

BANNER



BANNER



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NO. 4

IN MEMORIAM. HEZEKIAH BUTTERWORTH.

Mrs. Innes.

(Written expressly for "Banner of Light.")
Forever young, despite the lapse of years;
"God's Strength" in manhood with a true
boy's heart;
Always unwearying, save unto thy art,
Thou livedst a noble life, through hopes and
fears
Leading earth's children in this vale of tears;
Unto all boyhood playing parents' part
And by thy death first causing tears to start.
Such life for monument no marble rears.
Its true memorial is the grief of youth,
Who, losing thee, upon whose words they
hung,
Feel that to other worlds has fled the truth
Which fell from well-spring of thy limpid
tongue.
To youth perennial, age brings not decay,
But leads it upward to a brighter day.

The Life Radiant.

Lillian Whitting.

"Why should we feel ourselves to be men,
unless it be to succeed in everything, every-
where. You must say of nothing. That is
beneath me, nor feel that anything can be out
of your power. Nothing is impossible to the
man who can will. Is that necessary? That
shall be:—this is the only law of success."—
Mirabeau.

"If you want success—succeed!"—Emerson.

"Now the God of hope fill you with all joy
and peace in believing, that ye may abound
in hope, through the power of the Holy
Ghost." Romans xv. 13.

Great emphasis has been laid on abounding
in love, in charity, in peace, in good-will, and
no degree of emphasis on these could be
undue; but to abound in hope is not less
important. Indeed, the abounding in hope
may almost be regarded as the very founda-
tion of the conditions, which enable one to
abound in love, charity and peace. Hope and
its evolutionary sequence, faith, are the main-
spring of life, for without them no effort is
possible. Who is to essay a task that he re-
gards as hopeless? Who is to undertake that
in which he has no hope of result? To make
any effort in a matter that impresses one as
hopeless would argue the individual devoid
of common sense. So that we may rightly
regard hope as being the very foundation of
Faith. We may regard hope as the initiative
of the conditions that make possible love,
charity, peace and joy. May we not, indeed,
assume, with the absolute certainty of a
mathematical axiom, that hope is the very
main-spring of life?

Now the one salient point in that phase of
religious faith commonly known as "Spirit-
ualism" is its inexhaustible factor of hope.
It is that phase of religion which is positive
rather than negative; which is luminous
rather than opaque; which is simple instead
of complex; which is vital and buoyant and
instinct with infinite energy, because this
energy is fed from the infinite springs of ex-
haustless hope.

Beyond this, it is more. Its infinite hope
constantly develops into infinite faith. Its
faith is as constantly and as unerringly
transmuted into actual knowledge. Even St.
Paul counsels that we add to our faith
knowledge and to knowledge obedience. Faith
is not lessened in being supported by actual
demonstration. We might share to the ut-
most Marconi's faith that ethereal currents
furnish channels for the communication of
conscious thought, but when this faith is
demonstrated by actual test and becomes—not
only our conviction that messages may be so
transmitted; but our actual knowledge that
they have been so transmitted—the faith we
held is in no wise impaired because it has
developed into knowledge.

Now all forms and phases of religious
belief, since the world began, have had one
thing, at least, in common—the belief in life
beyond death. Even the savage has his
"happy hunting-grounds." The Moham-
medan, the Parsee, the Buddhist, the Chris-
tian, all find common ground in this belief,
with whatever differences they may hold it.
The Christian faith, with its great divisions
into Catholic and Protestant; the Protestant,
with its endless divisions into sects, all yet
unite in this general acceptance of what they
are pleased to call the "immortality of the
soul." It was a vague and mysterious term,
accepted as implying some vague and abstract
truth which the mind could not even expect
to grasp. A large majority of Christian be-
lievers dimly supposed that immortality was
some incomprehensible state to be achieved
by "the soul" after death; and "the soul"
was alluded to as something quite apart from
the man himself, a possession, indeed, but not
as a part of his very identity. This unformu-
lated but very widespread idea was never
more successfully illuminated than by the
terse little assertion of Rev. Dr. Minot J.
Savage that "Man is a soul, and has a body."
Here was the reversal of the popularly ac-
cepted belief. It fairly "brought life and im-
mortality to light"—over again, in a way to
appeal to modern thought. "Man is a soul,"

He is immortal—now. Immortality is a qual-
ity inherent in the very nature of his soul;
and not a thing to be acquired in some mys-
terious way, after death. This places the
entire conception of life on a different basis.
Man is an immortal soul—now and here.
He has a temporary physical body which he
leaves behind him by means of the process
called death. St. Paul's assertion that there
is a natural body and there is a spiritual body
(is a spiritual, now—not that there will be
beyond death), becomes more significant. A
spiritual philosophy and spiritual phenomena
united. The mind could conceive of the spir-
itual man, temporarily clothed upon with a
physical body; temporarily dwelling in a
physical world. The phenomena of the
seance demonstrated the continuance of the
same intelligence, the same identity of indi-
viduality, after the spiritual man had with-
drawn from his temporary physical body
whose purpose had been to afford him the
means of coming into contact with the phys-
ical world and entering into its activities.
Theory and fact met on common ground. To
faith was added knowledge, and to knowl-
edge was added an intelligible, philosophic
theory which appealed to the intellect.

There can be no question but that those
wonderful revelations given nearly half a
century ago by Dr. Andrew Jackson Davis,
in his volumes entitled "The Great Har-
mony," had contributed immeasurably to
prepare the way for the acceptance of a more
rational belief regarding the true nature and
destiny of man. They recorded very remark-
able things, which were, apparently, received
with all degrees of incredulity, partial ac-
ceptance, entire belief, but, at all events, they
incited thought. Even those who unqualifiedly
denied the possibility of these phenomena
were still stimulated to thought upon the sub-
ject. All the vast mass of testimony of the
physical phenomena of the middle years of
the nineteenth century is familiar to all. It
was believed, or denied, as may be, but it
was not explained. These phenomena at-
tracted the attention of many of the most
notable people of the day. Elizabeth Barrett
Browning and Harriet Beecher Stowe dis-
cussed, through a long correspondence, the
problem of communication between those who
have passed into the unseen realm and those
here; and of Mrs. Stowe's convictions Mrs.
Browning thus writes in a letter to a friend:

"Mrs. Stowe had heard, she said, for the
fifth time from her boy (the one who was
drowned in that awful manner through carry-
ing out a college jest) without any seeking on
her part. She gave me a minute account of
a late manifestation, not seeming to have a
doubt in respect to the verity and identity of
the spirit. In fact, secret things were told,
reference to private papers made, the evidence
was considered most satisfying. And she says
that all of the communications descriptive of
the state of that Spirit, though coming from
very different mediums (some high Calvin-
ists and others low infidels) tallied exactly.
She spoke very calmly about it, with no dog-
matism, but with the strongest disposition to
receive the facts of the subject with all their
bearings, and at whatever loss of orthodoxy
or sacrifice of reputation for common sense.
I have a high appreciation of her power of
forming opinions, let me add to this. It is
one of the most vital and growing minds I
ever knew. Besides the inventive, the critical
and analytical faculties are strong with her.
How many women do you know who are
religious, and yet analyze point by point what
they believe in? She lives in the midst of the
traditional churches, and is full of reverence
by nature; and yet if you knew how fear-
lessly that woman has torn up the old cere-
monies and taken note of what is a dead letter
within, yet preserved her faith in essential
spiritual truth, you would feel more admira-
tion for her than even for writing 'Uncle
Tom.' There are quantities of irreverent
women and men who profess infidelity. But
this is a woman of another order, observe,
devout yet brave in the outlook for truth, and
considering, not whether a thing be solemn,
but whether it be true. Her views are Sweden-
borgian on some points, beyond him where he
departs from orthodoxy on one or two points,
adhering to the orthodox creed on certain
others."

Thomas Adolphus Trollope, in his "Rem-
iniscences," speaks of various Spiritualistic
phenomena manifested in Florence, through
the mediumship of Hume, and he relates the
following incident:

"My wife, my wife's sister, and myself
had been spending the evening in the house
of Mr. Seymour Kirkup, an artist, who, once
well known in the artistic world, lived on in
Florence to a great age after that world had
forgotten him. . . . Our visit was to wit-
ness some of the medium's performances.
The Trollopes felt sure that the phe-
nomena they witnessed were manufactured
fraudulently by the medium, 'although,' Mr.
Trollope remarks, 'we knew poor old Kirk-
up far too well to make any attempt to con-
vict her.'"

Mr. Trollope continues:
"But as we walked home, with our minds
full of the subject, we said: 'Let us try
whether we can produce any effect upon a
table, since that seems the regulation first-
step in these mysteries; and, at least, we shall
have the certainty of not being deceived by
trickery.' So, on reaching home, we took a
table—rather a remarkable one. It was small,
not above eighteen or twenty inches across
the top of it. But it was very much heavier
than any ordinary table of that size, the
stem of it being a massive bit of ancient
chestnut wood carving which I had adapted
to that purpose."

"Well, in a minute or two the table began
to move very unaccountably. We were
startled, and began to think that the ladies'
dresses must have unconsciously to them,
pressed against it. We stood back therefore,
taking care that nothing but the tips of our
fingers touched the table. It still moved
about an inch or so above the surface of the
table, taking the utmost care to touch it in
no way whatever. The table still turned, and
that to such an extent that, entirely un-
touched, it turned itself over, and fell to the
ground."

"I can only observe of this, as the little
boy said who was accused of relating an im-
possibility as a fact, 'I don't say it is possible,
I only say it is true.'"
Mrs. Browning's attitude toward these phe-
nomena that were manifested so persistently
in Florence at this time as to attract the at-
tention of all visitors, was one of intelligent
discrimination rather than any foolish credu-
lity or equally foolish denial of evident facts.
"For my own part," she says, "in al-
luding to her religious convictions, 'I have
thought freely on most subjects, but never,
at any point of my life, have I felt myself
drawn toward Unitarian opinions. I should
throw up revelation altogether if I ceased to
recognize Christ as divine. . . . I have gone
on predicting that the present churches were
in course of dissolution and would have to
be followed by a reconstruction of Christian
essential verity into other than these middle
ages scholastic forms. Believing in Christ's
divinity, which is the life of Christianity, I
believed this. . . . I should fear for a re-
vealed religion incapable of expansion, ac-
cording to the needs of men. What comes
from God has life in it, and certainly from
all the growth of living things, spiritual
growth cannot be expected. . . . As to the
supernatural, if you mean by that the sus-
pension of natural law, I certainly believe in
it no more than you do. What happens,
happens according to a natural law, the de-
velopment of which only becomes fuller and
more observable. . . . Every fact is a word
of God. We have to learn—we learn by—
that death does not touch all things. Foolish
Jack Smith, who died on Monday, is on Tues-
day still foolish Jack Smith. . . . People who on
Monday scorned his opinions prudently, will
on Tuesday receive his words as oracles, they
very naturally do something as foolish as
their inspirer. . . . Hail! . . . if you
are in a dungeon and a friend knocks through
the outer wall, spelling out the words you
comprehend, you don't think the worse of the
friend in the sun who remembers you."

