



NOVEMBER.

Lillian Belle Wolfe.

Wings! Wings! Wind-wings, all flecked with brown,
And yellow leaves now drifted down,
Ye hold imprisoned in a snare
Of restless, palpitating air
Faint odors of the wood-loam's breath,
That panting, sighs o'er summer's death,
And where the crimson sumach's touch
Grows deepest is a rabbit hutch
From whose deep shadow shine the eyes
Of motherhood, in glad surprise.
The dogwood cups have spilled their seed,
Pan blows upon a well-tuned reed!

Selected.

The Life Radiant.

Lillian Whiting.

"Love is a great thing. By itself it makes everything that is heavy light; and it bears evenly all that is uneven; for it carries a burden which is no burden, and makes everything that is bitter sweet and tasteful."
"Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God above all created things."
"He that loveth, lieth, runneth and rejoiceth; he is free and cannot be held in. He giveth all for all and hath all in all."
"Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself, and all things possible. It is therefore able to undertake all things, and it completes many things and warrants them to take effect when one who does not love would faint and lie down."
Thomas a Kempis.

Love is the key that unlocks the universe. Love is the highest form, the supreme degree of energy. In the untold volumes that have been written all in upon love, the half is not told; the millionth part of its force is not even touched upon, for it is greater than this world has yet dreamed. The term love is as comprehensive as the universe itself.

It appears on every plane of consciousness. In physics it is seen in guise of gravitation and attraction; in chemical affinities; on the intellectual plane it is manifested in trend, in direction, in tendencies; on the spiritual plane it manifests itself as the supreme energy, the infinite power that comprehends every other force and power. Love works miracles because to so intense a force nothing can be a miracle. It is no more a miracle for love to produce any extraordinary result than it is for fire to consume wood and reduce it to ashes. The marvelous results of this force of love are beyond the possibility of language to depict, or even suggest; for regarding the deepest realities of life there is neither speech nor language. They transcend all expression. Yet with love, as the element uniting with it, and enabling it to accomplish results, must be conjoined patience. In the truest sense, patience is a component part of love; for love is the very inforcefulness of patience and faith. It believes what it cannot see it believes even that which is incredible to the senses; for the soul has always its perceptions which exert a certain influence on the outer life even when not outwardly recognized. The counsel to "Let patience have her perfect work" is philosophic as well as spiritual. Patience, as an element of love, must be free, unfettered, unlimited. Patience and faith and love; patience and faith included in love as elemental factors—these will create conditions, produce results, will indeed restore or re-create one's entire personal universe.

Is not the one great secret of all successful achievement and all personal happiness to be found in the uniting of the higher and the lower consciousness, the identification of the perceptions of the soul with the perceptions of the mind? The soul sees into eternal conditions. It is at home among immortal forces. "The soul is ceaselessly joyful," says Emerson, and the reason for its joy lies in its breadth of outlook. It sees beyond the finite, and "it is only the finite that has thought and suffered; the infinite lies stretched in smiling repose."

As an illustration, the child is overwhelmed in sorrow because a rain precludes a picnic, or some excursion or festivity; the man, with his larger power of seeing beyond, knows how trifling is the mere disappointment of a moment. He sees beyond and the child does not. Now in proportion as the man and the woman gains the power to see beyond the immediate present, do they become less affected by any accident or disaster of the moment and more conscious of the larger scale by which to measure the temporal occurrences in comparison with the eternal onward progress. Rev. Dr. Charles G. Ames well calls this world "the scenery through which we are passing." It is not, then, the outward conditions or the outward incidents that hold any power for lasting effect, but the way in which we receive them. The qualities of life that

are quickened and developed are all that remain from incident and circumstance.

Emerson says that a man who stands united with his thought, conceives magnificently. This is, really, being identified with the soul, and the problem before us is: How shall one establish this absolute uniting of his outer and inner life? of his soul and his senses? of his intuitive and spiritual recognition and his outer and mental recognition? For on this hangs not only all the law and the prophets but all the success, all the happiness, all the higher fulfillments of his life.

And the answer? The answer is, by prayer and by faithfully, continually and inflexibly living up to the best one knows. Life is entirely made of a continual series of choices. One has the perpetual problem before him—to choose the higher or to choose the lower? To do the thing that is loftiest, noblest, most unselfish and magnanimous, or to do the thing that may seem easier or that to which some lower temptation points. For instance, it is not always easy to "take the good of others to be one's own." The man clamors for his own good, his own success. He feels that he deserves it as much as his neighbor, and why should he join in acclaim of another and receive none himself? His neighbor, he reasons, is over-rated. He does not deserve all the plaudits that are showered upon him. Perhaps he does not, and if not, then most assuredly they will not long continue. But that contingency can be safely left to care for itself, and meantime a generous recognition of all that is good is a condition most helpful to the soul. The really noble life need "take no thought" about itself. Doing its utmost to realize its higher ideals, it may leave all else to the divine action. "If we lived an uninterrupted life of faith," says a great writer and counsellor, "we should be in continual communion with God, we should speak with Him face to face. Just as the air transmits our words and thoughts, so would all that we are forced to do and suffer transmit to us the words and thoughts of God; all that came to us would be but the embodiment of His word. It would be exteriorly manifested in all things; we should find everything holy and profitable."

"Faith is God's interpreter; without its enlightenment we understand nothing of the language of created things. It is a writing in a cipher, in which we see naught but confusion; it is a burning bush, from the midst of which we little expect to hear God's voice. But faith reveals to us as to Moses the fire of divine charity burning in the midst of the bush; it gives the key to the ciphers, and discovers to us in the midst of the confusion the wonders of the divine wisdom. All creatures are living in the hand of God: the senses perceive only the action of the creature, but faith sees the divine action in all things. Faith realizes that Jesus Christ lives in all things and works through all ages; that the least moment and the smallest atom contain a portion of this hidden life, this mysterious action."

Absolute vital faith in God opens the channel between spirit and sense. It unlocks the divine life. It merges the higher and the lower consciousness into one identity. It permits one to live "as seeing Him who is invisible." It renders possible the perfect life of perfect love.

This perfect life of perfect love is the condition of the most intense and supreme energy. It is the condition of all achievement. It is the entrance into the beauty and the blessedness of life.

The Dewey, Washington, D. C.

History of the "Song of the Soul Victorious."

This popular poem was written in the year 1887, and first published in the "World's Advance Thought," Portland, Oregon—since which time it has had a most eventful and remarkable history. From the "Advance Thought" it was copied into a number of California weekly and monthly journals, and in all cases, accompanied with its author's name. From the Golden State it started on its round of eventful and strange experiences. It became an extensive traveler, and created great enthusiasm in various parts of the United States, viz.: in Boston, New York, Hartford, San Francisco, and other towns and cities, where it has been recited before enthusiastic audiences, composed mostly of the intellectual and advanced thinkers of the age.

In the year 1896 the rumor was started that this poem should be accredited to an "ancient Hindu, who lived three thousand years ago." Like most rumors its origin is difficult to trace, but Dr. J. C. Street for years bore the stigma of having authorized this statement. The real author of this gem for years suffered under this misapprehension, but thanks to the author of "A Look Upward," and many other excellent writings, we are able to correct this error.

Miss Clark from her home in Cambridge writes as follows:

"I knew Dr. Street very well, and going to his parlors on an errand one day, prior to 1890, soon after the birth of the poem, he said as I was leaving, 'O wait a moment till I go and get a gem for you.' And although 'fat and scant of breath' he ran up two flights to his room, and returned with a type-written copy of the poem for my own. Asking who wrote it, he replied, 'a lady in San Francisco, I have forgotten her name, but it was published in Mrs. Mallory's, 'Advance Thought.' He always truthfully maintained its correct origin."

Miss Clark adds in her pointed way:

"The rather occult style of the 'Song' might easily have suggested a Hindu authorship. Then, too, it is pleasant to some natures to pose as knowing everything there is to be known about literature."

Mr. Charles Buffum became greatly interested in correcting the statement he had innocently made as to its origin and wrote the author generously on the subject. We add some extracts from the correspondence:—

Hotel Kempton,
Boston, April 12, 1898.

Mrs. Eliza A. Pittsinger.
"Dear Madam: I am a stranger to you, but yet I think you will be interested in the subject upon which I now address you; for I am the one who put out your beautiful poem as having come from the Orient."

"I sent a number of copies to my venerable friend Parker Pillsbury, who in turn sent one to Mr. Elwell, who wrote Pillsbury, 'there was a mistake—that, "The Song of the Soul Victorious" was written by Eliza A. Pittsinger in the year of 1887, and contributed to "The World's Advance Thought"—he had it in his scrap-book; also he remembered a beautiful notice at the time of its publication, by the editor.' Pillsbury sent your answer, containing the proof of its authorship, to me—I wrote to Mr. Elwell that I was the culprit and explained."

"I, for one, now apologize for my mistake, and promise to undo what I have already done, and to give you due credit in a proper manner in the future."

"One thing is clear; the exaltation of the poem is very elevating—and I congratulate you on your ability to draw such inspiration from your muse, and to clothe it in such glowing language. I have had an immense amount of pleasure in handing your poem to many hundreds of appreciative people in many stations of life, who have thanked me over and over again, and called for more for friends who have been thrilled on listening to it."

"One young man became so deeply interested in your poem that he took several copies over to Harvard to a circle of students, where it created a great sensation. I could indeed relate many incidents connected with it that would interest you. The sentiments of the poem tally so well with the trend of my thoughts and reflections that I have often said that it was the most exalting thing I have ever read."

"One thing more—it will amuse you for me to tell you what Mr. Hurd, editor of the poetic and query columns, said of the poem at the time of its insertion in the 'Boston Evening Transcript'—viz.: 'that he did not credit the Oriental story, and had not the least doubt but that in time we should find its gifted author, either in England or America.'"

Very truly your friend,
Charles Buffum.

These interesting passages from Mr. Buffum's letter, complete one of many links in the historic chain—whose last paragraph convinces us that this Mr. Hurd of the "Boston Evening Transcript" peering through the mist of airy nothings proved himself a true prophet.

Mr. Henry Hancock of Boston was so impressed with the value of the poem that he appropriately designed a volume which is a thing of beauty in the Book World.

There is usually very little grit displayed by a grumbler.

A happy spirit makes an attractive face and personality, and enriches the world.

Very little comes to a person who only waits. The way to secure is to seek and achieve. Labor and have confidence.

Health is often destroyed by fear of disease.

Difficulties should not trip us. We can often climb over them; or, if we lack self-confidence the best way is to avoid them and go around. The only true way to avoid evil is to do no ill.

Tracing the miseries of the world we find they are usually related to bad heritage and environment. We can overcome these by will-power. The more we seek for good, the more good comes to us.

Benevolent Assimilation.

When the American troops entered Manila on August 13, 1898, there were fewer than 800 schools on the island. Today there are over 2,800 schools, with more than 300,000 pupils. There are 3,000 Filipino teachers and over 1,000 American teachers. English is taught and spoken everywhere.

Fiction.

The Secret of the Deserted Mansion.

Ida L. Spalding.

(Continued.)

This apartment had evidently been Mrs. Wilcox's chamber, and when the house had been cleaned sufficiently for our occupancy, the contents of bureau drawers and wardrobes had been consigned to the ash barrel, for what had once been rich brocades, elegant silk and velvet gowns, were now but a mass of moth-eaten rags. Near the corner, however, where I had seen the apparition of the previous night disappear, stood a lady's desk which had not been disturbed. It was locked, and none of the keys I tried would fit it. It was a dainty affair, and I hesitated to break it open. I would, I decided, return with a locksmith when the factory was closed for the day, and examine its contents, for somehow it seemed to me that here I might find another chapter to the romance I had discovered in the secretary's desk.

Accordingly, at half past five o'clock, I returned to the house with a mechanic, and in the course of fifteen minutes the desk was opened.

There were old fashioned quill pens, an elaborate inkstand of glass and gold filigree, sticks of sealing wax, and a dainty seal, also a quire or two of note paper. In one compartment I found a package of letters signed, "Your affectionate sister Rose;" a wordy epistle setting forth the duty of children to their parents, from "Your ever loving Father;" and a letter in a boyish hand, closing simply with the one word, "Jimmy." In a drawer was a book containing items of household expenses neatly and methodically kept; and a manuscript copy of cooking recipes. "Evidently a model housekeeper," I mentally commented. These, however, did not furnish me the light I desired, but nothing else rewarded me, although I searched long and carefully for a hidden receptacle, and was obliged finally to conclude that there was no unaccounted for space in which even a slip of paper could be concealed.

Dick came in as I was closing the desk, and I explained the purpose of my search.

"Bookworm!" he cried, smiling indulgently at my earnestness. "Never so happy as when buried in some musty volume or deciphering mouldy, faded manuscript. Perhaps I can aid you. Madam's diary, which was evidently found among her ribbons and laces, was placed in an ash barrel at the factory along with other rubbish, when this room was cleaned, and there one of the men found it and returned it to me today, thinking it might be something of interest if not of value."

"Here it is," he continued, taking from a pocket a small worn-out Morocco covered volume, and handing it to me.

I stretched forth my hand, and as my fingers closed upon it, I felt the thrill of the prospector whose long, weary, persevering search has been at last rewarded by a nugget of virgin gold.

I opened the little book and began to scan the faded chirography.

But Dick here interposed. "Wait until after dinner, Bert. I, too, am anxious to learn something further regarding Mrs. Wilcox's sad romance, and this evening you shall read it to me, if you will."

Reluctantly I acquiesced. Truth to tell, I would rather have gone without my dinner and spent the time in deciphering the nearly illegible pages.

At nine o'clock we were seated in Dick's room, and with a lamp at my elbow on the table, I began aloud the perusal of Mrs. Wilcox's diary.

The first entry was made July 17, 184-. Mr. and Mrs. Wilcox, with the new secretary and servants, were then at sea, crossing the Atlantic to make their home in America. She spoke of her future loneliness in a foreign land, of her longings for one more glance at the faces of the dear ones left behind—"forever, I fear," of the dreary waste of waters surrounding them, typical of her own and and hopeless lot. Then for many weeks there were no entries of special interest.

Late in August she spoke of their arrival in I— "A pretty little city," she said, "where I believe I could be happy if only my dear Rose were with me. Mr. Wilcox is looking for a house. He is very dissatisfied here at the hotel, and complains of the prying impertinence of Americans, but I have been very favorably impressed with the few ladies I have met."

The next entry was made September 18.

"I like my new home. I have a lovely garden, but next summer, with Mr. Wilcox's approval, I shall make many additions and improvements. I was speaking to Mr. Howard, the secretary, about a rose arbor similar to the one at Cameron House, and he believes it possible even in the limited space at our disposal."

"17th October, 184-. Mr. Wilcox is growing more and more difficult to please. What I have done to merit his disapprobation I cannot conceive, but he considers me too 'giddy' for society, and has forbidden my returning any calls. But I will try to be patient. He is my husband, and my father would say it is my duty to obey him. Perhaps my wifely submission may soften his heart."

"30th October, 184-. There was a shameful scene at the table tonight. Mr. Wilcox was very angry because the roast was slightly overdone, and when I begged to remind him that he had refused to leave his study when dinner was served, he flung a glass of wine in my face. My face was ruined, and as I arose from the table to come to my room to change my gown, I burst into tears. Mr. Howard sprang from his seat and attended me to the door; and when I reached the head of the stairs I heard angry words between him and Mr. Wilcox. I am mortified that one from my own home should see me so humiliated. I could bear my husband's cruel and abusive treatment with fortitude as long as it remained unknown, for the sake of my father, my dear Rose and little Jimmy, whose inheritance would be pitifully inadequate to his position if Mr. Wilcox had not assisted father in that financial crisis."

"6th November, 184-. During the past week there has been a marked improvement in Mr. Wilcox's manner, for which I know I am indebted to Mr. Howard, who has been trying to excuse Mr. Wilcox's conduct. Undoubtedly my husband loves me, as Mr. Howard assures me, and if he loves me, most certainly I can forgive faults due to temperament and indifferent health!"

"24th December, 184-. It is a dreary Christmas eve, even though Mr. Howard has tried to brighten the house by dressing it in evergreens. Mr. Wilcox, however, is in his study. Mr. Howard is in the library, the servants are in their distant quarters, and I am here alone in my chamber. I can imagine how merry and happy everyone is at Cameron House tonight, and that ought to be sufficient to make me happy. I must never forget for a moment that if it had not been for Mr. Wilcox, Cameron House would be closed, and Rose and Jimmy and father and I would be forced to drag out a miserable existence on a mere pittance in lodgings in some dull little Continental city. And Rose, my beautiful, high-spirited sister—how could I condemn her to such a fate when I had it in my power to save her from it!"

"26th February, 184-. I have had no heart to write in my diary for a long time, but I made such a remarkable discovery yesterday that I must place it on paper to make it seem more real to me. Mr. Wilcox's chamber, which adjoins mine, is connected with the library below by a flight of narrow stairs. Above these, quite by accident, I discovered another flight leading to a space under the roof, of whose existence no one in the house has ever dreamed. The door opens from my own room. It is a set of panels in the wainscoting, and would never be recognized as such by even a close observer, for it is opened by pressing the carved centre of a bracket supporting one end of the mantelpiece—a curious contrivance, reminding one of medieval times and secret passages in ancient castles, but I imagine it was designed merely to conceal a prosaic attic staircase leading from one of the principal chambers. In one corner of this space overhead a room containing a tiny fireplace has been finished off, with low, half-circular windows in the arches above my chamber windows, cunningly concealed from observation on the outside by the fan-shaped blinds. It was evidently used by the former occupants as a lumber room, and several odd pieces of old furniture which I found here I shall use in fitting up this cozy nook, whose existence shall be my carefully guarded secret, for to have even this humble retreat to which I can sometimes retire seems to me like a temporary refuge from my sorrows."

"This is getting decidedly interesting," said Dick as I finished reading the last entry. "I see no evidence in what she has written of her infatuation for the secretary, and his endeavor to reconcile her to husband was certainly most commendable. Regarding the secret staircase: Have you noticed that the ceiling above the library stairs slants at an equal angle with that of the stairs themselves?"

I confessed that I had not observed it. "Let's take a look at it now, then," suggested Dick.

