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BOSTON, SATURDAY, OCTOBER 21, 1905.

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NO. 9

A NINETIETH BIRTHDAY.

[TO MRS. N. C. M.] March 5, 1815-1905. Lilian Whiting.

Beloved friend, whose life on earth today Attains this wondrous record, ninety years, The long, long path revealing faiths and

Revealing trials, joys, that interplay,-Your rose-flushed youth that passed along the way

To womanhood's fair bopes and radiant dreams:

To sweet fulfilments, noble service;-all That makes this lovely life that we recall Today,-that fills it full of golden gleams; Resplendent with those purposes that rise And lead you on the path to Paradise!

II.

O, friend revered! What wish, what thought, what prayer

May I dare breathe in this diviner air As you tread onward up the golden stair?

3 III.

One prayer alone,-to thank Him for all pain E'en as for joy: for loss as well as gain; His Hand upholds you; faith looks up through tears

In gratitude for all those ninety years.

IV.

And they-your Shining Ones,-gone on before, The husband, daughters, son,-a radiant

band, In the Immortal Life I see them stand And give you greeting from the Silent Shore!

> The "Life More Abundant." Angels, ever bright and fair Take her, take her to thy care." [October 4, 1905:]

"The sun shall no more be thy light by day, neither the brightness of the moon by night; but the Lord, thy God, shall be thine ever as: ing light, and thy God thy glory. Thine eyes shall see the King in His beauty; they eyes shall see the King in his wants, the shall behold the land that is very far off."

And now October days are shining fair; I lay my lilies of love upon thy breast,-

For thon, Beloved, hast entered into rest. Into that radiant peace beyond compare; Rest-that is freedom from all earthly

Rest-that with energy is ever rife; Rest-that which comes in the diviner life, Into thy joy my thought and prayer shall

And follow thee, Beloved, to Paradise.

The Life Radiant.

Lilian Whiting.

"How they are provided for upon the earth (appearing at intervals): How dear and dreadful they are to the

How they inure to themselves as much as to any—what a paradox appears this age: How people respond to them, yet know

them not:

How there is something relentless in their fate, all times:

How all things mischeose the object of their adulation and reward,

And how the same inexorable price must still be paid for the same great purchase." chase.

Walt Whitman.

These lines above constitute a poem of Walt Whitman's entitled "The Beginners." They are of an order of people always appearing on earth. They are the persons who hear the Song in the air and behold the Star in the sky. They are the persons who disfollow—the Gleam. Their lives are rich in service and sacrifice. Their kingdom is not of this world. Their lives are not unfrequently cheerless and cold, but on their altar fires glows the living coal sent down from heaven. They fast that others may feast. They accept privations that others may revel in possessions. They pay the in-exorable price for the same great purchase.

Of this heroic order of spirit were a man and a woman (husband and wife) whose thrilling drama of life on earth is at last closed with the recent death of the wife, who has survived her husband for twenty-six years. In all the chapters of American life there is no story more thrilling than that of their lives: there is no story that more vividly demonstrates the absolutely present and practical aid of the divine guidance acting through His messangers, those who have lived on earth and have gone on into the life

In the church calendar October is known as the "Month of the Holy Angels." It is the especial season of the festivals of the

and women who have been canonized by the church have left the world the better for, their being and humanity the richer for the inheritance of their experience. Their history is not to be weld merely as tradition or as superstition. Let one visit in Italy Assisi, the some of St. Francis: Siena, the home of St. Catherine, and follow the footsteps of other names in the church calendar to their homes and haunts and their record becomes vivid and vitalized as, to a stranger visiting Boston, might become the footsteps of the noble and consecrated lives which are yet, almost within universal personal remembrance; those of Lydia Maria Child, Emerson, Whittier, Lowell, Mary A. Livermore and Phillips Brooks, who may well be held as our prophets and our saints. They, too, were of the order of "The Beginners." They sowed the seeds of the higher life. They were receptive to all high counsels from the ethereal world, from the divine realms; they listened to great truths which the multitude did not hear and they gave it anew by voice and by pen, till all the world might hear and rend and receive it.

"God's prophets of the Beautiful"

these noble individuals were, and they lived a two-fold life during their entire earthly pilgrimage, and in this October, this "Month of the Holy Angels," we may well recall their lives and link them with those of noble and holy men, and women of all ages and all climes.

On October 4 there passed into the higher life a remarkable woman who is well entitled to a place among "The Beginners." She was a New England woman by birth, a native of Connecticut and a descendant of Elder Brewster. Arvilla Delight Smith was born on March 5, 1815, and in her early childhood the family removed to the Western Reserve in Ohio. At the age of twenty-nine, after some years of teaching, she married Nathan Cook Meeker, a poet, a journalist, and, later, -an author of two or three books, one of which he dedicated to President Pearce. In the early sixties Mr. Meeker accepted an editorial position on Horace Greeley's staff of the New York Tribune and during this decade he want out to Colorado to observe and write a series of letters on the aspects and resources of the far West. A Colorado historian narrating this experience says: .

"In the fall of 1869 Mr. Meeker made a trip to the West for the Tribupe, writing in teresting letters by the way. On his return to New York he was full of the idea of estab-lishing a colony in Colorado. He mentioned his ambition to John Russell Young, who talked it over with Mr. Greeley, and that great man, at the first opportunity, said to the returned correspondent. I understand you have a notion to start a colony to go to Colorado. When Meeker answered 'Yes, Greeley added: 'Well, I wish you would take hold of it, for I think it will be a great suc-

hold of it, for I think it will be a great success, and if I could I would go myself. "With such encouragement Mr. Meeker spent the following day in writing the article announcing his purpose and outlining the plan which was afterwards adopted as the constitution of the colony. Mr. Goteley suggested a few minor changes, after which the article was printed and kept in type for a week, in order, as its author said, that there might be due reflection and no haste.' It was published in the Tribune of Dec. 14, 1869, with published in the Tribune of Dec. 14, 1869, with an editorial endorsement of the plan and its originator. Nine days later the colony was organized, and yet in that short time more than a thousand letters had been received in answer to the article. On the 15th of the next April the certificate of organization of 'The Union Colony of Colorado' was filed for

This is mere resume of outer facts, but there was one occurrence of a deeper import in this founding of a new town on the sand and sage-brush of Colorado. There was one night during this tour of Mr. Meeker's when he found himself near the foot of Pike's Peak, the December snow covering the ground and the blazing stars of the Colorado skies hanging mid-way in the air as they seem to the eye. As he stood there alone there arose before him the vision of an ideal town of a community of high ideals, that should stand for education, temperance, religion, and then and there he resolved to be not disobedient to this Heavenly Vision. The Colorado historian does not note this predetermining fact which to students of the inner life and the unseen forces must seem so significant.

In the spring of 1870 Mr. Meeker led his colony to Colorado and the location wisely selected is now found mid-way between two state capitols (Denver and Cheyenne) fifty miles from each. The colonists wished to give the town the name of its founder, but he himself insisted that it should bear the name of Greeley, after the great editor of the Tribune, of whose staff he was a mem-ber. In all the sacrifice and the hardships of this pioneer life Mrs. Meeker, a woman gently born and bred, entered with the utnost heroism. From the very inception the undertaking was a signal success. But Mr. Meeker conceived of still another extension of his activities in the problem then so promsaints. The lives of those remarkable men inently before the country, the civilization of

the Indians. He was appointed agent of the northern Utes, in possession of the great park region of the Rocky Mountains at White River. To it he went in the same spirit in which General Armstrong entered on his work at Hampton. He had matured certain theories regarding the proper treatment of the Indians, in bringing them within the pale of the civilized arts,-theories so wise, so just, so humane, that they might be studied with advantage. These theories he put to the test. His youngest daughter, a beautiful and gifted girl, opened a free school for teaching the Indians. His wife united with him in every kindly and gracious act by which he strove to win the confidence of the race. This kindness and gentleness was unmeasured. 'The family lived a life of constant sacrifice and effort for the education and training of the Utes. But the Indian nature is one that wreaks it revenge,-not necessarily on the aggressor, but on the first comer. Other agents had been lax, and a number of causes of discontent to which allusion cannot here be made fauned the smouldering fire. Their chief complaint was that they were required to work and abandon a bit of pasturage, only a few acres, for the new agency grounds and gardens. Events drew on like the fates in a Greek tragedy. and on the morning of Sept. 29, 1879, Mr. Meeker was cruelly massacred. And now the especial story of the life of Mrs Meeker, the wonderful life of ninety years that lay betwen March 5, 1815, and October 4, 1905, begins with its impressive lessons in spirituality, its absolute-illustration of the potency

At one time of the massacre Mrs. Meeker first learned it by being led by the Indians, with cruel jeers, to the mutilated body of her husband. Her young daughter was snatched from her arms and hurried away into a lonely canyon-now known as "Josephine Valley:" her home was in smoking ruins behind her; she was herself injured and in goat pain and still, at this storeme moment of tragedy when she was thrust upon a horse to be carried, she knew not where, into captivity, at this supreme moment she exclaimed Though He slay me, I will trust in Him. Could the trust of any martyr at the stake be more sublime than was this of the New England woman whose Jaith never faltered before all the apparent ruin and disaster of earthly life.

