

BANNER OF LIGHT.

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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 tread 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.

Lillian 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. 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 possibilities 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 the divine life, does he increasingly achieve 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 emanate 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 prayer? "The world belongs to him who 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 course 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 insures 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 companionship and guidance. For, as Mrs. Browning truly remarked, "as all sorts of people live, so all sorts of people die." Foolish 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 companionship and all influences from those in this world. 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 from Phillips Brooks and Mary A. Livermore; from Edward Everett Hale, or Charles G. Ames, or George A. Gordon, rather than from base and unworthy persons? Does not the determining factor lie wholly and completely in one's own quality of life? Is it not entirely determined by the fact of one's aspirations toward all that is noble and up-

lifting, or of one's entire lack of such aspirations 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 companionship, 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 sin. 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 a purer atmosphere—let him instantly seek to regenerate his life. For if 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:

"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. If there be power in good intentions, in fidelity and in toil, the north wind shall 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 there is no power but of God," and to have a strong power of will, in the true and efficient 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 ocean becomes 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 joy.

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 Spiritual Cause: It gives me much pleasure to herewith submit to you the annual Report of your Secretary for the year ending September 30th, 1905.

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 instances through correspondence to countries across the sea. The mass of evidence—received 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 and answer to the queries 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 germane to the cause of Spiritualism and to the work of organized bodies; in addition she has forwarded quarterly circular letters to our chartered bodies—State and Local—also frequent communications to the spiritual papers for publication, distributed the usual literature through its proper channels and received a large number of visitors at the Home Office from far and near. In all instances she has received the utmost of courtesy, and fair dealing from private and public workers, investigators and even from skeptics, and has only to say, that human nature being the same everywhere, one has only to extend courtesy to receive it in return.

During the year, the N. S. A. has granted but eleven charters—all to local societies—

one each in St. Louis, Mo., Newburyport, Mass., Bradford, Pa., Sheridan, Wyo., Grand Junction, Leadville and Denver, Colo., and two in Louisville, Ky., one in Salem, Mass., and one in Jersey City, 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. Sprague. But this list of societies by no means comprises the number of associations for Spiritualism 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, getting them chartered with their respective State Associations, thus strengthening the Cause in their sections, increasing the influence of the State Associations and also assisting The National Association.

Several societies have withdrawn from direct affiliation with the National by joining their State Associations,—thus the N. S. A. endorses and recommends the first Spiritual Society of Lynn, Mass., has withdrawn and we are glad to report that the Massachusetts State Association, by its President and members, has pledged its 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.

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 Cause; 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.

Our financial standing, as an association, is by no means discouraging. The annual financial reports of Treasurer and Secretary, 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 good minds.

Our receipts from societies have not been large, and individual donations have been confined principally to the Mediums' Relief Fund—than which no better or more important fund and work exists among Spiritualists. We have received, however, financial increase from other sources, namely: \$4,745.25 from the bequest of our ardent 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 \$4,745.25 for the sale of a tract of land in Scott Co., Kans., formerly donated to the N. S. A. by our Mr. J. R. Munger of Macomb, Ill.

By the unflinching 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—over about thirteen hundred dollars, which with the thousand from our good Treasurer added twenty-three 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 financial way.

We have now the following regular pensioners on our list—all well known and trusted workers for the Spiritual Cause, all aged and worn out in the work, unable to do much for pecuniary return. Dr. Beane Clarke, Mrs. E. Outler, Mrs. J. Angell, Mrs. M. E. Wright, Mrs. Annie Lord Chamberlain, also her blind sister, Jennie Lord Webb; Abram James, Belle Bush, Mrs. 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. 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 say 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 aged 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 add them 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 Slade. 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 who have received temporary aid, all sections are helped from the relief fund as far as it goes. To give even temporary aid to all would be to impoverish the fund and cast those dependent upon it out in the cold world to suffer.

(Continued on page 8)

Fiction.

The Secret of the Deserted Mansion.

(Continued.)

"Well, this is a gruesome find, not at all what I was anticipating," he went on, returning me the papers. "But now with regard to the present and the case in hand. I 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 eagerly 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 had 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 arose 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 the old love song.

He had not sung more than half a dozen bars when I heard the faint tinkle 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 guitar.

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 accompaniment to my song."

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

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 dark.

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 nervously.

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 fire on the hearths in our respective rooms.

Dick, the light-hearted, was singing. As two nights before, he suddenly changed from the gay waltz 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 guitar.

An unreasoning horror possessed me. I tried to speak, to call out to Dick, but no sound came from between my parted lips. But Dick had heard, and stopping short he bounded into my room. Seizing the lamp that stood on the mantelpiece, he rushed to

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 accustomed 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 fled, 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 clanking of metal and a sound as of something heavy being dragged across 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 disturbed 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 returned. "We shall laugh at ourselves in the morning."

"I hope so," said Dick fervently.

Hearing nothing further, we shortly afterwards retired, and being very weary I was soon sound asleep.

How long I had slept I do not know, but suddenly I was wide awake. I felt a draught, and the air 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 beyond the mantelpiece, it paused. Then a 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 beastly 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 air 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 library was indeed a pleasure, but living in a house full of strange, unaccountable happenings, especially when they disturbed my slumbers, was not at all to my liking.

In the morning, Dick, to whom I did not 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 the night," as he expressed it.

During my hour for luncheon, without saying anything of my intimations to Dick, I returned to the house, and going to his room, began to search for the cause of last night's disturbances.

I looked in vain for a broken pane of glass, a half-closed blind, a loose door catch or window fastening that might have caused a memory of the noise. I was ready to believe my part of the fault regarding the locking of the staircase door. The wainscoted walls were dark, but the reflection of a strong light on one of the factory windows might have caused the appearance of a moving form. I argued.

(Continued next week.)