Taking up the lamp, he strode across the room, while I, equally interested, followed closely. When within about three feet of the staircase door, it suddenly swung wide open, a strong draught extinguished the light, and from the darkness below came the sound as of men in desperate conflict. There was a crash, a sickening thud, a moan of mortal anguish, and in the midst of it a cry of terror, that caused every separate hair on my head to stand erect, rang through the room beside us.

The silence that followed was as appalling as had been the sound of the deadly conflict, and through the doorway rushed the damp, ill-smelling air.

Overcoming with an effort the horror that had held me spellbound, I turned to the mantel to secure a match, and in the dim light from the fire on the hearth I saw the form of a woman dimly outlined against the dark doorway leading to Dick's room.

(Continued next week.)

LIFE'S CHISEL.

Chip! Chip! Chip!
Passion and pain and sorrow
Under the chisel called Life.

The stone chips loudly at every blow
Of the sculptor's chisel keen;
Its eyes are blinded, it cannot know
That the master's eyes have seen.

He strikes it never in wanton play,
Nor an aimless, fruitless blow;
The chips that fall for a soul make way,
With each line new graces show.

Forgot, the chips on the floor lie strewn
Measure loss for mighty gain,
A wondrous dream from the stone is hewn
Lasting joy has swallowed pain.

Chip! Chip! Chip!
Beauty and joy add triumph
Under the chisel called Life.

Selected.

The Beatitudes of the Sermon on the Mount.

William Brunson.

(Continued from last week.)

There is truth in the truths of these beatitudes, apart from Jesus. Certainly we must recognize this. They were in the Old Testament and in the school of the Rabbis, and as far as they were true, they had divine authority. We are to do no discredit to men at any time, in any place, who were faithful bearers of the light. They are to be honored and blessed.

But dear is the fact that Jesus exemplified these blessings, and trusted in their values without detraction of riches or homage. There is the moral sublime in this that holds us to their purpose.

Then we come to the appeal they make to us as men and women in our highest moods. We see this in the something we ought to be. In lowest moods the beatitudes so far above us that we think we must defer their attainment till angelhood is common, and we are not angels yet.

True, but we are on the way, and we must persevere in our journey till we "arrive," and even then the path will still lead on and upward. The difficulty the earnest sees in the religion of Jesus is the wish to do something easier. Anything rather than this personal demonstration and strenuous striving for manhood. He thinks he knows the course he would follow—that is to say—the pupil knows more than the teacher. How foolish! We have to bring down a willing mind to this blessedness. We have to deny electric side studies, and take it on the faith of millions who have tried it and never found it wanting. We are to be as students eager for knowledge, and proud to be under a competent master. Then we have the teacher's skill and gain to draw upon, and the course laid out for us with the proficiency that comes with fidelity. It is character and conduct which engage us to the end of the years—and on.

The pronouncement of Jesus to his people was that in character is all they dreamed of and desired pertaining to the Kingdom. It is the Kingdom—a veritable possession to the soul discerning it within, and keeping its commandments. Here are states of heart in a rising scale of good which hold themselves secure. Each, like a gem, holds the light of heaven in it.

Now it is given to us to go over these words and find their modern meanings. They must be contributive of manhood of the gentle, gracious sort. Their logic would be missed if anything virile and sweet and true were left out of their following. They are man-making in their spirit and result. They have to accord with what Jesus was, only his life and action. This is the key to their interpretation. And we are to be held to the best they will produce. If there were a shadow side to these graces—that is not the working point—but where the sunlight is. We shall know we have passed from darkness to light by the strength and joy we have in performing our part of the compact of excellence. There is a demand that beautiful states shall appear beautiful, and that heavenly feelings shall carry with them heavenly joy. So much we may properly see as belonging to these aspirations.

The poor in spirit are to have the Kingdom. They claim not, they are not grasping and so they come into the realm of infinite riches. They live without fear of poverty because they are royal, and have the treasures of time as theirs in the unconscious simplicity of soul.

The mourners are the ones not self-satisfied, but greatly distrustful of their own strength. They have faults and lament them—this is the way of effort to eradicate them—and therefore it brings comfort. Too much mourning were to jangle its own mark, it would then become a hindrance to the Kingdom. It is to inspire to achievement. There is, too, the sympathetic heart which mourns over the wrongs of time and strives to amend them. These are the souls who bring comfort to the world by wiping out the great evils of slavery, intemperance, ignorance, tyranny, and crime. They are reformers like Garrison, Parker, W. L. G., and many another, and by their own sorrow they bring blessings to men. They give the assurance that man shall be King in his own sphere. It is not individual care, but the large sympathy that sweeps over Jerusalem, or New York, and means the redemption to righteousness.

To be meek is to be the gentle man knight-hood praised, and which we associate with riches, culture, refinement, as the crown of manhood. The poor are often this, and all may be. It robs of no strength but keeps it well in hand. It is such beauty as we see in Emerson.

These states are outward in their showing—now come real inward states, and what blessedness there is in the eager hunger of the soul for righteousness. Just as the body craves food—the spirit craves for daily bread. It eats and drinks of living truths. Jesus was fond of this figure because it carries up a real demand to the soul, and it gives enthusiasm to the being good and doing good.

To be merciful is to have one of the fine qualities of heaven. A man who can forgive and spare, and help another in need, surely he has come to a beauteous state, and is in accord with the All-Merciful.

And to be pure in heart is the cleansing of the source of life. We have evil thoughts and feelings a life-time rather than of them—but subject to their mortifying rule, unless we have this expelling of them by positive good. And in such a state one sees God in all things.

And to be a peacemaker, is to be of the sonship of God. The curse of the individual is the envious, quarrelsome disposition—and it may be in otherwise good men who do not see its evil—and what an advance it is to take from earth the spirit of war, out of which all our wars come.

To be willing to suffer persecution rather than abandon truth is the needed heroism of the ages. It is the state that assures the triumph of light. There is a compulsion of good begeth good. It is like the rocks against which the angry ocean beats, but its

steadily endures comes out victor. To be in reproach and not to fear, all this is heavenly while we are walking in the earthly way. It is the soul in full exercise of its faculties, leading the life of valor and endurance.

This attitude puts us in the divine world immediately. We recognize we are in a friendly universe that means us to attain good as it means the rose to flower out in fragrance. It gives us the sense that we are the masters of fate and conditions, and are to show right reason and power in all things.

These are the states which Jesus pronounced blessed. Here was his ideal and hope read out of the past of his people—and seen to be the inheritance of coming generations the world over.

There is no finality in this good, for new phases of bliss are to be discovered behind every gain of the soul. Most surely, it is always so that more is to follow the truth. The seed is put in its soil—and it brings forth sixty or a hundred fold.

And this is heaven. It is living the life eternal that wears not away and suffers no loss. It was once thought the diamond was indestructible. Fire could not burn it, it was said, because it was so hard. Sir Isaac Newton disproved this fancy. But it is no fancy that high principle embodied in life outlasts all the jewels of the earth. Radium may expend itself, but virtue must increase because it is the gateway through which the tides of the Spirit flow. The good are the enduring. Men of remote antiquity are loved for their bravery or virtue. We praise the souls who show the beatitudes abiding. And beneath surface success is the longing for interior possessions.

So the conclusion is that Jesus brings us to a real spirituality in this sermon. He reveals to the soul what Plato reveals to the mind. He gives in religion what Raphael gives in painting, or Dante gives in poetry. Only the revelation is for men everywhere, and as a reply to personal need, the establishment of heavenly sonship and earthly brotherhood. The soul is aware then of its own divinity and knows, that working with the Power and the Good, it will accomplish its own unfoldment in the freedom of truth. It will enjoy the beatitudes of God.

Interesting Events at the N. S. A. Convention.

Mrs. Laura G. Fixen was elected as a fraternal delegate to the Minnesota Federation of Women's Clubs.

John W. Ring was elected as a fraternal delegate to the Minnesota Sunday School Union. (Mr. Ring was refused reception by the Union, we are informed.)

All presidents and vice-presidents of State associations present were appointed as a committee to present a plan of uniform State associations.

A fraternal delegate from the Women's Federation was received and given a hearing, and it proved to be a pleasing event. The address of the visiting lady, Prof. Maria L. Sanford, was very meritorious.

One of the pleasantest features in the public meetings of the convention was the beautiful program furnished by members of the Lyceum from Minneapolis and St. Paul at the evening session on Wednesday.

Thos. Grimschaw reported his reception by societies in England, as a fraternal visitor of the N. S. A., and brought greetings from the societies visited.

The much advertised vote (62 to 17) instructing the N. S. A. board of trustees to protest to the U. S. postal authorities against admission to the mails of any newspaper or periodical containing advertisements from those claiming to be Spiritualists workers was reconsidered. After a vigorous talk by J. S. Maxwell of St. Paul, in which he took decided exception to the action of the committee as expressed in this vote, the convention by practically a unanimous vote decided to rescind, and this takes the matter from the trustees' hands.

An attempt was made to have a vote of censure passed upon those who obtained speaker and mediums who advertise in the newspapers. A little heat—some oratorical sparks, and this was dropped.

A motion to thank Theodore J. Mayer for generous efforts in behalf of the N. S. A. prevailed by a rising unanimous vote.

The auditing committee approved the accounts, but the trustees' expense was criticized. After much discussion, the expense of trustees was approved.

Prof. W. F. Peck of St. Louis urged a consideration of what he considered extravagance in the expenses of the trustees. He argued that over \$700.00 a year for salaries and expenses to board of trustees was too much, even reasoning that inasmuch as delegates are required to pay their own expenses, it is right for the trustees and officers to show the same spirit of sacrifice. There was an overwhelming opposition to Prof. Peck's position on the question, with the result in vote as above stated.

The president's recommendation that there shall be a definition of terms used by Spiritualists was referred to the board of trustees, with power to act.

The proposed educational committee was created as follows: Hudson Tuttle, chairman; B. F. Austin, Thos. Grimschaw, Moses Hull, Laura G. Fixen.

Many different propositions were offered and it was argued that there was not time to investigate and discuss them.

The usual disturbance about proxies occurred and a conflict of interest was very manifest. The annulling of the proxy system was refused.

The convention refused to send a special missionary to auxiliary societies. The regular missionaries were instructed to visit the auxiliaries when possible.

Offers to entertain the 1906 convention were made for Milwaukee, Wis.; Chicago, Ill.; Seattle, Wash.; Washington, D. C.; Los Angeles, Cal.; and Whitewater, Wis. Much oratory was indulged in in the advocacy of these cities, but Chicago, Ill., was selected as the place for the 1906 convention.

Owing to too much business for the limited time, and a severe perturbation way of handling it, all of the business is hastily done. The convention needs to be in session longer than four days, but the delegates refused to accept a seven days' session.

Our representative assures us that on the whole no convention of the N. S. A. thus far has been more enthusiastic nor better equipped with legislative talent. And no city or association has done better to provide than has Minneapolis and the Minnesota State Association of Spiritualists.

Henry Frank's Reply to Editor-at-Large Tuttle.

To the Editor of the Banner of Light:

Owing to a four months' absence in the far West, my eyes had not fallen on the alleged report of one of my speeches in San Francisco, commented upon by N. S. A. editor-at-large, in your issue of October 7.

is in the field of liberal reform, he would have taken pains to have acquainted himself with the actual facts in the case. But it seems he has not done so; on the contrary, he accepts a most prejudiced and unjust report, and assuming it to be veracious and uncolored, huris his epithets at me as though I were a criminal or moral monster.

I think my reputation for accuracy, scientific honesty and scholarly effort is sufficiently established, among those for whose opinion I may care, to enable me to brush aside the prejudice Mr. Tuttle's remarks may have awakened in the minds of those who know me not, by a few plain statements.

First let me say, although Mr. Tuttle severely belittles me as a "charlatan" for donning the title of "professor," I think it will completely take the wind out of his sails of sarcasm and obloquy, when I state that never in all my public career have I given my sanction to the use of that title as a prefix to my name. Those who may use it do so unwarrantably, as did the gentleman in the letter to Hudson Tuttle, pointing to the report of my discourse at the Lyceum. Mr. Tuttle's nerves are not so sensitive that they might be shocked by the truth, I might inform him quietly that if I chose to utilize the title I would be justified in doing so. I was for some years a teacher in educational institutions. The last appointment of that kind I filled was the chair of history and rhetoric in Cornell College in Iowa.

Next, let me assure my critic that I think it will be difficult for him to convince his readers that one who has given the best part of his life for the promulgation of the principles of constructive liberalism is merely a "bush-whacker" carrying on a guerrilla warfare on the border line of free thought.

If he doubts that, or any of the readers of this paper who may doubt it, he and they can find the full story briefly told in my "Shrine of Silence," a book which is used for devotional readings in many of the liberal churches. It is quite unjustifiable in him to be so ignorant of the character of the work of one whom he chooses to criticize, whose labors have been known to the world for at least a decade.

Again, let me assure him, as well as my other critic, Mr. Henry Wood (whose article appears in the issue of October 14) that I never posed as the leader or a leader or indeed was in any way identified with or with the movement known as the New Thought. Mr. Tuttle's criticism to the contrary notwithstanding. It would be quite inconceivable to those acquainted with my work to understand how I might be so identified with any movement as to limit my liberty and individuality. I never posed as the spokesman of any cause or system of thought except my own. But Mr. Wood says a little when he insists that the New Thought movement never encourages anything in the way of denunciation of others. He probably forgot the work of Mr. Dresser and Harriet Bradbury in the assaults they made on Christian Science, resulting in a notorious lawsuit, and in some smirching of both sides. Nevertheless, of the spirit of Mr. Wood's letter I wholly approve, and I know he would not have published it had he not been misled by Mr. Tuttle's article falsely characterizing me as a pretender.

Now as to the alleged attack I made on Spiritualism: So far from being an attack, every true friend of the Cause must have seen that what I said was rather in the nature of a defence. I said that at the time, many of whom I myself know, and I thought their imposition on the public justified my invective. But I did not say one word that any honest supporter of Spiritualism would not have sustained. I said that 90 per cent. of the advertising and commercialized mediums were frauds. True, but did not Dr. Funk while investigating the Cause in his favor discover that one vendor of fraudulent devices for the manipulation of so-called phenomena in Chicago had on his list over 2000 professional mediums who purchased his paraphernalia?

Is a gentleman who is endeavoring to instruct the public to be called a charlatan because he does not against such imposture? Now as to the charge that I said drunken mediums were the best and that all mediums were immoral, etc. I cannot here dilate. All I can say is that I was endeavoring to make a study from the scientific and not the religious or credulous side of the subject; therefore I was seeking whether the only cause to which these phenomena could be referred was that of the agency of disincarnate spirits. Therefore I called attention to the fact that frequently other agencies such as alcohol, opium, hashish, etc., were effectively utilized in the production of almost all the phenomena with which Spiritualists are acquainted in the most solemn occasions. This was by no means intended as a rebuke to the sincere Spiritualists. It was merely a scientific way of reaching a solution of a perplexing problem, even though the conclusion reached may not prove ultimately to be the true one.

But surely the man who reported the speech, and Mr. Tuttle must have been sorely wrought up to a high degree of fiery exasperation to have permitted themselves to have employed such vilifications as are found in the article to which I refer, and which I think the instincts of a gentleman will compel each of them to ask to be expunged from the records.

Some day, Mr. Editor, if I have the time, and if your readers care for it, I might give you some facts concerning the so-called subconscious realm of the human being, for whose existence the editor-at-large assures us there is no more real foundation than for that of a dream.

However, in this age of rapid scientific discovery, the wise man never dogmatizes. Rather, like Paul, he beseeches his hearers to permit him to be a fool for the sake of his conscience and the cause he advocates.

Respectfully,
Henry Frank.
New York City, Oct. 22, 1906.

Report of Committee on Delegates' Reports.

To the Officers and Delegates of the National Spiritualists' Association in Convention Assembled.

Your Committee has received for consideration fifty-three reports of chartered societies, auxiliaries to the N. S. A. The reports submitted do not cover the entire membership, as many of the chartered societies have not sent in reports. Examination of the various reports show that though many societies make no attempt to comply with the requirements of the Constitution and By-Laws, there is a marked improvement in the character of the reports received. This is especially true of the written reports sent in connection with the financial statement, and many of them have come in response to personal letters sent by the Secretary of the N. S. A.

LOCAL SOCIETIES.

The returns from the various local societies have, as in previous years, the same lack of system in furnishing the information required by the N. S. A. The lack of financial statements makes the reports only partially completed, and it is impossible for your Committee to give a correct statement to you as to the condition of the local societies. We would recommend that the care for the societies already chartered with a view to strengthening

them be regarded as more important by the missionaries than the organization of the new ones. Special attention should be given this matter in connection with missionary work. We would suggest that provision be made for missionary work in states not organized into State Associations with a view to completing a State organization in such states that will affiliate with the N. S. A.

STATE ASSOCIATIONS.

Out of twenty chartered State Associations, seventeen have filed reports. We desire to commend especially those who have made careful statements, not only of their State Association, but of all their subordinate societies. We would recommend that all states make special efforts to file a full report of the strength of their associations. The State Associations reporting are as follows: Minnesota, Illinois, Missouri, Indiana, Iowa, Wisconsin, Texas, Oregon, Massachusetts, Montana, Kansas, Washington, Michigan, Connecticut, Ohio, New York, California.

We would suggest to the representatives of the State Associations that they examine the report of the State Association, which, in the opinion of your Committee, comes up to the requirements of the Constitution and By-Laws.

Your Committee again call your attention to the three different plans of organization. The misunderstanding that grows out of such a condition creates confusion in the election of delegates to the National Convention. Several State Associations have individual membership only. Others individual membership and subordinate associations. Some are only represented as subordinate societies.

CAMPMEETING ASSOCIATIONS.

Only two Campmeeting Associations have reported. The Mississippi Valley Spiritualists' Association, and Compounce, Conn. This shows that the interests of the N. S. A. at the Campmeetings seems to be waning. A few years ago nearly every Campmeeting assigned a day to the N. S. A. The fact that only two Campmeetings have reported does not indicate that the Campmeetings that have not reported did not set apart a time for the discussion of the needs of the N. S. A. We recommend that the incoming Board make a special effort to ask the officers of the Campmeetings to have at least one day set apart during their session for the N. S. A. work.

THE LYCEUM.

