and notary 162.91 Total expenditures

Special donation from Will De-

Treasurer's Annual Report.

STATEMENT FROM OCT. 1, 1904, TO OCT. 1, 1908. Oct. 1, 1904. Balance on hand \$15,214.88 Cash received, General Fund\$10,875.84 Cash' received, Medi-uns' Relief Fund 2,854.79

13,730.63 \$28,945.51

Cash disbursed, Gen-Cash disbursed, Medi-cums' Relief Fund. Cash disbursed, Will-. \$7,850.86 Cash disbursed, Will Defense Fund Cash disbursed, Medi-ums' Defense Fund 124.70 10,458.68

\$18,486.83 Recapitulation.

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of the Soul. ~ A FEW ONLY LEFT. The un'ortunate failure of the sublisher has enabled o secure the balance of the cultion, but we shall share ortune with the early purchaser and fill orders

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Beautiful Inspirational Music Mr. GEORGE H. RYCER, The Famous Or

Our Some Circle.

MINNIE MESERVE SOULE.

Autums. Mime Inness.

O Antumn hues, ye oriflammes of God, Ye fiags of Nature, signaling distress At Winter's coming, dreaded none the less, Though creeping slowly, with the soft snow

Through well-known pathways, which last year were trod. Gone is the verdure, stolen but to bless, To gain fresh strength by Nature's restful-

ness, Yielding obedience when the King doth nod. Thus ever fortune varies up and down: Thus ever darkness alternates with light; Triumphant Summer yields to Winter's frown While glorious Spring brings back Dame Na-

ture's right: Just ns, when dying, man shall lose his/clay, 'Tis only prelude to a brighter day.

A LINK IN OUR GOLDEN CHAIN.

KEEP YOUR LIGHT BURNING, DEAR MEDIUMS.

In a little room, at the top of our house, we often sit and read or work or write, and Reveral times each day the quiet of the place sought for a refreshing, after some exacting demand on time or energy.

In the little room is a chandelier which can be readily seen from the floor below, all the way going up stairs, and from every pos-sible location after the room is entered. One evening we turned the light low and left it burning while we went downstairs. We did not return as we expected and forgot to climb the little stairway and turn off the light for the night

In the morning the glerious sun was shin-ing in at the windows and the room was flooded with light. No gleam from the chan-delier told the story of the flickering, burn-

Up and down the stairs and in and out of the room we went, just as usual, but with no knowledge of the light that was burning. When the shadows began to fall, we looked out across the darkening country and watched the tall trees fade away, the roofs melt into the clouds, the red die out of the sk- and as the last cloud shape fled 'neath the steady stare of a saucy star, we turned from the sea of darkness only to find the lit-tle room quite light enough for us to see

everything in it distinctly and definitely.

With some surprise we stanced up to the chandelier and for the first time discovered that the gas was lighted, and must have been lighted all day, Nothing but the darkness and the night had revealed the light that had

been shining for hours.

That is just the way the light of Spiritualism flickers and flames unheeded and unno-ticed, while the sunshine of happiness floods

our hearts and our households.

But when the night comes and the darkness of death swallows up every trace of the forms we have loved, and the last rosy times grow black, with no suggestion of the warm colors of the noontide, we turn from the world of gray mists and ashes and find the soft light of the truth piercing the gloom.
All the days and nights of our being the

shafts of light have fallen across the familiar and oft trodden paths and the glory of life and the joy of living has made us blind or unheeding, but when the darkness of separa-tion and the blackness of agony settle over us, as the light fades from a loved one's eyes, we turn from the world of shadows and eyes, we turn from the world of shadows and find that the lights have been lighted long before our need by the hand of thoughtful

"I presume your average patron comes to you through curiosity, to see what a medum is like." remarked a gentleman who was makinquiries about the work of the spirit guides

"Oh, no indeed," we replied; "the majority of people seek an interview with the spir-its when death has set the seal of silence on lips they have loved."

And this is true.

The wother who tucks her baby snugly into bed at night and is wakened by the rosebud lips on her cheek in the morning has no especial interest in the life and opportunities of children in the spirit land, but when one morning those little lips are parched and dry with fever that will not be assuaged, and the life of her sweet baby is burned up in the face of her prayers and protestations, then, in agony of soul, she turns to the medium

Is there a medium who has not looked into the face of many such mothers, who be-tween sobs and silences begged for knowledge of fast how the babies in that other life were

"My little girl was always so dependent on me, I cannot imagine now she can get along without me," whispered a mother whose face was white and drawn with anguish

And then a little spirit guide was able to make so definite and plain the life of, that her growing and expanding life. that the lines of anguish wore away and the of understanding chased all the tears from that mother's eyes.

The light had been shining all the years, but that mother had never glanced up.

The sunshine of motherhood had made her unneeding of the light that shines across the grave. Grief does not blind the eyes nor does it make men and women irresponsible and less critical than before the day of sorrow, but it softens the soil of the heart with its tears, and enlarges the horizon with its desire to follow the spent arrow. Grief gives a sest and purpose to investigation that the simply s or the skeptical studious may never

I se men and women who are listening in

The men and women who are listening in the silence catch the strains of sweet music from the far-out orchestra when the sounds might be drowned by laughter or brazen boast or the tunuit of the market place.

The pilot from his dark watch power sees the lights on the farther shore, while the merrymakers and booklovers are immersed in the pleasures and opportunities which the brilliance makes possible. If perchance some heart-breaking mother leans far over the rail and looks out into the night, peering into the darkness to watch the gleam of the lights of the land where her darling sits waiting for her coming, she, too, will see the signal the darkness to watch the pleam of the lights of the land where her darling sits waiting for her coming, she, too, will see the signal long ere her companions are aware that land is near. Her anxiety does not make her stupid, but keenly alive to the sights and sounds of that country where her loved one dwells. One does not have to be plunged into the depths of despair that the delights of happiness may be enjoyed; one does not have to go to war that peace may be appreciated, but gertain it is that when one has been plunged into despair or suffered the horrors of war, he is keenly alive to joy and peace, and runs with eager feet to the paths that lead to it.

from the simple duty which the angels have imposed upon you. Your light may be the one that shall silence sarcasm or strengthen science and it will surely fall across the dark waters of somebody's sorrow and be as a beckening finger from the land of shadows to the land of the real.

After a twelve weeks' stay at Lake Pleasant, we have returned to our home, writes Mrs. A. B. B. from Hubbardston.

The last few weeks have been more than

A Word from Lake Pleasant.

lovely for the campers who still remain there, and as the chestnuts are falling the squir-The Rising family, with their seven children, all of whom play in the orchestra, are there, and Sunday night, October 1st, their

was dedicated to the spirit world. Friends and heighbors gathered to gree

them and wish them success.

Mrs. Alice Waterhouse, our vice-president, spoke in cheering words. Mr. George Cleveland read a poem which we will give for the Children's column. Mr. Cleveland has started for his southern trip and we wish him much pleasure and a

We are sure that all the "Banner" readers will be as happy as we were when they read of the dedication of a home to the spirit world. It is surely a most inspiring picture that our friend has drawn of the Rising family and if we may send a dedicatory thought to that musical household it shall be that naught but harmony may ever waken an echo within the sanctified walls.

The poem that our friend seut for the chil-

M. M. S., Ed.

The Dying Child.

Hug me closer, closer, Mother, Put your arms around me tight; am cold and tired, Mother, And I feel so strange tonight; Something hurts me, dearest Mother, Like a stone upon my breast; Oh, I wonder, dearest Mother. Why it is I cannot rest.

All the day while you were working, As I lay upon my bed,
I was trying to be patient.
And to think of what you said; How the kind and loving Jesus
Loved his lambs to watch and keep;
And I wished he'd come and take me
In his arms that I might sleep.

Just before the lamps were lighted. And before the children came. While the rooms were still and quiet, I heard some one call my name; All at once the windows opened, In the helds were lambs and sheep, Some from out the brook were drinking, Some were lying fast asleep.

And I saw'n face so sweetly Turn and look upon me here And I heard a sweet voice calling. Then my heart was filled with cheer on a moment I was looking On a world so bright and fair, Which was filled with little children, And they seemed so happy there.

They were singing, oh, so sweetly, Sweeter songs I never heard; Mother, they were singing sweeter Than can sing our yellow bird: And while I my breath was holding
One so sweet upon me smiled,
And I knew it must be Jesus
When he said. "Come here, my child."

"Come up here, my little Bessie, Come up here and live with me Where the children never suffer, But are happy as you see. hen I thought of all you told me, Of that happy Spirit-land. was going when you called me. When you came and kissed my hand.