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.
Not "orn-prayer," nor "set words," long years ago handed down.
But soul-communion, such as open soul-ways within the dark, tangled forests of mind-wanderings.
Nature's sign-language always points out the soil.
Tells where golden seed should fall and grow, giving rich returns.
Each soul hath its primal forests, its rough unfruitful grounds.
God gives the light, the strength, the "garden patches" we ourselves must make.
Make them beautiful, plant bountifully of the powers 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-stamped 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, or it may be the one given on a spring day with all nature in accord with the beautiful states of the soul set forth. Anyway it stands representative now of the message of Jesus and a declaration of his religion 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 doing it." 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 possibility. It is the experiment in spirituality with a sweet reasonableness that our day demands, 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 seriously seeking 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 if 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 blindest 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 pass along.

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 joy.

How wealthy we are, to have such feeling given us, to throbb with its impulse, to be steed with its power, and have the uplift of our immortality in it! This is brought home 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 in 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 spiritual 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 immediately communicated from soul to soul, and it proves itself as vision does, and is as blissful to us as fine music and art. In this respect the word has a quiet insistence and beautiful, 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. It is the statement of truth as clear as the atmosphere 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 beatitudes 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; glad 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 of friends—and as they come to this measure, or fall away from it, are they happy or miserable. Where there is the love of things lovely—there is blessedness. But we can come closer than this—we can leave looking on others, and see ourselves, and then we know the value of this keeping the good. We

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 heaven.

We must cease fighting the moral imperative of the world. We must allow its force to be in us as sunlight is in the tree in spring, until it breaks into blossom. One man lived it, even as he preached it, and for two thousand 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 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 individuals; 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 heavens.

(Continued next week.)

N. S. A. President's Report.

FOR THE YEAR ENDING OCTOBER 26, 1906.

To the Spiritualists of America:
Once again we are in Convention assembled, 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 in a quarter of a century has there been such general public interest manifested in Spiritualism as has appeared during the last twelve months. It 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 antagonistic to it. It has been the favorite theme with the street corner philosopher, and village sage, with physician, preacher and layman, 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 discussions and this marked interest in our movement is abstract rather than concrete. Still it shows the trend of the public mind, and can be made a mighty power for good if the Spiritualists themselves will but take advantage of the situation by bringing into form these abstractions float in the atmosphere, and concretizing 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 impartial 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 Convention will enact such legislative measures as may make it possible to concretize these popular inchoate expressions of thought into well cemented pillars of support to our movement as a whole.

LOCAL SOCIETIES.

Such a perceptible increase of interest in spiritual matters on the part of the public must necessarily react favorably and helpfully 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. The problem of concretization is yet before us, and almost wholly unsolved so far as it applies to the work of inducing people to openly proclaim their convictions to the world. I 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 hour be assigned for the consideration of this subject, and urge that something more than eloquent addresses and well-composed resolutions 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, I urge 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. Wignin in Boston, Mrs. Cora L. V. Richmond in Chicago, G. W. Bates in Rochester, N. Y., and others almost too numerous to mention in proof of the foregoing statement. I recommend action upon this subject.

Another possible help is that of holding one meeting for phenomenal and another for religious work. Their separation in bygone years aided the movement then, and it is a question whether or not it might have the same result now. I recognize that phenomena are as much needed today as they have ever been, and I would not do away with

them. They should be presented as proofs of our philosophical affirmations and religious deductions; therefore, they should go hand in hand with them. But the question has been raised as to their being of greater value to our Cause when presented by themselves, 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 up-building our local societies may be rendered by this Convention through the adoption of some plan by means of which unworthy persons may not be placed at the front as representatives of Spiritualism. 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 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 interference in any sense whatever, were the N. S. A. Secretary to be instructed to send certified copies of the records of these defective societies to the officers of local societies employing them. I recommend action upon this subject and urge 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 societies. 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 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 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 succeeded in accomplishing for the N. S. A. during 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. Last 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 now organized, limiting all monetary offerings from the N. S. A. to the amounts furnished by the State Associations. Where no State Association exists, I recommend that the missionary work of the N. S. A. be carried on along the present lines of effort, having each missionary under positive orders to confine his efforts to one State or Territory until a healthy State Association is organized, composed of not less than ten living local societies. Indian and Oklahoma Territories united, and the State of Colorado can easily be organized into two working State Associations. I recommend that these divisions be given special attention during 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. should receive one-half of the gross receipts of all missionary meetings held in said State. By this means, healthy growth would eventually be the stimulus given by the N. S. A. to the means of establishing continuous work in all portions of the nation.

THE GOFF WILL.

From the report of our honored Vice President, Dr. Warner, 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 beneficiary. 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 thousand dollars a month should have been forthcoming at the call of the State officers. When both the local societies and individual Spiritualists 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 Warner'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 twelve 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 our Constitution do not state clearly that Spiritualism is a religion, and that the N. S. A. is a religious organization, they should be made to do so at once. I recommend that this Convention take such action as to forever remove from the minds of Spiritualists and non-Spiritualists even the shadow of doubt as to the religious nature of Spiritual-

ism and as to the fact that the N. S. A. is organized and chartered as a religious body. This is a vital issue, and I hope something will be done to protect the N. S. A. from further attacks in this respect. Perhaps the appointment of a special committee to look into this matter and report such plans or amendments as the facts may warrant would be the best means of bringing this subject before the Convention in due form.

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 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 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," "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 principles of Spiritualism, and citing the opinions of eminent authorities upon sight, hearing, clairvoyance, clairaudience, psychic phenomena, and other questions that entered into this 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 departure 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 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 persecution or prosecution.

DEFINITIONS NEEDED.