Subsequently both Mr- Meeker and her daughter were rescued. Twenty-six years have passed since that S ptember 29 of 1879. when her husband was massaered, and these years which brought ber into extreme age have been so rich in spiritual grace that we cannot let the event of her transition pass without an endeavor to read some of its

For the lesson of absolute faith in God is the most important in life. Faith provides the atmosphere through which, alone, the divine aid can be manifested, and the divine aid is sent through and by means of our friends and helpers, and counselors in the unseen world. It is man . business, his chief business, now and here, to co-operate with God in the carrying out of His plans and purposes. Shall it not, then be the chief business, as well as the chief privilege, of those who have gone on into the next higher stage to also co-operate with H m in the fulfilment of His plans and purposes? God does not work by miracle, but by law; He does not cause some necessary supply to drop down from the sky through the air, but he puts it into the mind of some person whose life is so fine and so exalted as to be sensitively receptive to suggestion from the unseen, to meet this need in some adequate way.

On the opening Sunday of this month the new rector of Trinity Church in Boston (the Rev. Dr. Alexander Mann) preached an eloquent sermon on faith. We may have, we must have illness, sorrow, loss, affliction, said Dr. Mann; but despair? never. To doubt and to despair is absolute lack of faith in God. This is one of the most profound truths and one which requires high spiritual development to absolutely realize in act as well as in

When Mrs. Meeker, in that hour of intensesorrow and loss in her life could lift up her heart to God and say, as she did: "Though He slay me, yet will I trust in Him," how impressive and vital is the lesson. And though all at that moment seemed lost, so far as the outer world is concerned, she lived to see beautiful years. There is a great ethical lesson in apparent defeat and loss and disaster and death on the outward and visible side, while on the spiritual side it is glory and triumph. Then does he who has been led through this experience come to that moment when the sun shall no more be his light by day neither for brights by night; but the Lord, his God, shall be his everlasting light and his God his glory. His eyes shall see the King in His beauty; be shall behold the land that is very far off.

That order of humanity who are "The Beginners," are sent on earth peculiarly set apart to co-operate with God in the larger fulfilment of the Divine laws. They pay the

inexorable price of toil and labor and sorrow and sacrifice." They rise into the everlasting triumph and the beauty and the joy of spirituality of life. A ney give all for this; they find all in it. But let no one resign his hopes or his dreams. Let no one doubt, for an instant, that all of goodness and beauty and sweetness and joy that he longs for is on its way toward him. It is only a question of time. Let him be patient, which is not a mere passive and negative condition, but one full of intense activities and serious poise; let him be patient and believing and make room in his life for that immortal joy which no man taketh from him.

N. S. A. Missionaries' Report for the Year Ending Sept. 30, 1905.

Mr. Chairman and Fellow Delegates: Another year of great activity in the movement to advance the cause of Modern Spiritualism has passed

The work of the year has been crowned with good results. The truths of Spiritualism have been carried to thousands of earnest seekers for truth.

The organization of Spiritualists into a working body of business men and women whose purpose is to render helpful service to mankind and to each other, as well as to investigate, teach and demonstrate the truths of the Spiritual Philosophy, was a happy thought, as experience has shown.

During the past year we have visited a

larger number of States than in any preyous year of our missionary work.

We visited New York, Connecticut, Penn-sylvania, Ohio, Indiana; Michigan, Ilinois, Iowa, Missouri, Kansas, Colorado, Wyoming, Montans, Washington, Oregon, California, Utah and Nebraska

We held 261 meetings, organized 19 societies including two Ladies' Aid societies, wrote 900 letters and traveled 14,000 miles.

We attended the N. S. A. convention at St. Louis, Mo., the Michigan State convention at Lansing, Mich., and took part in a State mass meeting at Topeka, Kans. We also added many new members to old socie-ties that we visited.

The new societies that we organized are located in the following States: Ohio, one: Missouri, two; Kansas, three; Wyoming, one: Montana, two; California, two; Washington. one: Oregon, three; Colorado, three; and New York, one. Total, nineteen

INDIANA

We began the work of the year in Indiana, erving the society in Lafavette.

ILLINOIS

MISSOUR

We held meetings in St. Louis, St. Joseph and Union Star, Mo. organizing a fine theal wiety and a Endies' Auxiliary at St. Joseph, and held the first public Spiritualist meeting ever held in Union Star.

We held meetings in Troy, Ft Scott, Spring Hill, Lawrence, Topeka, Herrington, Sterling and Hutchinson, Kans. Ours were the first Spiritualist lectures ever given in Troy or Herrington. We organized new societies at Lawrence, Herrington and Spring Hill.

WYOMING

At Sheridan, Wyoming, we held two meetings and organized a good society. Mrs. F. D. McCormick, the president of the Montana State Spiritualists' Association, and her good husband, planned and arranged for these meetings at Sheridan.

MONTANA

We visited Billings, Livingston and Butte, Mont. 'At Billings, the home of the McCor-micks, we remained eleven days and held fiften meetings. The number in attendance, as well as the interest in the meetings, increased with each succeeding meeting. Mrs. Sprague held one meeting for ladies only, and also organized a Ladies' Aid Society. Much good was accomplished at Billings.
Mrs. McCormick preceded us to different

places in Montana and arranged for our coming, but we were stricken with the small-pox at Livingston, and Mrs. Sprague was taken to the pest house at Butte, and Mrs. McCormick was also taken suddenly ill at Anaconda and had to return home. For these reasons the work in that State was given up for the time.

When we recovered and Mrs. Sprague was released from the pest house, we bade a glad farewell to this great mining city and traveled on into the State of

WASHINGTON

We visited Spokane, Senttle and Tacoma We visited Spokane, Seattle and Tacoma. At Spokane we spent eight days, held twelve meetings and organised a fine society. Spokane has plenty of excellent home talent and this society should certainly prosper.

Mr. R. F. Little, the very efficient and enthusiastic president of the Washington State Spiritualists Association, arranged for our coming to Seattle, where we spent one week and held six meetings.

The Spiritualists of Seattle have one of the finest and best managed societies. They also have plenty of good home talent and are enthusiastic.

Mr. George E. Knowlden, secretary Washington State Association and one sest workers, arranged for the two me hat we held in Tacoma. Mr. A. J. R.

State Spiritualists' Association, assisted us

the good work, arranging for meetings in Portland, and taking part in them. We spent four days in Portland and held four meetings there. Two were held in Drew's Hall and two in the home of "The World's Advance Thought." Mrs. Lucy A. Mallory, the editor of this excellent Spiritmaintry, the editor of this excellent spirit-ualist newspaper, kindly invited us to hold the meetings there. She is one of the tried and true and has kept her splendid paper busy making its regular visits to thousands of hones in this and in other countries for near-

ly a quarter of a century.

We attended a meeting of the Ladies' Aid
Society of Portland one afternoon. We were
called upon for remarks, when, without even asking permission, we created considerable surprise by raising over one hundred dollars for the building fund of that society.

We spent fifteen days in Oregon, visiting Parliand, McMinnville, Corvallis, Cottage Grove, Medford and Ashland. We organized new societies at McMinnville, Cottage Grove and Medford.

Spiritualist ministers are refused clergy

rates in Oregon. When President Love pro-tested against such treatment, and asked the reason for it, he was told that the railroad officials did not recognize Spiritualism as a religion. This matter should be attended to and the mistaken officials should be enlight-

We visited Junsmuir, San Francisco, Cupertino San Jose, Santa Cruz, Santa Barbara, Summerland, Montecito Fresno, San Diego and Los Angeles.

We organized new societies at Dunsmuir and Fresno and held the first public Spirit-ualist meeting ever held in Dunsmuir. The Spiritualists of San Francisco accord-

ed us a hearty welcome to their beautiful city. We were royally entertained in the hoscity. We were royally entertained in the hospitable home of Mr. and Mrs. J. Shaw Gillespie. Mr. Gillespie is the president of the California State Spiritualists' Association; a good business man, a natural leader, a well informed and active Spiritualist.