The Lyceum work will be represented by Mr. Jno. W. Ring, as all the reports of Lyceums have been turned over to him.

EDUCATIONAL INSTITUTIONS.

The Morris Pratt Institute of Whitewater, Wis., the only school chartered by the N. S. A. and in fact the only one of its kind under the management of Spiritualists, has filed a report. As this will come up under Educational work, no recommendation is needed, except that every effort be made to sustain it financially, it being a most important factor in the progress of Spiritualism.

FINANCIAL STATEMENT.

It is impossible to give a complete report of the financial standing of the chartered societies, as so many reports furnish no such statement. The total receipts furnished us from all Local Associations are as follows:

Gross Income.	Gross Disbursement.	Balance.
\$7,707.68	\$7,332.27	\$366.96
2,459.27	2,374.03	354.36
\$11,166.95	\$10,810.30	\$391.22
State Associations.		
\$8,047.41	\$6,519.66	\$1,764.59

Every delegate knows that these figures in no wise represent the financial statement of all societies connected with the N. S. A. and your Committee recommends that all societies be requested to have their complete reports in the hands of the N. S. A. Secretary at least ten days before the Annual Convention, in order that the statistics may be compiled as far as possible in advance of the Convention.

We recommend that the condition of all societies chartered by the N. S. A. be looked into, and where a society does not hold regular meetings for a year, it should not be represented by proxy in the National Convention. It has been suggested by several delegates that the auditing of the books be done prior to the Convention. Many of those who serve on committees feel that they are deprived of the privilege of being present at the business session, on account of the excessive committee work. If some arrangement could be made whereby time could be allowed for this work so that every delegate could be present at the business sessions, your Committee thinks it would be more satisfactory.

Your Committee finds among their reports many small societies who are not able to employ a regular speaker, and we would recommend to such societies that they conduct meetings from Hudson Tuttle's "Lyceum Guide," the Progressive Lyceum published by Mr. Ring and other suitable books and papers, so as to keep their members together during the year. An interesting and instructive service could be prepared in this way.

Owing to the fact that when the reports of Officers, Missionaries, Special Agents, and Committees, are often changed when they come up for action in the Convention, your Committee recommends that no reports be published prior to their official presentation at the Convention. Until that time they are not the property of the public, and no report should be published which afterwards might be changed in Convention.

Respectfully submitted,
M. E. Cadwallader, Chairman,
Louis Williams,
Rena Chapman,
Oscar F. Everts.

N. S. A. Report of Committee on Resolutions.

Your Committee begs to report as follows: Whereas, we, as Spiritualists, affirm that our Cause is based upon demonstrable facts of spirit life and communication with the denizens of that life, and

Whereas, the facts and philosophy of Spiritualism have the attention of the learned people of the earth, and are being scientifically accepted as based upon fact, we hereby declare that we are proud to proclaim rapid progress in bringing this great fact and the resultant philosophy onto the world's people.

Resolved, that Spiritualism teaches that there is a Spiritual World filled with Spiritual beings and Spiritual things, and that we, by growing or evolving spiritually may become in touch with the Spiritual World as to be able to comprehend it as a real world with everything in it as real and tangible to its inhabitants as earth and earthly things are to us.

Resolved, that we affirm Spiritualism to be a religion that conserves every possible soul good for earth life as well as for spirit life.

Resolved, that we urge Spiritualists Societies to make the practical application of spirit consolation to all who may be in distress or bereaved; and that physical help shall be given to the poor and needy; because when we are physically cared for, we may be then more readily spiritually helped.

Resolved, that the needs of educating young men and women who desire to enter the ministry of Spiritualism being apparent, and the public cause requiring culture, we appreciate the self sacrifice and devotion of the faculty and officers of the Morris Pratt Institute, and urge the maintenance and patronage of that institution in order that it shall become fully competent to furnish all necessary educational possibilities.

Resolved, that we are opposed to what is known as capital punishment as being a relic of barbarism and not in harmony with the spirit of progress which typifies this age.

Resolved, that all wars at this stage of human progress are immoral as well as destructive to the welfare of society, and that all international disputes should be settled by Boards of Arbitration thus ushering in the era of Universal peace on earth and good will to man.

We also deplore the cultivation of the spirit of war among the youth of the land by the formation of Boys' Brigades, Military Parades and other methods which glorify war and tend to perpetuate its barbarities.

Whereas, the spread of truth depends in a measure on the intelligence and ability of its advocates and it is of the highest importance to our Cause to induce all Spiritualists to become students of the spiritual philosophy and well versed in the science of today, be it

Resolved, that we recommend the incoming Board of Trustees to appoint an Educational Committee of five representative Spiritualists whose duty it shall be to lay out courses of reading and study for the home and for local Lyceums and Associations.

Resolved, that as taxation without representation is admittedly unjust and that the interests of some and state require the equal co-operation of man and woman, we favor the enfranchisement of all citizens without distinction of sex.

Resolved, that we deplore the spirit of commercialism that often exists in our local societies. In order to destroy commercialism of speakers and mediums, we urge local societies to develop a self-sustaining basis instead of by door fees only with sensational displays upon the platform.

Resolved, that we deplore the fact that some reputable mediums advertise in a manner of, or in the form of, and in connection with, the average fakirs who profess to combine so many wonders of psychic power. We urge the mediums to use some other system of the past.

Resolved, that the President and Board of Trustees of the N. S. A. be requested to compile papers on the phenomena, science, philosophy and religion of Spiritualism, and in so far as possible to have the same published in tract or pamphlet form for missionary distribution, or to be placed on sale.

A TEMPLE FUND.

Whereas, the dearth of temples or permanent places of service more than all other causes, leads to indifference and the final disintegration of our societies, therefore we suggest the organization of a Temple Building Fund on the same general basis as adopted and used by other successful organizations; and to this end we suggest the appointment of a special committee to carefully consider this whole question and to report at the next annual convention.

NECROLOGY.

We desire to place on record our appreciation of the great work done for Spiritualism and for Scientific Truth by the late Dr. E. D. Rabbitt, and our profound sense of the loss our Cause has sustained in his recent removal from earth life. The new science of Occultism, which he discovered and gave to the world in his "Principles of Light and Color," and his other volumes will remain an imperishable monument to his memory and a lasting inheritance to mankind.

We would also pay our heartfelt tribute to the following arisen ones during the past fiscal year, and thus give to them in spirit our soul gratitude for labors well done. The sacred record is as follows:

J. Homer Altamus,
Geo. A. Bacon,
Dr. Henry Slade,
Dr. E. A. Smith,
Mrs. Sara Weiss,
Leci P. Barrett,
Mary E. Barrett.

A LIBERAL FEDERATION.

Whereas, the proposed inter-church conference of the evangelical churches have decided to affiliate with the Unitarian Association, and are unwilling to include the Universalists, and to ignore the Spiritualists, therefore be it

Resolved, that the National Spiritualists' Association do instruct its incoming Secretary to open correspondence with the Liberal churches and free-thinkers of the United States and request these bodies to form a federation for the purpose of developing the cause of liberal religion and preventing dogmatic and intolerant religious dominion.

Resolved, that our incoming Board of Trustees be hereby instructed to affiliate in such a federation to secure the liberalism of the world's people.

Resolved, that we extend our grateful thanks to the Minnesota State Association, its members all, and the Ladies' Aid Societies in Minneapolis and St. Paul, and to J. S. Maxwell in particular, for grand services rendered in providing for this Convention.

Resolved, that the incoming Secretary shall engross letters of thanks to the separate passenger associations for courtesies extended to this association and to our registered ministers.

Resolved, that we extend our thanks to the secular press of Minneapolis and St. Paul for fair and liberal reports of our Convention proceedings and prospectively to the Spiritualist press for the more complete publication of the record.

Resolved, that the thanks of this association are due and hereby tendered to the officers and members of the Board of Trustees for efficient services during the past year.

Respectfully,

George W. Kates, Chairman,
Moses Hull,
B. F. Austin,
Laura G. Fixen,
Annie Taylor, Netterfield,
Committee.

Oct. 20, 1906.

"Great Britain and the United States can do more to preserve the peace of the world than all other nations."—General Grant.

In discussing the treaty between the warring nations of the Orient the action of congress instructing the President to endeavor to secure the adjustment of all international disputes by arbitration and not by war has not been sufficiently commended, but all credit has been assigned to the executive by the emotional writers. The enlightened statesmanship of today is, as a vast military establishment—the people of Europe are burdened with them, and this Republic is following the pre-barbaric example of the old countries instead of putting forth vigorous and persistent efforts for the true expanse "Arbitration and Disarmament." It was the dictum of a great prophet, "I would rather have been a humble peasant and gone down to the tearful silence of the dreary dust, than have been that imperial possessor of one and a wonder, known as Napoleon the Great."—Jefferson.

The Fading Leaves.

(Written for the "Banner of Light.")
The little leaves that came in spring,
And found the sunshine fair,
And heard sweet neighbors gayly sing,
No longer to their branches cling,
But flutter bird-like everywhere.
They had but little while to stay—
And summer's sweetness share;
Their day is done, they must away,
But back they'll come in lovely May,
And like the birds, perch everywhere!

A Plea for Unbiased Judgment.

Elizabeth W. F. Jackson.

(Written for the "Banner of Light.")

In the breast of each human being there burns the flame of justice, which, as time goes on, may be fanned into a mighty beacon-light to guide the minds of all nations, or be choked and smothered until it lies like a smouldering ember, giving but an occasional flicker, to indicate where a flame once burned. Thanks to the kindness of an ever beneficent Father, this flame has, for the most part, been kept burning brightly, and by the light thereof the feet of men have been guided in upward paths, from utter barbarism, through the dark ages of bigotry, up to the present enlightened day. And now, humanity stands upon the threshold of a new century, with every possibility before it.

Time has wrought many changes in the lives of advancing generations; that which once was, now no longer exists. Names and faces once held in adoration have passed from the memory of man, as well as from his sight. The blood-thirsty, life-exacting conqueror is no longer a hero, for time and experience have taught mankind that to spare and foster life is Godlike, not to take it, and pity, not hate, for the falling, fills the heart of man.

Man, who once acted from impulse alone like the beasts of the fields, has developed into a being whose heart is filled with reason and the love of his fellow creatures, and his eyes are lighted with benignity, and not greed; charity, and not avarice.

Among the advancements which have come to mankind, that which stands out prominently, stamping him as being in very truth, only a little lower than the angels, is faith in his fellow beings. Time was when those whose opinions differed from ours were stamped at once as rogues and knaves and treated as such. The deeds of the Inquisition are a fair sample of this fact. Next to the preservation of our own life, I believe, in those terrible days came the instinct to preserve the precepts of our own creed. For deeds of cruelty so terrible that they resemble more than all else the deeds attributed to the devil himself, give me those related upon the pages of the annals of the professed followers of the gentle Jesus in past ages.

But a better day has dawned, and we are beginning to realize that God created mankind in His own image; not some part of mankind, like the "Canadians," but all mankind. Hence arises a feeling of kinship, even to the extent of hyphenation. And lastly, a faith in the sincerity and integrity of our brothers.

Not many years ago, upon a promontory, high up among the clouds, an observatory was erected. In this was placed one of the mightiest telescopes ever constructed by man's skillful hands. To this lonely tower there came, upon its completion, a man who had for many years devoted all his energy to the study of astronomy. There he makes his home, the clouds his companions by day, and the stars by night. From time to time he sends messages to the world outside of his little realm, messages concerning his life-work; one day came word that a new star had appeared; at another time, some fact concerning the nebulae. A reasoning people accepted his words, and the astronomers of today give them as facts. Not one person in 50,000 has ever visited the observatory, to prove or disprove these statements with his own eyes, yet they believe what he has told them, for they know that his life has been devoted to the work; and that he is in a position to know whereof he speaks. Being a reasonable, reasoning being, man reasons thus.

After long and painstaking research, Marconi perfected his system of wireless telegraphy, and now messages may be sent, regardless of apparent means of contact, from one side of the earth to the other. For his contribution to the betterment of man's condition, a thinking people, in token of appreciation, now call Marconi a benefactor. Now, less than one hundredth of one per cent. of these people have ever received one of these messages, nor have ever had the personal acquaintance of one who has, yet their verdict is unanimous, for they believe in Marconi, even if they have not seen his work. "It is Marconi's specialty," they say. "He is justly triumphant, and will in time, perhaps perform even greater wonders than he has yet done." And thus man reasons, having faith in the honesty and ability of his fellow-men.

Not long ago there lived a man in whom body and soul were evenly balanced. Being sound of limb and strong of mind, he enjoyed life's blessings in a way that few men do. He loved the rocks, and the grass-grown plains, the woodlands and the roaring cataracts, oh, so passionately! Having a well developed soul, which few men have, he understood nature and her varying phenomena; understood them as a mother understands her own child's first lisping words—through pure force of love. This man devoted many long years to the study of the human soul. He tested its powers; he separated it, in its actions, from mind; he cultivated soul, through discipline, through privation, through all the deeds of self denial which filled the lives of saints, in the good old days when people knew a saint when they saw one. Having, after years of careful research, learned a few facts, the knowledge of which would benefit mankind vastly, he gave them to the world. And did the world accept them and give him a grateful thought? No, indeed! It rose on masses and called him crazy. A few dissenting voices feebly spoke his praise, calling the world's attention to the fact that he had sacrificed everything, wealth, honors, friends, all save life itself, to learn what he had told. And these few appreciative, trustful ones were, by the multitude, mentally committed to the asylum with him.

Now can you tell me, why do man, being a reasonable, reasoning creature, reason thus? The same beneficent Creator that made man's body made his soul. Having created man, God ordained that he should live according to the law of love and order, like the rest of creation.

So far as man's body is concerned, its workings and the laws pertaining thereto are understood fairly well, for the most part, and those who have furnished the world what information it has upon the subject have been given their reward of praise.

The soul, being God's best gift to man, the master-work of an all-potent mind, is therefore, under the same law of love and order. Thanks to the narrow-mindedness and bigotry of man thus far, the workings of the soul in its highest aspect are but little understood.

The time has come to change about, to be fair-minded. Although we occasionally see impostors in all lines of research, we should give each investigator the benefit of an honest name till he has proved himself unworthy of it.

Recognizing the soul is capable of culture, like all other growing things, let us bear in mind that those who are striving to collect the few scattered fragments of soul-knowledge which the world possesses, ought to be encouraged, not scoffed at as either well-meaning quacks or vile impostors. The eccentric student of today is oftentimes the accepted authority of tomorrow. We get what we are looking for in this world, and in the next, too, in thinking. If we are constantly on the watch for fraud, we shall have our fill of it; and if we seek sincerity and honesty of purpose we shall surely find that also.

Another N. S. A. Missionary's Report.

REPORT OF HARRISON D. BARRETT, MISSIONARY-AT-LARGE, N. S. A., FOR PORTIONS OF THE YEAR 1904-1906.

To the Spiritualists of America, Greeting:
I was honored late in November, 1904, by an offer of a position as missionary-at-large for the National Spiritualists' Association. After due consideration I accepted the office, and entered upon the discharge of my duties December 1, 1904. It was understood and agreed that my salary should be five dollars per day and all expenses, excepting board, stenographic work, and incidentals. I was instructed to begin work in the Ohio Valley. This I undertook to do, and sought engagements to that end along the Ohio River by means of personal letters and standing notices in all of the Spiritualist papers.

I endeavored to secure engagements en route to Pittsburgh, and succeeded in obtaining one evening each in Newark, N. J., under the auspices of that devoted worker, Rev. Henry C. Dorn, and in Lancaster, Pa., with the society there, under the presidency of that devoted layman, George A. Kiehl. I tried to fill in all other dates during that same week, but could not coax people to respond either by my letters or telegrams. It did not matter whether I enclosed stamps or agreed to pay telegraphic expenses at my end of the line—Spiritualists in the towns to which I appealed remained as dumb as oysters.

My first Sunday work was in Wheeling, West Virginia. Here I found a splendid society, under the pastorate of Rev. Geo. W. Way. He is one of the best mediums I have ever met—a natural organizer—a man of high character, and thoroughly devoted to our Cause. I did what I could in Wheeling, spent a few days in Washington, Pa., where Mr. Way has started a very healthful and hopeful movement, and tried by every means in my power to find places where missionary work was wanted. I wrote scores of letters, used the telephone and telegraph wires almost frantically, but people would either not respond at all, or they would declare they did not care to undertake the work of putting on meetings in the places where they resided.

I went to Pittsburgh, where, under the lead of our devoted fellow-worker and faithful trustee of the N. S. A., C. I. Stevens, together with the kindly aid of Rev. B. P. Austin, much good work was accomplished. This may also be said of Washington, Pa., and Wheeling, W. Va., yet, owing to the refusal of many people, my efforts to hold regular services daily in different places were not successful. In one or two instances people refused to talk with me over the telephone, even after I had messengers sent out for them. I put in a month's work as best I could, but was not as successful financially as I had hoped to be.

I opened the month of January in the State of Kentucky, but here again I had the same trouble regarding engagements. I did what I could in Mayville and Louisville, Ky., and tried to get other dates in the same state, but to no purpose. I tried to secure co-operation in regard to meetings in Cincinnati and other river towns in Ohio, but could get no assistance whatever. I did not have the funds wherewith to rent halls, engage music, etc., hence I had to pass these towns by. I feel as if no missionary of the N. S. A. should go to any point unless the people are willing to guarantee him something, either in the way of free hall rent and music or a cash donation.

I tried to make dates in the towns in Southern Indiana, but succeeded in obtaining only three replies that were favorable. I then tried Nashville and Memphis, Tennessee, and received encouragement from both points. I tried to make Nashville as stated, but was prevented by illness that held me in Louisville for several days. I then started for Memphis, but an accident to my train kept me from making my dates there, through long delays en route. I had received, some days prior to my trip to Memphis, an invitation to engage in missionary work in Oklahoma Territory. As soon as I found that I could get no work in the Ohio Valley, that would warrant the N. S. A. in keeping me in that field, I wrote that I would accept the invitation.

The failure in Memphis spurred me to try Little Rock, Ark., it being on my road to Oklahoma City. I wrote the president of the society there, saying when I should be in his city, and telegraphed him, two days in advance of my departure from Memphis, the time of my arrival. On reaching Little Rock I found that nothing had been done, so I tried to reach the president by telephone, then by messenger. He refused to answer the phone, and told the messenger that he had no answer for me, as he declined to enter into the matter at all.