And at first I felt so sorry You had called me, I would go There to live and never suffer, Mother, please don't cry so. Fold me closer, closer, Mother, Put your arms around me tight; h. how much I love you, Mother, But I feel so strange tonight.

And that Mother held her closer To her overburdened breast, On the heart so near to breaking Little Bessie sank to rest: In the silent hour of midnight, In the stillness, calm and deep. Lying on her mother's bosom. Little Bessie sank to sleep.

Then to wake in some bright morning. In the Summer-land of song; There to wait for her dear mother At life's journey's end, ere long; For the flowers are growing brighter 'Round the mother ev'ry day,'
And we hear dear Bessie calling, "Mother, I'm not far away.

'And I'll wait for you, dear Mother, Till the angels call you home. Then you'll find your Bessie waiting, And you'll never walk alone; And the flowers will grow still brighter For the kindnesses you've shown; And no storms shall ever fright us. In that home we'll call our own."

How a Beautiful Hymn Was Written.

One day Mr. Wesley was sitting by an One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down towards the little bird. The poor thing, very much frightened, was darting here and there, trying to find home place of refuge. In the bright sunny air in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it. from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird fiew, in its extremity, towards it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul, Let me to thy bosom fly, While the waves of trouble: While the tempest still is his

That prayer grew into one of the most beautiful hymns in our language, and multi-tudes of people, when in sorrow and danger, have found coinfort while they have said or sung the last lines of that hynn—Our Dumb

"For two or three days flister Mary hasn't been very well," said Marian; "she didn't sleep much last night."

"Slater Mary" was the rag doll who sleep with Marian, ate with her, rode with her, walked with her, did everything that Marian did as nearly as a rag doll could. She was named for her brother Frank's wite, who had made her for Marian and who was Sister Mary too.

had made her for Marian and who was Sister Mary too.
"If my face were as dirty as Sister Mary's," said mamma, "I think I would feel very badly. Let's put her in the wash and perhaps Aunt Jane can make her well."
Mamma found a doll that had been hers when she was a little girl, so Marian decided to let it take the place of Sister Mary for

"Her name is Mary, too," said mamma.
"I didn't know when I played with her that
I would have a daughter-in-law named Mary

I would have a daughter-in-law named Mary and a little girl pamed Mary and a little girl's doll named Mary."

The new doll wore a funny old-fashioned-dress, yellow with age, for sue had not been played with ance mamma was a little girl. Marian and mamma made her a dress, while Sister Mary humbled about in the big boller and later hung by her toes on the clothes line. While mamma sewed Marian stuck pins into Mary's sawdust sides. Sister Mary was filled with cotton and wasn't easy to was filled with cotton and wasn't easy to stick. But Mary's body was weak with old age and one of the pins made a little torn place. Marian let the sawdust run out in a tiny stream until Mary's body was very than. Then she felt something hard. She moved it about and tore a larger place so it could be consequent and itset then many a looked up.

come out, and just then mamma looked up.

Why, my little ring!" she said. "I lost it forty years are. I remember now pushing it in where Mary's arm was off, and then I suppose I forgot it and mother sewed the arm on, so we never found the ring, though I remember how mother searched for it."

So mamma slipped the ring on Marian's finger and it fitted exactly, because forty years ago mamma had been only three years old .- Our Lambs

Funny Advertisements.

"Bulldog for sale; will eat anything; very "Wanted-an organist and a boy to blow the same." Widow in comfortable circumstances wishes to marry two sons."—Selected.

I hold that one who lives and dies, Who leaves at impress on his time For good, beyond the grave shall rise To heights more splendid, more sublime

That what is great and good on earth In Heaven shall yet more brightly shine, That every soul of honest worth Shall live importal and divine

That every poble buman mind That leaves a worldly record fair, Beyond this life shall be refined

And shine with fadeless lustre there

How Barnardo Fought and Won.

Incidents of the man who redeemed 50,000 children of Great Britain from the gutter, and who freely laid down his life in strenuous service rather than cease from that work. How the British press has changed its comment from sneer to pane-gyrie, while contributions, beginning with twenty-seven farthings, poured in until fifteen million dollars were given.

It is wonderful to read the panegyries of the London newspapers now that Barnardo is dead, and to remember the storms of obloquy which he had to pass through. There was a time when he was hardly men-tioned in the newspapers without a sneer or gibe. It was openly insinuated that he was making a very good thing out of the business, and once at least, the attacks upon him assumed the form of deliberate persecution. But he lived to end all that. The Times deals with him in a leading article as with a chief figure of the commonwealth. The tribute is so significant that it must be quoted: "It is impossible to take a general riew of Dr. Barnardo's life work without being astonished alike by its magnitude and by its diversity, and by the enormous amount of otherwise hopeless misery against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitions aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philan-thropy and of public usefulness. Notwithstanding the inroads of disease, he remained bravely at his post, and his premature death

bravely at his post, and his premature death was no doubt largely due to his devotion."

Dr. Barnardo's beginning was on a humble scale. His first knowledge of life in the slums was ghined when he was a student at the London Hospital in 1866. There he ministered to the wants of those afflicted with cholera in the East End, and when the outbreak was over he devoted his Sundays to work in a ranged school, which was held in a work in a ragged school which was held in a

disused donkey stable in Stepney.

Dr. Barnardo believed intensely in settling his children in families where personal interest could be brought to bear on each. He had also the strongest conviction that education should be religious. He allowed Protestants to be brought up in their own denominations as far as possible, but he himself was very stanchly evangelical. The religious teaching in his schools and churches was all of this type. He believed also that children should be taught trades, and this was carried out, the girls being mostly instructed in domestic

Service.

Year by year the work grew. Altogether the enormous sum of £3,119,646 has been collected. Dr. Barnardo believed in emigration. lected. Dr. Barnardo believed in emigration, and in Canada. He sept out to Canada over 17,000 boys and girls. In connection with this, he met with harassing opposition, especially on the part of trades unions. But the chief of the Canadian Emigration Department has declared that of those whom he sent out, fully ninety-eight per cent, have done well, and most creditably in every way. On an average every child is applied for in Canada ten times over. At the time of his death Dr. Barnardo was receiving yearly the enormous sum of over £200,000.

The great lesson of Dr. Barnardo's career is

Barnardo was receiving yearly the enormous sum of over £200,000.

The great leason of Dr. Barnardo's career is the profound influence that may be exerted by a single life. This young doctor, poor, friendless, unknown, set himself nearly forty years ago to a task which might have asemed utterly hopeless. All his labor he might very well have been told would be like a straw cast into a stream to stem the forrent. Indeed he was told se often enough. But he cast in the straw, and now he leaves his record behind him in the fact that he took bo,000 children from the gutter, fed them, clothed them, educated them, and, made an honest and useful life possible for all of them, and actual for the immense majority. Few men indeed could afford to say their nunc dimittis more calmiy.—W. Robertson Nicoll, Editor of The British Weekly, in The Sunday School-Times.

SPIRIT Mlessage Bepartment.

MESSAGES GIVEN THROUGH THE MEDIUM. MRS. MINNIE M. SOULE.

In Explanation.

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

These circles are not public.

. To Our Readers.

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

INVOCATION.

Once again we come into this little circle with a desire to bring heart to heart those who suffer in the darkness and the shadow and those who are walking in the light of the new life. Over the dark sea of trouble we would help these who are now freed from the physical conditions to send a cheering mes-sage to those whose eyes are blinded by tears of sorrow. Over and through the stress and strain and murmur of material things we would have this message of peace and joy ring clear and sweet and beautiful. May no shadow of doubt mar the harmony of this little company of souls. May nothing disturb or break that holy condition that makes it possible for spirit to commune with spirit and may all that we can do be done in love and humanity to help these people to express freely to their own. So may we grow togeth-er into a better understanding of God, of life and of the souls of men. Amen.

MESSAGES.

Henry Lane, Salem, Mass.

The first spirit that comes into the circle is a man about forty-five years old. His hair is gray and his eyes are usep blue and he has If dark mustache with gray in the front of it.

He seems very nervous and agitated as though it was an entirely new thing for him to come, and he says: "How I wish I knew just what I ought to say that would make my coming sure to my friends. I lived in Salem and my name was Henry Lane. I was well known there, but not among the people who believed in Spiritualism. One never realizes how little they are known until death comes and they see how little ef-fect the death makes on the community in general. I have long felt that if I could send a message to Sarah it might give her an oplift that she cannot seem to get in any other way, and so I have been at the home and have tried in various ways to attract her attention to give her an idea of my presence and have had no success whatever. Now she is not stupid and she is not dull, but she don't seem to have the least conception of the possibility of my close proximity to her. She has been away and just got back and is tired and I felt her discouragement and wanted to tell her that I realized about it and I believed it quite possible for her to graw strength from spiritual resources when the material are cut off. If you will tell her to sit for my coming at some stated time, I will understand and will be there and will try and get some definite word to her. happy in the new life and would be glad to connect with their friends in the body.