The civil authorities assumed that 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 enterprises, 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 downright trickery, jugglery, and all of its concomitants. 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 teaches of religion in Spiritualism?" "Where is the line of demarcation between the exemplifier of spiritual and religious demonstration, and the one who is a fakir, pure and simple?" "Is it not your 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 straightforward definition, and we will see to it that the civil law is applied in harmony with its provisions." In reply to these questions I prepared 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, 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, is, as a medium, a teacher and exemplifier of Spiritualism as a religion and should be exempted from taxation. 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 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 readings were for business purposes only. The giving of stock-market quotations, location of mines, finding buried treasures, lost articles, etc., constituted her claim to a mediumship, and a teacher of religion. The law sees nothing religious in this work and exacts a license. Let us define our terms, set in harmony with the law and no true medium will hereafter be troubled.

OUR PLATFORM SPEAKERS.

Our teachers upon the platform, both speakers and mediums, have done a good work during the past year. Many of them have served the Cause of Truth most devotedly and have everywhere exerted a healthful influence. They have uniformly spoken a good word for organization, and added the N. S. A. by means of a timely word of suggestion. Some, however, have not been this kind or sincere. They have appealed to the N. S. A. for help in regard to ministerial rates and such other aid as would be of a personal benefit to them, and then refused to do one thing to support the N. S. A. or organization in any

form. Such speakers and mediums have no use for the N. S. A. save what they can get out of it. I believe that something should be done by this intelligent body of delegates to correct this abuse. I recommend that all speakers and mediums having ordination papers endorsed by the N. S. A. be required to give one session for its benefit, or one address to each society visited upon the aims and objects of the N. S. A., the proceeds thereof to accrue to the treasury of our National body. There is no general nor even local opposition to the N. S. A. in any section of the nation I have visited. There is a marked indifference to it and its welfare. It is to overcome this indifference on the part of the people that I recommend this campaign of education and financing as above outlined.

OUR MEDIUMS.

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 opposed to them and their interests. A few of them 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 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 protected 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 FRAUD QUESTION.

The question of fraud has been thoroughly and most energetically discussed in the columns 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. I recommend 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 counterfeiter. 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 "bills of passage" in mediumship, together with their photographs, so far as it is possible to obtain them, be filed with the Secretary of 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 to 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 in this field of effort, but that is all. Perhaps the report of our historian, Lyman C. Howe, 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 subject 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 veteran 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 public charges. This department of the work of the N. S. A. is of vital importance to all Spiritualists, hence 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 worthy subject will be discussed upon this floor, and I trust that all of the energy that is being wasted in efforts to establish and endow useless "Mediums' Homes," as public institutions, 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-souled treasurer, Theodore J. Mayer, there would now be but few dollars to its credit. I recommend that every Spiritualist in America be urged to emulate Treasurer Mayer's noble example to the end that this fund may become large enough to do the work for which it was designed.

EDITOR-AT-LARGE.

The report of our energetic editor-at-large, Hudson Tatple, will show you the splendid results of his labors during the past year. He is doing a most important work, and its influence is already manifest in the increased respect accorded Spiritualism and Spiritualists by reason of his fertile and vigorous pen. I recommend that this office be continued and

(Continued on page 3.)

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 28, 1905.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE

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

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 try-
ing 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 uplift-
ment of his rich inspiration.

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

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

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 peo-
ple are the true saviors.

Where an organization is indebted to vari-
ous editors, officials naming these journals
in their reports would do well to use the al-
phabetical 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 Mayor of Minneapolis wel-
comed the delegates (through his representa-
tive) 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 acclamation, 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, Washing-
ton, D. C.; Ellyd C. L. Evans, Washington,
D. C.; Cassius L. Stevens, Pittsburg, Pa.;
Thomas Grimshaw, St. Louis, Mo.; Mrs.
Carrie E. 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.
Fitz of Illinois that the N. S. A. might be
able to purchase the "Progressive Thinker."
The suggestion was turned over to the in-
coming board for consideration.

A report from the committee on usages
recommended that a manual be prepared from
the ritual prepared by Messrs. Barrett, Fuller
and Wiggin for use in societies and com-
munities that are unable to secure competent
speakers.

A manual containing say six to eight re-
sponsive readings, along with two burial ser-
vices, one for an adult and one for an infant
or child.

The responsive readings we would recom-

mend are Nos. 2, 4, 5, 14, 15, 20, 21, 22. The
subjects discussed in these readings are God,
Religion, The Spiritual Philosophy, Ethics,
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 8,000
words, which could be compressed into a
small book of about 30 to 35 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 of
certificate of endorsement of mediums, which
provides that State Associations shall by a
committee 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 program
were: Mrs. Laura G. Fitch, Rev. B. F.
Austin, Mrs. Mary A. Weaver, Rev. E. W.
Sprague, Prof. W. F. Peck, Oscar A.
Edgerly, Mrs. C. A. Sprague, Mrs. Eva Mc-
Coy, Mrs. Helen P. Russeque, Mrs. Frances
Wheeler, Rev. Mr. Rosh (fraternal repre-
sentative from the Universalist General Con-
vention), George W. Kates, 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, irre-
spective of party sympathies or personal en-
dorsement, set aside the varied matter of
their columns and give the space to the
"President's Message." While the percent-
age of readers who carefully read the docu-
ment may be small, the editor seems bound
to throw the responsibility of neglect on the
reader, interpreting the call of his own po-
sition to require him to give full publicity to
the purposes of the chief executive as set
forth in his annual message. This in a po-
litical republic.

The National Spiritualists' Association
comes nearer to authority in matters Spiritu-
alist than anything we have in the way of
organization, and in giving space to the re-
port of its president we have followed the
reasoning of the secular press in govern-
mental affairs and set aside matters the read-
ers 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 do this, as the re-
port was not furnished us. All other reports
as given us we are publishing also.