I then went on to Oklahoma City. Our work at that point opened most happily and promisingly. I was warmly welcomed by our people, and we all set to work together to build up our Cause in that rapidly growing city. Our first meetings were largely attended and good results seemed certain. Suddenly the weather turned bitterly cold, and Northern after Northern attacks as people simply could not attend meetings of any kind in such weather, and they stayed at home. I secured the addresses of leading Spiritualists in about one hundred and twenty-five towns in Indian and Oklahoma Territories and tried to plan a regular missionary itinerary over the twin territories. I wrote all of the places where I could find Spiritualists, and secured promises of aid as soon as the weather would permit.

I did visit Lawton, Anadarko, Perry, Ponca City, Oklahoma, and Winfield, Kansas, where we held interesting and helpful meetings. Promises of local societies were secured in all of these places, save Winfield, where a most excellent society was already at work. I visited Guthrie, Okla., Chickasha, Ind., and a few other points, but could do nothing. The people wanted more notice than I had given them, or it was too cold to hold meetings at all. The cold weather continued and grew worse and worse. I finally placed myself before a Northern and was taken down to Texas. But the cold weather followed me even here. I put in my best endeavors at Denison, Fort Worth, Dallas, San Antonio and Austin, but with the mercury either at or below the zero mark, plus heavy rain and snow storms, it was impossible to get the people out. I found a warmer and much better field of labor in Galveston, Houston, Beaumont and Southville, and in this section I labored in March and April. The financial returns for January,

February and March are something too small to be named. I did my best—the people did the best they could under the fierce weather that held them in bondage. It was, perhaps, no one's fault, yet I might have done better for the N. S. A. and our Cause elsewhere, but I seriously doubt it when the fearful winter of all sections of our nation for the past year is considered.

I did what I could for the N. S. A. as its missionary during the month of April, making my headquarters at Houston, Texas. I resigned this honorable and important position on April 30th, and tried other work, feeling that, as my labors did not place a goodly balance on the proper side of the ledger, it was unwise for me to continue to act as missionary. During May and June I was out of the missionary work almost entirely. I was called to California late in June to take up camp work on the Pacific coast. The camp management at Mineral Park, Cal., bore my traveling expenses from Maine to the city of Los Angeles. After reaching California I was requested to take up missionary work at the several camps on the Pacific coast. This I agreed to do.

I filled my quota of lecture dates at Mineral Park, and on N. S. A., with the help of several friends of the organization, led by John Slater, the great medium, succeeded in raising one hundred fifteen dollars and seventy-five cents for our Mediums' Relief or Pension Fund. During my stay here I was called to act in two very important matters, the one almost a part of the other, in which the N. S. A. is vitally interested. One was the question of the heavy license fee exacted of mediums in the city of Los Angeles, and the other was the trial of a medium for the violation of the license ordinance. I did my best to discharge the several duties that devolved upon me at his trying time to the credit of the N. S. A. and to the approval of my own conscience.

I went from Los Angeles, Camp to New Era, Oregon, where I put in a busy month, lecturing at the Camp in Portland, and at other points in the interests of Spiritualism. I am assured that some good was done at all of these points, and that an awakening in spiritual matters was the outcome of my labors. From Oregon I went to Tacoma, Wash., to take in the camp at Surprise Lake. Since I was warmly welcomed and made to feel as if the missionary was one of and with them. This must also be said with emphasis of the people at the camps in Los Angeles, Cal., and New Era, Oregon. The people all along the Pacific coast are loyal to the N. S. A., and treated its missionary with every possible consideration. I put in a week's work at the Tacoma Camp, then started east.

As my trip east was largely one of personal interest to myself, I did not feel that the N. S. A. should bear my railroad expenses nor be responsible for my salary, so resigned my missionary work, August 12th, and bore my own expenses eastward. I did some missionary work en route to Montana, and tried to do the same in Minnesota, Iowa, and Cleveland, Ohio, but the people either could not prepare for public meetings or refused outright to reply to my letters and telegrams. Since August 12th I have not been engaged in missionary work either for the N. S. A. or for any other organization. I served our National body gratis on N. S. A. Days at Etta and Madison, Me., camps, but have not tried regular missionary work for past two months.

I cannot close this paper without referring to several friends on the Pacific coast, who were more than kind to the N. S. A. and its representative, Mrs. Nellie Howell, the able and efficient manager of Mineral Park Camp in Los Angeles, easily stands first as the friend of the N. S. A. She gave our association a special day on her program, and urged all of the speakers, mediums and visitors to take hold to make the day a successful one. She deserves great credit for the good she accomplished through the Mineral Park Camp, and should have special thanks for her aid to the N. S. A. John Slater, Mrs. R. W. Howell, Mrs. R. L. Little, Rev. John W. Ring, Rev. J. L. Dryden, Rev. D. W. Hall and others also rendered valuable assistance.

In Oregon, Rev. G. C. Love and wife, Dr. Espanto, Mrs. A. T. Netterfield-Espanto, Mrs. Ladd-McCoy, Rev. Harry J. Moore, Mrs. Eva Finney, Rev. N. F. Bayless, and many others did good work for the N. S. A. and are entitled to their full meed of praise. In Washington, these words should also be said of R. L. Little, Rev. W. C. Hodge, Mrs. Nicholson, Mrs. Lapworth, Mrs. Chassee and others.

During my missionary labors I have traveled between fifteen and twenty thousand miles and have averaged more than twenty addresses every month. The spiritual returns may have been good—I must leave that for others to say—but my labors resulted in a balance on the wrong side of the sheet every month. I was in the field, excepting my work on the Pacific coast. With the exception of thirty dollars, that work paid for itself. I did my best to make better returns, and to make my work worthy of the great N. S. A. I labored night and day in my endeavors and have the satisfaction of knowing that my work was honest in intent from start to finish. I put my vital, spiritual and physical energies into my tasks, and the financial shortages are due to weather, indifference, selfishness and laziness on the part of some few of our people, as well as my own lack of ability as a worker in the missionary field. Perhaps the financial deficit from my work may become the seed of spiritual success. I ask this Convention to judge me by my intention, by my efforts, and by my willingness to do, and not wholly by the financial results of my labors. All of which is respectfully submitted.

Harrison D. Barrett,
Missionary.

Canam, Me., Sept. 20, 1906.

The Modern Saint and the Orthodox Saint.

J. P. Condit.

If we would have a new ideal of the perfected man, we must have a new conception of the Supreme, Universal Intelligence.

This conception is, I believe, accepted already by many rational minds in the field of the Higher Spiritualism. By which I mean the realm of spirituality, of applied Humanitarianism, as distinguished from the sphere of mere phenomenalism.

The modern man may see the Supreme will, not in the Law of Moses, nor in the Romish church, but in "Natural Law." The manifested constitution of that Over-ruling Goodness who never rests from labor or forgets to love, who shuts the gates of heaven upon none.

We may behold him in the ordinances made for the preservation of health, the increase of intelligent power, the promotion of moral activities, the maintenance of brotherly relations between the classes of mankind, the establishment of world-wide peace, the upholding of justice, the advance of humanity in social righteousness.

Suppose we say the Supreme will decrees Harmony and Wholeness in man's individual and public estate, the complete expansion, development, correspondence of powers, better civilization and government, closer human sympathy, a nobler realization of Rights and Duties.

We may see the Supreme will as the one

universal Power working for Light, Liberty, Love, Justice and Fraternal Charity.

Then it is evident that a new type of the saint is suggested.

We may compare the type of Protestant saint with the modern conception of the "whole" or "Holy" man. The saint was one devoted to spiritual objects, consecrated to the invisible world. He exists for his soul. Whatever its interests impose he accepts uncomplainingly, meets with fortitude, and achieves with courage.

The next world is his goal: in this he is a stranger and a Pilgrim. Other-worldliness is his ideal. The pursuits of life here and now are incidental; its interests are subordinate; its prizes are lures; its triumphs are temptations; its joys are deceitful; its pleasures dangerous; its high ambitions are misleading. He passes through it as if by stealth, as a spy passes through a hostile camp; as a traveler goes across a hostile frontier, keeping aloof as much as he can from observation, and avoiding any detention by the inhabitants. He does not call anything his own; his very children he holds himself ready to resign at the call of the Lord. Beauty, strength, grace, position, reputation are but labels which he drops at death, or sooner if so it must be.

The amusements of men—the dance, the opera, the theatre—are spurned as being enticements of the Evil One. Art is looked on with suspicion and even music with misgiving. The ends of existence lie beyond the veil. There are the rewards and there the punishments.

This world is the portal of the world eternal. Make it comely and beautiful; cast out the thieves and beggars; drive away the vicious and guilty, but remember that it is but a vestibule you are cleaning, after all.

The saintliness nurtured in this conception has qualities of great loveliness and dignity, notwithstanding its narrowness.

The power of devotion to the Master's cause, as it is conceived, is wonderful. The history of Protestant missions, whether at home or abroad, is a history of magnificent consecration to perfectly ideal ends.

In the hope of bringing wandering souls to "Christ" they have often put away ambition, have left country and friends, have crossed seas, have faced the howling wilderness, have studied strange tongues, have offered their mental powers freely to what would seem a hopeless, certainly, a thankless task, and have laid down their bones in a foreign soil without repining or regret.

Still he has his limitations. His doctrine hems him in, contracts and pinches him. He is continually gazing beyond the interests in which men are absorbed, after interests in which he thinks they should be absorbed.

He is not, after all, so much in sympathy with Humanity, as in league with a certain Theological system.

The Modern Saint may still truthfully utter the words of consecrated purpose, "Not my will, but Thine be done." Still he holds himself to be a servant. Recognizes the wisdom of the one Adequate Will, which is allied to Adequate Power, and Adequate Knowledge. Still he practices renunciation, is meek, humble, consecrated. He works for ends that are not selfish. He is a soldier under discipline, but instead of cramping and stultifying himself in any way, he feels himself drawn out, his every faculty strung to its utmost in the endeavor to satisfy the claims of his King, "His Father and his God," who will accept no mutilated men. By faithful obedience to the organic conditions of health, by loyalty to the rules that secure happiness in personal and social relations, by allegiance to the larger principles of kindness that watch over the prosperity of communities and maintain the steadfastness of States, by cheerfully serving the public weal at the cost of private pleasure and personal ease, by forgetting self in the grander selfhood of the age he lives in and the race of which he is a member, by consenting to be of no reputation if only the Over-brooding Soul and Intelligence and Goodness may come to just honor in a word, by doing his best that the best may prevail, the Modern Citizen becomes the Modern Saint.

The Saint is not the man who loses his will, but the man who keeps and consecrates it.

We each and all can recall noble individual instances of this consecration among the workers for the cause of Truth, Justice and Spirituality.

Forms of saintliness change, but the soul of saintliness survives, and I cannot doubt that it will survive. That there will be more rather than fewer who live for something beyond their own dignity, ease, power, or enjoyment, and who daily grow that the true saint and the true man or woman are one.

We thus may turn to the Living Light and sing:

"So dost Thou gather them in one and bring—
Thou King forevermore, forever Priest—
Thou Love-Light of our souls, from bonds released,
Thou Law of Liberty
A service making free
A common weal where each has all in Thee."

People's Forum of Boston.

Austin F. Hill, 2d vice-president of the Boston Forum, furnishes us with a provisional program for the season of 1905-1906. The work opened Sunday, Oct. 29, at 2.30 p. m. and will be continued at the same hour through the season. Other subjects will be added and some of these suggested, probably, will not be presented.

It was thought advisable that some general theme or purpose should animate all our meetings and discussions. What is more important at this time, or on what subject can we more heartily unite than the one selected—
"How to Save the Republic."

How to Save the Republic, or Plutocracy vs. Democracy.

PRESENT CONDITIONS AS INFLUENCED BY THE FACT

1. The Coming Age—an Ideal—Rev. R. E. Rishbee.
2. Despotism in all Ages.
3. Arrogance of Wealth.
4. March of Monopoly.
5. Condition of Labor.
6. The Woman Question.
7. Waste of Competition.
8. The Criminal Problem.
9. The Drink Problem.
10. The Sunday Problem.
11. The Public School and Democracy.
12. Relation of Church and College to Moral and Social Questions.
13. Need of a New Christmas—A Call to Real Peace and Freedom.
14. The Press—its Influence, Independence and Subserviency.
15. Subtle Enemies of the Republic—Graft, Indifference, Self-Interest.

REMEDIES AND REFORM MOVEMENTS.

1. Revolutions.
2. Evolutions.
3. Parties and Progress.
4. Socialism as a Remedy.
5. Socialism as a Failure.
6. Single Tax.
7. Populism.
8. Direct Legislation.
9. Is a New Criminal Code Needed?
10. Municipal Ownership.
11. The Gospel of Jesus as a Remedy.

One True Ghost Story.

This is a true ghost story of an unconventional kind. A young lady arrived late at night on a visit to a friend. She awoke in the darkness to find a white figure at the foot of the bed. While she watched, the bedclothes were suddenly whisked off and the apparition vanished. After an anxious, not to say chilly, night the visitor went down with little appetite for breakfast. At the table she was introduced to a gentleman, a very old friend of the family, who had, she learned, also been sleeping in the house. He completed of the cold.

"I hope you will excuse me," he said to his hostess, "but I found it so cold during the night that, knowing the room next mine was unoccupied, I took the liberty of going in and carrying off the bedclothes to supplement my own."

The room, as it happened, was not unoccupied, but he never learned his mistake.—Ex.

Ah, little son, thou shouldst not so have hastened
To leave thy tender garden bare to me;
Too soon the years had crowned thee, old and chastened.
Ah, little son, faint not—God go with thee.

H. H. Bashford, in Spectator.

PORTFOLIO OF ASTROLOGIC KNOWLEDGE.

Wonder Wheel Science Series.

This portfolio contains all that is actually necessary in the practical work of Astrology.

Copy of Astrology in a Nutshell, with character reading in the appendix.

1 copy of Wonder Wheel, on tough paper, for easy reference to all of the geometrical or heliocentric laws of calendar, aspects, planetary rulings, zodiacal circles, years of life, planetary hours, clock hours, fixed stars, decanates, terms, etc., etc.

1 copy of Prof. Henry's Key, Guide and Lessons, for Horoscope Work, with law for American or English time, and all the necessary laws for reading the same.

1 copy of Tabula Magus, of planetary Hours, for vest pocket uses in hourly guidances, for all time. Character Reading on last page.

1 copy of Character Reader, on card, for desk use, or parlor diversion.

1 copy of vest pocket lesson for immediately telling the Ascendant, the Meridian point, and place of the Sun on any day or any year, without mathematics; also a table of the approximated places of superior planets, for nearly 100 years.

1 dozen Horoscope or Nativity Blanks for tabulating.

1 dozen Wonder Wheel Blanks, for quickly tabulating the places of the planets.

1 copy of an Ephemeris, for year of birth, with Tables of Houses, etc.

This entire portfolio of Astrologic lore sent to any address for \$5.00.

It is guaranteed to be reliable; free from pretentious claims; founded on the very highest of Nature's known laws, and worthy of a place in any man's library.

Any one of the series may be purchased separately if so desired.

For sale at the BANNER OF LIGHT BOOK STORE, 204 Dartmouth St., Boston, Mass.

Genuine vs. Shoddy Science.

By J. G. DALTON.

The main purpose of these works is to provide useful and sure data in the astronomical part of the subject, which is so defective in the usual trade productions. The books are got up in first-rate style and sold at lowest prices.

The Spherical Basis of Astrology.

Gives continuous Tables of Houses for latitudes 30° to 50°, both north and south, and four other tables needed in making true figures, with ample instructions, and exposure of errors in the ordinary tables and methods; also an account of Standard Time in this country, and how to use it, with other scientific points much neglected.

Cloth. Price, \$2.00.

The Sixteen Principal Stars, Etc.

THIS IS WHOLLY NEW, and fills a great vacancy in the theory and practice, giving their positions and aspects, for 1800-1900, with instructions for use in Nativities. Contains also the first correct ephemeris of Uranus and Neptune, for 1800-1900; and one of Neptune from 1700 to 1800, the only ephemeris of the planet for that period. This latter is separate in 15 cents.

Paper. Price, 70 cents.

The Boston Ephemeris, 1898-1901.

A superior one in all respects, with much valuable matter in the text. That for 1901, the last, has only the planet's places, the main feature being a carefully unique discourse on Astrology, etc., showing its history, exposing the folly and fraud now in working nativities, and specifying many of the notorious ones and their crooked ways. The first season, in general, is a master view of the subject, in full of interest and value to the few real students who can apply the rational and exact method of learning the true science in it, and how the art must be honestly practiced.

Price, 25 cents each.

For Sale by the BANNER OF LIGHT.

Transcendental Physics

An Account of Experimental Investigation of

Psychic Phenomena.

By PROF. ZOLLNER, University of Leipzig.

221 pages, giving minute account of Prof. Zollner's experiments, together with Prof. Weber's, Schuster's, and others, in the field of psychical research. Contains a carefully unique discourse on Astrology, etc., showing its history, exposing the folly and fraud now in working nativities, and specifying many of the notorious ones and their crooked ways. The first season, in general, is a master view of the subject, in full of interest and value to the few real students who can apply the rational and exact method of learning the true science in it, and how the art must be honestly practiced.

Published and for sale by Banner of Light.

25.00 postage paid.

An Astonishing Offer.

Send three two-cent stamps, best of kind, and receive a copy of the above-named work, and your chance will be increased from by special price.

MR. H. DORRIS BANNER, 204 Dartmouth St., Boston, Mass.

PUBLICATION OFFICE AND BOOKSTORE
No. 124 Baymarch Street, next door to Pierce
Building, Copley Sq., Boston, Mass.

**WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,**
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year \$2.00
To Great Britain, Australia and New Zealand, Ten Shillings and Sixpence.
Postage paid by publishers.

Managing Editor.....IRVING F. SYMONDS
To whom all Literary Contributions, News Items, Reports
and Announcements must be addressed.

Treasurer and General Manager
IRVING F. SYMONDS
To whom all Business Communications must be directed.
Representative at Large,
Dr. GEORGE A. FULLER

ADVERTISING RATES.
Full particulars furnished upon application.