Susan Unick, Revere, Mass.

Here is a spirit of a woman who says her name is Chick, Susan Chick. She is very nervous; she is light, brown hair, with a lit tle of the gray, and she is very slender. I think she looks more delicate than she really is, and she is so disturbed over her lack of ability to return that it makes ner nervous. She says: "! lived in Revere, Why, I knew all about spirits, I used to see them myself: sometimes they made me quite nervous. I never had an idea that I could die and not know that I was going to die, but, goodness sake, I came over here so suddenly that I didn't have the slightest idea it was going to happen, and I don't think anyone el I have seen Arthur. He is in New York and he is doing very well indeed, but he often wishes that he could get advice; so I have come to give him a little. Don't go any farther/West this year; you will do better to stay right where you are, even though it looks as if there wasn't quite so much money in the present position. Another year will bring changes that will make it easier for you to go into a new country. I think Lazzie will soon be better. Now this message doesn't seem to mean much to an outsider, but it means everything to the one to whom it is sent. Thank you."

William Clarke, Brooklyn. N. Y.

There is a spirit of an old gentleman, I should think about seventy-five or a little more. He has got a full white beard, and white hair, and he is just as calm and beautiful to look at, just as if he bad passed his life in peace, and wasn't going to let anybody ruffle him in the least bit. He says as he comes up to me, "My name is Clarke, Wil-liam Clarke, and for many years I lived in Brooklyn and knew very much of the work of Free Thought and everything that went under that name. I was never antagonistic to Spiritualism, is seemed to me the proper thing for spirits if they lived, to want to talk,

thing for spirits if they lived, to want to talk, everybody pities a dumb man, and I thought there must be something radically wrong with a life that had no tongue, and so I hailed the messages from the spirit with joy and good will.

"There were a good many things done and laid off on the spirits that I didn't believe the spirits knew much about, but the communication and the satisfaction that it brought was to me the grandest and most sublime thing that had ever been given to mankind. Now I want to speak a word about my friend Thomas he came over into this life about the time I did, and he and I had had many a hard battle over this thing, and it was with homething like a satisfaction that I give him the proof of spirit return, and he is here now, and says he doesn't know what in the old Harry he ever fought it for, unless it was because he got into the habit. It is because the average person has got into the way of believing certain things and dessn't want to be joggled out of his path. Well, I am glad, p

, and to all my fri

George Dames, Fell River, Mess.

George Banes, Fall River, Kess.

Here is the spirit of a man I think about sixty-five years aid, strong, board shoulders, and a very big deep voice. He says that his name is George Damon, and that he lived in Fall River, Mass. He says: This is not the simplest matter in the world just to come and give your name and address. I have tried many times to send a word to Fanny, who is in the greatest need, don't mistake what I say. She is not in financial distress or physical pain, but her spirit is all out of kilter, and she needs this assurance that her loved friends who died are still her friends and helpers, and that is all I care about giving her. If she can once get it into her mind that I can come to her, and it is absolutely impossible for me to go on and forget her, just as impossible as it would have been to have taken a trip to Europe and never send her any message back, well, then she will feel more reconciled. Nobody seems to understand her, and it leaves her alone so much and it makes her despondent and it ought not to be so. This message will do her more good than a diamond necklace, and that is why I am so eager to give it to her. Thank you." and that is why I am so eager to give it to ber. Thank you."

Abble Whitcomb, Newport, R. I.

There is a spirit here now, and she says her name is Apoy Whitcomb, she is about thirty-eight years old. She has dark brown hair and blue eyes, and a very fair skin with red cheeks. I think she was full of fun, because her face is wreathed in smiles and she looks as happy as can be, she has a little baby with her and I think the child died baby with her and I think the child died about the time she did, and she looks at me and says: "That is right, and we both lived in Newport, R. I." She says: "My husband is not particularly in need of my presence because his life is changed, and he has taken other people into it, and is happy, but I felt that it would do him good if he knew that sometimes I am able to bring an influence of peace and love to him and that I frequently. pence and love to him, and that I frequently go with his mother to lak after his children by his present wife while they are away from his side. You see, I have been over here a number of years and have grown used to being content just to serve and never seek recognition for the services. So it isn't for myself, but for him; that he shall feel that there are loving presences about him. He gets depressed because of the state of his health, but that is unnecessary, for he will soon be better. Thank you."

Ella Gardner, Stillwater, Ohio.

The next spirit that comes here is a woman I should think about thirty-eight years old. She, has dark eyes and hair, and is rather slender and a very pretty manner, as though she always tried to be gracious and easy with everybody. Her name is Ella Gardner, and she says that she lived in Stillwater, O. She says: "Oh, I am so glad to be here. Grandfather and I have just found this place and we have been so happy to think that we could at last open a door that might lead us to mother. Mother is not in need of strength or any particular thing that we can give. except the assurance that we are all right. I wanted so many times to have Charlie see me and I made so many raps about the house and got them so stirred up that I thought I would wait a while and try some new method. I have been with Fannie, and found her able to understand me better than any of the rest. Sometimes right in the school room she would look up and see me standing there. Last summer I used to sit out on the porch in the evening with the rest when George was visiting there. I am so glad that he was able to go home, for it made everybody feel better, the breach be-ing healed as it were. Now I have said these things just to let you know that I know what is going on, that I am still conscious, that I have not changed a bit in my desire to be with you all, but that I don't spend my time in grieving over what has happened, but just keep on trying to help and grow

Crew that Can Talk.

Everybody knows that the American can talk freely in his own language, but that he can also learn to talk good English is a fact not known even to many of his best acquaintances. It is not certain that every crow can do this. But some can.

Out West there is a common black crow that has learned a good deal of English without any direct effort to teach him. This par-ticular crow lives at Cameron, Mo., and belongs to young McGee, the son of a carpenter. The bird is in the habit of greeting various persons whom he meets in the street in a loud voice, though aside from a few words his vocabulary is little known to his owner is sometimes compelled to insist that young crows shall be seen and not heard.

The Rev. J. Hibbard Langville, preacher and ornithologist of western New York, published a book in 1884, in which he tells the following about a Kansas crow: "An Indian used to visit the mission, bringing with him one of these birds tamed, with the tongue split and able to mimic distinctly quite a number of words, as also to originate little sentences of his own. During one of these Indian visits a patch of land was being plowed. The crow, with his bright red ribbon trailing behind him on the ground, was busy picking up insects, and some little girls were trying to catch the end of the ribbon, as their tiny hands were about to grasp the streamers the wily crow would spring for-ward, and looking back, would tauntingly say,

as their tiny hands were about to grasp the streamers the wilv crow would spring forward, and looking back, would tauntingly say. You didn't, did you?"

That is certainly an interesting account of a bird, but the talking crow of Cameron is more interesting by far, because he is alive today, and has a town foll of witnesses to his cleverhess. One gray-haired woman relates that she was leaving home on a certain afternoon when she heard a cry of "Grandma! Grandma!" She looked everywhere, thinking that her little grandson had come, but presently saw the crow peeping mischievously from the housetop. Further evidence of the crow's speech is from the members of the North Side School. He is fond of the children and is always on hand when they are outdoors, but the janitor says the bird is never to be seen about there on Sakurday or Sunday. He certainly talks, and talks distinctly, though his list of words was confined to a few names. When visited at his home, however, the hird talked quits after the fashion of the most skilful parrots, who, if is said, never do their best in strange company. He called members of the family, "Pa," "Ma," "Nora" and "Homer." His question, "What for?" was interposed in the conversation with laughable results. He called the chickens to their food, clucking like a hen, he mewed like a kitten. It was said that he enjoyed a dog fight above all else, encouraged it in the beginning by shouting "Hi-hi-hi" and adding fuel by spirited ejaculations of "Sick em!"

He plays with the children, but fights if they disturb him. He will be four years old this spring, so the youth says who frock him from a nest lo the woods. He lived upon bread and meat in his babyhood, and the disteridently agreed with him weil.—Huffalo Express.

The Question Bureau. ENDUGIED ST W. J. COLVILLE.

This department of the "Banner of Light" is not it, for personal matters, nor can the conductor undertake any circumstance? to answer questions by mail. It is in to deal with matters of general interest, and s , he the m is hoped, of premoting the g entest good to the greatest t

Questions and Answers.