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

The concise form in which the secretary
and treasurer have placed their reports be-
fore us are to be commended. From these
we are impressed with the large amount of
good that has been accomplished 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 com-
mitted to Spiritualism properly, and have urged
that those who do nothing to improve the or-
ganization have no claims to a hearing as
critics. We believe the present board of
officers would be glad to see in the conven-
tions a larger delegation covering more points
of service, even if it caused a change of per-
sonnel in the official positions. Whether this
be so or not is not important, but there
seems no way open to express your ideas ef-
fectually except to become connected with
the organization, and firmly, patiently and
persistently labor for your ideas.

The president's report seems on the whole
a thing of value, and one to give no Spiritu-
alist cause for shame.

In point of encouragement as to the gen-
eral interest in the subject of Spiritualism it
is in beautiful contrast to some other ex-
pressions from the same pen. This seems to be
explained by his claim that our gain is ab-
stract rather than concrete. Too careful con-
sideration cannot be given to this suggestion.
We believe that the pulse of the whole ques-
tion of organized effort can be measured right
here.

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

An organization like the N. S. A., which
has no excuse for being unless it is to im-
partially 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 ser-
vice. The organization is indebted to the
Spiritualist papers, the mediums, the contrib-
uting laymen. To signal one in preference to
another is, in a way officially recognize
the one designated.

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

For years the Spiritualist papers generally
have given hundreds of dollars annually in
advertising space for the N. S. A. To un-
dertake 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 con-
vention. 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

office, we feel that our reading public should
know about it.

The average medium in the field is doing
his best, and it will take a larger judgment
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 organiza-
tion honoring him.

The recommendation for the convention sin-
cerely to consider plans for establishing the
Local Societies 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 recommen-
dations on this point to "longer pastorates."
We heartily agree with this and hope the
consideration of this suggestion by the con-
vention 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 many have the door to this truth pushed
ajar for them in a public service to feel
like crowding the messages into a "separate
corner."

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 experi-
ment.

It is to get a spirit's word.

Study the work of any popular worker like
Rev. F. A. Wiggin of this city or Rev. May
S. Pepper of Brooklyn, and compare the au-
diences 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 in
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 delivered and in
the place put the creed, the surplice and the
infatuation. 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 some-
thing like religious awe, listened to the voice
of the spirit?

The suggestion relative to ridding the plat-
form of unworthy persons has great merit.
We know nothing more humiliating than to
hear the officers of a society give as the only
recommendation of a speaker, "he draws a
crowd." But if the N. S. A. is going to un-
dertake 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 audience.

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 treas-
uries 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
or relations.

If we have religion enough to name, we can
see no reason for dallying with the ques-
tion of incorporation as a religious body, but
we would be sorry to see the organization
tempted to assume, for any object, a posi-
tion not frankly honest. To assume a reli-
gious 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, mes-
sage from the departed, soul culture, ethical
precepts, suggestions as to right living and
right doing."

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

He adds: "All other phases of medium-
ship are commercial in character, and, there-
fore, 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 spiri-
tuality. When questioned by the court, a
certain medium testified that 85 per cent.
of her readings were for business purposes only.
The giving of stock market quotations, loca-
tion of mines, finding buried treasure, lost
articles, etc., constituted her claim to a me-
diumship, and a teacher of religion. 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."

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

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

ious and in the next expect to obtain exemp-
tion as religious workers. The way for this
class is plain—choose this day, which.

The difficulty comes when one does both
kinds of work. If the courts would only re-
cognize the fact that a noble spirit seldom re-
turns for direction in business matters that
he does not find opportunity to give a word
of comfort, consolation and advice on spiri-
tual subjects, before he withdraws! Ever since
the great religious teacher of Galilee carried
his message and sympathetic guidance into
the common affairs of daily life honest judges
have found difficulty in separating the reli-
gious 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 busi-
ness 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 strength-
en 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 above 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."
(Gen. 1:27.)

This seems to be evidence of either two
sexes 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. 2:7.) 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
God," and thus with Godly bodies and
powers and of the same elemental properties;
and also male and female. In the second in-
stance man was made as a male only, of the
dust of the ground, and had to be made a liv-
ing 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-per-
son 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 not alone of the male. If these cre-
ations are both earthly mankind—then which
is the correct record? Most likely both are
only 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 con-
ditions 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 uni-
verse (the true revelation) proves that all
humanity of either sex and of any age
in life, are immortal principles; being soul
in expression. Indeed, every form of mate-
riality 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 eter-
nal kingdom is recorded by John, the revela-
tor. He is reported to have seen "a great
multitude of angels which no man could num-
ber, of all nations and kindreds and people
and tongues." 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 per-
sonality of the angels. Much has been sur-
mised. For instance: that they were created
in heaven, and are possessed of wings. Na-
ture never creates the perfect—and wings
are not necessary for migration in the spiri-
tual 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." (Neb. ix:6.)
Angels have been titled the sons 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 an-
gels. "Above it (the Lord's throne) stood the
seraphims; each one had six wings." (Isa.
vi:2.)

Jesus compared the dead who shall rise
with "the angels which are in heaven." Thus
implying 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. 2:7.) In verse
five we read: "For unto the angels hath He
not put in subjection the world to come."

Angels are also called "ministering spirits."
There were also had angels, angels of the
devil and of the bottomless pit. None of these
spoken of as females. No wonder the theo-
logians are beginning to be excited! And they
find that statues and engravings of an-
gels are nearly always of the female face and
form. They now desire that all representa-
tions of angels shall be restored to the ancient
method, viz., bearing man's image. To what
dire straits does the church occasionally be-
come involved. Females will be soon ruled
out of the kingdom if all this continues—and
theologians can find scripture to support it.
And we will soon not be in good form, when
we call our sweethearts or wives our angels.
The heus and husbands must be the angels
on earth, as they will be in heaven. If all this
keeps on the church need not concern it-
self 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 spir-
its 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 pre-
serves and unfolds every form and force unto
its divine possibilities—not one atom ever
being blotted out nor any atomic function is
deprived of its fulfillment. 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 "minister-
ing spirits" are today revealing the truth—and
among them we find our mothers, wives, sis-
ters, 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
of use to the spirit, and may assist or re-
tard its progress in spirit life. The expres-
sions of love will be known as earnest and
sincere, or otherwise. It is best not to de-
ceive as either now or then.