Advertisements to be received at continued
rates must be left at our Office before 9 A.M.
on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to couch for
its readers. It is a free press, and its policy is to
publish all news of importance, and to give
it in a fair and honest manner. It is not a
party paper, and it is not a religious paper.
It is a newspaper, and it is a free press.

Our columns are open for the expression of im-
personal free thought, but we do not necessarily endorse all
the varied modes of opinion to which correspondents may
give expression.
No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
unsolicited articles.
If you desire the address of your paper
changed, always give the address of the place to which it
is then sent or the change cannot be made.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 4, 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.

"To pay our debt to heresy would bankrupt
humanity."—Rev. Lee Brown (Methodist).

The Banner of Light, without any special
boast, is a friend to mediums, and is glad to
serve them in their honest endeavor to serve
the cause of truth. Are they of the same
mind toward the Banner of Light? Some of
the workers who are finding their work, and ours
a co-operative one—and find many practical
ways to evidence it.

The N. S. A. puts the older organizations in
Liberal Religious Thought to the test of their
liberality in its request for a federation.
Watch the signals.

The class in vivisection which will be taught
this quarter at the University of Chicago will
be augmented by eight women students. They
will experiment on dogs for which they pay
fifty cents each, cats for which they pay
twenty-five cents, and, as one of the in-
structors said, "on anything else they can get
hold of." This course, according to a Chicago
dispatch, will be conducted in spite of con-
tinuous protests made all over the country by
individuals and humane institutions.—Boston
Herald.

Some one having influence with the great
contributor to the University's funds should
notify him of this professor's zeal. It would
be a joke indeed if they should "get hold of"
the goose that lays the golden eggs.

The leaders of the opposition to Prof.
Mitchell's confirmation to the chair of He-
brew on account of his sympathy with the
"higher criticism" largely come from the Pa-
cific coast, Peck of Fresno, Cal., Powers of
Los Angeles, Coulton of South Pasadena and
Presiding Elder Thompson of the Pasadena
district. It looks as though the high tax on
mediums in this section is bearing fruit.

Gen. Booth, when tendered the "freedom
of the city" in London, is reported to have
requested that the usual gold casket, in which
the privilege is bestowed, be substituted by
an oak one, and the difference in cost be
handed over to the Salvation Army to aid
in its work for the needy. Earnest men have
little use for baubles.

Body, spirit, soul.
Who can tell how comes the body?
Can spirit be separated from a physical
body?
Can you prove there is no materiality to
spirit?

Are you aware that it is erroneous to
speak of a disembodied spirit?

The reality of the spirit-plane of life is
true, because spirit is positive substance; and
materiality of the earth-plane is negative or
changeable.

The definition of soul is clear to the average
thinker when stated not to be an entity.
Soul is life, eternal force, indestructible power,
the positive principle of the universe.
Soul cannot become a thing or entity—but
evolves form and force into expression. No
person has a soul—because the person is soul.
Thus no soul can ever be lost.

The Report of the Committee on Delegates
Reports contained some good suggestions, and
this:

Owing to the fact that where the reports
of officers, missionaries, special agents and

committees are often changed when they
come up for action in the convention, your
committee recommends that no reports be
published prior to their official presentation
at the convention. Until that time they are
not the property of the public, and no report
should be published which afterwards might
be changed in convention.

Without any argument as to the possibility
of parliamentary manipulation by which a
convention may patch up an official's report
so that it may go to the public in a form
more satisfactory to the convention, we can-
not agree with the spirit of this recommenda-
tion of the committee.

If an officer is lacking in the qualifications
necessary to make a proper report, let him
be instructed by wiser heads, but before it
has been officially presented to the conven-
tion.

Take a president's report, for illustration.
He presents to the convention his recommen-
dations. This is the president's report before
the convention. The convention has a regular
way of declaring its opinion of it. If the
Committee on President's Report returns it
with recommendations not agreeable to the
majority of the delegates, in a free conven-
tion, the delegates know what to do with the
recommendations. And when they have ex-
pressed themselves they show what they
think of the president's recommendations.

But permitting an official to impress him-
self upon the delegates in his own report, and
afterward patching it up for him so that
when it does become "the property of the
public" he is able to shirk the responsibility
of what was his, savors too much of censor-
ship to be popular with earnest, open-
minded Spiritualists.

The committee in making this recommen-
dation seems to have overlooked the large
number of interested supporters of this move-
ment, not in convention, who are obliged to
depend on the Spiritualist press for infor-
mation to guide them in making their estimate
of the qualifications of the officers.

If trimmed reports sent out by the conven-
tion (which really are reports made by the
convention rather than by the officer)—if these
are the only ones to be given the public, how
is the public to judge of the fitness of these
persons to serve?

No, this "star chamber" proceeding will
never do. Let the reports read to the con-
vention be given to the country as such. This
for the officers. Then let the action of the
convention be given as its action. In this
way every post faces the plumb line for
itself.

One Source of Trouble.

The Sunflower, in editorial comment on
the work before the N. S. A. convention in
recent session, says:

"Another drawback to unity of action in
conventions is that delegates comprising Theo-
sophists, Investigators, Mental Scientists
and 'ists' of all kinds are seated, as well as
professed Spiritualists. This should not be.
Only open, avowed Spiritualists, those who
are Spiritualists at home as well as at camp-
meetings and national conventions, should
ever be seated as delegates to decide the public
destinies of Spiritualists. They cannot
decide the destiny of Spiritualism."

If Mr. Bach knows whereof he writes, and
this seems to be a characteristic of his work,
he has touched upon an important cause for
difficulty. Too many of our "leaders" seem
confused on this point. This is one of the
subjects on which we are clear. When in
1903 we were called for consultation, with
the two other important owners of this pa-
per, to decide on selling the Banner of Light,
the first question we asked was: "Do these
proposed purchasers guarantee in any bind-
ing form to continue the Banner as a Spiritu-
alist organ?" (We did not know at that
point in the interview that they had already
sold it). When we were informed that the
purchasers would not agree to so continue it,
it then and there we declared it would be
treachery to those spirits who had made it
possible for us to take up the responsibility
of carrying on the Banner for pure Spiritu-
alism to let it go to such hands.

The tragic sequel to that interview is too
familiar to the reader for us to any more
than refer to it here. One of the owners
died within two weeks. The other is still
in the flesh.

In the two years of struggle to maintain
this paper as a Spiritualist messenger, per-
haps there has been no other force so com-
pelling as the conviction that Spiritualism
cannot have its destiny in the hands of any-
body who is not "an open, avowed Spiritu-
alist," at all times, and for the love of its
blessed truths. No other has a right to "de-
cide her destinies"—you are right there,
Brother Bach.

When by another turn of the wheel the
editorial cares came to our overtaxed hands
we were still clear that the Banner must
stand for Spiritualism. And, facing we knew
not what, all propositions for aid that would
in any way embarrass us in attempts to
proceed on these lines were refused.

The point at which confusion comes seems
to be that being cordial toward all teachers
of spiritual intent does not leave us free
to place in positions of responsibility in Spiritu-
alism any who are not open and avowed
Spiritualists.

It is easy to draw to our councils those
who have pet ideas to project. It is an op-
portunity for them. But when it comes to
the questions of Spiritualist policy, anyone
who is not body and soul a Spiritualist has
no more right in our council chamber than
has a cardinal in the meeting of presbyters,
simply because both are working for im-
provement in the control of the liquor habit
or any other common work of reform.

Because our special message is being coyly
investigated by individuals in almost every
denomination, let us not flatter ourselves
that they are safe guides in our councils.
With all the unsatisfactory things that have
been exploited in the name of Spiritualism,
it remains a fact that it is to Spiritualism
and Spiritualists the world is indebted for
keeping the truth of demonstrated future

existence before the children of men. It was
not the archbishop, the liberal preacher, the
Psychical Research Society—these all had the
truth forced to their attention by the care
of the Spiritualists who kept it preserved
when all other teachers forsook it and fled.
And to continue its beneficent work its des-
tines must be watched and guarded by those
who are assured of its verities.

President Roosevelt in Arkansas.

The pompous attempt of Gov. Jeff Davis to
publicly instruct the President, during his
engagement to address the people of Arkan-
sas, was met by the President with a spirit
of boldness that cannot fail to excite the ad-
miration of like spirits.

The Governor seems to have acted delib-
erately in the matter, reading a long type-
written address exalting Arkansas in com-
parison with other States of the Union, and
boldly expressing his views on the racial
questions in the South, giving a quasi de-
fence of negro lynching. One who has suf-
fered from like imposition, on the part of a
presiding officer, can appreciate the Presi-
dent's open rebuke.

After a greeting to the 60,000 people who
had gathered to hear him, and an acknowl-
edgment of their warmth of welcome, he
turned suddenly to Gov. Davis and, with arm
upraised, exclaimed:

"And, Governor, I am fortunate enough to
have spoken all over the Union, and I have
never said in any State or any section what
I would not have said in any other State
or in any other section." Continuing, and yet
more pointedly, he said: "And I am fortunate
in being President of a people where you do
not have to praise one State by running
down any other State. Arkansas, the west-
ern, the northern, the southern—they are all
good States, and I am for them all."

Speaking of his profound conviction that,
if they knew each other better, the average
citizens of all sections would get along well
together, he said:

"This is true as regards locality and local-
ity, and as regards occupation and occupa-
tion, and I thank heaven that we are free
from all danger of sectional antagonism.
We must now see that there never comes any
spirit of class antagonism in this country,
any spirit of hostility between capitalist and
wageworker, between employer and employed,
and we can avoid the upgrowth of any such
feeling by remembering always to treat each
man on his worth as a man. (Applause.)
Don't hold for or against him that he is
either rich or poor. If he is a crooked man
and rich, hold it against him, not because he
is rich, but because he is crooked. If he is
not a rich man and is crooked, hold it against
him still because he is crooked. If he is a
square man, no matter how much or how
little money he has, stand by him because
he is a square man. Distrust more than any
other men in this republic the man who would
try to teach Americans to substitute loyalty
to any class for loyalty to the whole Ameri-
can people." (Prolonged applause.)

Later in his speech he turned again to
Gov. Davis and addressed him for the ears
of the vast audience, made up of both races,
as follows:

"Governor, you spoke of a heinous crime
that is often heinously avenged. The worst
enemy of the negro race is the negro criminal,
and above all the negro criminal of that
type: for he has committed not only an un-
speakably heinous and infamous crime against
the victim, but he has committed a heinous
crime against the people of his own color,
and every reputable colored man, every col-
ored man who wishes to see the uplifting of
his race, owes it as his first duty to himself
and to that race to hunt down that criminal
with all his soul and strength." (Great ap-
plause.)

"Now for the side of the white man: To
avenge one heinous crime by another heinous
crime is to reduce the man doing it to the
bestial level of the man who committed the
bestial crime. (Great applause and cheers.)
The horrible effects of lynch law are shown
in the fact that three-fourths of the lynch-
ings are not for that crime at all, but for
other crimes. And above all other men, Gov-
ernor, you and I and all who are exponents
and representatives of the law owe it to our
people, owe it to the cause of civilization and
humanity, to do everything in our power, offi-
cially and unofficially, directly and indirectly,
to free this United States from the menace
and reproach of lynch law." (Applause.)

The people like brave words. These Arkan-
sasans are no exception, as is evidenced by
the applause with which they receive them.
We have looked upon the section where the
President spoke so boldly as the very centre
of the lynching practice, but his manly utter-
ance seems to have found cordial response in
their own consciousness.

Whatever motives may be imputed to the
President for his southern trip, we believe
he is opening the way for a clearer under-
standing of our common problems as citizens
of a common country whose destiny is to
lead the world in the ways of righteousness
which exalt any nation.

Intellectual Liberty and "Orthodoxy."

It is at least interesting to observe the
struggle for intellectual liberty in "orthodox"
circles. The teachers in Spiritualism can
hardly realize what it means to stand in "holy
orders" and attempt to tell the truth, if the
message takes the teacher into fields not
sanctioned by "authority."

When some of our leaders have felt so easy
about our special mission, complacently look-
ing to see the church organizations take up
our message of demonstrated continued life,
we could not share their confidence that to
leave it there would be to have finished our
work. We at least are free to tell the latest
revelation, fearing no ecclesiastical court.

When our brothers in the liberal Congrega-
tional denomination were drawing party
lines between old and new orthodox, we felt
to commiserate them in their bonds. But the
boldness of the Remythes, the Gordons and
the Abbotts in teaching their latest conclu-
sions was encouraging.

Heber Newton's zeal to slize with his latest
denominationalism, in the name of his king,
and bring them into the stereotyped of his
church, even though they threatened to over-
turn some of her traditions, made us feel that

within the framework of her forms the Epis-
copal denomination, after all, permitted the
monies of varied truths to be laid.

Our Methodist brothers seemed to be in
the line of progress when Prof. Bowne of
the Boston University School of Theology be-
gan to be heard, both in this country and over
the sea, as an advanced thinker along philo-
sophic lines, and his scholarship to be recog-
nized in the broader exegesis.

Now, what? The Church of England finds
among her clergy a strong movement in favor
of the higher criticism of the Bible. Already
a manifesto with over a hundred signatures
of ministers is being circulated among the
brethren, asking that the clergymen as Chris-
tian teachers may receive "authoritative en-
couragement to face the critical problems of
the New Testament with entire candor, rever-
ence for God and His truth, and loyalty to
the Church of Christ."

They express a fear that the door of or-
dination may be closed "to men who patiently
and reverently apply historical methods to the
scriptural records." The High Church party
seems concerned for the "fundamental ar-
ticles of Christian faith" from the further
expression of the document that "it is not
without grave responsibility and peril that
anyone should build the faith of souls, pri-
marily upon details of New Testament nar-
rative, the historical validity of which must
ultimately be determined in the court of
trained research." The paper further ex-
presses confidence that the faith of the church in
the years to come "will stand upon the spiri-
tual foundation to which Christian experi-
ence and the creed of the church alike bear
testimony."

What will come of this? Time will tell,
but as we write these lines Prof. Mitchell of
the Boston University School of Theology
stands waiting a confirmation of his election
to fill the chair of Hebrew, for which he was
refused confirmation by the College of Metho-
dist Bishops six months ago, because of his
sympathy with the "higher criticism." It is
true that he has been renominated by the
trustees of the university and the Board of
Bishops is now considering the question. We
understand that the committee for the trust-
ees is not very confident of a favorable ver-
dict.

There is a more inspiring sight than the
human mind struggling to free itself in its
eagerness to breathe the clearer air of the
heights. All hail to these brave soldiers of
truth! But meanwhile let us jealously guard
our liberties and resist any attempts to fasten
on us the ecclesiastical bonds and see that
we use not our liberty for an occasion to the
flesh, but by love serve one another.

Letter-Boxes on Tombs.

"A small letter-box is attached to the
gravestones in many French cemeteries," said
a Parisian.

"What for?"
"So that the family of the dead may know
who have visited the tomb. If you, for in-
stance, go to the grave and place a bunch of
flowers on it, you drop your card in the letter-
box before you leave. The family, coming
once a week or so, opens the box, finds out
what friends have been there, and acknowl-
edges the visit with a few lines of gratitude."
"It is a comforting thing to be kept in-
formed of the visits to the graves of our
dead."

Follies committed at graves seem to in-
crease. When we cease to worship graves and
will realize that we can commune with the
spirit of our loved one, we may then cease our
devotions at graves for hypocritical display.

The National Convention.

I am in full favor of organization, and think
that State and National conventions are nec-
essary to create progress and esprit in the
cause of Spiritualism. The great necessity
now is a proper organization and a fair and
representative delegate body.

It is a patent fact that no local auxiliaries
should belong directly to the N. S. A. These
should only be units of State Associations;
and the units of the N. S. A. should be State
and National bodies. Then the representa-
tives will be obtained from the best talent in
our ranks. As it is now, many local auxi-
liaries send delegates to the National con-
ventions who do not understand either the
State or National needs. A large number of
delegates do not understand parliamentary
practices, and half the time do not know if
they are voting for or against the question be-
fore the house; and they take a great deal of
time in seeking information and arguing ig-
norantly, and fail to stick to the question.
The proxy system accelerates these defects as
a rule. The claim is made that the N. S. A.
cannot make itself a body of only State auxi-
liaries so long as only one-half of the States
are organized. It is better to be right than
wrong. The unorganized States will sooner
organize if that is the only way they can gain
a representation in the N. S. A.

The State of Pennsylvania is an example.
That State has several local auxiliaries di-
rectly chartered by the N. S. A. These will
each say that if we transfer to a State Asso-
ciation we will have less power in the N. S. A.
because instead of two or more delegates,
we will be entitled to only one. They do not
consider that the State Association will be
able to send a full delegation, whereas now
some of the societies send no delegate, owing
to their treasury or members being unable to
meet the expense. If the N. S. A. were com-
posed of State and National Associations
only, the basis of representation could be in-
creased, or as it is, would give the possibility
of a larger convention. This matter must be
pressed until we have an equitable body rep-
resenting the Spiritualists. We will not have
satisfactory legislation and co-operation until
this system is established.

The N. S. A. will be a body of contending
or diverse interests until it becomes the ex-
ecutive body of States, which in turn will hon-
or the local interests.
The late convention held in Minneapolis ac-

complished a great deal of business, but it
was not a legislative body capable of crowd-
ing so much into four days. And the parla-
mentary rulings being very exact, caused
much confusion. The N. S. A., as at present
constituted, should be given a wider latitude
of action and not be held to a perfunctory
effort that satisfies only the presiding officer.
Observation teaches that the N. S. A. dele-
gates are much confused by parliamentary
tactics.

The outlook of the N. S. A. for the future
is that some of these radical changes must
come, or that body will disintegrate. That
this is so, is made evident by the fact that
only a few of the delegates attend more than
one convention. The majority go away say-
ing they are useless in the convention, or have
been satisfied to be there once. They go home
unsatisfied because of the hurried and conten-
tious manner of business, and because they
could not understand the manner of procedure.
Thus their home society gets from them a
spirit of defection. This is not an idle specu-
lation. They are easily led by parliamentary
practice, and at the election fall into the
swim; and as at Minneapolis, it becomes easy
to railroad a unanimous election of officers.
After sober thought they think: "Why did I
not try to nominate or vote for some other
person?" Serious thought is not given to cap-
itates, even less than to business, hence a
few can sway the convention.