The realization that "man is a soul and
has a body"; that is to say, the realization
that man is a spiritual being, now and here;
that in or out of the physical body he is the
same individual and that this individuality
manifests itself after he has cast off his tem-
poral outer body, is the salient truth that is
penetrating the entire civilized world, and en-
tering into all religions, all philosophy, all
science. For this is the religion of hope, and
hope is the mainspring of all successful
achievement. It is the religion of morality,
for it recognizes the growth and progress of
spiritual conditions. It is the religion of
progress because it recognizes the unity of
the spiritual universe; that there is one world
and one life; a life evolutionary in its devel-
opment; a life of whose progress in all high
achievement, in all beautiful satisfactions,
and in personal happiness the one secret lies
in the recognition of spiritual forces. "Let
every soul be subject unto the higher powers." Let
every soul recognize the perpetual pres-
ence and perpetual aid of the higher powers
and thus will the "God of hope" fill the spirit
"with all joy and peace in believing" that
it may, indeed, "abound in hope," which is
the buoyant, vital condition, out of which,
alone, arises every great achievement; every
beautiful and significant success. "Nothing
is impossible to the man who can and will."
The power to will arises from hope. The
lack of hope is paralyzing; it is despair; it is
inaction. The power of hope is creative; it is
energy and joy and successful achieve-
ment.

Always the Way.

He who beats the bush never gets the
game. That goes to the laggard who, tread-
ing in the footsteps of the pioneer—footsteps
worn often by blood and toil—gathers in the
spoils, and, rich with the fruits of another
man's chase, cries to the listening thousands,
"Lo, what a big boy am I!" Behold the
plum, my plum, which I have just pulled
out." And the gaping thousands, with eyes
too dull to look at the pioneer far in ad-
vance, and with ears too deaf to catch the
sounds of the preliminary conflict, think they
see in the exhibited trophies, and hear in the
boastful bragging of the man who has reaped
the fruits of others' sowing, some great truth
hitherto unknown, and about in applause,
"Lo, a prophet!" and bow down and worship
at the shrine of the pretender, who at length
comes himself to believe that the mitre of the
prophet and the sceptre of a king belong to
him by a sort of divine right.

The article in a recent periodical, which
might be (that is not) called "The Apotheosis
of Merilla," is an exposition of the truth
with which this article opens. Great is El-
bert and Hubbard's his prophet. With the
patronizing tone which the applauded follow-

er always assumes toward his predecessor,
the article treats Spiritualism with a superior
smile. "Oh, yes, it is all very well, but—and
but—and but. Now, listen: Here is true
liberal thought, here is true freedom. Harken
unto me."

Why, bless his little East Aurora heart,
the great truths of Spiritualism had dawned
upon this planet to light the darkness of a
creed-ridden world, long, long before the "90
years' young Doctor" had dreamed that a
boy baby would come to fatten on Philistia
until the mere bearing of the pocket-book
was in itself a burden.

When the truths of this divine doctrine
were first being beaten into the heads and
hearts of a generation seeking for a sign,
Chicago was not, and Boston, liberal mother
of all liberal thought, sat serenely by her
island-dotted bay. Then was the true free-
dom of thinking being brooded into a life
which East Aurora now seeks to appropriate
as its own chicken, by virtue of a pretty
quip of phraseology and of boots drawn
outside of its "pants."

"Examined in the light of results and of
essential influence there will be found on the
credit side of this belief (Spiritualism) not
one beneficent item," says this prophet sage.
Is that, indeed, true? From the affluent com-
fort of the Philanthropist, look out upon the
sorrowing thousands at whose homes Death
has knocked, and ask them if it be true. Will
you do it and honestly tell us the result? If
you find comfort in grief and joy beyond tell-
ing in the place of the dark shadow of death,
will you not admit "one beneficent item"?
Will you take into the home of the bereaved
mother your preaching of an "immortality
of influence," and over the dead body of
her baby will you show her, for the solace
of her breaking heart, "the demonstrable cer-
tainty of the immortality and high purpose of
the human race—and of the living immortali-
ty of worthy and beautiful parenthood"?
And will you from the ease and high intel-
lectual life of your "grand made paper" book
shop, explain to her the folly of a "mysticism
of a personal, individual spirit life clutching
for comfort"?

Ah, how easy it is to talk of fasting after
a well served dinner! How sympathetic one
can be with poverty when the account bulges
at the bank! How profitable, my brethren, is
a life membership among the "Immortals"
when "we" receive the entrance fee!

The carrying arms of a child have given
the lie to Calvinism and dogma since those
two curses first spread their baleful wings
for flight from the darkness of their birth
with the greater darkness of the Death which
Spiritualism prepared for them. But—in thy
railings at wrong, go not beyond the mark,
lest, in avoiding the pitfall of dogma, you
fall over the cliff of materialism. For the
comfortable rich, Nirvana, materialism and
Pantheism, with their loss of individuality,
may do, until trouble comes. But the test
of life is death. Grief comes. Is your phil-
osophy equal to the emergency?

Your "words, words, words" may make the
lips smile. But when pain wracks a useless
physical body, when despair dwells with the
soul, is that hour, which shall it be? And
in that hour Spiritualism alone reaches help-
ing hands from out the gloom, with a cheery
"Here am I," to lead us to God and Peace.

The Ideal Lyceum Session.

John W. Ring, N. S. & Supt. Spiritual Lyceum.

We all realize, or should realize, the neces-
sity of a Lyceum. If Spiritualism is good
enough for adults, don't you think it is good
enough to feed to the children?

I can not resist the impulse to speak of
the glaring inconsistency of the majority of
Spiritualists concerning this matter. They
will talk to us of the truth of Spiritualism,
the beauty of Spiritualism, the great need of
Spiritualism for the world, etc., and then al-
low their children to go to the Sunday school
with Orthodox children where they have the
same old stories taught them which Spiritu-
alism has been trying to refute for more than
fifty years!

I should like to set foot on something to
establish the children of Spiritualists in a
Sunday school. Kindergarten, Lyceum—or
whatever you choose to call it—of their own,
where, instead of being taught that if they
are bad, wicked sinners, and that they have
been born such—they will die, and after they
have been dead a good long while they will
get up out of their graves when this person
they call God is ready to have the horn blown,
and then, oh! yes! then the bad little girls
and boys who have been bad, cruel to animals,
disobedient to parents, etc., will have to an-
swer for all these things, and unless in life
they had repented and been baptized with
water they would be thrown into a seething,
roaring pit of fire—while their dear mamma
and papa, who had been good and had gone
to church every Sunday, would be away off
pondering about the throne, or seated on stools
with palm books, praising this God that had
damned the creatures made by his own hand
and endowed with these evil tendencies which
had finally wrought their eternal destruction.

Instead of this, my friends, let me empha-
size it, let us establish a school or Lyceum
for the children, where they may be taught
the principles of Spiritualism, a school of lib-
eral and harmonious teaching for unfolding

and feeding the soul. The teacher or leader
should be a person of adaptability—one able
to see at a glance the requirements, and able
to fill the requirements.

What we want most of all in our Lyceum
at the present time is a systematic and uni-
versal order of exercises to be adopted by
every Spiritualist association in the country.
Let us concentrate on one thought or subject
for the lesson, on the same song for the
opening and closing, no matter how much or
how different may be the lessons taught in
the various Lyceums—here is where the re-
quired adaptability of the teacher has play-
still there should be some points in common
with all. Let a certain song book be adopted
by all and a textbook from which all the chil-
dren of Spiritualism shall be taught the prin-
ciples of justice, truth and love; the same
invocation should be used by all. In union
there is strength, and can you realize what a
power might be brought to bear if all the
Lyceum children of this broad land were to
send forth in unison the one sentiment of
song of prayer or lesson truth? If such an
order could be brought about, then at our
conventions—state or national—when the
opening or closing song should be announced,
without hesitancy every voice would join in
the same song, and would know just where to
find it. And so with the invocation, the flag
salute, the Lyceum yell, etc., etc.

Andrew Jackson Davis taught the great
need of systematic organization and we would
do well to more closely follow his teachings.
But to return to the subject of the ideal ses-
sion:

After the invocation of song, the raising
of the flag occurs—to reverence and love the
flag of our country we deem necessary if we
would have our children grow up to be patri-
otic citizens, hence, it always is an impor-
tant factor in our Lyceum training.

In the little paper I have been trying to
make of some use to you for three years, you
may have noticed that each month of the
year has some significance, and the lessons of
that month have a bearing upon this; thus,
January is the month for resolutions—our re-
solves, no doubt, are commendable, and no
doubt many of them are broken, while some
of them may be kept.

February—Patriotism is the natural theme,
it being the birth month of at least two of
our greatest men.

March—Anniversary month. The rappings
came to the Fox sisters at Hyde cottage
in this month.

April—Resurrection, the most beautiful
lessons may be drawn from this subject, and
special exercises may be prepared for this
May day. A special program for this
period is also customary and the children are
always greatly interested.

June—Band of Mercy month, through which
the lessons of that beautiful movement are
emphasized, and not only are they taught
kindness to animals, birds and every living
creature, but it affords an opportunity to
teach charity by giving aid to those less for-
tunate than themselves.

July—Another patriotic month, from which
lessons of gratitude may be drawn—the story
of the Pilgrim Fathers, etc., may serve to
kindle patriotism and foster love of country.
August—Sunflower month. This is one of
the most interesting of the year. As the sun-
flower turns its face to the light of the sun,
so Spiritualism turns the face of humanity to
the light of truth. Each boy and girl brings
a sunflower to the Lyceum the first Lyceum
day in August. Stories are told of the plant-
ing of seed, the care given the plants; les-
sons to be taken from the Sunflower songs
and sentiments expressing the nature and
growth of this sturdy plant.

September—Opening month, when, if, as in
some cases, the Lyceum has been disbanded
through the summer, it reopens and the regu-
lar work is resumed.

October—Report of year's work—a review,
how can we improve methods?

November—Thanksgiving month.

December—Holiday month, both suggestive
of lesson possibilities they contain.

About twenty minutes is devoted to the
lessons by the classes, after which some one
from each group is called upon to tell of
some special thought or precept learned from
the discussion of the subject. "The Lyceum
Flower Basket" is a receptacle for such writ-
ten sentiments as follow, which are dropped
into the basket and read by the leader.