Mr. and Mrs. Gillespie called us to San

Francisco and much credit is due them for assistance in making our meetings a success. Mrs. Gillespie is the pastor of the People's Church of that city. She has labored long and faithfully, without money and without price, building it up from nothing to a substantial and successful society.

Mrs. Gillespie is also the conductor of a substantial colors. We have head the pleasure of

Mrs. Gillespie is also the conductor of a nine J. ycenus. We have had the pleasure of witnessing her work in the Lyceum, both in the East and in the West, and have no besitance in pronouncing her one of the best Lyceum teachers in the land. It would be a great help to our movement if the Morris Pratt Institute were to establish a class in Lyceum, work and graduate Lyceum teachers. They are greatly needed.

Our Sunday meetings in San Francisco were by Illinois we served the societies at Farmer City, Bloomington and Decauer, and held the first Spiritualist meeting ever held in Pink- assisted us in the week-day evening meetings, which were held in members and attendants of both of these so-cieties are in full sympathy with the good work of the N. S. A., as was proven in many

work of the N. S. A., as was proven in many days, and not the least by their generous subscriptions to the Mediums' Relief Fund.

Mr. AV. T. Jones, editor of the "Philosophical Journal," and Mr. and Mrs. A. S. Howe, editors of the "Occidental Mystic," through the columns of their valuable papers, and otherwise, did much to assist us, all of which, the proventies of the valuable papers. was highly appreciated by your missionaries.
We held two meetings with the society at

San Jose, spent three happy days at Sunny Brea, held four meetings with the Santa Cruz society, stopped over night at Santa Bar-bara, where we learned that the once flour-ishing society of that place had failed and ishing society of that place has public way nothing was then being done in a public way to advance the Cause in that city. a pleasant day in Mr. and Mrs. Lillie's lovely ome at Monticello. At Summerland and San Diego we found

good societies owning their temples and do-ing fine work. San Diego has one of the finest temples in the West.

LOS ANGELES.

Mr. S. D. Dye, who is one of the respected members of our national board, and his good wife, assisted by Mrs. Nettie Howell, Mrs. R. S. Lillie and the officers and members of the Truth Seekers Society of Los Angeles; called us to that place to assist in the three days anniversary service. The nine meetings held there proved very successful in every

held there proved very successful in every way. Large audiences were in attendance, and on Sunday evening at the closing service some went away for lack of room, though our hall was a large one.

The lectures, messages and music were excellent and were received with enthusiasm and applause by the audiences.

A nice little sum over and above expenses was realized, and both the Truth Seekers Society and N. S. A. were profited thereby, and furthermore forty new members were added to the Truth Seekers Society. UTAH

letter going astray, we artived in Salt Lab City one week earlier than we were expects and this so disarranged our plans that we only remained there two days and then move on to

COLOBADO

Charity.

g of our li the face of one born to be loved. Thou hast a look upon thy countenance not of this earth; a look of tenderness; a look of love that is livine. I see no stones within thy lily hands; and thy white fingers have never set the solsoned arrow to the quivering string. But we are rude and harsh and talk with hasty longues. Teach us, we pray, the grace of rielding. Hold back our hands from smiting when we are smitten. Incline our hearts to yielding. Hold back our hands from smiting when we are smitten. Incline our hearts to love those who hate us, and make it easy for our hps to bless those who do us ill. Paralyze suspicion in us, and make us happier with a larger trust. Stretch out thy sceptre over us; open thy lips, and into the silence of our bowed attitude, and cleaving it as a scented breeze cleaves the waiting atmosphere, let the sweet saying come, "Judge not, lest ye be judged."

Ebal and Gerizim.

Mabel Gifford.

The mountain of Ebal is peopled with a people who call themselves Christians, fol-lowers of Christ. They read the Bible and make prayers in the name of Jesus Christ. Certain of their ancestors studied the Bible a great deal, and decided that it meant certain things, and that no man could be saved

tain things, and that no man could be saved unless he believed those things. They of teday preach these things and tell the people that they must not believe anything but their ancestors' interpretation of the Bible.

These people build great temples which cost hundreds of thousands of dollars, in which to meet and read their belief, and pray God to save them by the belief of their ancestors, and praise God that they are saved by this belief, and thank God that they are not as other men. On Sunday they gather is these temples and "worship," and week days they struggle with might and main to get the desirable things of their external life. The most keen-sighted and crafty compel those less keen-sighted and crafty to serve them less keen-sighten and crafty to serve them by gaining control of the desirable things, and pacify them by giving them as little as they will accept of their riches. These in turn compel those below them, and so on down to the weak and simple and ignorant.

So the mountain is one great scene of struggle; each endeavoring to override the other and use him for his own purposes. Many have gathered so much they cannot Many have gathered so much they cannot use it, but they keep on gathering and crushing those below. On account of this condition, there are very many of the people, men, women and children, who cannot get enough of the necessities of life to keep from suffering, and many of them die, and many kill themselves to escape the struggle and suffering. Many by working all the time, and becoming living machines, can just manage to live, but can never get ahead any others can do a little more than keep alive by hard pinching, trouble the strong ones; they say: "See, we can take a little more from them and not starve them," and so they give them less of their gains. The weak ones complain because they cannot save anything to take care of themselves when they are sick or when the strong ones stop giving them work when the strong ones stop giving them work for a time. And the man who has half a dozen in his family must live on the same amount as he who has only himself. The weak ones hate the strong ones be-

cause they take nearly all that is gained, and they do not think that those who find the brains should have so much more than those who find the hands.

who find the nands.

These are so many woes pronounced in the
Bible upon those who oppress the weak and
helpless that the strong ones think they
must do something to appease God, not knowmust do something to appease God, not knowing that they only way to escape evil results
is to do no evil. They talk about it with their
teachers and they tell them that it is not to
be expected that they will give those under
them a larger share of the profits, but they
can contribute a few dollars to relieve the
sufferings of those starving or freezing,
and they can build houses to take care of
thousever. The teachers tell them what will themselves. The teachers tell them what will please God the most is to give large sums for please God the most is to give large sums for the building of temples to worship in. It is much more important to build temples where these people can be taught how to save their souls than to build places of employment or pay them living wages for their labor.

So, if any man who has been very greedy or oppressed the weak very hard wishes to ease his conscience, he sends his old clothes and baskets of coal and broken food from his table to them, and thousands of dollars for the building of temples to the glory of God.

the building of temples to the glory of God, or to colleges for the education of the rich. If a man does anything to cause the people to say, "what a good, kind, generous man," he thinks he has made it all right with his

sonl.

They do not mind much sending broken food and old clothes to the destitute, though it is a bother, but building houses for the helpless comes hard, and they get around this by taxing the people so that the weak ones themselves have to support these places. They have an elaborate system of taxation to get back as much as possible of the little that has been given them. Everything is taxed, land, food, clothing. And when any large expense is incurred, by the schemes of the strong ones, the people are taxed more.

The saddest thing about it is that the strong ones persuade the weak that they are schem-

ones persuade the weak that they are scheming for their good, and they pay great sums of money to shrewd men to make their schemes so plausible to the people that they will believe them.

Terrible curses visit the mountain, brought about by the evil doings of the strong ones, but the teachers fell them it is the "dispensations of a wise Provuence," either to punish them for inherited sin or to test their faith in God. Then they set apart special seasons of prayer to be delivered from these wise dispensations, and go on with their old life.

The mountain of Gerizin is also peopled ith a race who call themselves Christians, sllowers of Christ. They have no creed; ney rend the Bible and pray to God, but ach is entirely free to hold his own uncertanding of God and the Bible and prayer and life. They have a universal belief that alwation is seeking the truth and living it as is revealed; each man doing that which is each in his own eyes.

every people and of truth as a p receive. They them today, and they receive as God's word to them such things as they find useful to them. Such things as they believe not useful for their practice they pass by. But no man is required to accept that which any other man thinks good, but only what he himself sees good. As many as are of the same mind unite in a common cause.

unite in a common cause.

Their greatest care is to help one another in their external life, and their greatest delight is to teach others what they have learned. They believe not only in the name of Jesus, but in all the name means; they believe Jesus' words that if they seek first the kingdom of tood and Hæ righteousness the way will be shown whereby they may provide for their earthly needs. They believe His assurances that God is able not only to save souls, but bodies, and that all will be well if they trust Him. If they are sick they look to God to heal them, as He is the only Creator and Builder of bodies. Some feel that God can heal them more readily

only Creator and Bullder of bodies. Some feel that God can heal them more readily by means of material substances, some by mental conditions and some by the spirit, without any aids except a receptive condition of the whole being.