For many reasons the N. S. A. should be in
session at least seven days. But representing
State Associations only, its affairs will be less
complex and its composition be of a more rep-
resentative and parliamentary class of people.

The 1906 convention has transacted some
important business, as follows:
The missionary effort will be expanded, and
the Children's Lyceum, better helped by the
superintendent being in the field.

The Morris Pratt Institute is to be more
positively helped and its usefulness unfolded.
An Educational Committee is to develop a
course of reading for the home, local societies
and Lyceums.

Commercialism in societies as well as by
speakers and mediums is to be frowned upon.
Mediums are being separated from the fakirs
and gradually gaining better support from the
N. S. A.

Papers on the phenomena, science and philo-
sophy of Spiritualism are to be compiled and
published for circulation.

Temple or building extension is to be as-
sisted and a plan developed for mutual assist-
ance.

A Federation of liberal churches and socie-
ties is proposed; and the same is to be urged
by the N. S. A. Secretary and all of the
board. This movement is very necessary in
order to offset the federated power of the or-
thodox churches in relation to laws of the land
and methods of propaganda possibly obtaining
governmental support. Affiliation and co-
operation is necessary to the liberal churches
and societies, for desultory effort is always
without power. Will the N. S. A. carry out
these provisions? There is no use of a con-
vention if the officials fail to carry out and
fulfill its commands.

Two items of either great utility or perhaps
of positive evil were adopted. The first was
the approval of a form of certificate of en-
dorsement for one year to be given mediums
who shall stand the test of investigation.
These certificates are sure to be abused by
some recipients, and the N. S. A. be made to
suffer for their endorsement. Many who shall
be refused the certificate will at once become
enemies to the N. S. A. The best way to
be endorsed is to prove one's value and virtue
by good works and proper deportment. All
such need no certificate, and will likely seem
to use one for any public purpose.

The adoption of liberal portions of the
usages without a public reading (as lack of
time prevented) and accepted on the recom-
mendation of a committee seems to be a hasty
act that may be leisurely repented. As the
usages carry no compulsory power, and are
only suggested for use, the same will have
only the effect that may be of credit or dis-
credit to the N. S. A. for approving.

Hasty legislation is bad, but blind legisla-
tion is unjust and should be rebuked. An in-
stance of hasty legislation was the adoption
of the pivotal item of the convention, the
Resolutions, by ruling three minute speeches
on the same and suspending the ten minute
rule that had prevailed on minor questions.

The most valuable legislation of the con-
vention was embodied in the report of the
Resolutions Committee. What was accepted
was not fully considered in its bearing, and
one item laid on the table was by that action
committing the N. S. A. to a policy or desire
that no self-respecting Spiritualist would
soberly endorse.

If I now say that the N. S. A. delegates
favor an expression of the secular press
which says that "most of our public medium-
ship is fraudulent, and should create public
doubt of the mediumship within our ranks," I
am only telling the truth, for the convention
refused to deprecate such action upon the part
of the secular press.

They also refused to deprecate similar
promulgations in the Spiritualist press. This
action is regrettable, especially when so hastily
done. It is to be hoped that the Spiritu-
alists, and the N. S. A. in particular, will
see the necessity to defend mediumship
equally with the importance of branding
fraud.

If mediums must fight their way against the
press, secular and spiritual, and Spiritualists
individually and organized, they had best re-
tire to their homes and let only their names
appear in public.

Or, they who see heaven's power falling
upon mortals, and desire to use it for human
good must learn that they have a mission out-
side of organized Spiritualism and under only
the direction and support of the good spirits
sent to minister unto our salvation. Have we
arrived at "the parting of the ways?"

Fraternally,
George W. Bates.

Thornton, Pa.

Our Home Circle.

EDITED BY

MINNIE RESERVE SOULE.

BEST THING.

Mime tunes.

How long, oh Lord, how long
Must I endure this ill?
O struggling heart, be strong,
Be patient. Trust God still!

He not alone is strong,
Who rules with iron rod;
But who has patience long,
He most is likest God.

The iron hand and mailed
Time will o'ergrow with rust,
And patience, which cannot be quailed,
Shall turn it into dust.

Then suffering heart, be strong,
In patience calm endure.
To him who tires not, suffers long,
Shall be the victory sure.

A LINK IN OUR GOLDEN CHAIN.

A SANCTIFIED SERVICE IS ALL THE WORLD NEEDS.

It was a remarkable audience that sat waiting, silent and serious, in Tremont Temple, last Sunday afternoon, for the coming of two remarkable people.

Mr. and Mrs. Ballington Booth had been announced to speak at 2.30 and long before that hour the crowd surged and swayed in the corridors of the temple and within five minutes after the little iron gate at the foot of the stairs had been unlocked the house was comfortably filled. At two o'clock there were probably two thousand hearts fluttering with expectation.

At 2.30 a half dozen Volunteer sisters with simple dress and plain bonnets with ribbons tied jauntily at the side, walked across the platform and took seats at the farther end. Still the Booths did not come and a thought of belated trains or unfortunate connections, or too talkative hosts crept through our minds, but the vast audience sat perfectly passive and unmoved and with apparent faith waited for the arrival.

The door opened and they were there. With one quick stride the man crossed the platform and took his seat and the woman without affectation or slightest move of consciousness sat down beside him and their heads were dropped in silent prayer. The hush that fell across the waiting crowd was impressive.

This was the man and this was the woman who had worked at the head of that shouting, noisy brass-banded army that was such an innovation in religious work but a few years ago and seemed so bold and blatant and irreverent to our pious ears which heard religion only in the organ note and the chime of bells. These were the people who had dared to break away from all conventionalisms and blaze a way right through the forest of form and ceremony and hoist a flag in the name of their Lord in the open air and on the busy streets. These were the two who could not be restrained or circumscribed or narrowed down to thumbnail supervision and dared divide the forces of the great army of workers fighting under the flag of the elder Booth and start a new movement, perhaps better adapted for the expression of their ideals.

Yet there they sat in calm dignity and sweet majesty before a dignified and conservative Boston audience.

There was nothing dramatic or unusual about either of them, and as they sat there one half wondered at the secret of their power as leaders of men and women.

After the introduction by a subordinate local officer, Gen. Ballington Booth arose. He shot into the air like an arrow, his unusual height accentuated by his slenderness, and with the air of a man who felt perfectly at ease he entered at once into an account of various personal experiences. With simple directness he appealed to every man and woman as an individual and made each one feel that whatever he did was of value and importance in the world. No man could be so insignificant or his effort of so little value that it could be spared in the great work of unfolding. Gen. Booth did not by word or manner suggest that he had done great things or that he was so great a man that he should be relieved, for service, but as one who was glad to serve his fellow men and who would enthrone every man to the service of redeeming men from sin and pain and suffering.

The man who has great wealth or great capacity is not the only man who can be of service to the world nor is he the man who does the greatest and strongest work; it is the combination of the small gifts and forms that makes for powerful service, and that truth made plain to the average person will prove an inspiration and incentive to do all that is possible. Gen. Booth is possessed of the power to make men understand the importance of personal effort and no excuse or plea of littleness or poverty will be accepted. It is that not a masterful attitude to assume and does it not lead men by its very demand on them to grow away from discouraged and disheartened lives into helpful and useful and strong citizens?

Ab, if we might only enthrone every worker in Spiritualism with the knowledge that he is an integral part in a cable of loving service that binds the world together in the tenderest and truest relationship, and that when the thread of his work is broken or uneven the whole cable is weakened!

To inspire men to do the best they can with the means at hand is to be a leader, for men love to feel that they are of some value and that their service, however humble, is of use, and they will follow with willing feet the man who gives them confidence in themselves. There was no other note in the theme of Gen. Booth's appeal. Every sentence was an appeal for service.

Then Mrs. Booth supplemented the work of her husband with an impassioned appeal for faith. She was no more magnetic than the average woman, no clearer in expression, no sweeter in tone, but when she leaned far out over the railing and in a perfect abandonment of earnestness stretched forth her hands she seemed to embrace the whole world of weary prisoners and her voice rang like a bell that pealed out victory over sin.

Her infinite faith in the man who has sinners and heavy hearts under a world that sits sad and heavy hearted under the weight of sin.

So that was the secret of their success. And their success was not simply to draw two thousand people to listen to their preaching.

They have served as well as preached, and the phenomenal good which has been accomplished under their leadership gives confidence in the wisdom of their preaching.

So it must be with us.

If we want to do great and mighty deeds in the name of Spiritualism, we must inspire

every layman and preacher, every medium, whatever his phase, with the importance of his effort and have infinite faith that though he stumble and fall he may rise from the dust of his disaster and dare take his place again.
—M. M. S.

An Irving Tribute.

Among the many tributes that have been paid the late Sir Henry Irving, perhaps none will interest the readers of the "Banner" more than the poem written by Isaac H. Rich on the occasion of the great actor's last visit to Boston. It was no flattering verse that Mr. Rich wrote and dedicated to his friend, but a strong, expressive and beautiful word from a man whose long and critical observance of player-folk, made of value, and an outspoken appreciation of the gifts and powers of the actor and the man, while yet his keen eye might flash back grateful recognition for the tributes and his spirit be stirred to greater and loftier understanding of his art, by the lines from his friend. We reprint the poem written in the honor of and dedicated to Sir Henry Irving in 1901 by Mr. Rich.

"Last, but not least gifted by that grand line
Of players who have graced two countries'
stage,
What power and what wondrous skill are
thine
To re-create the heroes of past age
And give our Shakespeare's fancies breath of
life.
Lighting with magic torch the poet's flame,
Painting the heights of love and passive
strife,
And bending all to glory and to fame.

"Steadfast in great purpose, thine art up-
borne,
Thy duty seen, that duty bravely done,
Thou hast the tragic mantle nobly won,
Thy sovereign's tribute and the heart of
thee—
We shall not look upon thy like again."

Isaac H. Rich.

Pioneer Sufferings.

Our friend and co-worker, Mrs. Chapin, has written an interesting story of the early days and her own life being so closely related to it, we are pleased to give it a place in our columns.

Many are the interesting stories told of the early settlers of this country, of their courage and heroism, struggles and privations and sufferings, of their conflicts with and captivity among the savages, that have never been given to the public. The narrative which I am about to give is of my grandfather—my father's mother—whose maiden name was Mary Chapman. Her father, John Chapman, with his family and three brothers, moved from Canaan, Connecticut, to Delaware county, New York, or somewhere on the Delaware River about seventy-five miles from Albany. This was before Delaware county was organized. It was in 1762, and the country was "set off" as the old settlers used to say, in 1768.

With Chapman came a family by the name of Haxton, consisting of a man and wife and two little girls. They built a double log house, a barn and a sawmill. They had been settled there nearly two years, and it was at or near the close of the old French war, when they heard that the Indians were coming that way, doing a great deal of damage and committing many outrages upon the comparatively defenseless settlers. Besides John, two others of the Chaptmans were married, and had houses a short distance from the sawmill.

One day, while John Chapman was gone to the fort, which was eight miles away, the small settlement was surrounded by the wild red men of the forest, who immediately commenced their bloody work. The savages went to the mill, killed Haxton and scalped him, and then shot two of the Chaptmans as they were crossing the river to the mill in a boat. The other Chapman, hearing the disturbance, ran into his house, took his wife and when he heard his horse, which was at the door, and rode for dear life, thus escaping and reaching the fort in safety to tell his brother John the sad tidings, and with difficulty prevented the latter from instantly returning to become another victim to the blood-thirsty savages.

The other Mrs. Chapman, whose husband was killed in the boat, took her two children and a pillow case filled with flour, and started for the woods, keeping the house between her and the foe. She ran on and on, till she came to a stream, near which she discovered a hollow tree, with a stick nearly filling up the entrance to the cavity. This stick she pulled away, crept in with her children, and then drew the stick back into its original position, and there she lay, holding the youngest to her breast to keep it quiet. All that night and for some time the next morning she heard the Indians prowling about, evidently looking for her. At length, hearing no more of them, she ventured out, made a cake of flour and water, started a fire by the tedious and seemingly hopeless method of rubbing two dry sticks together till they took fire by the friction, and baked her "unleavened bread." She lived in that way for a week, and was found by John Chapman.

After the Indians had killed the two Chaptmans and Haxton they went into the double house of "John" Chapman and Haxton and began to ransack the premises. They took the gold beads from Mrs. Chapman's neck and tore off the skirts of her dresses, which they said were for blankets for their squaws. Next they took out the feather beds, cut them open and emptied them, whooping and yelling as they saw the feathers fly, and brought in the ticks and told Mrs. Chapman to take thread to make Indian shirts, for she must go with them. After making up a huge bundle of the best of the clothes, bedding and other things, they went to the barn and killed the two cows and a large number of hens. The latter and portions of the cows they brought in and ordered Mrs. Haxton to cook them. She had no choice but to obey, and after dressing and cooking them, she with her two little girls sat down and ate what they wanted to appease their growing hunger. She then called the Indians, who were near the door. They came in, and seemed enraged that she should have eaten first, and menaced her with their tomahawks. They then asked Mrs. Chapman to sit with them and eat; also her little girls, three of them—Phebe, Abby and Mary—and John, a boy two years of age. All sat down, but depressed as they were, with grief and terror, did not eat much.

When they had got through supper, and had finished packing what the savages wanted to take away, it was near morning. The Indians kept a close watch upon their prisoners, taking turns till daylight. Mrs. Chapman was then made to take a large pack or bundle, and the two older girls to take smaller packages, and when they were out of doors ready to start, some of the savages yet remaining in the house, one of them came out and said to Mrs. Haxton: "Your master wants to see you." She went in—there was a blow and a scream—and soon the red murderers came out with her scalp. They set fire to the house and barn; the once pleasant home was soon in ashes, the work of slaughter and destruction was complete.

Then began their tedious march into the wilderness—Mrs. John Chapman, her three

girls and little boy and the two Haxton girls. They traveled the first day all day. If Mrs. Chapman showed signs of fatigue, their unfeeling captors would brandish a tomahawk over her head and tell her to go. She carried her little boy most of the time, but on the third morning the cruel monsters killed and scalped the helpless child.

These Indians were of the Delaware tribe. After they had been on the march for a few days they sold their captives to the Senecas, who took them out to Cayuga Lake, or beyond, to a place called Painted Post. While crossing Seneca Lake, Mary Chapman, the youngest of the girls, became so tired that they were obliged to carry her. They put her in a basket and drew her across on the ice. The weather was intensely cold and she had both feet frozen so that her toes came off. They were over two months on the march.

On their arrival at the home of their captors, they, with other prisoners, were made to "run the gauntlet." Two lines of Indians were formed, six or eight feet from each other, and fifteen or twenty rods in length, and between these the prisoners had to run. If they reached the bar at the foot of the lines alive, they were spared their lives and adopted into some of the families of the tribe as their slaves or property. Some were killed before reaching the bar, and some were nearly cut to pieces and yet lived. Mrs. Chapman, fearing the fate before them more than death, advised her girls not to run, but to walk slowly through, and when she was bidden to go, did as she had advised them; but not an arm was raised to strike, and no one touched her except a little Indian boy, who struck at her with a stick, and she reached the bar unharmed, as did also the girls, who followed her example, and were only molested by some small boys striking them lightly with sticks.

After this they were separated and sent off with different families. Mrs. Chapman was named by the Indians Jonaqueus. Four months after her capture she gave birth to a daughter whom they named Little Jonaqueus, and tried to teach the child to drink so that they could take her from the care of her mother and keep her always, as one of their own tribe. They boiled barks and washed her in the liquid to make her dark like themselves. The old squaw who had charge of Mrs. Chapman was kind to her, and those who had the little girls were also kind to them, for they wanted them to grow up to be squaws for big braves.

A few days after the tragedy at the little settlement, narrated above, John Chapman, with his brother, returned from the fort to find his house, barn and sawmill destroyed, and his family gone he knew not where. Everything that the marauders did not carry off was burned, as he supposed. But in his search he found among some weeds or bushes, a single relic of his household goods—a two-quart brass kettle, which has ever since been preserved as a memento of the dire misfortune which the family suffered. That same little kettle is now in the possession of one of the great granddaughters of Mrs. John Chapman, in Grand Rapids, Michigan.

John Chapman's brother and the wife of the latter went back to Canaan, Ct. Some time afterward hearing that Sir William Johnson of Johnstown was Indian agent, John Chapman applied to him and told him of his losses, in the hope that the agent might gain some tidings of his family among the Indians. Johnson sent out men to find the lost ones, and sent word to the Indians that they must give up all white prisoners. The savages complied so far as to deliver up Mrs. Chapman and her babe—the babe they would not keep, for they thought it a fool because it would not learn to drink—and they sent word that these were all the prisoners they had. But Chapman again and again implored Johnson, informing him that he had three more girls whom the Indians had carried off, and he believed they were still alive. Two years later Johnson succeeded in procuring the return of Phebe and Abby. Mary was yet missing, but the treacherous and crafty red men said they had no more white girls.

Time passed on, but Chapman did not cease his efforts nor give up the hope of finding the lost ones. He persisted in sending word to Johnson that there must be another white girl somewhere among those Indians—his little Mary. At length, nearly four years from the time they were taken captive, a Mr. Kirkland, a minister who preached in Canaan, and had been missionary to the Indians, started West to visit the Cayuga and Seneca tribes, and try to find the lost child. In one of the wigwags among them he found an old squaw, with what he thought a white girl, about ten years of age, though she could not speak a word of English. Upon conversing with her in the Indian dialect, by a little shrewd questioning, he soon learned that she was the veritable little Mary Chapman whom he was seeking. Saying nothing to raise the suspicion of the Indians, he set out to Canaan and informed her father of his discovery. John Chapman again went to Johnstown and informed the agent, Johnson, who once more sent out men and with them a black belt, which meant war upon the Indians if they did not comply with his demand for the return of little Mary. This brought them to terms, and soon eight or ten of the "braves" arrived at Johnstown with the captive girl, who was taken in charge by the agent. The Indians stayed a few days, and when they left, little Mary was so afraid of being carried off again that she hid behind some sacks of wool in the garret and watched them as they took their departure, and it was some time before the family could find her.