Question by M. W. E., Washington.—1. Do you think it is right for one to alt in a developing circle to develop his clairvoyance? Don't you think it better for one to wait until he is ready for clairvoyance, than to try to force his way on forbidden ground?

2. Has the Ego any form? I mean the "L" the image of God, has it a form that can be seen psychically?

can be seen psychically?

Answer 1. In reply to the first of the above questions we wish to offer a few remarks upon developing circles in general and in particular. It is not reasonable to wholly endorse or entirely condemn the practice of sitting with others for any phase of psychic development, because so very much depends upon the con-stitution of a circle and the dominant feeling which prevails. Were all circles composed of well selected individuals, whose presence is mutually helpful and were all motives which actuate people who sit together purely be-nevolent, no word of opposition could fairly be offered when such circles are being dis-cussed. But as circles are now commonly conducted, many objections can be raised among which two stand out in clearest prominence. First the lack of harmony between sitters. Second, the unworthy objects for which many people seek to unfold clairvoy-ance. Now when neither of the above objec-tions can be fairly made the practice of sit-ting for clairvoyant development is quite innocent, and, while it is thoroughly true that many people attain the best results in solitude, there are others who derive much aid from genial companionship, and, for them, membership, in a well organized group of friends is better than solitary meditation. Now as to waiting till one is ready for clairvoy-ance or anything else desirable, there are two sides to the question. One of which leads us to feel that a strong, honorable desire to develop a faculty is proof in itself that we are becoming ready to exercise it, for the very becoming ready to exercise it, for the very desire may be only an expression of a dormant faculty seeking expansion. Then as to "Forbidden ground," the phrase is enigmatical because we have no reason to believe that we are forbidden by any wise intelligence to assist out nature gifts to fuller liberation. Our own teaching is that we are only forbidden by reason and conscience to do those things which we know to be derimental to things which we know to be detrimental to human welfare or to act from unworthy of undue self-interest, seeking personal advantage at the expense of some other's loss. Clairvoyance covers so very much ground that it signifies, at its highest, spiritual illumination; and at its lowest, a vulgar curiosity to pry into secrets which are none of our business. It is indeed necessary to exercise considerable caution when entering upon a course of psychical development, and most of all is it essential to be actuated by truly philanthropic motives. Clairvoyanchas often fallen into disrepute because people have sought its aid to enable them to work to some one's detriment, and it has also been degraded by a prevailing tendency to foretell catastrophies and thereby injure the nervous systems of highly sensitive people without accomplishing any useful work thereby. The remedy is certainly to be found only in the

wisest possible use of the clairvoyant faculty, which, when properly directed, is beyond question calculated to advance the interests of humanity in all directions. It has never seemed reasonable from our standpoint to make any radical distinction between the culture of one endowment and another, as all endowments are susceptible to cultivation and we are lawfully entitled to the fruits of industry if we diligently set to work to make the most of our psychic, together with other, possibilities. The famous arring of John Burroughs, "Serene I fold my hands and welt," presents only one aspect of a manysided truth. Such waiting as the celebrated neem which commences with that well known ing against time and fate, for the writer says "I rave no more." Whatever is truly ours is sure to come to us, but in order to bring it we are often impelled to work in some definite direction. All phases of clairvoyance, in-cluding discovery of the whereabouts of strayed dogs and the location of buried treasure, can fairly be acknowledged as conducive when rightly consecrated, to the welfare of humanity. Only such misuse of psy-chic gifts as borders on "black magic" need be vetoed, and it would greatly facilitate tinction were always made plain between use and abuse of every faculty. Respecting, as we must, all conscientious scruples, even such as we do not share, we cannot advise anyone to seek to develop a gift if he feels it would not be entirely right for him to do so." Individual conscience must be the individual guide, but, where there is no conviction in opposition to a practice which is not in itself unlawful, provided motives are honorable, all rational means may be fairly commended which are employed for the sake of furthering normal psychic development. There is a vestigial phase of sensits eness which seems to largely disappear with advancing civiliza-tion, a phase which primitive psychics have undoubtedly manifested instinctively or automatically in large degree, but in place there as genuine civilization advances, we shall find a higher order of clairvoyance coming prom-inently into vogue, but this will not be automatic, but exercised at discretion and subject to the will of whoever deliberately cultivates it. It is never wise to permit one's self to be ruled by a faculty, we must always seek to have our faculties so at our command that we can employ them or not at our discretion.

2. In attempting to reply to the second question which is a singularly searching one, we will invite attention to a highly suggestive phrase in a valuable book by an Oriental teacher which declares "Krishna is formless, but has a form." The true Ego, the abiding spiritual self, which persists as a changeless unit of consciousness despite all changes which may occur in human sheaths and vehicles, is beyond limitation of exterior shape, but form must be involved within the entity or it could not be evolved as that entity's expression. The beautiful passage, in the Apocalypse, "I saw an angel standing in the Sun," is highly indicative of the glorious manifestation of an unfolded soul, as it appears in a celestial condition. The perfect sphere and the perfect human form are the two highest forms of which we are aware. second question which is a singularly search sphere and the perfect human form are the two highest forms of which we are aware, and, taking into account the human aura as manifested by a "master," it is not difficult to realize that the perfect human form, radiating glorious light and encircled therein, is the revelation of the true Ego on the highest plane of objectivity. In the strictest use of language it is surely correct to say that the Ego has a form and uses form for purpose of expression, consequently radiant forms can be perceived psychically by all whose vision is sufficiently unclouded to permit of such supernal observation. When a revelation is made on any plane of perception it is perforce necessary to use the matter of that plane as the vehicle of such revelation.

The Bebieber. -

Sabina. By Helen R. Martin. 12 mo. 223 pp.
The Century Co., New York. \$1.25.

A sweetly pathetic story this, the scene of which is laid among the Pennsylvania-German sect, known as the Amish. The heroine is Amish, as indeed are all the characters except the hero.

The story turns upon the love of this quaint, little Amish maid for an artist, a summer boarder, who finds in himself something which might have easily developed into love. The clarryoyant appearance to Sabina of "the Face" just before the happening of any great misfortune to her family, is the one unusual feature of the book. The story is artistically worked out and the ending is so unique that the reviewer feels that he would be revealing a confidence to tell it. It is true, however (and it ought to be told) that the epilogue is the most artistic thing in the whole book and the whole book is like a pretty piece of genre painting. The only piece of false drawing in all the beautiful picture is the stupidity of everyone over the arsenic bottle. That is one of those things so very improbable that it may have been taken from an actual occurof those things so very improbable that it may have been taken from an actual occurrence. The author and the publishers are to be congratulated for having presented a little beauty spot among the host of tawdry daubs which encumber the walls of the present day gallery of fiction.

Germs of Ming in Plants. By R. H. France. Translated by A. M. Simons. 4 by 7. pp. 151. Charles H. Kerr & Co., Chicago. Price 50 cents.

Price 50 cents.

This little book is one of the "Library of Science for Workers" which this firm (cooperative) is issuing in a beautiful but cheap form. It is the best of the series. That it is well written and well translated is true and that it is made roost attractive in its form of well written and well translated is true and that it is made most attractive in its form of presentation is only another way of saying that it is French. Goethe said, "There is no greater joy than that which comes from the study of nature. Her secrets are fathomless, but to man it is granted to obtain ever deeper insight therein. And just because they must always remain inexhaustible, they have an eyerlasting attraction for new views and dis-

coveries."
This is well exemplified in this little book To those of us who are not familiar with the recent researches in Plant Life, it is rather startling to be told (p. 20) that "the plant possesses everything that distinguishes a living creature, movement, sensation, the most violent reaction against abuse, and most ardent gratitude for favors;" and yet this seems to be true and numerous examples are

given proving it to be so.

That plants have organs of sense as we have organs of taste, smell, sight, etc., is demonstrated and with a true scientific accuracy, M. France defines exactly what he means by "sense."

Sense is "The capacity to perceive the re-

lations of the world in terms of nerve-vibra-

tion, and to direct life events thereby:" In fact, with the aid of the very necessary microscope, an Austrian botanist, Count Professor Haberlandt, has succeeded in actually seeing a number of these vegetable sense organs. Truly, wonders will never cease, and not the least of the wonders is the effort now being made all over the world to bring the latest learning to the humblest market; and in this most worthy cause this little book one of the notable efforts. Mime Inness.

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Hunters' Harvest Moon Festival.