Cremation is said to be sanitary, and so
this mode of disposing 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 in-
terlinked must have sensational effects. It
is best to delay cremation 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 im-
proper 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 earth 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 re-
member them. The remark is often made
that such tokens are useless and wasteful.
Such is not true. The spirit is sans drawn
unto you, and these tokens wait their spiri-
tual 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. This may
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 loving
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 sermons
topics for one Sunday in a leading city, as
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 Op-
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 Develop-
ment," "An Era of Investigation," "Sowing
and Reaping," "Spiritual Relationship,"
"The Old and the New," "A Man of Excel-
lent 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
constructors of our ability. The evolution of
character is by the process of utilizing the
highest attributes of our being.
How can we conquer the baser qualities of
our nature? Plainly, we must realize that
will-power is necessary. Praying for power
may do some good, but laboring to achieve it
is the sure way. Nobility is the result of
incessant striving to secure higher attain-
ments of character.

The claim that "the character with which
we enter heaven is to be won on earth," is
gaining credence amongst churchmen, and is
the true logical standard to erect for char-
acter building in spirit spheres, as results are
natural sequences. Progressive develop-
ment in the law of life on earth and in the
eternal realms.

100

Our Home Circle.

EDITED BY

MINNIE NERVE SOULE.

Autumn.

Minnie Nerve Soule.

Autumn hues, ye oriflamme of God,
Ye flags of Nature, signaling distress
At Winter's coming, drearied none the less,
Though creeping slowly, with the soft snow
shod,
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 Nature's
right;
Just as, 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 several times each day the quiet of the place
is 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 possi-
ble 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 glorious sun was shin-
ing in at the windows and the room was
flooded with light. No gleam from the chandel-
ier told the story of the flickering, burn-
ing gas.

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 of the
skies 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 glanced 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 Spiritual-
ism 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 dark-
ness of death swallows up every trace of the
forms we have loved, and the last rays of
glow 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
find that the lights have been lighted long
before our need by the hand of thoughtful
love.

"I presume your average patron comes to
you through curiosity, to see what a medium
is like," remarked a gentleman who was mak-
ing some inquiries about the work of the
spirit guides.

"Oh, no indeed," we replied; "the major-
ity 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 mother who tucks her baby snugly
into bed at night and is awakened by the
rosebud lips on her cheek in the morning has
no especial interest in the life and opportu-
nities 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 protesta-
tions, 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 sobs begged for knowledge
of just how the babies in that other life
were cared for?

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

And then a little spirit guide was able to
make so definite and plain the life of that
little girl, her growing and expanding life,
that the lines of anguish were away and the
smiles 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
unheeding 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 zest
and purpose to investigation that the simply
curious or the skeptical studios may never attain.

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

The pilot from his dark watch tower sees
the lights on the farther shore, while the
merry-makers and book-lovers 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
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 certain 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.

Keep the lights burning, dear mediums,
and don't let any sarcasm or science keep you

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
beckoning finger from the land of shadows
to the land of the real.

M. M. S.

A Word from Lake Pleasant.

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
lovely for the campers who still remain there,
and as the chestnuts are falling the squir-
rels are laying in their winter's store.

The Rising family, with their seven chil-
dren, all of whom play in the orchestra, are
there, and Sunday night, October 1st, their
home was dedicated to the spirit world.

Friends and neighbors gathered to greet
them and wish them success.
Mrs. Alice Waterhouse, our vice-president,
spoke in cheering words. Mr. George Cleve-
land 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
safe return.

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 awaken
echo within the sanctified walls.

The poem that our friend sent for the chil-
dren follows.

M. M. S., Ed.

The Dying Child.

Hug me closer, closer, Mother,
Put your arms around me tight;
I 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 two fields were lambs and sheep,
Some front on the brook were drinking,
Some were lying fast asleep.

And I saw a face so sweetly
Turn and look upon me here;
And I heard a sweet voice calling,
Then my heart was filled with cheer;
In 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;
But I thought of all you told me,
Of that happy Spirit-land,
I 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;
Oh, how much I love you, Mother,
But I feel so strange tonight.

And that Mother held me 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 every 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
open window, looking out over the bright and
beautiful fields. Presently a little bird, fit-
ting about in the sunshine, attracted his at-
tention. 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 some 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 see-
ing an open window and a man sitting by it,
the bird flew, 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 roll,
While the tempest still is high."

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 comfort while they have said or
sung the last lines of that hymn—Our Dumb
Animals.

What Marian Found.

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

"Sister Mary" was the rag doll who slept
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 wife, who
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
one day.

"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
and a little girl named Mary and a little
girl's doll named Mary."

The new doll wore a funny old-fashioned
dress, yellow with age, for she had not been
played with since mamma was a little girl.
Marian and mamma made her a dress, while
Sister Mary dabbled about in the big boiler
and later hung by her toes on the clothes
line. While mamma sewed, Marian, snuck
pins into Mary's sawdust sides. "Sister Mary
stuck. 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 thin.
Then she felt something hard. She moved
it about and tore a larger place so it could
come out; and just then mamma looked up.

"Why, my little pink!" she said. "I lost
it forty years ago. 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.

"Buildup for sale, will eat anything: very
fond of children."

"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 an 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 immortal and divine.