The way to gain a friend is to be one.
Thoughts are things. Do the duty which
lies nearest thee. Always be kind and help-
ful. Good deeds ring clear through heaven
like a bell, etc., etc.

Then there is a period of time given to the
march, calisthenics, drills, etc. Just before
the closing exercises a moment of concentra-
tion, in which every member of the Lyceum
should join, has been found to be one of the
best disciplinary methods that could be em-
ployed. Some thought is suggested for con-
centration, the position of complete relaxa-
tion is assumed and the mind concentrated
upon the idea or thought suggested. The re-
sult of this has been most admirable. At first
it may strike the little folks as being funny,
and they may laugh, but the wise teacher
soon remedies this and is able to hold them
in perfect concentration thought for the re-
quired length of time. An illustration of how
this work was shown in a pleasing way by
a little girl who reported her sister too ill
to attend Lyceum, and asked if the moment
of concentration might not be used in the
thought or desire of the little sister's recov-
ery.

Various means for raising funds are used,
such as postoffice, in which letters are placed,
and a penny given for the privilege; birthday
offerings, when the member gives as many
pennies as there may be years counted on
that anniversary. Besides books and book-
lets, we are getting cards of merit to be given
as reward for diligence, attendance, good be-
havior, etc., but we discourage giving prizes,
as that arouses competition, and "Competition
is war!" After the secretary's report, the
flag is lowered, the closing song sung and the
session is ended.

The above address was delivered on "Sun-
day Day" at City of Light Assembly, City
Hall, and reported by our correspondent, M-
tilda Orr Hayes.

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 30, 1906.

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.

The N. S. A. Declaration of Principles.

The following represents the principles adopted at the 1899 national convention of the Spiritualists of America, and reaffirmed at the national convention held at Washington, D. C., October, 1903:

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature—physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expressions, and living in accordance therewith, constitutes the true religion.
4. We affirm that the existence and personal identity of the individual continues after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so unto them."

We expect to realize that Spiritualism serves the every-day purposes of humanity. The "Banner" desires to assist the plain, fundamental principles upon which we hope to build securely.

Many-sided issues confront us as denizens of earth. We hope to investigate a few of these. Our whole duty is not to study eternally, for the now is of such vast importance that the future depends upon it.

Our readers will please realize that many feasts of ideas and impulsive realities await them at the "Banner" banquets. The winter time of thought will likely be made the spring time of new life.

Across the continent come the resolutions of the Washington State Association of Spiritualists, which we gladly publish in another column. Greeting, earnest ones. Distance must be no barrier. The "Banner of Light" is servant of all.

W. J. Colville will resume his superb work in the "Questions and Answers" column in the "Banner of Light" in the near future. Of all the rich things we are able to give our readers from week to week, as permanent features of our work, nothing has given us greater satisfaction than to be able to make this announcement. How well we recall his work in this direction in the past! With what confidence we look forward to his future work in this line.

The "Banner of Light" next week will contain an account of a most interesting work in psychic investigation, being prosecuted in a western city, in the home of a physician. A prominent writer who has been before the American public for fifteen years, herself not a believer at the time she attended the circle for investigation which she reports, has written a description of the conditions under which this work is carried on, and the special manifestations she witnessed in company with other literary and professional people. Unlike too many from similar walks in life, they seem much more than faddists—in fact are pursuing their studies, reverently and courageously, and we hope to have the privilege of publishing from time to time accounts of their work as they proceed.

It is not an encouraging way when Spiritualist societies address a speaker and ask for terms, saying: "We are poor—how cheap can you serve us?" These societies should pay a fair price and offer that to the speakers. The better way to develop security is to secure home sustenance by subscriptions, entertainments, suppers and all possible earnest enterprise. Then the speakers will be able to accept your terms and have an opportunity to do a mighty work.

The Theosophists have a great deal to say about the astral body and claim that the adept's journey therein outside of their physical—but the Spiritualist mediums generally have similar experience and frequently see the spiritual body and the exalted spirit. The burden of proof is with the mediums—for they bear more pronounced testimony.

A program of the fifth annual convention of the New Thought Federation, for which we acknowledge indebtedness to the secretary, gives our Mr. W. J. Colville as contributing an essay on "The Possibility of a Large Unity Which Shall Not Interfere With Individual Freedom." We told you that convention in Nevada, Mo., Sept. 28-29, would be worth your attention.

A personal letter from our friend, Mrs. Ida P. A. Whitlock, written from Vienna, tells of her improvement in health under the treatment of Vienna massage and the baths at Baden, which have a record as far back as 1300 A. D. From Vienna she was to go to Paris, then London, then Boston. Let us hope for her earnest work to help us in the coming season.

It has been suggested that each president of a State Association of Spiritualists should be made a member of the executive board of the N. S. A. This would make the executive work of the N. S. A. entirely too unwieldy. Its labors would be blocked. But said officials might be an advisory board, with whom the N. S. A. executive could consult for better co-operative methods. Such advisory board might meet in session just after each annual convention of the N. S. A. and formulate better plans of effort for the year. We need better union between the local and state associations and then between the states and N. S. A. To secure an organization of each state into a compact body to make the units of the N. S. A. is now a necessity. The advisory board of state presidents might hurry such a consummation.

Pecksniffian Ignorance, Dr. Slade and Mediumistic Phenomena.

In England the "Times" is dubbed the "Thunderer." It thunders its opinions in editorial leaders of ponderous length. It believes itself and by a certain class of Englishmen is believed to be the highest authority on every conceivable subject of human knowledge.

In this country no paper apes the ponderosity of the "Times" quite so much as does the New York "Evening Post." The Post was once edited by William Cullen Bryant and later by him whom his newspaper contemporaries were wont to call "Larry" Godkin. Godkin's disposition was of such a critical sort that his writings grew at last into one chronic sneer at everything with which he happened to disagree and, as he agreed with nobody, the Post lost its influence, except with the sneering few and grew into that state of mind where it might have been indicted for a common scold. Since Godkin's day the Post still assumes the attitude of the "Thunderer" and, with ponderous dignity of style and manner, apes the strength which the paper had in its earlier days under Parke Godwin and William Cullen Bryant. But the whisper of a giant becomes ridiculous bombast when shrieked by a dwarf.

In every newspaper office the minor members of the staff are often given duties to which they are totally inadequate. No staff writer would hold his position for a second if he should admit ignorance when given any subject to "write up," and the colossal task which would require months of study from a master, will be jauntily tossed off by a "sub" without a moment's thought. Such an effort appeared recently in the columns of the Post and was copied by the Boston Transcript, probably to fill space. If the editor of the Post let the piece of ignorant nonsense into the columns of his paper, it is quite certain that the shears, and not the manager, of the Transcript is responsible for its appearance in Boston.

It is difficult to answer ignorance, especially when it assumes the air of authority. It is like kicking against nothing. The old adage, "answer a fool according to his folly," arose out of a comprehension of this difficulty. The wrench to the kicker against the wind never affects the wind. And yet there are people who may believe a thing because it appears in the Transcript. It is possible that there are a few left who may be affected by what the Evening Post says. For the benefit of these and not with the hope of convincing or affecting the author of "The Last of the Mediums," it seems advisable to state a few facts to offset the false statements which the writer of the article in question has set down.

The sub-head of the article in question is as follows: "The passing of Henry Slade, the Slade Writer, recalls the interest in his manifestations and the clever tricks of other Charlatans."

The unfairness to a dead man in the use of the words "other Charlatans" is certainly reprehensible. To speak ill of the dead in all civilized countries long been regarded as especially despicable. Had Slade been in any sense a Charlatan, the language need not have been an example of poor taste merely. As he was not and as there is no particle of real evidence to show that he was, poor taste will hardly cover an offense which would be far better described by calling it

plain nonsense. Had the author exercised ordinary care, he would have learned that the man whose marvelous powers caused Prof. Zollner, the leading scientist of his day in his own specialty, to write "Transcendental Physics," was not exposed by Ray Lankester or by anyone else. Neither was Home ever exposed.

It is astonishing how much evidence is required to prove to unwilling investigators the truths of Spiritualism and the genuineness of its phenomena, and how little satisfies the same sticklers of the fraud of the mediums.

For example: Slade is taken by a German Professor of the University of Leipzig, whose word in his department has the authority of law among his compeers, into a room of the Professor's own house. Slade has no apparatus of legend with him and can have none adequate to the production of the phenomena which follow. Under the carefully prepared conditions created by the Professor himself, with apparatus made by the Professor without Slade's knowledge, Slade performs marvels which stagger all scientific explanation and are contrary to all scientific laws hitherto known. That is one side of the case.

Some prestidigitator, after long study and with skillfully prepared apparatus, in a room of his own preparation, does imitate Slade's results by a trick. He never attempts these things in any other place or in the place of another's selection, nor does he claim to be able to do it without his own apparatus. That is the other side of the case.

Then these would-be demagogues of Slade cry "Slade is proven a fraud, a charlatan. Everyone of his tricks is duplicated." One thing is evident. Such a decision is either wilfully dishonest or evidence of gross fatuity, either of which conclusions shows the investigator totally unfit to arrive at any scientific conclusion.

This is the sort of reasoning which is used by the half-educated or wilfully ignorant, in writing articles such as the one under consideration.

The only contentments of the genuineness of Spiritualistic phenomena today are the wilfully ignorant. The evidence is open to the world. It has been matter of record to be had for the asking for twenty-five years. No scientific man whose name is worth recalling, has ever investigated these things fully without concluding that beyond all possible scientific question there is, notwithstanding some fraud and some charlatan (even the learned professions have not altogether escaped that), a body of facts which cannot be explained by any of the laws of science known today, except the presence of some intelligent supra-normal or supra-natural force exterior to ourselves.

The most reliable and most trustworthy psychologists have, for at least a quarter of a century, admitted that the phenomena, many of them, can be fully and satisfactorily explained only by the presence and action of the discarnate or disembodied spirits of those called dead. There is not one of the foremost scientists living today, who has fully investigated these matters, who does not agree with this statement.

The author of the article in question cites Huxley; but Huxley, expressly refused to investigate. Why did he not quote Sir Alfred Russel Wallace, who discovered "Natural Selection" at the same time Darwin did and entirely independent of Darwin?

Why did he omit Prof. Hyslop, the most recent writer upon the subject, or Prof. Hodgson, who has spent his life, almost, in an attempt to disprove Spiritualism, an attempt which he now admits is futile? Why did he disregard such names as the following, everyone of whom was a believer in the communication of the dead with the living, unless, indeed, as must be the case, he did not know what he was talking about?