Word was sent to her father, who came for her. She did not know him, and was afraid of him when told who he was, because, as she afterward explained, she had been told by the Indians that he would beat her to "whip the Indian out of her." It was not until after much coaxing and showing her silver coin, by her father, that her shyness was overcome; and the next day they started for home, walking from Johnstown to Canaan, when the family, except those who were killed, were reunited.

This Mary Chapman, when she had grown to young womanhood, married John Vaughan—his second wife—and reared a large family of children, to whom she often repeated this story of her captivity among the Indians. She died before my birth, but I have many times heard the narrative from the lips of my father, Anne Vaughan, her youngest son, with whom she lived in her old age till near her death. A large number of her grandchildren, great-grandchildren, and great-great-grandchildren are living at and in the vicinity of Grand Rapids, Michigan.

Harriet Vaughan Chapin.

The Use of the Kump.

"Can you tell me," said the seeker after knowledge, "what the kump on that camel's back is for?"

"What's it for?"

"Yes, of what value is it?"

"Well, it's lots of value. The camel would be no good without it."

"Why not?"

"Why not? Yee don't suppose people 'nd

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 seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

To Our Readers.

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

INVOCATION.

Unto thee, O Spirit of Love, we would flee from all the distresses, all annoyances and be filled with that love that shall make us charitable and tender to everything that is striving to express life and an upgrowing purpose. May no thought of our frailty hold back our aspirations; may no understanding of our own weaknesses make us falter or fall, but safe and strong in the power that createth and holds all souls, we rest and move ever onward toward the highest. We yearn for the expression from those who have passed into that other life; we yearn for the assurance, for their tender consideration of our weakness and our frailty; we yearn for their strength and we ask that they may draw near to us and co-operate with us in our effort to bring peace and joy and love into the life. Into every darkened condition in life we would fearlessly go and take the sunshine of truth as it has been made manifest to us into the very shadow of the lowest conditions of poverty or pain. Bless us and help us in our undertaking for spirits who are seeking to serve the world in its need. Amen.

MESSAGES

Charles Davis, Fremont, Ohio.

The first spirit that comes to me this morning is a man who says his name is Charles Davis. He is about six feet tall very broad shoulders and has dark blue eyes and black hair. He seems to be about forty or forty-five years old and strong and muscular. He worked on the railroad. I think he was a conductor, because I see him with a blue uniform and brass buttons, and he smiles when I recognize what he used to do. He says that he lived in Fremont, Ohio, and he says: "Well, it is strange for me to be here sending a message to my wife and children. I had many friends in the East and had only been West a little while when I was taken sick and died. I died with Bright's disease and that, as everybody knows, develops so rapidly that a man doesn't have half a chance to fight for his life. After all, I don't know but it is about as easy to go one time as another; I can't imagine a man ever being ready to leave the world unless he has had awful hard luck. My wife is named Lizzie, and she is quite interested in this sort of business. I knew it before I died, but I didn't pay much attention to it; I thought it was a fad that she had taken up, and it didn't seem to hurt anybody and gratify her. I am not at all much of a man to interfere with anybody's plans. I wish now I had asked a few more questions about her investigations, but she will keep at it until she gets the messages for herself. That is what she started out to do, and that is what she will do. I am glad of it, for I believe it is well to have an open door to the other life through which help may come as well as comfort. Please tell Lizzie that I will work as hard as she does to unfold her sight, that she may see us when we come and know what it is we desire to say. With an undying expression of love for her, I sign myself, her husband in the Spirit Land. Thank you."

Annie Hodgden, East Rochester, N. H.

The next spirit that comes to me is a woman, very tall and slender, and her eyes are very blue and her skin, makes her look very delicate. I think she is about twenty-eight or thirty years old. She has blue eyes and her hair is combed with a good deal of care. She is particular about her looks and her apparel. She speaks so gently that it is almost a whisper, and she says: "Tell them I have come, that I am Annie Hodgden, that I have been trying a long time to give some sign of my knowledge of their effort to hear from the spirit; but it is so hard for me. Father is with me and he is so much stronger and so much more emphatic that he almost overcomes me; it is like a strong wind putting out a little light. I would be happier if I could only say what I want to to my friends. For they are so anxious to talk with me. I lived in East Rochester, N. H., and my body put away there. Isn't it too bad that people dare to die when they love life so much. That is what I used to say, but since I have come over here I find that life continues and there is no tragedy about death; that is what makes us happy, even though our friends cry and mourn for us as if we were lost. I thank you."

Mary Collamore, Waltham, Mass.

There is a girl here now and I should think she is about twenty years old, her hair is quite red, her face is fair and pale, her eyes are blue and she has very long, slender, white hands. She tells me that her name is Mary Collamore and she says, "O, I have been gone so long that it seems very strange to be standing here trying to send a message. I am very much in earnest about this thing and I want to go to James Rice. I used to live in Waltham and I have been much interested in all that has concerned the movement of Spiritualism. I have not always been able to do what I wanted to but I have from time to time been to circles and seances and have been helped by going even though I never spoke a word. The influence of a circle room is helpful to spirits just the same as it is helpful to you people. I have often felt me near him and although he has grown old and gray now he is still a young spirit and would enter into any work or any amusement with the same energy that he would have shown at fifteen or twenty years of age. I want him to know that I have often been with him and I have seen Ethel. She has only lately come over here and is so eager to return that I speak for her. I am not unhappy. I am just trying to understand from day to day the law and the working of the law of this life. Thank you."

There is a spirit who comes here now who says his name is Ned Procter and right after that he says: "I am from Richmond, Va." The man is tall and old, very strong and handsome. He wants to get to Annie Procter and he says as long as there is a possibility of his sending her a message he is going to work and see if he can do it. "Tell Alice that it is hard for me to look back over the past and think of all the things I might have done to make her present life easier. If I had had the least idea that my own life was to be cut off so suddenly, I would have made more effort to adjust conditions and leave her in better shape. The idea of death did not come to me very often. I had always been so well and strong that I thought I was immune but I lost my life in a foolish and unnecessary way and I have suffered for my folly more than I can tell. It doesn't do anybody the least bit of good for me to dwell on it. I would give all that I ever had or hoped to have to stand by the side of Alice and begin life over again. The only thing I can do is to devote myself to her service. I am able to impress people and to keep away influences that would disturb, and I am busy doing that. I hope for some change that will bring a brighter and happier life to this woman that is dearer to me than life itself, and grows dearer every hour of my conscious existence. I don't want to prate about men living lives always ready for a change, but I do know many men in the same box that I am in and they would give a good deal if they had paid more attention to death and less to the pleasure and the little things of life. God bless you people for making it possible for me to come."

Susan Weeks, Orange, Mass.

There is the dearest old lady here. I should think she was as much as seventy-five or seventy-eight years old. She is slender and grave, quite tall, and has rather a long face, and she wears a lace cap which she is very particular about. And the first thing she says is: "I am Aunt Susan Weeks, and I lived in Orange, Mass., and I knew that spirits could return, and have come myself today because my friends expected me. Why I had no more fear of death, not half as much as I would have of a quarrel with a friend. I may have drawn a flowery picture of what life over here was to be, but I have seen such beautiful things and such beautiful conditions that I cannot think they were overdrawn to me. I don't live in the midst of a paradise of flowers or in a place where there is wonderful music every hour in the day, but I can hear it when I desire to go, and I can see the beautiful growing things when my will takes me there, but if you will believe it, I often turn my back on all these things and travel back to the home that was dear to me, in spite of its limitation, and in spite of the shortcomings of those who were in it. I have often been so near to Fred that I have breathed upon his cheek and he has tried to brush away something, he didn't know what. I can get to him more easily at night when everything is quiet, and sometimes in his dreams I am able to bless him, so that he is better able to take up the problems the next day. I have seen Harriet and she is very nervous and anxious to get back. I tell her she will get back a good deal easier if she will leave her nerves where she did her body. But I have never seen any nervous spirits any more than I have seen bodiless ones. I am pleased to report that there is great interest in everything pertaining to Spiritualism in the spirit land. They have circles and mediums and classes, all teaching of the law of control, correspondence and co-operation. I have been crated to find such an interest and so much work being done, and I give you this as a bit of encouragement, you who are striving to make the world understand a message that its heart yearns for, but too often its brain rejects. Thank you."

George Brown, Burlington, Vt.

There is a spirit of a man here, I think he is about fifty years old, short, thick-set, full gray beard, bald head and heavy brows and dark gray eyes. He comes in a very gruff manner and says: "Would you let an old fellow in?" That was what I was and seeing I am in a place where they don't have to have any first I have lost my job and so I have got a lot of time on my hands, and want to see if I can connect with some of my friends. I was killed, blown up, blown into smithereens, so that they did not even find any of me to put away. It was something of a shock and I confess if I had my choice I would rather die decently in my bed. Couldn't realize I was gone; kept talking to my friends and got no response. Went to my home, talked to my wife and to the children. No one paid any attention to me and I felt curious. Seemed to me that something was wrong and I could not make out what it was. After a while I found my father and he told me in plain language that I died. I laughed and said I guessed not, had not heard of it. But to come to the plain statement of my facts. I woke to the knowledge of my death. I worked in a factory and something must have happened so quickly that I did not know anything had happened at all. Now I have at intervals a great desire to talk with Marvin and with Nellie; that is why I am here. They live in Burlington, Ohio. If you will tell them for me that I think I can give them proof of my identity if they only give me a chance to do it. I will be very much gratified and helped more than you can tell. Thank you."

CHRISTIANS, A. D. 1900.

Ella Walter Wilson.

Full nineteen hundred years, and yet Behold how Christians, Christ forgot Outside of churches, where I pray, To men show brotherhood today! In social life! See class with class Contending each for each purpose, And hear their blinding words of scorn. For one (like thee) more humbly born. Then look in business circles—there is conflict in the very air. Beneath fair smiles hate hides its frown. There strong men knocked the weaker down. And much goes riding over seas. And this is what we call success. And then the armies: God, what means This conquest of the Philippines?—This Boer and Briton slaughter, and This raid upon far China's land? It means that forms have not sufficed To teach mankind the law of Christ. It means the church has failed to be A guide to high humanity. It means the great and growing need Of something better than a creed. To lift the human race above The mire of greed. Arist's law was love: To live for universal good. To make the world one brotherhood. This was the purpose and the aim Of all his teachings: we've grope Through war and strife, and gloom and tears. Now, after nineteen hundred years, And yet I question not, nor doubt But that God's will is working out A purpose, glorious and great. And so I trust, and hope, and wait To civilize the Christian world.

Banner of Light

BOSTON, SATURDAY, NOVEMBER 4, 1906.

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 receive all, but our space is limited. Use ink and write plainly.

Boston and Vicinity.

Lynn Spiritualists' Association, Cadet Hall.—The services at this hall during October have been well attended and much interest shown. We have had with us Dr. G. A. Fuller, Mr. J. E. Scarlett, Mrs. Minnie M. Soule, Mrs. A. J. Pettigill and Mrs. S. C. Cunningham, all of whom have done good work for the Cause, each in their own particular line. Mr. and Mrs. Osgood Stiles were also with us on one occasion, and gave messages which were much appreciated, and Mrs. C. Fannie Allen, who was in charge of the Union Lyceum meeting on October 1. Suppers have been served on the 1st and 3d Sundays, as has been our custom for several years; circles are held at the close of the afternoon service, and the evening service is always preceded by a song service and concert, with first-class soloists and readers. Mrs. C. Fannie Allen will be the speaker on November 5th, Mrs. Nettie Holt Harding the 12th, Dr. Fuller the 19th, Mrs. Pettigill the 26th. The Ladies' Social Union meets every Wednesday and the meetings so far this season have been well attended and usually full of interest. We think few societies have so many mediums connected with them as the Cadet Hall Society, and each and all of them are ready at any time to assist at these meetings and in the circles on Sunday. The hall is usually filled for the afternoon circle on Wednesday, which is held from 3 to 5; hot baked bean supper is served at 6.15, and the regular service in the evening.

The L. S. I. S. held its regular monthly dance in Dwight Hall, 514 Tremont street, Boston, October 26. There was a good attendance and a happy time. November 2 there will be a regular meeting, with good speakers.

The Cambridge Industrial Society held its regular meeting Wednesday, October 25, in Cambridge Lower Hall. Mr. J. S. Scarlett was the speaker and he gave one of the finest lectures he has ever delivered before that society. The lecture was supplemented with some excellent tests by Mr. Scarlett and Mr. and Mrs. Osgood Stiles. This society is much encouraged over the interest displayed and feels that it has started out well for the season's work. The next meeting will be November 8th, with Katie Ham as speaker.

We are in receipt of a letter from Lynn, giving an account of some excellent work being done in that city by a company of people who were first inspired to their acts of philanthropy by a message from a young man in spirit life to his mother, Mrs. Emily F. Nason. The work, as reported, is almost entirely among the children of the poor. Many plans have already been made among these people, and as the work and interest increases many more will probably be added. Among them is a plan to raise a fund to purchase shoes for the unfortunate little people, by having a circle and supper once a week. The society is known as the First Spiritual Children's Benefit Association. It is a most laudable undertaking and we wish them all success.

The First Spiritual Ladies' Aid Society held its regular meeting Friday, October 27. Mrs. Mattie Albbe, president, the evening was pleasantly passed with singing, messages and short speeches. Mrs. Waterhouse, Prof. Mahomet, Mr. and Mrs. Henry, Mrs. Mason and Mrs. Shirley taking part. There will be an old-fashioned Harvest supper given by this society next Friday, November 2, to which everybody is invited.

The First Spiritual Science Church of Boston, Mrs. M. A. Wilkinson, pastor, held three services Sunday, October 29. Interesting remarks and many messages were given by the following speakers: Dr. Brown, Mr. Newhall, Prof. Payne, Mr. Hill, Mrs. Sears-Hill, Mr. Privoe, Mrs. Reed, Mrs. Shaugnessy, Dr. Sherwood, Mr. Jackson, Mrs. Blanchard, Dr. Blackden, Mr. Brewer, Mrs. Chapman, Mrs. Kemp, Mrs. Lewis, Mrs. Fox, Mrs. Cutler, Mr. Marston. This society has a meeting for psychometry Thursday at 2.30, and an Indian healing circle every Wednesday afternoon at Paine Memorial Hall, 9 Appleton street.

The Ladies' Lyceum Union, Mrs. M. J. Butler president, met in Dwight Hall, October 25, for a business meeting in the afternoon, with a supper at 6.30, followed by a social hour. The evening meeting was made most enjoyable with addresses by Mrs. Waterhouse and Mrs. H. C. Berry and messages by Mrs. Abbott of Lawrence, Mrs. Annie Chapman, Mrs. S. C. Cunningham, Mrs. Morgan and a friend from "The Pelham."

The First Spiritual Church of Boston, Rev. Clara E. Strong, pastor, held three services Sunday, October 29. Mr. Walter Mason spoke morning and evening in a strong and helpful way. Jennie Rhoads, Dr. C. L. Willis, Mrs. Morgan, Miss Strong and George L. Bisher gave messages and Mr. Chase of Lynn, Mrs. Butterman, Mrs. Moore, Mrs. Lewis and Mr. Brewer made remarks. The pastor closed the meetings with words of love and good will.

The American Psychical Research Society of Malden, Harvey Redding pastor, held the regular Sunday evening service, October 29, at Odd Fellows' Hall. After a song service there was scripture reading and remarks and invocation by the guide of the president. A most interesting address by Abbie Burnham followed. Mrs. Minnie M. Soule then made a short address, supplemented by tests by her little guide. Mr. Redding then gave excellent communications. The speaking was interspersed with musical selections by Mr. Frank Bell and Mrs. Coote. The meeting was most enjoyable and the audience was large, every seat in the house being taken. The mid-week meeting of this society was held at the home of the president, 202 Main street, Thursday, October 25. A goodly number was present. Mrs. Emma Wells gave piano selections, Mrs. M. E. Dean answered mental questions and Mr. Redding and his guides gave good satisfaction.

The Malden Progressive Spiritual Society held its regular services Sunday, October 29, with Mrs. Whall, president. Mr. Oliver Thomas Newcomb was the speaker and message bearer. He gave excellent satisfaction and brought comfort to many. The Lyceum opened at 2 o'clock, with several new pupils, which was a most encouraging feature for the leaders. The topics were well handled by teachers and scholars. The afternoon circle followed the Lyceum and was opened with an invocation by Mr. Milton, Prof. R. A. Macaudo gave an address and messages, as

did also Mrs. Bird, Mr. Treney and Mrs. Whall. The Tuesday evening circle was held as usual, with a small attendance, as the ladies of the society were having a rummage sale for the benefit of the church fund. Dr. Blackden and Mr. Treney did good work. Next Sunday, November 5, Mrs. Annie Chapman of Frighton will serve this society.

New England States.

Norwich, Conn.—We learn from Secretary Cook of the First Spiritual Union that their work, with Mr. Albert P. Bilan as permanent speaker, is progressing most hopefully. They hold services at 11 a. m. and 7.30 p. m., with a growing Lyceum, which already numbers twenty-one, under the efficient management of Mrs. F. H. Spalding. Not only does Mr. Bilan seem to be doing most effective work, but the secretary writes that Mrs. Bilan has captivated the children, who look upon her not only as a teacher but friend.

"Do animals enter the spirit world?" was the topic for Lyceum last Sunday, and will be continued next Sunday. In the morning service Mr. Bilan spoke on the topic, "Churchianity and Christianity," and in the evening on "The Creation of a Soul." "Somewhat radical, but irrefutable in argument." The evening address was treated from the standpoint of evolution and involution. Both lectures were well received. In addition to the quartet, which has been engaged for the season, (Mr. W. F. Bogue; Mrs. F. H. Spalding, Mrs. Wm. Blackstone and Mrs. Charles Twist), Mrs. Eleanora Kloppenburg Eager and Miss Faith Spalding favored them with solos. Prof. Charles Dowsett, at the organ is a great inspiration. The Helping Hand held a Halloween social on Thursday—a merry time; Miss Lola Edgerton sang, little Ruth Bogue recited and Master Bogue gave an exhibition with magic lantern, all doing their parts very acceptably. The next supper is November 9.