That every noble human mind
That leaves a worldly record fair,
Beyond this life shall be refined
And shine with fadeless lustre there.

Selected.

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 panegyric,
while contributions, beginning with
twenty-seven farthings, poured in until
fifteen million dollars were given.

It is wonderful to read the panegyrics 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 busi-
ness, 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
view 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 singlehanded with success.
He may be justly ranked among the greatest
public benefactors whom England has in re-
cent times numbered among her citizens.
With no adventitious 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. Notwith-
standing the inroads of disease, he remained
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 gained when he was a student at
the London Hospital in 1855. There he min-
istered to the wants of those afflicted with
cholera in the East End, and when the out-
break was over he devoted his Sundays to
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 inter-
est 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
staunchly 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 £2,119,646 has been col-
lected. "Dr. Barnardo believed in emigration,
and in Canada. He sent out to Canada over
17,000 boys and girls. In connection with this,
he met with harassing opposition, especially
on the part of trade 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
the profound influence that may be exerted by
a single life. This young doctor, poor, friend-
less, unknown, set himself nearly forty years
ago to a task which might have seemed ut-
terly hopeless. All his labor he might very
well have been told would be like a straw
cast into a stream to stem the torrent. In-
deed he was told so often enough. But he
cast in the straw, and now he leaves his
record behind him in the fact that he took
50,000 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
name dimittis more calmly.—W. Robertson
Nicoll, Editor of The British Weekly, in
The Sunday School Times.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM,
SHIP OF
MRS. MINNIE M. SOULE.

In Explanation.

The following communications are given by
Mrs. Soule (while under the control of her
own guides for the good of the individual
spirits asking to reach their friends on
earth). The messages are reported stenog-
raphically by a representative of the "Ban-
ner 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
us to find those whom you believe may 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
us to find those whom you believe may verify
such communications as they know to be
based upon fact in these columns.

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 those 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 deep blue and he has
a 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 un-
til 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
uplift 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 pres-
ence and have had no success whatever. Now
she is not stupid and she is not dull, but
she doesn'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
draw 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. I
have seen Edgar and Will and they are both
happy in the new life and would be glad to
connect with their friends in the body. I
thank you."

Susan Chick, 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 her nervous.
She says: "I 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 what 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 else had.
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 far-
ther West this year, you will do better to
stay right where you are, even though it
looks as if there wasn't quite as 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 Lizzie
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 beau-
tiful to look at, just as if he had 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, it seemed to me the proper
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
said on the spirits that I didn't believe the
spirits knew much about, but the communi-
cation 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 something like a satisfaction that I
gave him the proof of spirit return, and he is
here now, and says he doesn't know what in
the old days he ever fought it for, unless it
was because he got into the habit. It is be-
cause the average person has got into the way
of believing certain things and doesn't want to
be joggled out of his path. Well, I am glad

to give my evidence, and to all my friends I
send kindest greetings."

George Damon, Fall River, Mass.

Here is the spirit of a man I think about
sixty-five years old, strong, broad 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."

Abbie Whitcomb, Newport, R. I.

There is a spirit here now, and she says
her name is Abby 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, be-
cause 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
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 I 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
go with his mother to look 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.
Thank you."

Crew that Can Talk.

Everybody knows that the American crow
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 with-
out any direct effort to teach him. This par-
ticular crow lives at Cameron, Mo., and be-
longs 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 the ordinary
citizen. At home he is very talkative, and
his owner is sometimes compelled to insist
that young crows shall be seen and not heard.

The Rev. J. Hibbard Langville, preacher
and orthologist of western New York, pub-
lished 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
tailing behind him on the ground, was busy
picking up insects, and some little girls were
trying to catch the end of the ribbon. Just
as their tiny hands were about to grasp the
streamers the wily crow would spring for-
ward, 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 full of witnesses to
his cleverness. One gray-haired woman re-
lates 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 pre-
sently 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 chil-
dren and is always

The Question Bureau.

CONDUCTED BY W. J. COLVILLE.

This department of the "Banner of Light" is not intended for personal matters, nor can the conductor undertake any correspondence to answer questions by mail. It is intended to deal with matters of general interest, and it is hoped, of course, that the best answers will be given to the greatest number.

Questions and Answers.

Question by M. W. E. Washington.—1. Do you think it is right for one to sit 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 "I," the image of God, has it a form that 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 constitution 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 benevolent, no word of opposition could fairly be offered when such circles are being discussed. 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 clairvoyance. Now when neither of the above objections can be fairly made the practice of sitting 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 clairvoyance 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 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 our 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 detrimental to human welfare or to act from unworthy motives of unwise 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 psychic development, and most of all it is essential to be actuated by truly philanthropic motives. Clairvoyance has 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 catastrophes 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 saying of John Burroughs, "Serene I fold my hands and wait" presents only one aspect of a many-sided truth. Such waiting as the celebrated bee really advocates is the antithesis of raving against time and fate, for the writer says, "I have no more." What he truly means is, "I am 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, including 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 psychic gifts as borders on "black magic" need be vetoed, and it would greatly facilitate judgment, from a moral standpoint, if the distinction 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 sensitiveness which seems to largely disappear with advancing civilization, a phase which primitive peoples have undoubtedly manifested instinctively or automatically in large degree, but in place thereof as genuine civilization advances, we shall find a higher order of clairvoyance coming prominently 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.

Answer 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, 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 therefore necessary to use the matter of that plane as the vehicle of such revelation.

The Believer.

Sabina. By Helen R. Martin. 12 mo. 233 pp. The Century Co., New York. \$1.35.

A sweetly pathetic story, 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 clairvoyant 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 occurrence. The author and the publishers are to be congratulated for having presented a little beauty spot among the host of tawdry dubs which encumber the walls of the present day gallery of fiction.