Prof. W. F. Barrett, F. R. S., Professor of Physics in the Royal College of Science, Dublin.

Prof. Fechner of Leipzig University.

Lord Rayleigh, Professor of Physics in Cambridge University, England.

Prof. Scheibner of University of Leipzig.

Prof. Webber of University of Göttingen.

Prof. Hoffman of University of Warburg.

Prof. Wagner of University of Russia.

Prof. Zollner of University of Leipzig.

Prof. Nees von Esenbeck, Pres. Royal Academy of Science, Germany.

Sir Wm. Crookes, inventor of Crookes tubes, which made X-rays possible.

Sir Oliver Lodge, Fellow of Royal Society.

Prof. Winchell, Govt. Geologist.

Prof. Elliot Combs.

Prof. Wm. Gregory of Edinburgh University.

Prof. Perly of Bern.

Prof. Tornerom, Sweden.

Prof. Edlund, Sweden.

Prof. Hare, University of Pennsylvania.

Prof. Ochrowski, University of Warsaw.

Prof. Falchner, Piedmont.

Prof. Miguel Sans Benito, University of Barcelona.

Prof. Raoul Pictet, University of Genoa.

Prof. Challis, University of Cambridge, Eng.

Hosts of the leading lawyers, doctors, literary men, editors and, in fact, every man of intelligence who ever gave the subject careful, honest, thorough investigation.

And so after reading this article we can only exclaim, "Pecksniffian Ignorance can no farther go."

"Although I work a good many hours a day," says Inventor Edison, "my life is a quiet one. I do not worry. I am fond of fun and I like good fellows. I do not want to deal with mean men, or men whose lives are devoted to getting money." This seems to be a very important regulation of life for the most of us.

"Please excuse little Mary from attending school this afternoon, as she has an illustrated throat, with glaciers on both sides," was a note sent to a teacher.

School Days.

Many of the secular newspapers early in September characterized the school-boys "creeping like snails unwillingly to school." This seems to us as a libel upon the boys. This was written by Shakespeare as one of the conditions in the seven ages of man. The entire colloquy was pessimistic and materialistic. A writer who pictured so much of credulity in humanity should not be quoted as portraying present conditions when progressive unfoldment is the great promise for the coming generation. And it is not a healthful picture to hold up to the youth. They partake much by impression; hence the gladness of children at their return to school would be more conducive of benefit. A good example outweighs much of tendency to evil or unwillingness. All of the pleasures and benefits of school-life should be presented to the youth in order to encourage ambition. There is entirely too much done by the press to influence the sensuous and vulgar spirit, and too little for the workers for humanity to unfold a love for the true, beautiful and good.

Our observation shows the larger number of children to be anxious to obtain the benefits of school, and as ambitious to win its honors. A healthful and attractive system of schooling seems to be developing. The old plan of whipping an education into the child is passing away and loving help to grasp the puzzling problems is ushered in.

There is much to be done to make the school-room a happy place of assembly, and the school-grounds attractive and well-equipped recreative parks where nature adds an influence to soften pedantic authority.

Many of us look back upon school-hours as times of imprisonment instead of happy periods of union with congenial little spirits and loving tutors. No wonder pessimism was unfolded. The kindergarten is now made so attractive that the little child early learns to love school. The manual training school develops both hand and brain. Colleges encourage athleticism.

The school-days are becoming periods of joy and cause the development of all-round men and women instead of the physically depleted when mentally unfolded is secured. The worst relic today in schools is militarism and the next is sectarianism. Make the schools secular, healthful, attractive, helpful and educational, and the youth will not go "unwillingly," but will more surely go with "shining faces."

Psychic Law.

Perhaps it may seem strange to some that there is a law of nature specially applicable to psychical states of being. Of course such persons have scarcely considered that psychic conditions are natural. They have been accustomed to think of soul-life after the earthly death of the body as being supernatural. By a due consideration of possible existence, the theorist will conclude that "there is nothing outside of nature;" and the scientist will not be able to discover any facts to controvert such a theory. Indeed, science proves no limitation to matter, and cannot discover either the primal or ultimate atom. Without beginning, the postulate is safe for no ending. And matter being indestructible, there is some element or force that is more real than the external functions we can disolve.

We call these gases, and dignify them by scientific names. These elements are not always visible, but can be caught by the chemist and made to produce phenomenal effects. Ponderability does not exist alone in crass matter. Heat has ponderability and so has many other forces. These unseeable forces are perhaps closely akin to or are real psychic forces. The specific meaning of psychic is soul, and the psychical relate to the soul. Hence, psychic law is soul law. But, you may hastily claim that soul is not operative in material forms. Some will claim that no soul-body is obtained until after death of the material body we inhabit on earth. How can there be life freed from soul? It is a safe postulate that no entity ever existed unless such was soul in expression.

Hence, it may be safely said that the most potent laws of the cosmos are psychic laws. The realities of matter are what may be called spiritual elements. But, spirit being evolved matter, we must look further for the psychical states of being; and these we find are soul powers that correlate the forces into forms of expression. When we understand that soul is thus demonstrated, we will no longer grope blindly to find the true laws of our existence. These being denominated psychic, lead us to the study of our real selves; and as souls we have infinite possibilities.

To conform our relations to life by the limitations of our crude physical status is to abort our prerogatives to elemental acquisitions. The physical man lives in the midst of crude earthy desires; the soul-man rises above these temporal and fleeting enjoyments that leave always unsatisfied appetites, and dwells amidst the superior or spiritual attributes of being that create incessant joy and satisfaction.

Instead of only witnessing psychic phenomena, we should study the law of such manifestation; and in comprehending its natural relation to our modes of being, bring forth the true individualities in relation to its utilization. Thus we may secure a better race of earth-dwellers and make more positive the happy and useful inheritance of soul-lives in the great beyond, when time and space will not enjoin us with the limited capacities now evidenced by human frailties. G. W. K.

Let us retire into the silence and seek for sweet influences to touch us and loving spirits to come unto us. Thus may we help to prepare the way.

Analytical Spiritualism.

(Continued from page 4.)

must pass through its two last stages of resolution and evolution or degenerate back to the efforts of savagery. Only years of incessant educational propagandist activity can avert its doom. The educated millions of Europe and America cannot believe that the mediumistic experience is rationally possible. What is not explained is not believed. What is not believed is not respected. Analytical Spiritualism by re-solving experience into its first principles thereby proves its possibility. The crowning glory of Analytical Spiritualism would be its recognition as a branch of university science. Its principles will continue to be conquered on the battlefield of modern thought until it shall evolve its own impregnable educational system. Spiritualism may exist as an inspirational fact, as an intuition, as the social sentiment of societies, and yet command no respect as an educational system, as analytical science, a university course, or a world philosophy. The impatient attitude to Analytical Spiritualism may be illustrated by the following:

A professor in Columbia College of Law was lecturing on "contracts" to a class which obviously did not care to listen. The young men, says the Argonaut, shuffled their feet and apparently only waited for the clock to strike their deliverance.

At last the minute hand pointed 12 and the hour was up. With simultaneous movement they rose from their seats and started toward the door.

"One minute, please," called the lecturer. "One minute, please. Keep your seats. I have still a few more pearls to cast."

Among the branches of study in a course of analytical Spiritualism are the following:

1. The muscular sense and Spiritualism, showing the relation of the medium's consciousness of the use of his or her muscles by a passed out spirit; thus proving the power of spirits to exert physiological force and motion in the human body.
2. Studies of the complex nature of the medium's sensibility, as contrasted with the theories of sensibility as taught in Harvard and foreign universities, and of Kant.
3. Studies of passed out spirits as forces; proofs of capacity to produce complex physiological motions in the body.
4. Studies of the ether and ether waves, as physiological forces; their relation to thought transmission and healing.
5. Studies of messages of passed out spirits; messages which prove spirit identity; analytical studies of the differences between a message as expressing some fact of sense or emotion, conception, inferior concept, superior concept or general idea.
6. The morality, spirituality and sociology of messages; explain why messages—whose language expresses concern for the welfare of the whole race or nation—are thought more sublime than the messages that are concerned with the identity of an inferior human being; examples from the Bibles of all religions.

The foregoing are a few of the classic branches of study in analytical Spiritualism. Now is there among the readers of this article a dozen academically trained Spiritualists who have the stuff in them for such a world-shaking propaganda? Such a work would be epoch-making. Will this plea for the strictly educational feature of Spiritualism also fall flat? If not, kindly address, Salvarona, Langhorne, Pa.

Attributes of the Applied Spiritualist.

Seeks spiritual culture.

Is cheerful in adversity.

Believes there is good in human nature.

Constantly sees the bright side of every cloud.

Has perfect confidence that divine forces rule the universe.

His religious views, based upon knowledge, make him happy.

These provable views of life are the creeds that control his acts.

The success of others creates for him gladness rather than envy.

He is willing to suffer for truth's sake, realizing compensation is sure.

Realizes that all people have some good.

Many cities report larger attendance of pupils at schools than for any preceding year. This is a good indication of an interest in education, and also that the race is not diminishing. Some reports say that even churches are being used for schoolhouses. It seems to us that such is a good use, to make of a church building.

Notice to our Readers.

If the name of any journal, and the city of its publication, which has published anything derogatory to Spiritualism or Dr. Slade's mediumship is sent the editor of the "Banner of Light" we will see that some literature worthy of the attention of its editor is put in his hands, without expense to anyone except ourselves.

If the name and address of any individual susceptible to teaching along these lines is furnished our editor we will see that such individual is similarly cared for and on the same terms.

Let's not burden our remembrance With a heaviness that's gone. Shakespeare.

Our Home Circle.

REVISED BY

MINNIE HESBURN SOULE.

IN SILENCE.

William Brewster.

(Written for the "Banner of Light.")
Love in silence is the flower of speech
The rose and lily side by side;
They by smiles and perfume preach—
How love is love and beautiful!

A LINK IN OUR GOLDEN CHAIN.

WITHIN YOURSELVES DELIVER-
ANCE MUST BE SOUGHT.—Edwin Arnold.

On the other day a young man called on us to have a heart to heart talk about Spiritualism. He was very earnest about the matter and very delicately and politely touched upon the subject of fraud and vulgarities, schemes for money-making and all the kindred evils that are supposed by some of the unfortunate or uncharitable unbelievers to be a part of the general outfit for mediumistic work. At last, with a seeming effort to summon all his courage to ask the final question that should set his mind at rest, he said: "And you really do believe, don't you, that there is some truth in the claim made by Spiritualists that the dead can communicate with us?"