The Oniset Wigwam Co-Workers held their annual festival in the Temple at Onset on Saturday evening, Oct. 14, beginning with an old-fashioned supper under the efficient man-agement of Mrs. J. B. Johnson. One hun-dred more supper tickets were sold over and above that of any previous year. The sup-per brought, as usual, a jovial, social element which no one could fail to observe. The Temwhich ho one could rail to observe. The rem-ple was decorated most gorgeously with flags and bunting, and also with rare potted plants, flowers, autumn leaves, branches and evergreens, tastefully and most artistically arranged by the president, Mrs. M. C. Wes-ton, who was assisted by Mrs. S, J. Smith and Mrs. Dora Mulliken.

The display of vegetables, grains and fruit, the productions of the harvest, was never ex-celled on any similar occasion. The wellknown reputation of former festivals by the society drew a very large number, which filled the Temple to its full capacity, who were loud in their expressions of admiration for the brilliant effect which she building precented. The program was made up of a combination of rare talent, as follows:

Combination of rare talent, as follows:

Overture by Wetherell's Orchestra; address of welcome by Mrs. Weston: Harvest Song, chorus; poem, "Our Invisible Friends," Mrs. Weston; Gypsy Song, Mrs. Elsie Louise Paige; impersonations, Leslie Waterman; musical selection, Schubert quartet; Irish musical selection, Schubert quartet; Irish comedy sketch, Mrs. Annie Burnham; parody, "About Abbie." Mrs. Weston; duet. Misses Valin and Dearth; monologue, W. H. Adams; piano solo, Miss Edith Stetson; solo, Miss Lillian iz. Chandler; comedy sketch, Leslie Waterman; song, W. H. Adams; reading, Mrs. Blanche E. Robinson; solo, Miss Florence Spinney; humorous reading, Miss Mannella E. Piper; flute solo, S. J. Smith; character reading, W. H. Adams; selection, Schubert Quartle. All of the above received great applause and there were many encores.

The entertainment was followed by dancing, which was enjoyed by the multitude un-

ing, which was enjoyed by the multitude un-til just before Sunday morning. Special cars were in waiting to take the people to New Bedford and Middleboro and way stations. —E. A. Blackden, secretary.

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Out of the "swag" gathered in the unde-tected cases he figures to save enough to compensate him for the time of his enforced idleness inside a prison. This imprisonment is one of the risks of the business, corre-sponding to the losses which in any busi-

hess career are inevitable.

\Suppose this were all changed. Suppose the development of certain spirits as detectors of crimes should make the controls of certain mediums recognized as inerrant re-vealers of the perpetration of every crime against the moral laws of the State. Sup-pose this inerrancy should become so well established that the courts would receive as legal testimony the evidence of such mediums whenever a crime is committed. Would not crime cease? Would burglary or other deliberately planned antagonism of man against the life or property or person of his neighbor, dare ever again to rear its offend-ing head? If the perpetrator of a criminal act should know to a moral certainty that while he was "a-burgling" there was fixed upon his very thoughts as well as upon his acts a never-failing eye which through recognized charmels would reveal what it had seen, would the criminal still make the attempt? In the face of certain detection crime would cease.

Suppose again this recognition of the psychic inerrancy of trained spirit detectives An innocent man accused of crime would no longer fear the yawning gates of the jail. Proudly he would bear accusation for surely acquittal would follow. Man's most carefully planned machinery of justice sometimes does grind out the wrong grist, and wrong triumphs in the name of justice. The jail delivery of the innocent would be a mation as certain to follow the judicially, recognized inerrancy of trained mediums as would be the eradication of crime.

Then why do we not find spirit guides especially trained and dedicated to this work pecially trained and deducated to this work of prevention and care? We can only guess. The "mills of the gods" will grind this grist in God's good time. The education of the world must go on in God's own way, and while we know that this sort of work is perfectly possible, and is entirely feasible, it is equally certain that not yet is the world as a whole ready to accept it. But the time will come.

/Mime Inness. will come.

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The Century for October contains three specially noticeable articles, two describing the escape of Empress Eugenie to England, and the account General Horace Porter gives of the "Recovery of the Body of Paul Jenes."
The picture of Jones' face, as it was found, while weird, is historically interesting.

I WILL GO MY WAY

will go the way and my song shall save me, Tho' grief goes with me ever abreast; will finish the' work that the strange God And then pass on to rest

I will go back to the great world-sorrow To the millions bearing the double load— The fate of today and the fear of tomorrow. I will taste the dust of the road.

will go back to the pains and the pities. That break the heart of the world with monn; will forget in the grief of the cities The burden of my own

There in the world-grief my own grief hum bles.

My own honr melts in the days to be,

As the wild white foam of a river crumbles,

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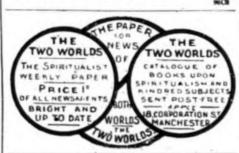
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Banner of Bight.

SOSTOR, SATURDAY, OCTOBER 28, 1905.

Societary Hews.

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

Boston and Vicinity.

The Ladies' Lyceum Union in Dwight Hall, Oct. 18, held business meeting at 5 o'clock, planning an actire season's work. Supper at 6.30. Social hour followed by entertainment by Lyceum children, Mrs. Butler presiding. The following took part: Caroline Morse, Clara Weston, Carrie Engell, Winnifred Gillbran, Wilhemeina Hope, Ida Johnson, Bernice Tupper, Evangeline Cousins, Edith Kimball, Lina Brown. Each number was heartily encored. Dancing by the young people followed.

The First Spiritualist Ladies' Aid Society in Appleton Hall, 9 Appleton St., Bos-Oct. 20. Mrs. Mattie Allbe presided. Mrs. Waterhouse made interesting remarks, after which the following ladies gave fine communications: Mrs. Abbott, Mrs. Whall, Mrs. Litch, Mrs. Mason and Mrs. Shackley.

The Ladies' Spiritualist Industrial Society met in Dwight Hall, 514 Tremont St., Boston, Oct. 19, Mrs. Belcher, the president, presiding. The supper tables were well filled. After an nour of social converse the evening meeting was opened, the following speakers and mediums taking part: Mr. and Mrs. Stiles. Dr. Blackden, Mrs. Bird, Mrs. Baker, Mr. Starkey, Mrs. McLean, Mrs. Wheeler. The president, Mrs. Belcher, then gave some psychometric readings and closed the meeting. There will be a Hallowe'en supper served by this society Thursday evening. Oct. 26, followed by a dance. 26, followed by a dance.

The First Spiritual Church of Boston (Inc.), Rev. Clara E. Strong, pastor, held services morning, afternoon and evening in America Hall, 724 Washington St., Sunday, Oct. 22. Messages were given by Mrs. Morgan, Mrs. Carbee and the guide, Bluebell. Helpful words were spoken by Mr. Newhall, Mr. Brewer, Mr. Chase, Mrs. Moore. The guide, George, spoke on special texts from the Bible and the pastor made an appeal to every one to rise above the despondencies of earthly life and come out into the joy of spiritual living.

The First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, held three sessions, morning, afternoon and evening. There was a long list of talent and many hearts were cheered by messages of love from the mediums who helped to make the meetings interesting. There were musical selections by Prof. Peak and messages and remarks from the following mediums: Mr. Hicks, Mr. Hoberts, Mrs. Reed, Mr. Newhall, Dr. Blackden, Mr. Jackson, Mrs. Kemp, Mrs. Blanchard, Prof. Payroe, Mrs. Whittemore, Prof. Brooks and Mrs. Peak-Johnson. The society holds meetings Tuesdays and Thursdays at 2.30 p. m., and an Indian Healing Circle at Páine Memorial Hall, 9 Appleton St., every Wednesday at 2.30 p. m. There will be an Indian Harvest Moon Peace Council Oct. 30 at 7.30. list of talent and many hearts were

The meeting presided over by Mrs. Gutier-rez held services in Odd Ladies Hall, 446 Tremont St., Boston, Sunday, Oct. 22, morn-ing, afternoon and evening. The meeting was opened with Scripture reading and prayer by
Mrs. Gutierrez. Remarks by Mrs. Shirley.
Miss Vaughn, Mr. Hardwood, Mrs. Stafton,
Mrs. Mackay, Dr. Chase, Mrs. Brown, Mr.
Baker, Mr. Brewer, Dr. Leighton, Mr. Hersey, Messages by Mrs. Hughes, Mrs. Bolton,
Mr. Wood. Songs by Mrs. Borden and Miss. Songs by Mr. Borden and Miss Fuller. Piano selections by Mr.