The people of Gerizim pity the people of Ebal, and desire to aid them and to show them the better way. While the people of Ebal are sending thousands of dollars to relieve sufferers in foreign countries, and refuse to use more than a few dollars to relieve those at home whom they themselves have ruined the people of Gerizim use their money. those at home whom they themselves have ruined, the people of Gerigim use their money to relieve those around them, and in Ebal, and build up industries that employ those who cannot get work, and snare the profits

God does not say in their Bible: "Build beautiful temples to My glors," but, "Whatsoever ye do unto one of the least of these, ye do unto Me."

ye do unto Me."

While the people of Ebal crush down and degrade the weak, and when they are utterly helpless build homes to take care of them, the people of Gerizim spend of their substance to help the weak to be self-supporting, and to glevate them from their degraded condition. They love education, but they provide the education that is most necessary for the welfare of the people—that which will-make them capable to do the work which is needed and will support them—and the ed-ucation that will develop their bodies, minds and souls. They love harmonious surroundings, but until all are able to live comfortably they put only enough into their surroundings to make it cheerful. They reserve no land for temples or build them, but meet in their own houses or dedicate rooms in some public building. Some day they will have their emblematic temples; the day that sees all prosperous and enough of them with

one thing to spare.

They love the works of God more than the works of man, although they love the works of man. It does not so much matter whether they have paneled walls, carved pillars, rainbow windows, frescoed ceilings, the works of man, but it matters much whether they have the sky, the groves, the blossoms of the field, the greensward, the living things, the works of God, of which the words of man are an imitation. The pictures on their walls are those framed by their window casings, and their rose windows are painted by the sunset sky. They love also the music of God more than man's imitation of it; their pipe organs are the groves, and the winds are the organists; their birds are the choristers, and all nature's varied harmonies constitute their grand orchestras.

These people vote as they pray, if they vote; they believe that every man's influence no man does evil that good may come. "They help every man, his neighbor, and every man says to his brother, 'Be of good cheer.'" They judge no man his neighbor, but when

any reap bitter fruits from weakness or mis-takes, they help such out of their troubles all they can, and teach them how to be wiser

by the love of truth and the endeavor to live in its light, brought by the endeavor to live in the spirit of truth instead of haggling over the literal meaning of the text of the Rible and persuading the people that all men must accept one interpretation of it.

Because the soul of living truth is love the love of one another grows in their hearts, and the love of the Creator who has provided

and the love of the Creator who has provided so many blessings for all who will accept.

All the world over are men who have wearied of the Mt. Ebal, all the world over are men making an effort to climb Mt. Gerizim. Not a few are those who dwell on its fair slopes and plains; we hear their voices, we see their printed words, we feel their blessed presence. Through them all hearts are softened, all minds strengthened to see the light and to live in it. Through them order is coming out of disorder, and waves of harmony rise higher and higher.

Daily men flee from the mountain of Ebai

the people curse themselves and each other; in cursing each other, curse them-selves. The brighter the light shines upon Mt. Gerizim, the darker Ebal appears; the sweeter the harmonies on Gerizim, the more painful the discords on Ebal become. The painful the discords on Ebal become. The flood, the fire, the tornado, the earthquake raging in the hearts of the people, is portrayed in their external world, and everywhere a voice is heard saying: "Come out from among them," and severywhere groups of men are gathering and saying, "Let us help each other to live outside of Ebal and seek for God's harmonies."

Day by day Ebal grows more disorderly and violent, and Gerizim grows brighter and loveller.

It is the Christians of Gerisim that the world needs. The Christians of Ebal are Christians in name only; the people of Gerizim are Christians in spirit and in their daily lives.

The Growth of Tenantry.

Statistics seem to indicate that the United states is rapidly becoming a nation of tenants. andlordism is on the increase also. Perhaps he ownership of estates is not being increased by multiplying individuals with such holdings as is the greater possessions of these persons. It is a common saying that "as the ich grow richer the poor become poorer." If that is true, then use same relativity applies to property ownership. In new districts of habitation, there is a greater per cant. of increasing of property—and in the concessed cities there is a larger per cent. of

of tenantry. The little home, standing unrelated to another home, with its garden and lawn, and located where the sun will shine into the windows and unpolluted air fill the rooms, is the habitat where health, happiness and culture may be expected. The reverse is true of the tenement houses. No cities witness this more than does New York in our nation and London in England.

I have just read that at present the populace of New York, seemingly, have forsaken their homes for the thoroughfares, and resorts for amusement and drink are crowded, especially at night. A mania seems to exist everywhere to get away from home and go somewhere. All sorts of public attraction is given to call the people to seek pleasure and to be crowded together. Thus homes are being forsaken, children neglected and health more often damaged than helped. Excesses are always dangerous.

The desire to be hived in the cities and the forsaking of agricultural districts has been of late years on the increase. One good reversal has been created by the suburban

been of late years on the increase. One good reversal has been created by the suburban trolley lines opening the rural districts to habitation of the city workers. There is in this a prospect for a decrease of tenantry. In such localities, at least, should be builded the tengenests for such wage-earners as those who can have sufficient time for the trips between home and complement and with a between home and employment. And with a decrease of hours of labor, the prospect unfolds for all wage-carners to get away from congested districts and the smoke or noxious fumes of mills and factories. With land in such locations of less value, the rentals will be sufficiently decreased to make the transportation possible. In this great humanitarian field I would urge-capitalists to exploit. The investment will be good and the results beneficial to mankind.

Philadelphia, Pa. seems to be the best city for individual homes. Space was at hand and capitalists saw an opportunity. Long rows of two and three-story houses were erected and long-time payments given to pur-chasers. Thus there are thousands of such homes secured by wage-earners, but at tre-mendous profit to the builders. Good rentals are paid in usury for years—and then with title free the toiler finds he owns almost a worn-out property. But it has been a home! And it may serve until the children are And it may serve until the children are grown and gone to toil for a similar result! When, oh when, shall we each be able to secure a home? Greed will not permit if possible. Even in Philadelphia the proportion of families occupying their own homes is very small, as follows: Free of debt, 29,033; mortgaged homes, 24,013; rented homes, 196,124. This last number of families being liable to be "houseless by night." whenever slight dispater (may prevent them from paying rent. be "houseless by night," whenever slight disaster may prevent them from paying rent. And such prospect is only one of the many that appais these souls with a dreadful possibility. In New York city there are 400,000 homes: Less than 9,000 of these are owned free and unencumbered. \ Less than 14,000 families have even a mortgaged title to shelter. And 384,349 homes are rented. About 2 per cent, have their own homes! Is our civilization a Christian one? There is need of much missionary work in our own country much missionary work in our own country-perhaps more need than in any other heather land, for we have our heathen here. The total statistics of homes in forty-six leading cities of the United States are as follows: Free of debt, 347,005; mortgaged, 306,504; rent-

Another fearful condition exists in the mul-tiplication of families under one roof. Flat dwellers are increasing. These may be apart-ments that are labor savers: but, with the ments that are labor sayers; but, with the poorer classes, are not always sanitary. The greatest need today is for pure air, and in congested cities that cannot be obtained, and becomes yet worse in the tenements. Where are the philanthropists who will seek to benefit these conditions? When will cities remove factories and mills away from resident districts? When will the industrial condi-tions permit homes of laborers to be in su-burban districts? When will growing chiland stronger in the future. They teach men tions permit homes of laborers to be in su-how to be freed from all kinds of slavery, burban districts? When will growing chil-and how to leave each other free.

Great blessings visit this mountain, brought flowers and woods to give them magnetic and material forces for the evolution of pure bodies? God made the country-human greed creates the cities. Disease and death stalk terribly in the cities. Health and longevity, aiding powers of mentality, are imbibed in the country. May good spirits and good mor-tals assist in the development of human in-stitutions that shall benefit the people in every possible way, especially for the bet-terment of the home life. Fraternally.. George W. Kates.

ed. 2,593,084.

An Immortality.