"Do we really believe it? What do you think we are preaching and talking and writing about it all the time for unless we do?" "Oh, yes, of course I know you do, but I felt I must hear you say so. Don't you know there are so many people who talk just as if they believed certain things, but when you get them alone they confess that there isn't half as much to it as people think, and somehow they leave you in a very uncertain state of mind about the very things they are supposed to believe?" Then he leaned forward and said impressively, "Why, if I could get a communication from my sister that I was sure was genuine I would give any thing in the world."

"Do you mean what you say?" we asked, curiously. "Would you give your heart, your soul, your brain to the service of Spiritualism?"

"Yes, I would," he answered solemnly, while the shadow of the pain in his heart fell across his face.

"Then we will help you, for it can be done. Your sister is as well able to communicate as any of these who have been sending messages of love for over fifty years, and there is not the slightest doubt of her desire to send a comforting word across the cruel chasm of your doubt and sorrow."

We meant what we said when we promised to help that young man get into communication with his dearly beloved sister, and we meant what we said when we asked for some return for the service.

At that particular moment the cries of those who suffer and the sobs of those who sit beside their voiceless dead were ringing in our ears, and the picture of the great, hungry, suffering world with its outstretched hands made us dizzy and faint with its demands, and we wanted hearts and souls and brains to help us.

Ah, surely there is something more to be done than to pay dollars for sittings and then go away and in gladness and joy forget the source of strength and sustenance!

The dollars may have helped to keep a room for the medium in which she could receive you or they may have put bread in her pantry that she have strength to give the message, or it may have been simple justice to her that she have pay for the hours she has bestowed on you.

That is merely a question of material conditions and circumstances that have to be met before any work can proceed, but the great blessing has been bestowed on you by spirits clothed with the power of a great Truth.

The precious words of wisdom transcended the knowledge of the medium, the wonderful words of comfort were born in the hearts of guardian angels who long waited for opportunity to breathe them into your darkened life.

They are the messengers of God, bringing joy and peace to the storm-tossed mariners who sail the Sea of Life. They furnish chart and compass and guide through the dim, dark hours, when the billows of sorrow threaten reason and paralyze energies and effort, they whisper softly in the ear the word of truth and love which brings peace and courage.

So they have done through the years of the past in their effort to establish the kingdom of heaven on earth, but they are wise as well as good, and the wise waste not anything.

Only children and idiots play marbles with pearls. It is true that a pearl is a pearl whether snatched about in the mud by the hand of a fool, or worn on the breast of a beautiful queen, but the pearl lover winces in pain when he sees his pet gem so degraded. It is out of its place. It is a disorderly act and the harmonic nature of the man who knows value is out of tune until the precious pearl is restored to its proper station.

So the precious pearls of our Spiritualistic philosophy have been gambled with on the street corners, and in the muddy byways because the values were unknown.

But the wise ones know and they are beginning to ask, "What will you do with the truth if we help you to find it?"

Yes, you will let it shine through your life and be a beacon for your fellow travelers; we know you will do that for truth is luminous and you cannot help yourself, but that is a passive service.

Something more than a lighthouse, you must be.

Inside that granite tower from which the gleaming light flashes out its warning lives a man equipped for service, and when the signal of distress comes booming over the waters he acts.

The light is still shining, but it is not enough. His brothers are in danger, and he rushes out into the night and the darkness and gives his life if need be that they shall be saved.

Suppose a shipwrecked sailor whose life had been saved and whose body at that moment of danger was reposing safely in a warm bed in that very tower, should refuse to arise and lend a strong right arm at the oar as his savior pulled his way through the foaming waves, what word of contempt could express your indignation at his cowardly act?

Have the spirits thrown out a life-line to you? Have the spirits saved you from the pain and horror of death? Have the spirits pulled out across the dark waters of your distress when you lay in agony of soul, with no one in the wide world who could speak the right word to give you peace, and have they whispered that word in your ear?

Have the spirits brought you back to life and health when all the doctors gave you up? Have the spirits discovered a special gift which you did not know you possessed, and given you encouragement to bring it to the light?

Have the spirits kept you this day without sin through their spoken faith in you and your goodness?

Have the spirits broken the seal of death set on some loved one's lips?

Have the spirits helped you to understand that what the world calls a failure is often a spiritual victory?

Have the spirits ever done anything for you that made life more beautiful or sweet? Then where are you and what are you doing?

They are asking the question of you. Don't expect them to row you into heaven unless you show by active service that you belong there. M. M. S.

Who Saw It First?

Jim and Fred, brothers of 6 and 4 years of age, were fond of arguments between themselves. They were arguments that never went beyond the wordy stage, but on occasion became somewhat heated.

They were out one day with their nurse when they happened to pass an old house that was a landmark in the neighborhood. Instantly the spirit of dispute was aroused. Said Jim, the elder: "I saw that house first."

Fred picked up the gaze of battle promptly and replied: "No, you didn't; I saw it before you did."

"No, you didn't," persisted Jim, "I saw it before you were born, 'cause I'm the oldest than you and passed by here 'fore you were born."

This was convincing, even to Fred's infantile mind, and for some time he was silent. Then after a pause he announced triumphantly: "I don't care if you are the oldest, I saw it before you. When I was dust I blew by this house and saw it."

Jim was silent!—Ex.

Bed in Summer.

In winter I get up at night
And dress by yellow candle-light,
In summer, quite the other way,
I have to go to bed by day.

I have to go to bed and see
The birds still hopping on the tree,
Or hear the grown-up people's feet
Still going past me in the street.

And does it not seem hard to you,
When all the sky is clear and blue,
And I should like so much to play,
To have to go to bed by day?

Robert Louis Stevenson.

If I covet one high grace,
It is this—upon my face
Just to show an inner light
To illuminate others' night.

Give me such a look—so high—
That the saddest passer-by,
On a sudden glad, shall say,
"Somewhere shines the sun, today!"

Anna Burnham Bryant.

Same Result.

"Can't tell anything about people nowadays," said Uncle James Beacon, on his return from a concert. "The signs of opulence and forced economy are the same in many instances; that is the result of modern economy."

"What do you mean by that, James?" asked Aunt Eukora.

"Why, that person who sat next me had a strong odor of gasoline," said Uncle James, "but it was impossible to tell whether she had been running an automobile or having her gloves cleaned."—Ex.

Johnny: "Grandpa, have you any teeth?"
Grandpa: "No, my child, they have all gone."

Johnny: "Then I think I will let you hold my canny while I run an errand."—Boston Budget.

A New England Mother.

Annie Knott's Blomdin.

In a retrospective view of home life, our mother stands an exceptional woman, yet in our broader consciousness we know her as the average type of New England motherhood. Our mother's patrician face, complexion like apple blossoms, her nut-brown, glossy hair, unlike the twentieth century woman's, her petite figure and dimpled elbows fascinated us from early childhood. In late years the nut-brown hair changed to white and rested around her head like a halo. As the years sped by, our mother's face and figure rounded out, yet they never lost their grace and beauty. We remember a pleasing account of our parents' wedding day, when, clad in colonial costumes, they walked to church, where the people thronged, anxious to see the village belle. Our mother was a great lover of spirited horses, and in her earlier years could ride and drive them with perfect ease. Birds were her special pets and many of their notes she could imitate to perfection. In the winter large meat boxes were securely tied to the piazza roof for the birds to feed upon. She also claimed an ownership in dogs at different times in her life, and her preference was always for the Saint Bernard. They were cared for humanely and their tricks were various and almost phenomenal. An immense black cat, with white front, was trained to sit upon a mahogany foot-stool with a vicious looking dog, until we were prone to believe the time not far distant when "the lion and the lamb would lie down together."

Her admiration for the great poets of our own and other countries was intense, and it was not an uncommon occurrence for a book of poems to lie open on the kitchen table while mother and daughter worked busily, committed to memory and were sharply drilled to "recite your lines with more feeling and expression!"

Our mother's innate and acquired knowledge of chemistry made her deft fingers skilful in concocting dainty dishes to tickle the palate of family and friends. Far and near she was known, not only for her hospitality, but for her ability to turn common and rare foods into dishes an epicure could relish.

Among the neighbors our mother proved herself a good Samaritan. Her skill as a nurse and in the use of medicines enabled her to allay much suffering.

We well remember the song our mother sang to waken her children from their morning slumbers, and no nightingale ever sang sweeter:

Come, arouse thee, arouse thee!
'Tis the merry Swiss horn.

No matter what the sins of omission or commission of any one, our mother's view was:

Never a backward glance
Unless it be perchance
That future ways may be
Rid of the Past's debris.

Our mother used many quaint apophorisms to impress upon her children some important lesson. These teachings bequeathed to us in loving kindness, are a legacy more valuable to us now than when first received. Every flower, wild or cultivated, claimed our mother's love and attention, and her gardens were a perfect tangle of blossoming shrubs and plants, while roses, honeysuckles and other vines wrestled with each other over the cottage home. In this book down through the

state of years we can almost hear her humming her favorite tune, "To banks and brooks of homey down," and we know

There is no death to true affection,
It ever stands in remembrance,
The crowning glory of our life,
And makes with richer blessings rife
The life that is to be.

Why?
Why can I never sing like thee,
O bird, with song of love?
The same great Care is over me,
The same blue skies above.

Thy little ones are gone, as mine,
And empty nest and heart.
Yet in thy song there is no sign
That sorrow there hath been.

Would I could fill my song like thee,
With strains of hope and love!
The same great Care is over me,
And glad are skies above.

Beth.

Only a Little Cat, but She Made the Fur Fly

She was only a small black and white cat of humble birth, returning from a little social party in the neighborhood of King and York streets, Toronto. It was rather late at night, but what of that? Cats keep no count of the hour, and she was as dignified and proper in her bearing as a mature black and white puss need be. There was nothing about her to justify the insolent attitude of a Scotch terrier, who suddenly confronted her with a snarl and a snap. Puss tried to cross the street, but a trolley car was in the way, and the impudent terrier made bold to chase her. She suddenly turned, and the terrier stopped. Her back went up, her tail grew big and she spat out defiance at her tormentor. The terrier may have been rude, but he was discreet—he kept at a safe distance. Two or three newboys, a "red-hot" man, and a police officer, were interested spectators. They most ungallantly sided with the terrier, who was now barking ferociously, but keeping well out of puss's reach. One of the boys threw a stone at the combatants; it rolled between them, and the terrier's attention was diverted for a moment from his antagonist. It was his first mistake. Puss saw her opportunity and leaped at the terrier, landing fairly on his back. In a second she had her claws full of his hair, and he was running for dear life down the street. Puss held on like a circus rider, contriving to sink her sharp claws into his back at every jump. The crowd followed, shouting. As they passed an alley puss jumped off and disappeared in the darkness. There is one terrier in Toronto who has had enough fun with cats to last him a lifetime. —Ontario Advertiser.