The Malden Brogressive Spiritual Society held its weekly circle Thursday evening, Oct, 19. There was a large attendance of interested workers and friends. The speakers were Mr. Huggins, Mr. Pressy, Mrs. Carter, Mrs. Morton and the president, Mrs. Alice M. Whall, and of whom did splendid work. Sunday, Oct. 22, the Lyceum opened with six groups. After the lessons Miss Elsie Matthews recited and Miss Beatrice Coston gave a piano solo. The afternoon circle was well The afternoon circle was well attended and many workers were present, including Mrs. Bird, Mr. Shaw, Mrs. Carter and Mr. Tressy. In the evening, song service and reading of Scripture by the president, who then introduced Mrs. Minnie M. Soule of the "Banner of Light" as the speaker and message bearer. The president losed the meeting with messages.

The First Spiritualist Church (Inc.) Cambridge, Annie Banks Scott, pastor, held meetings Sunday, Oct. 15, at 573 Mass. Ave., Cambridge, the pastor officiating. Sunday. Cambridge, the pastor officiating. Sunday, Oct. 22, Mrs. I. B. Senra-Hill was the speaker and medium. Mr. A. F. Hill gave a short address at the evening service. Sunday, Oct. 29, a reception will be tendered Snowdrop, one of the guides of the pastor. Special music and a number of speakers and mediums will mark the occasion.

The Brighton Psychic Society held its reg The Brighton Psychic Society held its reg-ular meeting at 14 Kenrick St., Brighton. Wednesday evening, Oct. 18. It was one of the largest meetings ever held by the society and gave every one interested much encour-agement. Mr. F. H. Roscoe was the speaker. Wednesday, Oct. 25, Mrs. I. B. Sears Hill will be the speaker and on Wednesday, Nov. 1, Mrs. Fannie Mariner of Roxbury. This society is making active plans to participate in the Hallowe'en Party at Waverley.

The American Psychical Research Society Harvey Redding, president, held its regular service at Odd Fellows Hall, Malden, Sunday service at Odd Fellows Hall, Malden, Sunday evening, Oct. 22. The meeting opensed with a song service, followed by a Scripture reading and remarks by the provident and his guide, Cyrus, the Persian. After a musical selection by Miss Marie Bova and Mr. Frank Bell, Mrs. Abbie Burnham gave an address. Musical selections by Mrs. E. F. Coote and Mrs. Frank Vickery. Messages by Mrs. Dr. Bell and a short address by the guide of Mrs. Outter brought an interesting meeting to its

The First Spiritualist Society of Lowell and the largest audience of the season when Miss Annie Foley of Haverhill spoke Sunday, Oct. 22. She gave messages for an hour and balt and gave messages for an hour and balt and gave great satisfaction. Mrs. mac Coggnhall held the circle between the twices and most excellent work was ac-appliabed through her mediumship.

piritual Research Society of Salem, seld three sessions at their hall, 52 ton St., Oct. 22. Mrs. Mamie Hel-onn/occupied the platform afternoon and will serve the same society

Oct. 29. Vednesday night meeting held at 175 t. will be conducted by Mrs. Carrie and Walter H. Rollins. We under-

B. E. Hall, Mrs. Robinson, Mrs. Julia Davis, Mrs. Merritt, Miss Wheeler. All these well known workers gays sweet messales from the border land. Mr. Hicks spoke on the "Glories of Spiritualism" to interested ears. Next Sunday will probably be the last public meeting of the season. Let all the friends and mediums who can do so attend. All are looking forward to the Hallowe'en Party at the Home on Tuesday, Oct. 31, with great anticipation.

New England States.

The First Spiritual Society of Portland, The First Spiritual Society of Portland, Maine, held two services, Sunday, Oct. 22, with Mr. W. E. Bradish as speaker and message bearer. Mr. Bradish gave the society great satisfaction, Mr. F. A. Graham sang a solo much to the gratification of his friends. Mrs. Lizzie Butler of Lynn will speak for this society Sunday, Oct. 29.

The Progressive Spiritualists' Society of Augusta, Maine, held very interesting meetings in G. A. R. Hall Sunday, Oct. 15, with Mrs. Nettie Holt Harding of Somerville, Mass., as the speaker, Mrs. Harding has honored the platform of the Augusta Spiritualists many times before and her coming is always looked forward to with gladness. Reseater, what the interest is readly increase. ports say that the interest is rapidly increasing in the capitol city of Maine and among the thinking people of the town.

Augusta, Me.-The Progressive Spiritualist Augusta, Me.—The Progressive Spiritualist Society had two very interesting meetings in G. A. R. Hall. Every seat was filled with our thinking citizens from different profes-sions, beliefs and varied walks in life: Edgar W. Emerson of Manchester, N. H., was the speaker and medium. G. P. Herrick is the

The First Spiritualist Society of Fitchburg, Mass., reports a large attendance at both services Sunday, Oct. 22, when Mr. James Lucas of Fall River was the speaker and medium. His delineations and spirit messages were many and pleasing and his evening lecture was ably presented. Mrs. M. A. Bonney of Boston, test medium, will address this society next Sunday.

Manchester, N. H .- The Manchester Progressive Spiritualist Society commenced the season's work in Temple of Honor Hall on season's work in Temple of Honor Hall on Oct. 1. Hours for services, 7 p. m. The old president, Mr. F. C. Fearon, at the helm. Emma B. Smith of Lawrence won many new friends by her excellent work. Oct. 8, Dr. Geo, A. Fuller gave most satisfactory service. Oct. 15, Edgar Emerson of this city served most acceptably. Oct. 22, we had a new worker (new to us). Mrs. Anna R. Chapman of Brighton, Mass., and she held the interest of the largest audience of the the interest of the largest audience of the season, both with her address and messages. will serve the society next Sunday, Oct. Flora M. Francis is the secretary.

The Field at Large.

Berkeley, Cal.-The anti-Compulsory Vaccination Society gave the first of a series of entertainments for the benefit of the antientertainments for the benefit of the anti-vaccination school Tuesday, oct. 10, in Golden Sheaf Hall, which was crowded by an appreciative audience. The affair was a great success, both artistically and finan-cially, the program rendered being an excel-lent one. At the close of the exercises ice cream and cake were served to all present.

The hall was prettily decorated under the supervision of Mrs. George Jensen. Mrs.

Samuel Taylor and Mrs. Mary Wilson managed the affair. The society is making a directory of the names of all persons in sympathy with the Cause,

Announcements.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 724 Washingstreet, up tv m.; services, with test circle, 2.30 and 7.30 p. m. All are welcome. session.—A. M. S., clerk. Song services each

Lynn Spiritualists' Association, Cadet Hall Sunday, Oct. 29th, 2.30 and 7.30, Mrs. S. C. Cunningham, the popular test medium of Cambridge. Circles from 4 to 5, concert at 5,30. The Ladies' Social Union meets every Wednesday. Circles at 3, supper at 6.15, test seance in the evening.—Sec.

The Connecticut State Spiritualist Asso-The Connecticut State Spiritualist Association will hold a mass meeting at Liberal Hall, Poquonock, Thursday, Nov. 2. Rev. May S. Pepper of Brooklyn, N. Y., will speak at 2.30 and 8 p. m., following her lectures with a seance. Afternoon freel with collection; evening a collection of 15 cents will be taken at the door. The ladies of the Poquonock society will-furnish supper for 25 cents.—J. E. B. Dillon, sec.

The Cambridge Industrial Society of Spir-Itualists will hold its regular meeting Wed-nesday, Oct. 25, in Cambridge Lower Hall 631 Massachusetts avenue. Business meeting at 5 p. m.; supper, 6.30. Evening meeting at 7.45. Mr. J. S. Scarlett will be the speaker.—A. M. Came, sec., 183 Auburn St.,

The American Psychical Research Society, Harvey Redding president, will hold meet-ings in Malden at Odd Fellows' Hall, every Sunday evening at 7.30. Good talent always with us. Visiting mediums invited. The regular mid-week meeting will be held at 200 Main street, every Thursday evening at 7.30. October 29, Mrs. Minnie Soule, of the Ban-ner of Light, will be with us.—E. J. Trott.

Odd Ladies' Hall, 446 Tremont street, Bos-ton.—Meetings held every Sunday morning, afternoon and evening. Good mediums in at-tendance. Circles from 4 till 5 o'clock.—Mrs. Gutierrez, pres.; Mr. Wilde, pianist.

Aurin F. Hill will debate on the subject, "Spiritualism," with Rev. J. P. Bland in Paine Memorial Hall meeting in Oct. 29, 2.30

Paine Memorial Hall meeting an Oct. 25, 3.50 p. m. Mr. Hill writes:

"As these debates include the audience I hope many strong debaters from the Spiritualists may be present to take part in aid of Spiritualism. These debates are very educational. Yours truly, A. F. Hill."