The subject grows upon me as I ponder it. The voice of it is like the sound of a great sea, when the strong tides, driven by stronger sea, when the strong tides, driven by stronger winds, could setting landward, heavy and solemn, and suggestive of a great depth, and of movement far down, and unrevealed save to the eye that sends an intense gaze steadily and directly downward. I am thinking of that influence which you will all leave behind when you die; of that immortality which you cannot take with you at death; of the invisible powers, the unnamed forces the unsusble powers, the unnamed forces, the unsus-pected tendencies that will then represent both you and me. I do not exhort you; I know no words grave or tender enough to exknow no words grave or tender enough to express my feelings. I sit you down, I sit down with you, at the base of this solemn and majestic thought, and say, "Friends, let us reflect." How are we living? What are we doing? In what should we change ourselves? With whom shall we stay after death as a source of patience, of strength, of consolation? These are plummet-interrogations; and they sound the very depths of our duty and our attainments.

But, friends, dreadful as is the thought that our evil will live after us, sweet, on the other

our attainments.

But, friends, dreadful as is the thought that our evil will live after us, sweet, on the other hand, is the redection, that whatever is good in us shall likewise never die. The virtues and morelities of our lives shall live, and live, too, as seeds in the world. Nor will taey be as seeds garnered up and locked within the enclosure of one life; for death shall be as a sower to them, and cast them far and wide; and they shall become, in their growth and blossoming and fruitfulness, the common property of all, and the heritage of the ages. Whatever is sweet and gracious in ms shall not perish, but share in the immortality of goodness. It shall move through time like f. scented wind, bringing health to the sick and refreshment to the fired. The best in us shall live, growing better as it lives; each new embodiment shall give it a fuller expression; and looking down from heaven, whose joy shall spring in part from the spectacle, we shall see ourselves living in endless usefulness upon the earth. If you and I, my friend, can leave such an immortality behind us at death, then will it be pleasant and not painful to die. Our life shall end like a sweet passage in some endless song whose closing note is lust and swallowed up

Cleaning from the Rostrum.

The Doctrine of Atonement Spirit-ually Elucidated.

nday evening, Oct. 8, W. J. Colville I a crowded congregation in Masonic Washington, on the above theme. ter an impressive musical service, in sich the pleading notes of a fine violin had syed an important part, the lecturer discrete from the ancient words. "Seek ye the red while he may be found, call ye upports while He is near. Let the wicked forte his way and the unrighteous man his neghts." The following is an abstract of lecture:

the lecture:
The Day of Atonement observed by Jews all over the world has once more called public-attention to the origin of the word atonement. Differently pronounced (at-one-ment) it conveys its meaning instantly and presents of differently to the present day student, of difficulty to the present-day student of

The Infinite One is essentially unchangeable, therefore we pause not to discuss whether any act of ours can alter the disposition of the Eternal, but, though God is unaltion of the Eternal, but, though God is unal-terable, man's conditions are subject to fre-quent variation and it is on our side, not on God's, that atonement is to be effected. Among the oldest ideas extant is the thought that human transgression has fashioned a veil between earth and heaven so that in-stead of our basking perpetually in the light of celestial glory we are for the most part im-mured in terrestrial gloom. The sadness and sickness so prevalent on earth are due to man's inhumanity to man far more than to any other cause, and as scientific enlightenman's inhumanity to man tar more than to any other cause, and as scientific enlighten-ment proceeds the modern world must grow convinced that those prophets of olden time spoke truly who declared that human wrong-doing brought about penitences, and human repentance could alone remove them. Though it is not always easy to trace any direct conit is not always easy to trace any direct conit is not always easy to trace any direct con-nection between sin and penalty in individual cases, in national affairs the relation between righteousness and welfare is too self evident to need arguing. Russia has very recently shown to the whole world the debilitating shown to the whole world the debilitating consequences of long-continued practice of injustice, for when she was fighting a foe abroad she was bitterly harassed by mutiny at home. As righteousness alone exalteth a nation so doth it exalt an individual. Diseases without number are directly traceable to foolish dissipation, while countless "accidents" are due to brutal conduct which could proceed a significant of the conduct which could be considered to the conduct which could be conducted to the conduct which could be conducted to the co never exist if human solidarity was recog-

To believe in the goodness of Deity, to regard the Supreme One as universal Parent is excellent theology, but a creed, no matter how sublime, is practically worthless unless it bears fruit in noble living. The only real value to be found in noble Theism is its benign influence on human conduct and it surely needs but little reasoning to convince people of average intelligence that faith in God as perfect goodness must have a tendency inspire our hearts with love to all our neigh-bors. Creed and deed can never be entirely separated, for it is not possible to deeply entertain any opinion long without the effect of such opinion becoming observable in speech and general behavior. If people actually be-lieve in an angry, relentless deity they will logically show forth anger and cruelty one logically show forth anger and cruelty one toward another, therefore our views of God are by no means unimportant from a social standpoint. When we are told that belief in Tool has led to solve the social standpoint. standpoint. When we are told that belief in God has led to crimes of cruelty we reply that the kind of belief which leads to such results is repudiated by intelligent Theists far more vigorously than by Atheists. If only force, energy or power be predicated as the foundation of the universe we have little incentive to the culture of loving-kindness, but if the Infinite Reality, the base of all, be apprehended as perfect goodness, then our hearts and minds can be attuned together to live a life of practical philanthropy. Intelligent heads and loving hearts, alike repudiate all belief in a God of vengeance and they hever bend for an instant at the shrine of so false a doctrine as that which represents God as demanding sacrifices of blood. Worthy men may have so misbelieved and

nceived that they felt they were obey

ing Heaven's command when they were about

to slay their firstborn, but as the story of Abraham and Isaac unmistakably informs us, angels rebuke so false a concept, and declare to ancient patriarchs that, to serve Heaven, children must be wisely educated, so that in them and in their posterity all people shall be blessed. Atonement calls for conciliation and reconciliation. Many nations as well as individuals imagine themselves enemies and encourage sentiments of mutual dislike because they have never been truly introduced one to the other. It is the paramount duty of every American parent and teacher to render impossible race hatred in this Republic which owes its very existence to blending of races and to the inence to blending of races and to the in-dustrial co-operation of races which need not amalgamate. To exclude vice, to enforce laws against injustice may be the duty of repre-sentatives in their official capacities, but it can never be the right or duty of any public officer to discriminate against a human being officer to discriminate against a human being on account of 'nationality. To reconcile those who have strayed apart, who were once confessed friends, but now act toward each other as aliens or worse, as enemies, this is the second great element in atonement, and unless this work be done, such phrases as "being at peace with God" will savor of cant and hypocrisy. How often does some fervid religious exhorter call upon his hearers to make their peace with God, and how fervently does he assure them that they remain in religious exhorter call upon his hearers to make their peace with God, and how fervently does he assure them that they remain in deadly peril unless they do so, but how the work is to be accomplished, in a vast majority of instances, the earnest preacher evidently does not know. Never by believing in a scapegoat, never by allowing ourselves to hug the fond delusion that we are safe forever because we believe another suffered in our stead, can we conquer the errors that oppress us and destroy the blinding veil that screens from us all sense of peace and unity. Agnostics, who are philanthropic, can face death fearlessly, not knowing what may lay beyind, but no creed or lack of creed can ever deatroy the miscrable unrest, the wretched discoutent with self and with the universe, which is enkindled and kept alive by harboring resentment one against another. Man's freedom is very real, but arbitrarily limited. We are free to love or hate, to bless or curse, but as we sow we must inevitably reap. This great world lesson is in such close accord with every fact in outer nature that not a single agriculturist disputes it. The nature of the seed sown determines the nature of the harvest, and what every farmer knows about grains and veg-tables every ethical teacher must needs enforce when giving moral exhortations. No wiser and no truer is it to say that we cannot change the nature of our majoritual sowing, and coinsequently of our reaping in all directions. There is but one way to test the validity of the chains of any

makes life a song of thur ing, the blissful consciousness of being in ac-cord with all life, at one with the eternal, in tune with the Infinite, is to be attained only by cultivating a disposition of limitless good will and fervently rejoicing in all that contributes to the welfare of the entire human family.

We cannot be afraid of aught that may

befall us anywhere, when we love all and are consecrated to loving service.

The Naturalness of Life.

Henry Scharffetter.

(Written for the "Banner of Light.")

Life is natural, real, glorious and inspiring to the lover and student of nature. If we would only listen to her lessons as depicted in the blade of grass, the sparkling dewdrop, the beautiful butterfly, the soaring bird, the tempest of the elements, the roaring of thunder, the electric stroke of lightning, the dazzling brilliancy of the sun, the beautiful white moonlight, the twinkling of the stars and the galaxy of worlds and systems, we would then realize that life is everywhere and in every-thing, beautiful, bountiful and eternal.

thing, beautiful, bountiful and eternal.