Not long ago a little girl was admonished by her over-anxious mother, "do not sit on that damp stone; you may take cold." The little girl paid no attention to the mother's caution. Again the mother said: "Mary, come in, dear; you will take cold sitting on that damp stone, and mamma knows best." The little child quickly replied: "Mamma, I came from Heaven last and I have the latest news; I won't catch cold sitting on this stone."

"Uncle," said the scientific youth, "don't you know that you ought to have your drinking water boiled, so as to kill the microbes?"

"Well," answered the old gentleman, thoughtfully, "I believe I would as lief be an aquarium as a cemetery."—Character Builder.

In the Game.

The subject at the kindergarten that day was "The Farm." After greeting the children, the teacher said, "Now, let's all play we are chickens." So they did, and there was a great cackling and crowing, until suddenly the teacher espied a little fellow standing very quietly in a corner, with his hands thrust in the depths of his pockets. "Why, Willie, what's the matter? Come, snap your wings and crow, with a look of intense disgust the answer came: 'Sh! I'm layin' an egg!'" —Lippincott's Magazine.

Occupants of the Gallery.

A bright little girl made her first appearance at church. It was an Episcopal church and Harper's Weekly tells of the impressions she received:

The choir boys and the form of service interested her greatly. But after the sermon had begun her attention was directed from the pulpit to other parts of the house, and in the course of her inspection of things she suddenly discovered the gallery in the rear of the church filled with people. "Mother," she whispered, excitedly, "are those the wicked back there on the shelf?"

Mr. Quidsy, with newly acquired wealth, found that the chef always sent up the menu written in his own language, French, to which the master of the household was a stranger.

"I should like to know what I am eating, for once, M. Alfonse," said Mr. Quidsy to his chef on one occasion. "Let me have the menu in English today."

"Oui, monsieur," was the reply; "it is very difficult, but I will do it, so if you feel gif me as dictionnaire."

A small, but select, party came to dinner that evening, and was met with the following bill of fare:

Soups at the tail of the calf.
Salmon in curl papers.
Chest of mutton to the little peas.
Potatoes jumped.
Buck savage at sharp sauce.
Charlotte at the apples.
Turkey at the devil.
Fruits variegated.

Quidsey and Mrs. Quidsey agreed afterward that they had never presided over a more hilarious dinner party.—Selected.

"What in the world shall I do to stop your eating between meals?" cried a mother to her little boy.

"Have the meals 'ficker together, mother," responded the beginner.—Little Helper.

The Absurd Peer.

Give on a nickel," said Miss De Styrle. "Oh, no! I never dispense promiscuous aims. Why do you not obtain employment?"

"Please, mum," was the timid reply, "I have a small baby, and people won't be bothered with a woman with a child."

"Then, you absurd creature, why not leave the child at home with its nurse?"—Philadelphia Bulletin.

The Pastors' Union of Oak Park, Illinois, has nearly ready an interwoven harmony of the Gospels in a single narrative at a price permitting its use as a tract. A united effort of the pastors in that suburb of Chicago last Easter resulted in the wide distribution of a smaller pamphlet, which was adopted in many other communities. Copies of this new book, containing 226 pages, with information concerning the plan for its use, will be sent postpaid for 14 cents.

Oak Park, Ill.

The Pastors' Union.

There is a real old gentleman here now. I should think he was as much as 75 or 80 years old. A long white beard and white hair and a full brow, deep gray eyes, and a strong, yet a mellow voice. He comes right in here and he says: "My name is George Walker. I know all about spirit communication. Why, way back in the early days, I made up my mind that as long as I lived, and when I came over here I didn't see anything better to do than to keep right on trying to make the world understand about it. I lived in Rochester, N. Y., and I have heard nearly all the speakers who used to occupy the platforms in the pioneer days, and while I feel a regret when they have to leave their field of labor on earth, it is a great pleasure to greet them and to see how readily they pick up the new life and go forward eagerly to make it a part of their existence. I passed out without the least quiver of emotion. My work was done. I was eager to go. Most of my friends had gone on before me, and I waited for the summons, and it was the simplest thing in the world. I supposed, because I was so willing and ready to go, I closed my eyes, and I opened them in the life and saw my old body sitting there in the chair undisturbed. I always wanted to go just that way and my friends were glad it happened so. Elias was ready to meet me. There seemed no surprise; it was as though she knew that I was coming. I would like to send a message to every worker particularly, but that is out of the question, so I just send a word of peace and encouragement, and bid them all go on and never falter and never be afraid that perhaps they have been led astray. It is the most glorious realization of a prophecy that a man can have to one and come into the new life."

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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.

O, Spirit of Life and Infinite Tenderness, we come this afternoon into the presence of thy ministering angels, and would feel thy influence and their power guiding and protecting us. Away from all the disturbing influences of the purely material life, away from everything that would distract our spirits in their quest after the beautiful. Out into the silence we would walk and hand in hand with the angels gather the strength for the duties that beset us and confront us everywhere. O, may the blessed peace that comes from an understanding of truth be given to these spirits who are seeking to express their love and love. O, may the musical voice of truth that rings out through every trial, through every conflict sing sweetly to our hearts this hour and may we be made so strong, so brave and so faithful that we shall never falter or turn back to the things of the past. Onward and out and up may we forever wend our way. Amen.

MESSAGES.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 30, 1905.

Societary News.

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

Boston and Vicinity.

Waverley Veteran Spiritualist Home, Sept. 17, 1905.—As the spirit in the form looks out through its physical eyes and sees the exquisite beauty of animate and inanimate life, in nature, his consciousness is thrilled with thankfulness and gratefulness, that he, more than all other forms of animal life, upon the earth, has been endowed with reason, intelligence and understanding.

God must have been good to us, said the speaker, when he endowed us with physical and mental capabilities, immeasurably above all other forms of animal life.

What we do on stated days, and occasions, has very little to do, with our spiritual development, unless accompanied by sincerity of purpose, an earnest desire in the heart and soul, to live an upright life. The meeting was conducted by Mr. Walter Rollins of Lynn, who was accompanied by quite a number of friends from that city. Service opened with songs; invocation by Mr. Brewster; address by Mr. Sprague of Haverhill; remarks and communications by Miss Crowell of Lynn, Mrs. Bolton of Cambridge, Mrs. Belle Robertson, Mrs. Best, Mr. Harwood and Mr. Rollins. Mrs. M. A. Bemis gave a very beautiful and interesting flower service which was highly appreciated by all, for good can only come out of these lovely emblems, God's expression of beauty and loveliness toward man.—J. H. Lewis.

First Spiritualist Church of Cambridge, Mass. (Inc.) 573 Massachusetts Avenue, Annie Banks Scott, pastor.—Services Sunday, 3 and 7.30 p. m. Sept. 17 a good sized audience was present at both services. At the 3 o'clock service a number of mediums took part. The 7.30 service is devoted entirely to the work of the pastor and "Snowdrop." All are invited to attend these services. Sept. 24th the meeting of the afternoon was attended by quite a number of truth seekers. Mediums participating, Annie Banks Scott, pastor; Mr. Morse of Boston, D. H. Hall, Mrs. H. C. Hall, soloist. The evening service, church well filled by an appreciative audience. Mr. C. H. Tuttle gave a short address and communications, which were fully appreciated. The pastor, Mrs. Scott, and "Snowdrop" occupied one hour's time, giving messages, all being recognized. Sunday, Oct. 1st, both services will be flower services. These services are very popular at this church.—D. H. H., clerk.

The First Spiritual Society of Salem.—At the annual meeting in June, we elected Edmund R. Frye as president. Services will be opened Sunday, Oct. 1, with Mrs. Lizzie D. Butler of Lynn. Mr. Frye is making an earnest endeavor to make the Salem society a strong and useful one in the service of Truth and we wish him all success in his undertaking.

First Spiritual Science Church, M. Adeline Wilkinson, pastor.—Morning, developing and test circle. Afternoon and evening, messages and readings by our good mediums, Mrs. Cutter, Mrs. Read, Mrs. Wood, Bro. Price, Dr. Brown, Mr. Newhall, Mrs. Robertson, Mrs. Mason, Mrs. Kemp, Mrs. Lewis, Mr. Baxter, Mrs. Peak-Johnson, Mr. Roberts, Mrs. G. Hughes, Mrs. Carbee. Musical selections, Prof. Peak and Mrs. Lewis. Tuesday afternoon, Indian Healing Circle. Thursday afternoon, psychometry. Opening of the season Oct. 1st. Colored Jubilee Singers, besides a lengthy program.—Reporter.

Malden Progressive Spiritual Society.—Sunday afternoon, Sept. 24, we had with us many workers, among whom we specially mention Mrs. J. W. Bird of Everett, Mr. Oliver Thomas Newcomb of Cambridge, Mrs. Inez O'Neill of the society and many others, all of whom gave splendid messages. Sunday evening meeting opened at 7.30 with song service, followed by reading of the Scriptures by our president, Alice M. Whall. Invocation by Mrs. R. Morton. Our president, after reading a poem, gave way to her sweet little guide, "Fannie Flower," who did beautiful work. Mrs. Pettengill of Malden, Mrs. Bird of Everett and Mrs. Taylor of Melrose were present. Our meetings are certainly growing more and more. True Spiritualism will surely progress. Closed with the benediction at 9.30.—M. J. Eaton, cor. sec.

Thursday, Sept. 28th, we will hold a harvest festival for the benefit of the Indians and a spiritual feast. Come one, come all. Oct. 1st we shall have James S. Scarlett of Cambridge with us as medium.

Thursday evening again found us with an extra large circle of members and friends and had as workers Mrs. Jennie Conant-Henderson and "Fannie Flower," who gave messages to all present.

Thursday, Oct. 12th, the Massachusetts State Association will hold a mass meeting, afternoon and evening, in our hall. At the same time, we will hold our regular monthly supper. All Spiritualists are invited.

The Brighton Psychic Society, 12 Kenrick Street, Brighton, Mass.—The first meeting of the season was held Wednesday evening, Sept. 20th. Scripture reading and invocation by the president, Mr. J. H. Marston of Brighton gave a short address and related some of his personal experiences, which were interesting and appreciated. Miss Mabel Leighton of Watertown gave a number of descriptive messages, all of which were fully understood. Miss Leighton, although young in the work, is making very rapid progress. She will be a frequent worker with this society. The president, D. H. Hall, gave a number of readings. Mrs. H. C. Hall, soloist. These meetings are held every Wednesday evening for the advancement of the truth of spirit return. All are invited.—D. H. Hall, pres.