Movements of Platform Workers.

Albert P. Blinn, inspirational speaker, is located with the Spiritual Union of Norwich, Conn., as its settled speaker. Will attend funerals and lecture week-day evenings anywhere in the State. Address 5 Grove place, Norwich, Conn.

Dr. Mary E. Sellen will take engagemen for the coming season for platform work, through sickness of any cause, a speaker unable to keep an engagement, Dr. Sellen w substitute on short notice. Address her at East 59th street, New York City.

Mr. and Mrs. Osgood F. Stiles, who have been so long and favorably known in public and prinate work in and around Boston, have

Rev. Douglas H. C. Thompson, inspirational speaker and message bearer, has open dates in November and January. Would like to hear from societies desiring a speaker in Michigan or the West, Address all communications to 912 Lapeer avenue, Port Huron, Mich.

W. J. Colville concludes his season's work with the First Association of Washington, D. C., next Sunday, Oct. 29, with services in Masonic Temple at 11 a, m. and 7.45 p. m, Lyceum 10 a. m. He lectures in Lancaster, Pa., Oct. 31 and Nov. 1 en route to Grand Rapids, Mich.

PASSED TO SPIRIT LIFE.

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

MRS. ELIZABETH S. BIGELOW.

Mrs. Bigelow had her home with her son, Dr. Frank S. Bigelow, of Skowhegan, Maine, where the funeral services, conducted by Nettle Holt-Harding, were held. Her transition occurred on Monday, October 16. She was 77 and her years did not permit her to withstand an attack of peritonitis, so after battling with it for eight days her spirit departed, at just the same hour in the day that her husband passed out sixteen years before.

Mrs. Harding read the poem entitled "My Angel Mother." The remarks which followed were most appropriate and conveyed much sympathy to the sorrowing relatives and

sympathy to the sorrowing relatives and friends, as well as comfort.

Four sons and a daughter survive. The latter, Mrs. Bunker of Roberts, Ill., was unable to be present at the funeral. The sons are James S., of North Fairfield, E. T., of Cass Lake, Minn., Robert L., of North Fairfield, and Dr. Frank S., of Skowhegan. All but E. T. were present at the funeral.

Among those who were present at the services were Francis Bunker. Jr., and Clement

Among those who were present at the services were Francis Bunker, Jr., and Clement Bunker, brothers from Athens, and the latyter's family, Mr. and Mrs. Phillip Gardner, cousing, from North Cornville, Mrs. David Dudley of Readfield, Mrs. Lettie Pinkham of Monmouth and Mrs. M. V. Farrington of Augusta, besides a large number of relatives and old friends from Skowhegan!

Interment was in the family lot in the South cemetery.

JAMES W. SPOLLETT.

Passed to the higher life, from his home Passed to the higher life, from his home in Palmyra, Maine, Tuesday morning, Sept. 19, 1905, James W. Spollett, aged 65 years, 6 months, 17 days. His many friends were shocked to hear of his sudden transition, for he had no ling-ring illness, but quietly-and sweetly obeyed the summons, "Come and sweetly obeyed the summons, "Come home." He was born in Brunswick, Me., but had lived in l'almyra for forty years, where the beauty of his life was attested to by the large number who gathered to pay their last tribute of love and respect to the mortal. The floral offerings were profuse and rarely beautiful. Of those in his father's immediate household, all had preceded him to "the land of supplies." where he received "the land of sunshine," where he received from them a joyful welcome. But he leaves in the home a noble, devoted wife, who for forty-four years had, been his loyal helper. and one sweet, sunay-faced boy of nine years, who will sadly miss his physical presence, but they sorrow not as those without hope, for they know they will meet, him again. Funeral services were held at his late residence, conducted by Mrs. Mary Drake Jenne of Monson, Me.

MRS. MARIA B. SPRAGUE.

Passed away, at the home of her nephew, Mr. Henry Hawkins, 53 Chandler stre ton, Mrs. Maria B. Sprague, aged 94 years, 8 months, 5 days. Mrs. Sprague was an earnest Spiritualist and kept up her interest in the Cause till the last, reading and enjoying the Banner of Light up to the last two weeks. The deceased was the publisher and editor of the Spiritualist paper, "Voice of Angels," for many years published in Boston. Her money, as well as energy, was used for the Cause we love. The Rev. E. A. Horton-officiated at the funeral and paid a loving tribute to her work and to the was so faithful to ...

V. S. U. Hallowe'en Party.

The committees on the Hallowe'en party at Waverley are working with a zeal that is most commendable. The interest is contag-ious and grows with every effort that is put

forth.

The supper committee is preparing an old-fashioned supper, oyster stew, bread and butter and apple sauce, gingerbread and cheese, doughnuts and coffee, pumpkin pie and tea and all for a very modest price.

The decorations are to be most novel, jack-

olanterns and witches everywhere in evidence. The entertainment is sure to be good because there is a number on the program furnished from each society. If your society has not yet sent the name of your entertainer to the committee, please do so at once. The "Country Corner" will be a feature, and the games will create merriment and promote good health, for is not good humor the key to health?

good health, for is not good health?

If I have failed to send a personal request to any society to join with us in these Hallowe'en, festivities. I do so now, and hope my apology will be accepted as well as this invitation. Theselay, October 2, from 5 until—well, until you have had your future foretold in so many and contradictory ways that you won't believe anything, and your head is dizzy with laughter and you long to go home to rest it. Take a car at Park street subway for Waverley and ride to the end of the route. The "Home" is but a few minutes walk from there. The Veteran Spiritualists Home, Moraine St., Waverley, Come.

Yours for the committee,

Minnie Meserve Soule.

Call Again.

Call Again.

One day, while Mark Twain was connected with a publishing house, he asked the price of a volume in a book store, and suggested that, as a publisher, he was entitled to 50 per cent. discount. The clerk assented. "As I am also an author," said Mark, "I am again entitled to 50 per cent. discount." Again the clerk bowed. "And as a personal friend of the proprietor," he modestly continued. "I presume that you will allow me the usual 25 per cent. discount; and under these conditions, I think I may as well take the book. What's, the tax?" The clerk took out his pencil and figured. Then he said, politely: "As near as I can calculate, we owe you the book and 37 1/2 cents. Call again."—The Standard.

WONDER WHEEL SCIENCE

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

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

Birth Nos.	1	2			5	6	7	8	9	10	11	12
Oct. 24, 25	1.51	E		K		8	·	F		6	-	
26-27			E.	*	K		B		F	*	6	*
28-25	*	M		E		K	-	'B	4	F		6
30-31	G	4	-		E	2.	K	-			F	
Nov. 1-2		G	3	M		E	-	K	-	B		F
3-4-5	F	-	6	-	M	Ξ	E	-	K		B	-
6-7	-	F	-	6	-	-	-	E		K	-	
8-9-10	. 8		F	-	6	-	-	-	E	-	K	-
11-12 .	-	B	-	F	-	G	-		-	E		K
18-14-15	K	-	B		F	:	6	-	M	-	E	
.16-17	-	K		B	-	5.	-	G	-	M	-	E
18-19	E	-	K		B		F	-	6		M	-
20-21	-	E	-	K	-	8		F	-	6	-	

The number especially ruling during the above period is No. 8. Presidential elections always come under the ruling of No. 8. Among the presidents, 1 was ruled by the Moon, 1 by the Sun, 4 by Saturn, 5 by Mars, 6 by Venus, 8 by Jupiter, and not one by Mercury. Seventeen of the 25 presidents were born either under No. 8 or under the good aspects to No. 8. One of the presidents

assassinated was No. 8 (Garfield). The other two were both born under No. 11, which is in Square to No. 8, the ruling number of the Presidential Elections. The following are the Ruling Numbers of the Presidents. Jefferson and Tyler, No. 1. Monroe, Buchanan and Grant, No. 2. Adams, No. 4. B. Harrison, No. 5. Adams, Hayes and Arthur, No. 7. Polk, Garfield and Roosevelt, No. 8. Van Buren, Taylor and Pierce, No. 8. Fillmore and Johnson, No. 10. Lincoln and McKinley, No. 11. Washington, Madison, Jackson, W. H. Harrison and Cleveland, No. 12. No President born under No. 3, nor 6, and No. 6 is the number of the Virgin and 3-the number of the Twins. Numbers 3, 6 and 11 are the Numbers of Humanity. Only one of these could succeed—against the Ordinary Prevailing Power of No. 8, and the representatives of No. 11 were both assassinated.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. All of Prof. Henry, Boylston Centre, Mass.