Mime Inness.

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

This little book is one of the "Library of Science for Workers" which this firm (co-operative) 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 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 everlasting attraction for new views and discoveries.

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 relations of the world in terms of nerve-vibration, 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 is one of the notable efforts. Mime Inness.

An Easy Way to Make Money.

I have made \$500.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., 3685 Z la Clode Ave., St. Louis, Mo. Mrs. W. B.

Hunters' Harvest Moon Festival.

The Onset 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 management of Mrs. J. B. Johnson. One hundred more supper tickets were sold over and above that of any previous year. The supper brought, as usual, a jovial, social element which no one could fail to observe. The Temple 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. Weston, 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 excelled on any similar occasion. The well-known 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 the building presented. The program was made up of a 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 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 L. Chandler; comedy sketch, Leslie Waterman; song, W. H. Adams; reading, Mrs. Blanche E. Robinson; solo, Miss Florence Spinner; humorous reading, Miss Manella E. Piper; flute solo, S. J. Smith; character reading, W. H. Adams; selection, Schubert Quartet. All of the above received great applause and there were many encores.

The entertainment was followed by dancing, which was enjoyed by the multitude until 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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and Bladder Diseases at Home at a Small Cost.—One Who D. It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

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

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A Prevention of Crime.

Not the severity but the certainty of punishment deters the criminal from committing crime. The burglar, "gentlemanly" or professional, makes a business of despoiling the rich. He calculates that out of any given number of "breaks," his chance of escaping detection is sure a certain percentage of times; that in a certain other percentage of times the chances of detection and of escape are even; and that in a small balance of time remaining he must inevitably pay the penalty of violating the law.

Out of the "swag" gathered in the undetected 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, corresponding to the losses which in any business 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 revealers of the perpetration of every crime against the moral laws of the State. Suppose 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 offending head? If the perpetrator of a criminal act should know to a moral certainty that while he was "a-burbling" there was fixed upon his very thoughts as well as upon his acts a never-failing eye which through recognized channels 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 guides. 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 consummation 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 of prevention and cure? 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.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and interest to the whole system. If the above interests you, for proof address Mrs. M. Sammers, Box 237, Notre Dame, Ind.

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 Jones." The picture of Jones' face, as it was found, while weird, is historically interesting.

I WILL GO MY WAY.

I will go the way and my song shall save me, Tho' grief goes with me ever abreast; I will finish the work that the strange God gave me, 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.

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

There in the world-grief my own grief hushes, My own hour melts in the days to be, As the wild white foam of a river crumbles, Forgotten in the sea.

Edwin Markham.

Pine's Cure has cured coughs for many years. It is still on the market. 25c.

The A B C of

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Boston Advertisements.

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for ladies who are in need of medical treatment, if they will call at this office during office hours. We will give

Independent State-Writing Seances

Banner of Light.

BOSTON, SATURDAY, OCTOBER 28, 1905.

Society News.

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

Boston and Vicinity.

The Ladies' Lyceum Union in Dwight Hall, Oct. 18, held business meeting at 5 o'clock, planning an active 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 Gilbran, Wilhelmina Hope, Ida Johnson, Bernice Tupper, Evangeline Cousins, Edith Kimball, Lina Brown. Each number was heartily endorsed. Dancing by the young people followed.

The First Spiritualist Ladies' Aid Society met in Appleton Hall, 9 Appleton St., Boston, Oct. 20. Mrs. Mattie Albee, 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 hour 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, Mr. Starkey, Mrs. Belcher, then gave some psychometric readings and closed the meeting. There will be a Halloween supper served by this society Thursday evening, Oct. 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 Mrs. 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 dependencies 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. Roberts, 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 Paine 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.

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

The Malden Progressive Spiritual Society held its weekly circle Thursday evening, Oct. 19. There was a large attendance of interested workers and friends. The speakers were Mrs. Huggins, Mr. Presley, Mrs. Carter, Mrs. Morton and the president, Mrs. Alice M. Whall, all 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 attended and many workers were present, including Mrs. Bird, Mr. Shaw, Mrs. Carter and Mr. Treacy. 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 closed the meeting with messages.

The First Spiritual Church (Inc.) of Cambridge, Annie Banks Scott, pastor, held meetings Sunday, Oct. 15, at 573 Mass. Ave., Cambridge, the pastor officiating. Sunday, Oct. 22, Mrs. I. B. Sears-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 regular 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 encouragement. Mr. F. H. Roscoe was the speaker. Wednesday, Oct. 25, Mrs. L. 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 Halloween Party at Waverley.

The American Psychical Research Society, Harvey Redding, president, held its regular service at Odd Fellows Hall, Malden, Sunday evening, Oct. 22. The meeting opened with a song service, followed by a Scripture reading and remarks by the president 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. Gutierrez brought an interesting meeting to its close.

The First Spiritualist Society of Lowell had the largest audience of the season when Miss Annie Foley of Haverhill spoke Sunday, Oct. 22. She gave messages for an hour and a half and gave great satisfaction. Mrs. Anna Cogshall held the circle between the services and most excellent work was accomplished through her mediumship.

The Spiritual Research Society of Salem, Mass., held three sessions at their hall, 53 Washington St., Oct. 22. Mrs. Marie Helvest of Lynn occupied the platform afternoon and evening and will serve the same society Sunday, Oct. 29.

The Wednesday night meeting held at 175 Essex St. will be conducted by Mrs. Carrie Bly Call and Walter H. Rollins. We understand that all are welcome.

V. S. U. Home, Waverley, Mass.—A very successful meeting is reported for last Sunday. Among those taking part were: Mrs. R. E. Hall, Mrs. Robinson, Mrs. Julia Davis, Mrs. Merritt, Miss Wheeler. All these well known workers gave sweet messages from the border land. Mr. Hicks spoke on the "Glorious of Spiritualism" to interested ears. Next Sunday will probably be the largest public meeting of the season. Let all the friends and mediums who can do so attend. All are looking forward to the Halloween Party at the Home on Tuesday, Oct. 31, with great anticipation.