First Spiritual Church of Boston, Rev. Clara E. Strong, Inc.—Acts vii. "Resisting the Spirit" was the subject of the morning. After "George" had spoken George L. Baker gave messages. Mrs. Moore spoke, after which the pastor spoke with her usual grace and power. Mrs. Lewis then spoke, after which messages were given. I Cor. xiii. "Spiritualism a Religion" was a subject handled by George in his accustomed way. Warren F. Chase of Lynn spoke. George Baker, messages; solo by Mrs. Lewis. Mrs. Lewis then spoke, after which we had one hour of communications. Matt. xxv. "Lamp—Our Lives" was the subject of "George." Mr. Brewster then spoke. Communications and remarks by Mrs. Morgan, Mrs. Belle Robinson and Warren F. Chase. The society holds its services every Sunday at America Hall, 724 Washington Street, up two flights. Conference at 11 a. m. Service followed by

New York and Vicinity.

New York City, First Church Progressive Spiritualists, Hugh R. Moore and Cora H. Moore, pastor and demonstrators. Titus Meritt as secretary writes most encouragingly of this society. They have just signed a lease for Berkeley Lyceum Theatre for their Sunday evening church services from October 1 to June 1, 1906. The theatre seats 450. That dear, brave interpreter of the harmonies, through the organ, Mr. George H. Ryder, officiates at the organ and is an active member of the society. They look forward to the fall and winter work with great hope and are determined to advance the Cause in New York City. Cordial greetings, friends, the message of Spiritualism purely given is the greatest blessing you can bestow on any city.

The Spiritual and Ethical Society of New York will resume its meetings at 74 W. 126th street, on October 1, after a vacation of four months. The month of June was spent by our speaker, Mrs. Helen Temple Brigham, in a trip to Mexico, and the rest of the summer at her beautiful home at Elm Grove, which was filled with friends, many of whom belonged to the Spiritual and Ethical Society. "We" all feel strengthened and ready for the good work which the help of friends in the body and out of the body will make successful. Yours truly, Belle V. Cushman.

First Association of Spiritualists, New York City.—We shall resume our meetings for the coming season on Sunday, October 1st, at the "Tucodo," Madison Avenue and 58th Street. Service, commencing at 2 and 3 o'clock. Miss Margaret Gaulle, whose beautiful mediumship has comforted so many sorrowing hearts during her long and faithful service for the spirit world, will occupy the platform, having been re-engaged by the association. Miss Gaulle will be assisted by the Rev. John F. Geddes, who rendered us so much valuable aid during the season, just passed. Our president, Mrs. Henry J. Newton, who has for many years so successfully filled that office, will again be in her accustomed place, and we are glad to hear that her health is better than for some time past. We extend to all a cordial invitation to attend our opening services, and to unite with us in our endeavor to bring the truths of Spiritualism within the reach of everyone.—Marie J. Fitzmaurice, sec.

Mrs. M. E. Williams has secured the well known Howard Estate on Staten Island, near the county seat of Richmond, for a permanent summer home. Here she intends to carry on the work of the New York Psychological Society, of which she is president, in the summer season. At the fall meeting, she will continue to hold her seances and meetings in New York City, announcement of which will be duly announced. The Psychological Society in the past year has done satisfactory work, while the seances, from their spiritual, philosophical and scientific nature, have proved to both the scientific and skeptical mind the truth of their mission.—M. Arundel-Colliver, 53 W. 24th St., N. Y.

New England States.

The First Spiritual Society, Portland, Me., Sept. 24, 1905.—This society held its last social meeting of the season this evening and had a very enjoyable session. Meeting was opened by a reading from the second chapter of Corinthians, followed by messages from spirit guides of Mr. Wm. Bradish, Mrs. Kincaid and Mrs. Hudson. Mr. Todd closed the services by a short but able address.

The clam supper held by the gentlemen of the society was a very successful one. A very enjoyable program was rendered and the audience retired at a late hour, all voting the occasion one of the greatest successes and hoping the last Tuesday of October's supper will be as pleasant.—Francis W. Vaughan, secretary.

Augusta, Me.—The Progressive Spiritual Society opened the season's public work with Minnie M. Soule of the "Banner of Light" staff for lecturer and message medium, on Sunday, September 24, 2.30 and 7.30 p. m. The hall was filled to the doors with a good representation of the best people of Augusta and the surrounding towns. Prominent business men and professional men and women were in the audience. We are much encouraged by the opening work and determined to do our best for the Cause here. The splendid work of Mrs. Soule and her guides opens the way here for good attention to our message. We believe.—G. P. Herrick, sec.

The Field at Large.

Conneaut, Ohio.—The Spiritualists here occupy a leased hall and are actively caring for the spiritual interests of the community. September 17 to 27, G. W. Kates and wife served them and awakened a good interest by their strong power as lecturers and mediums. Mrs. Kates lectured to ladies only the afternoon of Sept. 27. Mr. Schauss of Toledo, Ohio, will serve this society for six months, commencing October 1.—Cor.

St. Louis, Sept. 22.—Spiritualism in the cities is always quiet during the summer months. We were glad to welcome Brother Thomas Grimshaw of the Temple back from his summer trip to Europe, but regret that his first public work was of necessity connected with a trial for fraud of one of the local mediums. No doubt your readers have been well informed of this trial through the public press. Who goes next?

St. Louis was never noted for cleanliness. Her efforts before the World's Fair were very much like those of a dirty housekeeper getting ready for company. Now she is just recovering from another acute attack caused by the yellow fever scare. Being the nearest large city to the cotton belt, to her credit be it said she gave a hearty welcome to its refugees. Your correspondent was among the first, having started to make a tour of plantations in the cotton and cane belts between here and New Orleans. But when attacked by the now famous mosquito until we looked like a pepper box lid, we decided that discretion was the better part of valor, and here we are. A visit to each of the Spiritualist societies here elicited the information that all, with the exception of one (Mrs. Price on the south side) have been keeping up the meetings during the summer. The local mediums being mostly out of town, there is a noticeable lack of phenomena, but the conferences are exceptionally interesting. Many marvelous testimonies are given and by dint of interviewing we have secured some well authenticated cases of phenomena which should interest your readers. —Mrs. Mattie McCaslin, Special Correspondent.

Obstruction is but Virtue's foil.
The Stream impeded has a song.

Riversoll.

PASSED TO SPIRIT LIFE.

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

MARY BURGESS.

Mary Burgess, wife of Nell Burgess, the actor, well known and dearly loved, passed to the angel world early Sunday morning, Sept. 17th. She had been a sufferer from paralysis for a year and a half. The final summons came to her at her lovely home at the Highlands, N. J., where her mother, her husband and young son are left and and desolate, missing the visible presence of one whose patience, gentleness and unflinching love were a perpetual benediction. Her whole life was filled with deeds of charity and kindness, and so perfect was her spirituality that she had but to drop her fair frail form to be at home among the brightest of the angels. She had been a member of the Spiritual and Ethical Society since its first inception and will be sadly missed, although we feel she will not forget us. It was my sad privilege to attend her funeral and to say the words of consolation and sympathy to her dear ones who know she is "not lost, but only gone before." Death lies on her like "an untimely frost upon the sweetest flower of all the field," and yet we know "She lives whom we call dead."—Helen Temple Brigham.

Movements of Platform Workers.

Helen Stuart-Richings has been engaged by the Minnesota State Association for missionary work during October and November, 1905; will serve the First Association of Philadelphia for December, the First Spiritual Church of Baltimore, Md., for January and February, 1906, and the New Thought Spiritual Society of Grand Rapids, Mich., for March and April. May and June, also some camp dates, are still open. Address, until December 1, care J. S. Maxwell, 1644 Hennepin avenue, Minneapolis, Minn.

Dr. J. F. Geddes, inspirational speaker, has returned from Italy, Dale, and is open to engagements for the ensuing winter. Address 103 Lafayette street, Jersey City, N. J.

G. W. Kates and wife held meetings in Athens, Mich., September 5 and 6; Decatur, September 10 and 12. They were engaged at Conneaut, Ohio, for September 17 and 24.

A letter from St. Louis tells us of a most successful season of the Mississippi Valley Spiritualists' Association, under the presidency of Prof. W. P. Peck, who starts on a lecturing tour through Iowa and Minnesota early in October.

W. J. Colville lectured to two splendid audiences in New York, Sunday, September 24. On Friday, September 22, at 8 p. m., he lectured on "Looking Backward and Looking Forward." Saturday, September 30, 3 p. m., "Solomon's Temple a Type of Federated Humanity" in Studio Hall, 125 W. 56th street.

G. W. Kates and wife will serve the First Church of Spiritualists at Pittsburg, Pa., during October. Address them there at 2014 Forbes street.

Mrs. Dix, whose inspirational poems have so often been a feature of the Ladies' Aid and other weekly meetings in Boston and whose power of expression is strong and unflinching, has decided to accept calls for lectures and messages and can be addressed care "Banner of Light."

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

Announcements.

The First Spiritual Ladies' Aid Society of Boston will open its meetings Friday, October 6. Business meeting at 4 p. m., supper at 6.15, and meeting at 7.45. Good talent will be present. Be sure and come to the opening meeting.—Mattie E. Albbe, president.

The Massachusetts State Association will hold a mass meeting in Malden, Thursday, October 12, in Louise Hall, 138 Pleasant street, in conjunction with the Malden Progressive Spiritual Society, afternoon and evening. List of talent will be announced later.—Carrie L. Hatch, secretary.

Lynn Spiritualists' Association, Cadet Hall. Opening of the winter season, Sunday, October 1. Union Lyceum meeting in the afternoon. Mrs. C. Fannie Allen, Dr. G. A. Fuller and other prominent Lyceum workers. Supper served at 5; concert at 6.30; evening service, Dr. Fuller lecturer, at 7.30. Good vocalists; all members of Lyceums and friends cordially invited. Lyceum members entertained free by the Lynn Lyceum.—A. A. A.

Spiritual Fraternity, Boston, will resume services at First Spiritual Temple, Exeter and Newbury streets, Sunday, October 1, with Mrs. N. J. Willis (trance) speaker; school at 12 m.

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.

Washington, D. C.—Prof. W. J. Colville announces a course of instruction in Spiritual Science of Health and Harmony at Masonic Temple. Also, at the residence of F. A. Wood, the president of the First Spiritual Society, and at Dr. A. H. Butts', 1402 L Street, N. W., commencing Oct. 30, continuing through the month. This is Mr. Colville's last appearance in this city before starting for Australia. Dr. J. M. Peebles, well known to the readers of the Spiritualist papers, made a flying trip to this city, delivered a lecture under the auspices of the Temple League. Dr. Peebles will deliver another lecture Friday, Oct. 28, at Spanish Veterans' Hall.—R. T. Fielding.