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

"Between each one of the heavy dividing lines on the Wonder Wheel, which are called the 'cusps of the signs,' there is a sort of a square table filled up with columns of planets and figures. What are those?" asked the young gentleman friend of the doctor.

"Those are the monthly tables of the plane-tary hours," replied the professor.

"Are they the same as the planetary hours in the Tabula Magus?"

"Just the same," replied the professor, "with the exception that those in the Magus are calculated for the first of each month, while those on the wheel are calculated for while those on the wheel are calculated for about the 20th of each month when the Sun enters a new sign. If you compare those in the Magus with those on the Wheel, you will see that there is very little difference between them. The difference is only due to the difference in the length of the days on the different dates. The length of the days do not change a great deal in the course of a month, except in mid summer and mid winter, but, from mid winter to mid summer there is a change from the shortest to the there is a change from the shortest to the

"Then these planetary Hours can be used from the wheel just the same as from the Magus?" queried the young man. ongest days in the years."

"Certainly:" replied the professor.
"Why did you put them into the two
forms?" asked the young man.
"One for desk use on the wheel, and the other for pocket use anywhere and at all times," replied the professor, "besides, in the book form, all the laws of the planetary hours could be given in connection with them."

"What are the particular uses of the Plane-tary Hours?" continued the questioner. "Their especial uses are for elections, as advised in the Bible. 'Make your election sure,' says the Bible, which means, choose a good hour for doing any important matter which you wish to succeed or to turn out well, or to give you the least annoyances. For instance, suppose it occurs to your mind to purchase something. At once look at your watch and see what time it is. Then look in ticular month and for that particular time of the day on that particular day of the week. and see what planet is ruling at that par-ticular time, for that planet is the one that is exciting your thought at that particular time. If it is a good planet then that signifies that the idea of the purchase is a good one, but if it is a bad planet, then better think no more of the purchase at that time. If it is a good hour and you are where the purchase can be made in that hour, then make it at once, or, if not prepared, then semake it at once, or, if not prepared, then se-lect some other good hour to make the pur-chase in. Is not that simple enough. Judge of all things that come to your mind at any time in the self-same manner. Remember that it makes no difference how good or had the thing may be to others it is your mind that the planetary force is guiding to good or evil, for what is good for one is not always good to all.

"How shall we know which the good and and planets are for the different things?"
"The Tabula Magus tells you the different The Tabula Magus tells you the different kind of things that are ruled by the planet are the things to deal with if you want such things to be strong. If, on inspecting goods in a good hour, you change your mind, it will still be for the best, provided you do not dally over the matter and let the good hour slip by. If you do and after that hour is gone, you happen to purchase or change your mind, you may find that you did not do as well as you thought for. Better sit right down and rest in a bad hour than to begin a thing in it just because you think you must. But, if you begin a thing in a good hour you can kasp right on if necessary, through any of the hours that follow. Do not forget that all people who are urging you to do something in a bad hour, generally have some axe of their own to grind. If they want to urge in a bad hour, then let them do so, without any remonstrance from you. Just keep as still as you can yourself. You are liable to gain more by keeping quiet, because the one who is doing the urging is acting under laws that are not in his favor. In good hour do not be afraid to talk, and let the talk be free and mutual; but in a bad hour let others talk if they want to, or write, or urge, or do as they please. You may rest assured that when anybody is doing anything in a bad hour, unless it was begun in a good hour, there is some reason for it that is not quite clear. They either have to, or they are wilfully asserting their disbelief in natural laws, or maybe they are born under such fortunate conditions that one hour is as good as any other. Some are born thus, and some are born so unfortunate that no bour is sover good, yet, even in these extreme cases there will be noticed alight differences in the several hours. Then again, remember that all planets are good for such things as they rule over. If one wanted to buy a furnace and wanted a good one for fire to burn in, than he should buy in the hour of Mars, but if he wanted to keep away, from fire, quarrels and anch violent matters, then he shoul kind of things that the different planets rule, and things that are ruled by the planet are

Chats with the Professor—No. 25. better still on Tuesday, for Mars has more power on that day than on other days. Tuesday is the third day of the week and is a day of life, energy and enterprise in the general world. Mars gives life in a rational way, but, in an excessive way, he destroys life by fire, lines on the Wooder Wheel which are called anger, cuts, rashness, strong drink, etc. Fights, quarrels, law, accidents, etc., of a bloody or violent nature, are liable in the Mars hour, yet, do not think that Mars is bad, for he gives courage, spirit, animation, enterprise and vim to almost everything that is worth doing. Without Mars life would be a very tame sort of an affair. Mars is like a noble, fiery steed and would rush over a precipice if you drive him furiously in such direction, but, guide him carefully, under a tight rein and bit, and he is a horse that will come out the winner.
"Learn this fact that all of these planets are

but forces within yourself, and on Tuesday Mars is in everybody, forcibly, and is in everybody in every Mars hour on every day, hence everybody is more easily stirred up at these times. Dogs, horses and other animals will bite and kick more in a Mars hour than will bite and kick more in a Mars hour than at other times, but any animal or man will be disturbed by impositions at any time, because there is a Mars life-force in them at all times, or they could not live. Learn to understand the philosophy and the science of these matters without judging them in a superstitious manner, then life will soon prove itself to be no haphazard-go-as-you-please affair. The planets are mental factors and as they make your mind to be that is and as they make your mind to be that is exactly how you are: In these hourly or minor operations we may control them as we will, but if a man is red headed he cannot change his heart impulses by dyeing his hair black. There is a law for everything. We cannot help ourselves from being under the law. If we live true to the law, then we exercise the lighest order of mental control. If you want to buy a coal mine or a black cat, or a cartload of dirt, or a lot of old junk, or an old horse, or a book on science. or an old prayer book, an old pair of shoes, an old ferry boat, a gravestone, or a piece, of real estate for own use, or anything of a staid, conservative or time-worn order, then in the Saturn hour. What co under Saturn generally comes with us to remain a long while, and will generally give us anxiety or care or trouble, unless it is of a Saturnine nature and welcomed by us when it came in the Saturn hour. Something out of his realm, like jewelry, fine clothes or something purchased only for temporary enjoyment, or to gratify some fad, would most likely be with disappointing results if sought for or encouraged in the Saturn hour. Those who have watched these hours for years declare that the influence under which an act is performed or a thing obtained, invariably proves its planetary inheritance, even when at the start it seems otherwise. Many peoat the start it seems otherwise. Many p ple are hypnotized to think that Jupiter ple are hypnotized to think that Jupiter and Venus are the only planets worth attending to, because they rule what the world calls precious things or social dainties, but we all ought to know that there are times when a coarse crash towel is of more value, because of being more enjoyable, than a slippery one of Irish linen. In order to make good choice of hours, just think of, dignity for Sun; any old thing for Moon; durability for Sun; any old thing for Moon; durability for Saturn; rough and ready for Mars; oh, so sweet, for Venus; greased lightning for Mercury, and what will the people think, for Jupiter. With these little tips of how to select the proper hour for any sort of matter, aside from the many other ways spoken of, and one can hardly make a miss.

"Many people are very much disposed to think that all they have to do is to imagine themselves under some particular planet, and

think that all they have to do is to imagine shemselves under some particular planet, and say 'Agremento, Presto, Change,' and whatever they desire will come tumbling into their laps. Such ideas are purely superstitious. The laws of the planets are the laws of Cause and Effect. They produce the conditions, and we, as instruments, create the events, just the same as summer produces the haying time, but if we, as instruments, do having time, but if we, as instruments, not perform our part in the gathering of haying time, but if we, as instruments, donot perform our part in the gathering of the
hay, then the grass will go to rot and our
barns will not be filled with hay in the winter
time. Try and get over that old superstitious idea that the planet Jupiter will bring
barrels of money and dump it in your lap,
or that Venus will send an army of cupids
to capture your heart. It is a false idea, for
Jupiter knows nothing whatever about money,
which is a man-made commodity, and
Venus knows nothing about the priest-made
marriages. Mars will not make a man fight
who has no fight in him. Saturn in an hour's
time cannot sober a man who is soaked with
"Jersey lightning." nor can Mercury stir the
alogish brain of a natural born fool or- a
dullard. They will, however, produce conditions surrounding each mortal, of their nature, at the time that their influence is in the
ambient, and will stir to life and action only
those who are naturally susceptible to their
particular influence. People of intelligence
may take advantage of those conditions, just
the name-as we may take advantage of the
herrying season to go into the woods for berries. Knowledge of these things is the power
of which the wise men of old declared.