Life is not such a great mystery and unfathomable as we have been taught in the past; its processes are perfectly natural and in harmony with law that governs all things.

The teachings of the past have led man (erroneously) to believe that he was a special creation of God, outside and independent of Nature. This mistaken conception of man's continued and destine has all the human mind.

Nature. This mistaken conception of man's origin and destiny has led the human mind away from its proper course of scientific research, has warped it and prevented its harmonious relationship with the Infinite.

We can see the results in the slow process of man's ascendancy above the material. The world is filled with strife and inharmony, wars and bloodshed, untold misery and discuss with little processes for better things to

ease, with little prospect for better things to come in the near future.

The religious systems of the world have been a factor in man's spiritual advance-ment, but not of sufficient power to overcome the theological errors of misinformed teachers. It is an utter impossibility to uphold and sustain the hypothesis of any philosophical or religious system if their advocates are wrong in the premises; their failure is only a matter of time, because error is doomed and will fall while truth is eternal and must prevail.

Man is not a special creation of God but the grand and glorious outcome of evolutionary growth from the myriad expressions of organic life when it made its first appearance upon the virgin waters of the gestating planet, while darkness reigned yet supreme. All organic life is the union of material elements and the electric and magnetic forces in

nature is just a step above the mineral life. From the myriads of animal life man arose The story of his evolutionary growth through ages and acons of time is to be the grandest and sublimest study of man as it

embraces his ascendancy from the lower forms of life to the conscious, reasoning, spirhis ascendancy from the lower tual being of today. By virtue of his organization man is dual in nature and occupies a spiritual as well as a physical body at the same time. Both pass through earth life experiences until released from each, other, the one returning to mother

home adapted to its needs.

Thus life, individual life, is natural from its first appearance upon the planet to its release from physical bonds, enriched and derelease from physical veloped by earth life experiences, an un-broken chain of evolutionary processes as

other arises to its futu

while the

designed by the great Architect.

The blending of material elements and the finer forces in nature is nature's process to produce results; the finer and more perfect the blending, the grander and more sublime effect, a most beautiful object lesson to mankind

Thus life's best offerings—physical health and a well rounded out son—are within the reach of you and me as intended by the Father and Mother of all.

Oliver Cromwell, who is rated as a great exemplar by incompetents, was devoid of those high qualities which distinguished Washington, Jefferson, Emerson, Lincoln, Hay and many others. They were thinkers and Cromwell was not.

When prominent officials and speakers glorify Cromwell and other Europeans, whose careers were only distinguished for the slaughter of thousands of human creatures, the dictum of that great writer, Victor Hugo, is recalled. "Widows' tears and orphans' cries appealed to the Supreme Equity, and the career of the first Napoleon was ended." That Cromwell was not what a learned theologian termed a broad and accepte thinker, is evident in his adherence to that false and pernicious cult, "Traditionalism," which abrogates the laws of the atternal Equity by teaching without the shedding of blood there is no remission of sins," thus antagonizing the teachings of the prophet Jesus, who denounced "Sacrifice." Prof. Maurice; the moted British theologian, in one of his lectures discussing Jacob's treatment of his brother Esau, after noticing the usual apologies, said: "After all; my brethren, this story illustrates the tendency of the spiritual man in all ages to be a liar and a sneak." That is sharp criticism, but a Chicago preacher, the Rev. Jenkin Lioyd Jones, thrashes the "cult" of Cromwell in an equally plungent manner. In a commendatory sermon, on the great Lincoln, he referred to the cult and said: "There is no damnation more deplorable than the parasite who is willing to est unearned bread, to shelter in another's strength and to profit by another's purity—the scheme of "vicarious atonement" belongs to the credulity of ignorance of one who sets tradition against science and the ever expanding vision of the wise."

Thirteenth Annual Convention of the National Spiritualists'

OCT. H. M. B AND B. AT MINNEAPOLIS. MINN.

The N. E. A. convention, to be held in the First Unitarian church in Minneapolis, Minn. promises to be one of the grandest Spiritual convocations ever held. It will be well for all who can do so to attend this gathering—irrespective of their faith or creed, that they may learn of the important work being done by the national organization of Spiritualists, and as for our own people, they cannot do better than to sacrifice something—if necessary—for the purpose of being in attendance at every session of this assembly.

Notice the array of platform talent expected to participate in the exercises: Prof. W. F. Peck, Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Mr. and Mrs. Sprague, Mrs. Ressegue, Mrs. Lillie, Mrs. Fixen, Eva McCoy, Margaret Gaule-Ridinger—with a host of others, all of the best on the public platform—

The musical program to be provided during one-half the sessions by the well known artiste, Mme. Ida, May Poulson and her aides, and the other half by Paul Zumbach—whose name is sufficient to attract music loving people—with his assistant, will of itself form a most brilliant attraction to our evening meet-OCT. 11, 18, 19 AND IS. AT MINNEAPOLIS, MINN

ple—with his assistant, will of itself form a most brilliant attraction to our evening meet-

The business sessions are to be of the stmost interest and importance. No Spiritual-ist can afford to forego them. Come one and all, from far and near, and give your influ-ence and excouragement to the N.S. A. and its hard working auxiliaries. Secure your rooms at the Nicolet Hotel—at one dollar a day for good accommodations—cafe attached -and be sure and come with certificate railroad tickets that you may return for one-

Don't forget the Lyceum and its work. This will be presented at the convention by John W. Ring, Lyceum superintendent. He will tell you much you need to know concerning the spiritual care of children. In short, come and listen to all the mood things that we have in store for you. All meetings open to the public and free.

Mary T. Longley,

N. S. A. Secretary.

Texas State Association of Spiritualists.

At the recent annual convention of our Texas friends, held in Dallas, the following officers were elected for the ensuing year:
President of the association, Mrs. Carrie M.
Hinsdale of Fort Worth; vice president, Mrs.
Aiken of Beaumont; secretary, Mrs. Minnie
Malone of Smithville; and treasurer, Capt.

J. C. Watkins of Dallass Four trustees from different localities of the state were elected to serve as a board to aid these officers in the discharge of their duties. Mayor Barry made an address of welcome upon opening the meeting and was responded to by the retiring president of the association, Mrs. Laura B. Payne of Fort Worth. In her remarks she briefly reviewed the history of Spiritualism and told of its progress up to the present time. She explained for the benefit of the skeptical, the difference between Spiritas the practice of what is known as fortune telling by cards, etc., while the second was a well founded religion. She declared that while they had built no monuments or large

in the world and that their progress within the last few years was a marvel.

churches, they were doing a wonderful wo

Following are extracts from the address of Mrs. Laura B. Payne, president.

President's address: Our effort has been to keep alive those societies which we found in existence and at present we have cause to think that the status of organization is not below what it was during the past few years.

During the past summer I have traveled some in this and a good deal in other states, and by comparison find this state will average up with the best of those visited.

Speaking of the discouragements in the work of organization she gives among other obstacles: Spiritualists have not advanced to point where they will unselfishly co-oper ate for truth's sake. They are like sheep gone astray without a leader. They remind me of astray without a leader. They remind me of the children of Israel wandering in the wil-derness. They have left the Egypt of tra-ditional theology and are now wandering in the wilderness of selfishness and indifference. They are no longer frightened by the ortho-dox hell, neither are they inflamed by the

dox hell, neither are they inflamed by the hope of a glittering crown, a golden harp, and golden streets in neaven.

This may be a step in their evolution, but it is bad for organization, for they either sit supinely down on the "stool of do-nothing" of spend their money patronizing fake phenomena, instead of seeing the beauty in our philosophy and the good they might do by spreading the knowledge of it throughout the world.

Thus in every city town and hardet that

Thus in every city, town and hamlet they may be found sitting at the feet of some "Madam Zolger," or "Sir Somebody," who has advertised in flaming head lines to "tell the past, present and future; reunite sundered lovers; bring about divorces," etc. (This last they do not advertise to do but do it just the

All who bear the name of Spiritualist are bearing the hurden imposed by such, and blushing with shame at the stigma they have

placed upon the name.
You may call yourself a Christian Scientist,
Mental Scientist, New Thoughtist, or what
you will and it is all well enough; but just have given to the blessed truth that so blazed forth in the 19th century as to light the whole world, and permeate all creeds, cults, and isms, making their adherents more tolerant, hopeful and happy, and you are laughed to

Who are to blame? Mainly those human vultures who hover above our ranks and feed on the very vitals of the Cause. I wish to say in this connection that there are honest me-

on the very vitals of the Cause. I wish to say in this connection that these are honest mediums whom I have met this last summer, and on former occasions, who are sacrificing their very lives in the cause of humanity.