Services will be held in the Veteran Spiritualists' Union Home by the Gospel of Truth Society in Waverley Sunday afternoon, Oct. 1, 1905.

\$5.00. Oct. 5, via Boston & Maine R. R. Through the Hoosac Mountains and Deerfield Valley to Albany, N. Y. Down the Hudson by Steamer to New York City. Fall River Line Steamers to Boston.

The annual New York Excursion via the Boston & Maine R. R. mountain valley, river and seashore route takes place on October 10th. \$2.00 is the round trip rate. You may stop over in Albany one night. You may go down the Hudson by either day or night line steamers. You may stop in New York two days. Return trip from New York to Boston is via the famous Fall River Line. A beautiful illustrated booklet describing the trip in detail and giving all necessary information has recently been issued by the General Passenger Department, Boston & Maine Railroad, Boston. Send your name and address and we'll mail one free.

WONDER WHEEL SCIENCE.

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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 ephemeris and in public prints are of a general and not of individual import.

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
Sept. 27-28	E	K	B	F	G							
29-30	M	E	K	B	F	G						
Oct. 1-2	G	M	E	K	B	F	G					
3-4	M	E	K	B	F	G						
5-6	G	M	E	K	B	F	G					
7-8	F	G	M	E	K	B	F	G				
9-10-11	F	G	M	E	K	B	F	G				
12-13	B	F	G	M	E	K	B	F	G			
14-15-16	K	B	F	G	M	E	K	B	F	G		
17-18	B	F	G	M	E	K	B	F	G			
19-20-21	K	B	F	G	M	E	K	B	F	G		
22-23	E	K	B	F	G	M	E	K	B	F	G	

The number especially ruling during the above period is No. 7.

This table has appeared in the "Banner" for one entire year with explanations for the Solar birth numbers. Privileges to obtain a key for all the other numbers have been gratuitously given to all subscribers of the "Banner," and for a payment of 10 cents the same privilege has been given to other readers of the "Banner." The table should by this time be well understood by those who have taken interest in it; hence, it is a waste of space to further continue the publication of the Key principle. We need the space for other valuable matters along these lines. We have testimonies from all parts of the world, where the "Banner" is read and appreciated, to the effect that these tables are all-right as far as they go. Any scientific astrologer, or

astronomer, knows that they are correct, if they have caught on to the principle of their compilation. By adept astrologers they may be used for brief readings the same as with an ephemeris. They have not been published in the "Banner" as an astrologic catch-penny advertisement, but as an eye-opener to the mysteries of the divines of all sciences known to the human race. They have cost the compiler a great amount of time and expense, such as will in no way be rewarded this side of the great beyond. If any have failed to learn their daily helpfulness, it is their own fault and no fault of ours. "Banner" subscribers are already supplied with the Key, unless they neglected the opportunity. Hereafter the Key will be supplied only to New Subscribers without expense. In the next few numbers of the "Banner" we will devote the "Chats with the Professor" to throwing additional light upon these tables, as such light may be deemed to be necessary. If any readers of the "Banner" are yet in the dark concerning the usefulness of these tables, if they will inform Prof. Henry wherein lies their failure to understand, he will elucidate the matter in the clearest manner possible in the "Chats with the Professor."

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 obtained 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 bye."

Chats with the Professor—No. 22.

SOME MORE TO THINK ABOUT.

"Now, friends, as the doctor has made you interested in the subject that I am endeavoring to advance, I want you to listen to me. If any of you want to skip the matter, or go to sleep while I am chatting, you will find a rolling chair in the other room, a hammock under the apple tree, a swing chair under the cherry tree, a settee under the big elm and the flat stone-wall surrounding the cemetery, over here to the right, is large enough to accommodate a multitude. When I first began to talk astrology, over twenty-five years ago, not one in a hundred knew whether it was something to eat, drink or wear.

"It is not our thinking, nor is it our opinions, nor the particular superficial acts or events of our lives that are made known by astrology, although events may be surmised, and often truly predicted by the conditions in evidence. Astrology makes known to us the powers of our mind, and by a proper use of such knowledge we may use that power to advantage in connection with the accompanying conditions. By wrong thinking in lines to which we may be hypnotized by the lords of others, we lose our own powers, by hiding our own talents and then struggle against the waves of our own planets, which give us the worldly buffetings and troubles that would not be otherwise felt. When the powers of our mind and the conditions of our own planetary forces are known from time to time, our food can make his own events, but we cannot bring about things that are impossible to our sphere or our opportunities in life. We should know our place in nature and follow our own trend of mind, irrespective of the opinions of others."

"Wouldn't we all get into a grand mixup?" asked one of the doctor's friends.

"Watch the atoms of dust in the sunlight," said the professor. "Each moved by its own law. Do they bump against each other? Bumping occurs in nature only when some one is off his own track. Now, all of this mental culture business, all religious ideas, all political notions, and all social fads are bound up in one little volume called astrology."

If we talk of religion or of mental culture, or of social opinions or of political ideas, we merely talk all around in a circle and generally get back to where we began without any advancement in knowledge concerning ourselves or of our own opportunities.

"The only advancement we make is in what the trend of the natural mind compels us to make whether we like it or not. We may argue religion or politics or social fads or mental opinions, with an opponent until the grass grows over our heads, and each party to the argument is more firmly convinced that he is right and his opponent is wrong when the argument is ended. No, the argument never ends till the grass hides one from the other, and then they hold up their hands above the grass and move their fingers like scissors, to signify that there is a medium of animal life left. Now, let us get right down to business and talk Wonder Wheel science, which is astrology sana, the sort advocated by Lord Bacon, the man whom many people think to have been the author of Shakespeare. When I was a boy the church people thought it to be un-Christian to read the works of Shakespeare, and when I first began to talk astrology my church friends thought I had sold myself to the devil. Opinions are fast changing, by reason of the incandescent light that is being brought forward in support of the subject—not through fortune-telling, money-grabbing methods, but through the substantial things of this life and the life to come. This worldly existence of ours will take care of itself, if we but take care of the true talents, or mental instruments, that were given for use in our own sphere of activity.

"You have seen, as printed in the 'Banner' of September 3, an evidence of the planetary hours, as set forth in Tabular Magna, relative to the agreement of peace between Japan and Russia. The story was not half told, because oftentimes present appearances make opposite statements appear ridiculous. I repeatedly receive letters saying, 'I laughed at what you said when I received it, but I wish now that I had paid better attention to it.'"

"Then, again, there are intermediary influences which make prognostications appear to be wrong, but when those superficial events have passed, the truth begins to appear. Every parent's life changes for better or for worse, more or less, whenever a child is born. A change came over the royal family of Russia when the long-desired heir to the throne appeared. It marked an historical dividing line between the past and the future as distinctly as Mars or 4-Mars draws a dividing line between the old and the new astrologic year. Did good fortune follow the birth of the newly-born? Since then Russia has been defeated on both land and sea, and the recuperancy of Russia has been more or less defeated diplomatically, yet, now that the peace protocol is signed, note the hour it was signed, in. It was the Venus hour, and

everybody rejoiced and was happy. It was so close to the Mercury hour that even the nervous activities and the excitement of the people for miles around gave evidence of the intellectual, loving and gratifying influences, as marked in the heavens.

"The cannon roared and the bells were rung. The agreement was made in the Jupiter hour with generosity in monetary affairs predominating, and it is now known that generosity or policy was not altogether on the Japanese side. The Czar of Russia and the Mikado had been engaged in a private tete-a-tete, unknown apparently to the plenipotentiaries. Their chat was over money, and money was the balm of Gilead."

"Why did it not happen that the agreement or the signatures occurred in Saturn or Mars hours? Do you imagine that these agents of two religiously antagonistic nations selected these particular planetary hours in order to hear out the truthfulness of the heavenly witnesses. They would have laughed at such a proposition. At least Witte would. Ah, no! They were but instruments moving in strict accordance with the overruling laws, and they signed the peace document in the Venus hour, in strict accordance with the vibrations in the hearts of all concerned. They were both glad and, as it occurred with the personal knowledge of both the Czar and the Mikado, it is a heavenly testimony of the fact that they were both well pleased to end the matter so agreeably. I should not be surprised to hear of the Mikado and the Czar were long engaged in a tete-a-tete on board the royal yacht."

"Suppose the new heir should die?" asked the doctor.

"That would have nothing to do with the testimony of his birth to the nation," replied the professor. "As a human being, he is no more than any other human being, and the testimonies of his personal matters are governed by one cyclic law, while his instrumentality as an heir apparent is governed by another cyclic law. I explained that matter in connection with the reading of President Roosevelt, when Theodore Roosevelt came into the presidential position. The President is one thing and the man who fills the office of the President is quite another, and the astrologic testimonies of the two do not start at the same point. Therefore, what may affect one may not affect the other. In a copy of Astrologia Sana, printed in September, 1901, I judged the administration of President Roosevelt from Virgo and not from his individual sign, Scorpio, from which one would naturally suppose it should be judged. Here are the exact words as printed:—

"In this character, then, astrology declares that he will see into things at a glance, with critical and discriminating tastes, a pure love for the duties of his position, and with great aspirations as an official, with much presidential self-control. His executive mind will be one of great forcefulness and will be marked more by intuitive power than by reason. Occult or secretive policies, on a philosophical basis, will be the deeper force. The science, or order of the government will be with domestic interests prevailing, and these will be marked with many changes or reversals. Home life conditions will be encouraged (sic) and the glory of the administration will be through refining influences of a loving, faithful order, tending towards universal equalities. The administration will find obstacles from both the moneyed and the laboring powers, but these will not detriment the progressiveness of the government so much, as they will annoy the mental condition or anxieties of the masses. As a whole it will lead to the higher future of this government on a more humanitarian ground. This progressive work will nevertheless be attended by much contention between progressive and conservative ideas, leading to a glory not even dreamed of. (sic) This judgment is not made by what is ordinarily termed a horoscope."

Does anyone imagine that such a truthful pen picture could be guessed at? I am, of course, a Yankee, but when it comes to guessing I hold up both hands and declare on oath that I am not guilty. The laws by which this judgment was made are laid down in "Astrologia in a Nutshell," which is the fullest explanation of the Wonder Wheel. I merely wish to now say, without stating why, that the presidency is not yet completed. Let us all be as true as we possibly can to the divine laws that are overruling the nation, and alleviate secondary laws that are more personal.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to be all cheerfully, do all bravely, await occasions, hurry power—in a word, to let the spiritual, unbidden and unconscious grow up through the common. This is to be my epitaph.—William Henry Channing.