The First Spiritual Society of Fitchburg, Mass., held its regular services Sunday, October 29. Mrs. M. A. Bonney of Boston was the speaker and her addresses were interesting and well presented. She followed her lecture with many convincing messages. The mediums' circle was well attended. Through the day Miss Howe rendered several fine piano selections. Next Sunday Emma B. Smith, test medium, of Lawrence, will serve this society.

The First Spiritual Society of Lowell and its friends listened to two of the finest lectures that they have had opportunity to hear this season. The subject was "The Science of Life," and treated of life in the human form as far as known from the earliest history and brought to the present day in its relations to Spiritualism.

The Spiritual Harmony Society of New Bedford, Mass., opened its meetings Sunday, October 1, with Helen M. Putney as speaker. October 8, Mamie A. Helyett; October 15, Lizzie D. Butler; October 22, Maud F. Litch; October 29, Mrs. A. J. Pettigill. All these speakers gave good satisfaction and the meetings were all well attended, with more than usual interest. The society hopes to increase its membership and have a prosperous season. The Massachusetts State Association is to be entertained Thursday, November 16, afternoon and evening; when the ladies of the Helping Hand will serve one of their famous baked bean suppers. These suppers will be continued once a month all winter, and will be followed by entertainments. A choir has been formed for the Sunday services, and much hope is expressed in the interest it will create.

The Spiritual Research Society of Salem, Mass., is working with zeal and enthusiasm to establish itself as a strong working factor for Spiritualism in that city. Two interesting meetings were held Sunday, October 29, with Mrs. Mamie A. Helyett as medium. Sunday, November 5, Edgar W. Emerson of Manchester, N. H., will speak and give tests. A meeting is held every Wednesday evening at 175 Essex street, at which everybody is welcome.

The First Spiritual Society of Portland, Me., held two services Sunday, October 29, with Mrs. Lizzie D. Butler of Lynn as speaker and message bearer. The audiences were unusually large and were pleased with the most excellent tests and helpful addresses. The correspondent writes that perfect satisfaction was expressed by those present at the quality of her work. Next week this society will have Mrs. Libby of their own city as speaker.

The Greenfield Progressive Spiritual Society opened meetings in their new hall September 2. A special car was run from Lake Pleasant with sixty-five emperors as passengers. There was speaking by Mrs. A. S. Waterhouse of Boston, Mrs. Wheeler of Waltham, Mr. H. A. Buddington of Springfield, Mrs. Hattie C. Mason, Mr. H. E. Streeter and the president, Mr. R. F. Churchill. Mrs. B. W. Belcher gave tests. There were over 200 people present.

Sunday, September 10, this society had as speaker Dr. C. L. Willis of Boston; September 17, Mr. James S. Scarlett of Cambridge; September 24, Mr. William C. Whitney of Springfield. October 1, a social meeting was held, with Josephine Haslam and Mr. R. F. Churchill; October 8, Dr. William A. Hale of Boston; October 15, Mrs. Sadie L. Hand of Greenfield; October 22, Mrs. Lizzie Hall of Albany, N. Y. The speakers were all at their best and good work was done. Certainly the work of Spiritualism is well started in Greenfield, and with such earnest and faithful workers is sure to command respect and attention.

Ipswich, Mass.—Mrs. W. S. Pickard writes: "Mr. James F. Litchman, assisted by Mrs. Randlett, gave a private circle in Ipswich on Oct. 29 which was very much appreciated by an audience made up from some of the best residents of the town. The audience was highly gratified with the lecture and message work."

The Field at Large.

Sunday evening, October 22, W. J. Colville lectured to a large audience in Masonic Temple on "The Book of Job." The speaker treated the tale as an oriental dramatic poem intended to enforce spiritual lessons for all ages. The great truths with which the story is chiefly concerned are: First, that Satan, the adversary, is a friend to humanity, though clothed in dark disguise; second, that all seeming evil is good in embryo, and man will yet discover this; third, that suffering is no proof of sin, for it is often purely educational and comes to the righteous as well as the wicked; fourth, the outcome of all trial is wider insight and ability to handle wisely greater treasure than before.

The secretary writes further: "We were honored with a pleasant call from Lillian Whiting, the able contributor to the Banner, whose articles are read with much interest. Miss Whiting will be in the Capital city the greater part of the winter." Mr. Colville closed his engagement in Washington Sunday, October 28. Best wishes and good cheer go with him from all who know him personally and through his literary achievements. Mr. Colville's next point will be Grand Rapids, Mich.

Movements of Platform Workers.

G. W. Kates and wife will serve the First Association of Spiritualists in Washington, D. C., during November and December. Their address while there is 102 1/2 St. N. W.

Dr. Peabody speaks in Chicago Nov. 6, in the afternoon for the "Rising Sun Mission." In the evening of same date for the "Altkon Society," 483 Cottage Grove avenue.

Mrs. Zaida Brown Kates.

During the month of October, Mr. and Mrs. Kates have served the Church of Spiritualists in Pittsburg, Pa., with signal ability as lecturers and mediums. My desire is to specially refer to Mrs. Kates as a descriptive medium of great power. The messages and descriptions given by her have been very accurate and helpful. But she has never excelled the effort of Thursday evening, October 26, under the control of spirit "Aaron." The dignity and intelligence of this spirit holds the audience in rapt attention. Among the descriptions given on this occasion was one of a young man, whom the control said was killed by something falling upon him and breaking the upper part of the spine, killing him instantly. The corpse was placed in a coffin and sent to his parents, so they could not see how crushed he was—and the spirit further stated that his parents had sued the company for his death and expected to get five or six thousand dollars. The spirit gave the name as understood by the medium of Edward Kohlmoos. Other statements were made, all of which were stated by a lady present to be accurate and true, except there was a slight discrepancy in the name. The Pittsburg Chronicle Telegraph of next day (Friday, Oct. 27), contained the following:

DAMAGES FOR SON'S DEATH.

Parents Sue the Jones and Laughlin Steel Co. for Large Sum of Money. Attorneys William H. Pratt and R. A. and James Balph, for Frank Homola and his wife, entered suit today against the Jones and Laughlin Steel Co. for \$25,000 damages for the death of their son, Edward Homola, aged 25 years, who was killed in the South Side mills of the defendant company, on July 27 of this year.

The plaintiffs allege that the defendants operated trains and other dangerous machinery, without cautioning or instructing their employees, of whom the deceased was one, against dangers. They aver that their son was crushed by a falling iron cross beam, and that his death was due to the negligence of the defendant company.

This is strong evidence of mediumship. Mrs. Kates was not here in July when the accident occurred—and she tells all of the facts, missing the sound of the name by one letter, which is liable to occur, especially as a clairvoyant hears in whispers as a rule. The filing of a suit for damages occurs the date that the spirit tells of it—and the papers report it next day. This is what is called a good test to a Pittsburg.

Announcements.

Mrs. Fannie Spaulding has two Sundays in November, the 12th and 19th, and three in December, the 2d, 10th and 30th, open, and would like to correspond with societies wishing for a speaker and test medium. She will also answer calls for evening meetings during the week, and for test seances and funeral services. Address her at 12 Penobscot street, Norwich, Conn.

First Spiritual Temple, Exeter street.—Lecture at 10.45 a. m. and 2.30 p. m. through the trance mediumship of Mrs. N. J. Willis; school at 12 m.; Wednesday evening conference at 7.30.

The American Psychical Research Society, Harvey Redding president, will hold meetings in Odd Fellows' Hall, Malden, every Sunday evening at 7.30 o'clock. Good talent always present. Mediums invited. Seats free.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 724 Washington street, up two flights. Conference, 11 a. m.; service with test circles at 2.30 p. m.; evening service at 7.30 p. m. All are welcome.

Mr. Warren G. Richards, that faithful Spiritualist and outspoken advocate of the advisability of spirit communion, is again in Boston, after a most successful trip in the West. He will fill engagements with societies as entertainer and reader. His endorsements are from people of keen discernment, who appreciate keen humor.

Announcements, Special.

The Spiritual Fraternity Society, First Spiritual Temple, corner Exeter and Newbury streets, will serve their first hygienic (vegetarian) supper, Wednesday evening, November 8, at 6.30, to be followed by the usual conference at 8.

The Gospel of Spirit Return Society, of which Minnie M. Soule is pastor, will resume its regular Sunday work the first of November. Services will be held in the lecture room of the Banner of Light building Sunday evening, November 5, at 7.30 o'clock.

The Massachusetts State Association will hold a mass meeting in New Bedford, in conjunction with the Spiritual Harmony Society of New Bedford, on Thursday, November 16, 1906. The following have been invited to be present: Dr. George A. Fuller, Mrs. Carrie P. Loring, Miss Susie C. Clark, Mrs. N. J. Willis, Mrs. Maudie Litch, Mr. Thomas Cross and Mrs. Alice M. Whall. Meetings will be held afternoon and evening, 2.30 and 7.30. Supper will be served by the ladies in the banquet hall. Admission free to everybody. All in the surrounding towns are invited to be present upon this occasion.—Carrie L. Hatch, secretary.

A Career for Elephants.

Elephants that pile teak logs as evenly as coolies do, and take care of children more tenderly than some human beings, and do other clever and remarkable things, have been made known to us by travelers in India. Now an Englishwoman tells of one, who is what may be called a general drudge in a hospital in Ceylon.

One day a patient dropped a pill, which rolled beyond his reach. The elephant picked it up, and placing it in the man's open mouth, blew it down his throat.

This story will go with that about the man who was ordered by his veterinary to blow a certain powder through a tube down his horse's throat. The horse blew first.—Selected.

"Come, Willie," said his mother, "don't be so selfish. Let your little brother play with your marbles a little while."

"But," protested Willie, "he means to keep them always."

"Oh! I guess not."

"I guess yes," came the swarthy "em."—Philadelphia Press.

WONDER WHEEL SCIENCE.

(Copyright, 1904, by C. M. 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	B	F	G	M	E	K						
10-11	K	B	F	G	M	E						
12-13	K	B	F	G	M	E						
14-15	E	K	B	F	G	M						
16-17	E	K	B	F	G	M						
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 3 the number of the Twins. Numbers 2, 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. 26.

A FEW IDEAS ON READING.

"Certainly, Doctor," said the Professor, "I will give your friend a brief reading from 'Astrology in a Nutshell.' A reading may be made as extensive as the reader is disposed or able to make it. The fundamental points are all in this book, or in the Wonder Wheel, and without the mathematical problems. The mathematics only apply to what is termed the 'Directional' method, of figuring the time when planets by direction strike the cusps of Houses to exactness. Local Transits of planets over these places amount to but very little unless other factors are in evidence at same time. These other factors are those presented by the Wonder Wheel method. You were born July 1, 1834. Well along in years, you are, for a student. It is never too late to learn, and, as Astrology relates to the heavens and the universe, what you learn here you will be versed in when you get upon the other side, like a man becoming familiar with French before he goes to France. The birth number for July 1 is 4. You find it on the Wheel, at the bottom, because the No. 4 is one of the Squares from the starting point of a circle. The starting point of the Zodiac is always Aries, which is No. 1. No. 4 is Cancer, as you will see it marked. You are a Home body, no matter where you were born, nor where you are now. Wherever you are, you are generally to be found near what you consider your home, or where you can enjoy the local or domestic influences of life. These are, in reality, the dearest influences of your life. Do I find these words in the book. No! You would not be much of an astrologer if you had to read everything out of a printed book. The Book of Life, which is the starry heavens, is represented by the Wonder Wheel. God's writings to man. You merely look to the table, on line with the centre of the wheel from Cancer. You see it says 'Domestic,' which implies that domestic interests are predominant in your life. In fact, the very centre of your soul is of the local, domestic trend, rather than of a foreign or Bohemian type. Have you traveled a great deal? I don't know. We will find that out further on. One thing at a time. As you were born in New York and are now in Connecticut, I might clairvoyantly declare that you have not lived in one place all your life, but I am not reading clairvoyantly, no, guessing. I am going by the laws of the heavens, which declare that home to you has always been the dearest place on earth, even though, like Edgar Poe, you may never have known what the possession of a home was. A man may have a soul centred on home, and be knocked about all over creation. Such a person would be an unfortunate Cancer person. The world judges these things by outside appearances, just as they judge a man by his coat, but the heavens give us laws by which we judge a man as he is. By such judgment we will be judged at the judgment day, and be called upon to answer why we acted the hypocrite, and pretended to be like someone else, when we were fitted out with certain Divine orders and gifts to employ from the cradle to the grave. We were born under a certain Lord and Guide to whom we should look for our predominant power, with divergences, under sub-lordships from time to time. We may be asked to explain why we attempted to follow the lords of others, instead of being loyal to our own Nativity, as Jesus of Nazareth is shown to have been. Your predominant Lord is the Moon, because the Moon, at the season of the year in which you were born, has greater power under the sun, or over the earth, than any of the other bodies in the heavens. The Moon is said to be a portion of the earth, cast out as Adam was from Eden. The Moon never wanders far from the earth, and returns each month to receive its renewed powers from between the earth and the sun. Cancer is represented on the Wonder Wheel by the crab, which always carries its home with it, wherever it goes. The soul force of Cancer people is centered in the chest, nearest to the heart, which is the seat of the Sun in the human form. "Home, Home, Sweet, Sweet Home," should be the burden of your song. You belong to the home guards, and you were appointed, by the laws of the Divine, to be one of the protectors of the "Geeside," and not to be wandering off after strange rods who have charge of the other departments of Social life. That does not mean that you are not permitted to enjoy the good things of life that come from the other departments of life. It merely means that if you neglect your own sphere in life, to enter the sphere of others to which you were not appointed, then, like the boy born to be a farmer, who goes to the city to become a lawyer, you destroy the strong powers of your life, as the boy spoils the happiness of a good farmer to become a bad lawyer. This is the kind of fortune telling that falls in the lot of Wonder Wheel Science Astrology. It is not the kind that tells of finding twenty dollar gold pieces rolling up hill. It is the kind of Astrology that the church has been trying to tell of from the pulpit, but having lost their astrologic understandings, modern church divines of Futurity have had to substitute what able divines are now beginning to term, "theologic speculations." Cancer people are industrious and economical, because those are domestic traits. They can never exercise them as well as on their na-

tive heath. They are good at manufacturing, or at trading, or even in literature, but these powers are strained or weakened when exercised in other than domestic affairs, for which they are specially adapted by the laws of Nature. They are psychologically sensitive, and their love nature is their weakness. These are truly parental traits. At the home these traits are considered as cardinal virtues. Away from home Cancer people are weak, and like unto sheep astray from the fold. Thus, it will be seen, that powers of Nature that are strong and proper in one sphere of life, are not of like potency in another, hence, Thumb Rules, relative to the different classes of people are not to be depended upon without good judgment in mixing them with the other factors that bear upon the life and also together with some few leading ideas of the externals of the life, for these form material for judgment as to the divergencies. You say that you have been married, but that you are now a widower. By that I clairvoyantly know that you have endeavored to settle down to some form of domestic life, and that you have been felled by the destroyer of domestic bliss. Remember that clairvoyancy means clear sightedness. It does not take very strong powers of clairvoyancy to arrive at such a conclusion, but I am going to find that matter by the heavenly recorder of facts before we get through. It would not do for an Astrologer to depend upon all that his clients tell him, for some think it a fine thing to fool an astrologer by stating things that are not so. Such people only fool themselves, just as a man would fool himself in telling a doctor that his tooth aches when it is his head. The astrologer is very likely to see some planetary transits, which denotes that his client is unreliable, and pay him back in his own coin. I am not applying this to your case. I am only showing you how we work, for there are tricks in all trades, and astrologers are human. It is not a human trait to deal with unreliable people in the same manner as with people of reliability. Astrologers have ways of knowing their clients. It is a part of the science, not often made public, as it takes years of study to learn. The old Scientific priesthood knew this, as Jesus knew it of the woman at the well. Now you are a home body, born under Cancer. To be detrimented in this department of your life, some planet must be in one of the other cardinal quarters of the Zodiac. Not necessarily, but most likely, as that is the basic law. Look in the table in the book, on page 43. Look for the line marked '34,' for that is your birth year line. Sure enough there it is, and I had not looked at it before I wrote the fact above. Uranus was in Capricorn, and Saturn was in Libra. The former signifies that you made changes for ambitious purposes, and that on your infatigable line of life you were detrimented. How do I arrive at that fact? By the following law of Zodiacal relationship. Libra is the 4th from Cancer; therefore it is the home intimations of your basic home nature. It is also the corresponding sign to the Marriage House of an horoscope. Hence, you were born to suffer detriment in your intimate impulses concerning both home and marriage. These would also reflect upon the other cardinal points of life. Now Capricorn is the 7th from Cancer, which would be the mutual or marriage department, from Cancer and it is the natural 'Ambitious' department of the Zodiac. Ambitions of a Cancer person would be 'home, manufacturing, trading, or literary longings,' hence in these you were destined to suffer changes, or overturnings. Now from your birth year line, follow the table, year by year, and see when these malefic planets in your life passed through any one of the four cardinal signs, which are the four quarters of the heavens from and including Cancer. In those years you suffered, more or less, from the malefic influences of these planets, because they transited either your birth point, or a square or an opposition to it. You were married in 1857. Had you known Astrology you might have refrained from marrying when one of those malefic planets, Saturn, which promised to detriment you was transiting your Birth Number, 1876, 71, 55, 27, both of these malefic promitters were affecting your Birth Number, hence both changes and depressing detriments came into your life. Now I have not bothered with horoscopes, place of birth, nor even with the place of the moon, and I have shown you some pretty strong points. Enough, at least, to prove that there is something more than guess work in true astrology, and enough to prove to anyone but a confirmed disciple of Nephchadnessar, that the 'Heavens Do Rule.' Skip anywhere through the book and do as the book hints for you to do at the particular part that you are reading. First, get the fundamental laws and wonders of the heavens, without horoscopes, moon, hour of birth, place of birth, latitude, longitude or almanac. When you have learned your good and bad times, by months, years, days and hours, as the book hints for you to do, and your business qualifications, years of life and planetary characteristics, then you will have plenty of time left in your life to tinker away on horoscopes to find out the color of the person's hair that lives in the house across the street. Opportunities are the Fortunes that Wise Men look for. Without opportunity from Heaven's law, none but a fool need expect to succeed. You cannot raft the seal from off the bond."