New England States.

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. Reports say that the interest is rapidly increasing in the capital city of Maine and among the thinking people of the town.

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 professions, beliefs and varied walks in life. Edgar W. Emerson of Manchester, N. H., was the speaker and medium. G. P. Herpick is the president.

The First Spiritual 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 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 season, both with her address and messages. She will serve the society next Sunday, Oct. 29. 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 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 financially, the program rendered being an excellent 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 Washington street, at two flights. Conference, 11 a. m.; services, with test circle, 2.30 and 7.30 p. m. All are welcome. Song services each session.—A. M. S., clerk.

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 6.30. The Ladies' Social Union meets every Wednesday. Circles at 3, supper at 6.15, test service in the evening.—Sec.

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 5 p. m., following her lectures with a service. Afternoon free 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 Spiritualists will hold its regular meeting Wednesday, Oct. 25, in Cambridge Lower Hall, 621 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., 133 Auburn St., Cambridge.

The American Psychical Research Society, Harvey Redding, president, will hold meetings 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 202 Main street, every Thursday evening at 7.30. October 29, Mrs. Minnie Soule, of the Banner of Light, will be with us.—E. J. Trotter, sec.

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

Aurifer F. Hill will debate on the subject, "Spiritualism," with Rev. J. P. Bland in Paine Memorial Hall meeting at Oct. 29, 3.30 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. Bland, inspirational speaker, is located with the Spiritual Union of Norwich, Conn., as its settled speaker. Will attend forums and lecture week-day evenings anywhere in the State. Address 8 Grove place, Norwich, Conn.

Dr. Mary E. Sellen will take engagements for the coming season for platform work. If through sickness or any cause, a speaker is unable to keep an engagement, Dr. Sellen will substitute on short notice. Address her at 54 East 95th street, New York City.

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

decided to take a limited number of engagements for platform work. They may be addressed at 200 St. Botolph street, Boston, Mass.

Geo. W. Carey is giving a course of lectures in San Bernardino, Cal., under the direction of the Spiritualist association of that place.

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.]

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 Nettie 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 on 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 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 Bunker, brothers from Athens, and the latter's family, Mr. and Mrs. Phillip Gardner, cousin, 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 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 lingering illness, but quietly and sweetly obeyed the summons, "Come home." He was born in Brunswick, Me., but had lived in Palmyra 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 sunshine," where he received from them a joyful welcome. But he leaves behind him a noble, devoted wife, who for forty-four years had been his loyal helper, and one sweet, sunny-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 street, Boston, Mrs. Maria B. Sprague, aged 94 years, 8 months, 6 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 Cause she was so faithful to. C. L. H.

V. S. U. Halloween Party.

The committees on the Halloween party at Waverley are working with a zeal that is most commendable. The interest is contagious 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-o'-lanterns 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?

If I have failed to send a personal request to any society to join with us in these Halloween festivities, I do so now, and hope my apology will be accepted as well as this invitation. Tuesday, October 3, from 5 until 11, 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.

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. "An 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.

(July 26, Copyrighted, 1904, by G. E. Webster.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

The following 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	3	4	5	6	7	8	9	10	11	12
Oct. 24, 25	E	K	B	F	G	M						
26-27	M	E	K	B	F	G						
28-29	M	E	K	B	F	G						
30-31	G	M	E	K	B	F						
Nov. 1-2	G	M	E	K	B	F						
3-4	F	G	M	E	K	B						
5-6	F	G	M	E	K	B						
6-7	B	F	G	M	E	K						
8-9-10	B	F	G	M	E	K						
11-12	K	B	F	G	M	E						
13-14-15	K	B	F	G	M	E						
16-17	K	B	F	G	M	E						
18-19	E	K	B	F	G	M						
20-21	E	K	B	F	G	M						

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. 9. 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 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'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 by and by."

Chats with the Professor—No. 25.

THOSE WHO HAVE TABULA MAGUS KNOW THIS IS SO.

"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 planetary 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 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 longest days in the year."

"Then these planetary hours can be used from the wheel just the same as from the Magus?" queried the young man.

"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 Planetary 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 the table of Planetary Hours for that particular month and for that particular time of the day on that particular day of the week, and see what planet is ruling at that particular time. If the 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 select some other good hour to make the purchase 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 bad 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 bad planets are for the different things?"

"The Tabula Magus tells you the different kinds of things that the different planets rule, and 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 daily 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 keep 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 hours it is good for both parties, but best for the one who is the first mover. In a 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 willfully 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 hour is ever good, yet, even in these extreme cases there will be noticed slight 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, then he should buy in the hour of Mars, but if he wanted to keep away from fire, quarrels and such violent matters, then he should keep quiet in the hour of Mars, and

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, 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 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 so haphazard-go-as-you-please affair. The planets are mental forces 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 hair 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 highest 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 buy in the Saturn hour. What comes to us 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 sad, 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 people 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 linen. In order to make good choice of hours, just think of it, dignity 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 mistake.

"Many people are very much disposed to think that all they have to do is to imagine themselves under some particular planet, and say 'Agreement, Presto, Change,' and whatever they desire will come tumbling into their laps. Such ideas are purely superstitions. 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 not 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 is an hour's time cannot sober a man who is soaked with 'Jersey lightning,' nor can Mercury stir the sluggish 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 these conditions, just the same as we may take advantage of the berrying season to go into the woods for berries. Knowledge of these things is the power of which the wise men of old declared.

"It's wonderful, isn't it, that they can make policemen's clubs out of paper? Rapping paper, of course."