During the year we have had the N. S. A.'s president, Mrs. R. S. Lillie, Ira Wilson 'Kaynor and several others from abroad, while John W. Ring has held his post at Galveston (where he has built up a good society), and other speakers here and there doing the best they can under the circumstances.

There is a movement on foot at present to organize a Campmeeting Association and hold a camp next season, somewhere near Dallas

a camp next season, somewhere near Dallas and Fort Worth, Texas. This will be a good thing and help arouse the interest in the

state work.

I would advise that the State Association try to locate speakers at the larger places and keep at least one missionary in the field, and that they visit unorganized territory and build up new societies, occasionally making, en route to these points, the large towns and

route to these points, the large towns and holding a sort-of revival in co-operation with the local speakers, if there be any.

Where a small society is organized and a speaker cannot be maintained, a Reading Circle might be held once a week, and a Free Reading-Room kept open, also Home Circles might be encouraged.

Texas is a good field for one who is look-

I have done missionary work here for the ast three years. Have lectured oft-times in all towns and school houses, and always ave I had willing, toleraft hearers, and ever in one instance have I had ill-treatent because of the philosophy I taught here is no word against Spiritualism when state watersteen

ightly understood.

And now at the close of this convention

And now at the close of this convention I wish to withdraw from service as an official. I do not intend to cease my labors nor shirk duty, but believe I can do better work when free and undisturbed by official duties.

In conclusion let me thank the good people of the Lone Star State who have rendered me aid in my efforts to serve the Cause since coming into the State three years ago. Also the President and Secretary of the N. S. A. who have nobly come to my sid in time of need. Let me not forget to mention John W. Ring who, always anxious for the good of the Ring who, always anxious for the good of the Cause here, has aided me much with advice and encouragement. And last but not least, let me thank our noble state secretary, Mrs. Minnie M. Malone, of Smithville, to whose untiring efforts with tongue and pen throughout the year is due whatever of success our State Association has achieved. May she live long to work for the enlightenment of

Thanking one and all here and elsewhere for their kind co-operation, with a heart, full of gratitude to the unseen helpers, I am,

Yours for progression, Laura B. Payne. Pres. T. S S. Asso., Fort Worth, Texas. [This report was received after our issue of Oct. 14 was printed, and we publish as soon as possible after it is in our hands.—Ed.]

The (American) Review of Beviews.

The (American) Review of Reviews for October has reached our table. The editor so steadily maintains the cosmopolitan excelso steadily maintains the cosmopourant lence of this periodical that we can only say this number is up to his usual standard. are given two new pictures of the President for which he specially posed and Mr. W. T. Stead gives a most interesting article, written in his usual clear, terse way on "How St. Petersburg Received the News of the Peace:" An illuminating and timely article on "Japan's Elder Statesmen and the Peace." by Adachi Kinnosuke, reveals the fact that the new empire has, among other western ideas, adopted, the young men's restlessness at the conserva-tism of the old regime. Striking articles, all full of fresh food for thought reveal the growing claims of the University of Illinois (by its president, Edmund J. James); the increasing importance of the Mexican water powers (Thos. C. Martin): President Diaz's surpris-ing enterprise in a field, new to Mexico, of transcontinental commerce; and the new prob-lems (or rather the new treatment of them) of British India by Sir Henry Cotton, K. C. S. I. The leading articles of the month are unusually interesting.

"Surcess" for October is at Hand.

Following the widespread interest in Life Insurance Antics, the leading article gives us an account of Thomas F. Ryan, the "Man who dared" when the Equitable wrangle was at its height. In a most interesting way Montrose J. Moses writes of the struggles of some of our authors in the early efforts for recognition. The Editor gives some good advice on "Luck" and the usual complement of short stories and departmental work make up. all together, a profitable number.

A Chance to Wake Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the Cali-fornia Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in ene week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the act-ual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

An Evening With the Ghosts.

(Concluded from last week.)

We went down to the dining room and had delightful meal, although no meat is eaten the doctor's household. They find fruit, right the doctors household. They find fruit, vegetables, butter, eggs, milk and nuts entirely sufficient, and these are eaten without cooking for the most part. He says it is not expensive; but I am sure it must be.

The appointed hour to meet in the "little was 8, but the earthly visitors began gathering at about 7.30. One of the first to arrive was a woman of national reputation, as she is a high official in a well-known society. She is investigating and has found much to surprise and interest her. The wife of a well-known author soon arrived—the author himself had intended to come, but was called to the city. Next a college professor but himself had intended to come, but was called out of the city. Next a college professor put in an appearance; he has been investigating since has May and seems greatly interested. The mediums, mother and daughter, two well dressed, fine looking, charming women, joined us and laughed and chatted with us. The husband of one of them forgot his mouth organs, and returned home after his supply—he seemed to have three of different keys for seemed to have three, of different keys, for lifferent pieces.

when we gathered up-stairs, the gas was lighted in the "little room," and it looked very pleasant. The closet door was ajar-I pushed it open and looked in, but it was just as bare as ever. Nothing in it but empty hooks and the electric battery. In front of the cabinet were two innocent looking horns, cones or trumpets, which everyone is privileged to examine, as they are everything about the place. One was tin, a little battered, as if it might have seen hard times, the other was of wood, both jointed so their parts could be pushed together. There was certainly no machinery about them that could "make them talk by themselves."

The mediums were seated in front of the

"make them talk by themselves."

The mediums, were seated in front of the cabinet. No one ever sits in it—that is, no mortals. Dr. Z——sat next to the younger woman and the author's wife next to the older one. The evening was oppressively hot; we were not able to keep ourselves cool in the large parlors down stairs, and it took some courage to fare that little room and think of being one of twelve people shut up in it—not to mention the innumerable Ghosts expected. So the woman of high official position and I were seated next to the door opening into the hall, which was left open. One window was also raised to give us a draught of air. This had never been done before, and doubt was expressed as to the propriety of trying it. On the other side of me sat the player of mouth organs, a more quiet neighbor than the official woman, who

was rimid and inclined "to see things" in the dark and be afraid, while the man could see more wonderful things and not be afraid. She kept her hand on mine quiet a part of the evening. Beyond my quiet neighbor sat the mother of Dr. Z—'s first wife, who hardly knows what to say of the strange things going on about her. Then a pretty young lady in white, as is Mrs. Z—, who is a handsome woman. Next the young lady sat a friend of Dr. Z—'s, a prominent insurance man, a thorough going skeptic, looking for fraud or fraudulent attempts. Mrs. Z— and the college professor finish the circle of twelve.

It was a laughing, merry party until the gas was turned off, after we were all comfortably arranged. When darkness fell upon us it was complete darkness. Someone started "Nearer, My God, to Thee," and it was sung, not as a well drilled church choir would sing it, but quite creditably. Then Dr. Z— offered a prayer, asking that we might only receive that which was good, and that the meeting might prove helpful to everyone present. All then joined in the Lord's Prayer. "Shall We Gather at the River?" was then sung, and during the evening many of the old hymns, and some of the song favorites, like "The Old Kentucky Home." were heartily sung. The singing in the darkness made me think of an old-fashioned Methodist camp

like "The Old Kentucky Home." were heartily sung. The singing in the darkness made me think of an old-fashioned Methodist camp meeting held in the evening under the trees. The trumpets were placed in the middle of the circle, which was oval in shape. We really sat facing each other, with a very limited space between us. The mouth organ player either started the tunes or accompanied those that some one else started. In the intervals people visited and talked with each other, wondering who was present from "the other side," wondering if it would be "the other side," wondering if it would be a good evening and relating incidents of a good evening and relating incidents of happenings at former evenings. By and by there was a bump or two on the floor. "There! they are coming after the trumpets," was remarked, and then a very loud and masculine voice was heard through the trumpet. "Good evening, ladies," and a personal greeting followed to many of the members of the circle, and then strangers were introduced by Dr. Z.—, "This is Dona, Mr. or Mrs. So and So," which introductions were acknowledged by the trumper speaker, who it was explained was the medium's trumpet "guide" or "control." During the evening there was a great variety of voices heard, some loud, clear and very masculine some faint, some feminine, and among others a distinctly characteristic child's voice. The singing of the evening was certainly remark-able. Once it seemed as if the voice came out of the air directly in front of me, but usually it seemed to proceed from the trumpet -the mouth organ accompanied. The singers were all said to be friends of some of the people present, who claimed to recognize their voices. A beautiful, clear, vibrating mezzosoprano voice, called "Evelyn." sang Bil-horn's "Sweet Peace." A child's voice sang "Jesus Loves Me." a sweet soprano. A pow-grful, full, rich contralto voice sang "Juahiia," filling the building with its tones, which I am quite sure must have been heard through the open window a block away. Another clear, high voice sang "Last Rose of Summer," and soared away to dizzy heights of sound, leaving the mouth organ far behind. This voice has been tried with the hind. This voice has been tried with the piano and is said to reach high F- "a feat impossible to any mortal on the earth plane. the doctor explains.

The singing was followed by interesting trumpet talks, partly in answer to questions. "Evelyn" was asked if the earth looks to them as it does to us, and replied, "No not unless we look through your eyes. It looks to us like a black spot." Being asked Being asked if she could see us, the people in the circle, she replied: . "We see souls, not bodies, unless we are looking through your eyes, and the souls sometimes look very dirty, as if

ey needed cleansing."
"Pearl" told us that progress in the other life was based on the same conditions as here-mutual service. Those who were farther along, those who were in the higher spheres, must help their slow and backward brothers and sisters. Character counts throughout the universe. What we really are, what we really do, not what we say or think we are—is the important thing. Someone asked if we would have materialization during the evening. The trumpet answered that they would try, but conditions were dif-ficult on account of the heat. Soon after the most of the people saw lights on the wall over the mouth organ players head, but I was not in a position to see them. Indians with loud, gruff voices came two or three times, but did not stay long. Several people in the circle receive personal messages from friends whom they thought they recognized. Dr. Z— thinks he has had conclusive tests as to the identity of Evelyn, his first wife, and little Evelyn, their daughter, who visits the little room, evening after evening. Mrs. Z— thinks that her sister comes to her again and again—and they do not strike one as crazy people, even when they are making crazy sounding statements. Three things came my way during the

evening, but nothing to form a conclusive test. The trumpet stopped in front of me, and kept repeating a name very faintly, which sounded to me like "Busky." but my friend of that name was alive the last time I heard from her and so I said nothing for a time. But as no one else recognized the name and the trumpet persisted in staying in front of me, I finally asked, "Is it Busky?" and we immediately had the most delighted trumpet of the evening. It tapped me on the knees and patted me on the hands and dropped on the floor, but the voice was too weak and faint to let us understand sentences. I infaint to let us understand sentences. I in-quired if it was one of the older members of the family, but it could not answer—voice failed, and the trumpet dropped. Later in the evening "Father John, a Catholic priest," was announced by Dona. Who for? inquired Dr. Z— as the priest seemed to be a stranger to all present. "For Miss Orcutt." That was an autonishing statement to me as I have never enjoyed the privilege cutt." That was an astonishing statement to me as I have never enjoyed the privilege of an acquaintance with a Catholic priest. The trumpet came in front of me and a strong masculine voice said several things. That he did not think as he used to while he was on the earth; that he wished to explain and change some of his teachings; that he wanted me to help him through automatic writing; that he had many shings to give me if. I would consent to take them. I remonstrated, stating that I had always refused to allow myself to be controlled in any way. That I did not want automatic writing. "I have a friend who has it and it makes her a great deal of trouble." I said. But the trumpet continued to argue, to command and to request by turns, until I finally agreed to let "Father John" write through my hand some time after I got home. He seemed satisfied and the trumpet dropped. At the end of the evening I saw light clouds of vapor floating is front of the cabinet. There is nothing with which to compare it, for I know of nothing that looks exactly like it. The lady next to me and the most of the people in the circle saw it. While we were commenting about it there was a faint voice from the trumpet in front of me. "Aunt Jane!" I saked. "Yes." was the reply. "Tell ma something, say something." The voice replied. "I am weak." "De you recognise her?" the medium asked, when the trumpet dropped. I replied that

was a Methodiet, and did not believe in such things as this and would not be likely to come here." The trumpet that had fallen was picked up and a voice sain: "I am not prejudiced now: I have progressed," and the trumpet dropped again.

Here is a sample of some of the brief talks given through the trumpet during the evening: "Conditions over here are not what you suppose them to be. You have your preconceived notions of the after life, of heaven and of hell, and it takes you a long time to acknowledge that it may be different from what you have thought. We do not get what we expect to get, we do not hear what we expect to hear, Death does not change us. We are the same in character an hour after that we were an hour before death. It merely changes the conditions under which we go on living. If we progress there we have to work for it the same as you do on the earth plane. What we are when we leave this life we will be there, until we have grown to something also. we will be there, until we have grown to something else. The next life is not a place of mere rest; it is a place of work. Our friends over there are busy people and cannot spend too much time with us. We must not expect it. They have their life to live, just as we have ours to live. They will come to us often enough to convince us that they live, but progressive spirits cannot spend all their time visiting the earth."

The trumpet dropped. It was very late, almost 12. "Dona" took the trumpet and disfussed us with a "good night." I wanted an opportunity to ask the skeptic what he thought of things, but he es-caped me and was gone before I knew it. I did succeed in getting a few moments with "Evelyn's" mother, a middle-aged, sensible "Evelyn's" mother, a middle-aged, sensible woman. "Do you really feel as if it were your daughter who sang and talked with you tonight?" "I hardly know what to say. She has been gone nine years—that would make a difference. Sometimes I think it sounds just like her and at other times it does not sound quite natural. But, on the other hand, what other explanation-is there for it. We know those mediums can't do it. They could not do it if they tried, and we know they don't try. The man who sat between us was very quiet-never stirred except to pick up his mouth organ when it dropped. The doctor sits by one of them and he knows that she does not move. Some one of the visitors always sits next to the other one sometimes we join hands, but it was too warm tonight. If they stirred out of their chairs we should know it—they would step on our toes! There is no room for gymnastic exercises. And then the voices. They couldn't do that! And the singing. When you sit there even-ing after evening, with and without mediums, you can't help being convinced that it is an outside intelligent force. It does not seem reasonable to me that such things can happen—but they do happen. So, there we are."

Dr. Z— has turned from skeptic to believe with great rapidity. He is an enthuliast. When he investigates

sinst. When he investigates, he investigates, and makes it the printigal business of his life. If it is a chemical he must know all there is to know about it. If it is psychic phenomena, he is not satisfied until he can his investigations under what he considers the most favorable conditions. Since he began he has spared neither time nor expense in trying to eliminate the pos-sibility of fraud. Hence his private room in-his own home. Meetings are held by invitahis own home. Meetings are held by invita-tion, and those invited are so carefully se-lected that invitations are prized. He and the friends he has interested say they think it / worth while" for all materialists and all others who are not convinced of a future life to investigate psychic phenomens. They say that the investigator is sure to encounter some fraud, but if he will have patience and perseverance he can work his way through that and reach the truth. In a few weeks or a few months he will be able to satisfy parted friends can and sometimes do return to tell us so. On the whole, I consider it an evening of most remarkable experiences
Harriet E. Orcutt.

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BOSTON, SATURDAY, OCTOBER 21, 1905.

IMMUED EVERY WEDNESDAY APTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE

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

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 Washingten, D. C., October, 1903:

We believe in Infinite Intelligence. We believe that the phenomena of nature physical and spiritual, are the expres-

sion of Infinite Intelligence ... 3. We affirm that a correct understanding of suck 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. 6. We affirm that communication with the so-called dead is a fact, scientifically proven the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do, re even so unto thom."

SIR HENRY IRVING, LL. D.

The player's mask, no longer needed, falls, tragic muse deplores her greatest son. Melpomene, through all her years, ne'er won
A greater genius. Wide for him the halls
Were oped of royalty. Where learning calls
To earth's most learned, Oxford made him

The garb of Doctor, while the world looked on Applauding. Now from dark St. Paul's Let mournful-tolling Ben, the Big, proclaim "The King is dead; the King o'er all his art He needs no monument to keep his fame; His memory lives in every human heart. While England holds bkn hers, supremely

Columbia, too, will weep beside his bier.

Greeting to the N. S. A., in convention as sembled!

Why should we want Spiritualism to have a Stability of growth does not come that way-but by slow processes of development. Foundations safely constructed will bear superstructures in safety, which may be garnished for perpetuity. The greatest mining camp on earth never had a boom; and the greatest religion needs none, for its utility and capacity wall madily become manifest.

"People think of us just what we think d ourselves." This remark, made by a promment Spiritualist, seems to fit the public con ons of our Cense. "As we think, so are we," was said by some one. It is well, then, to think good, think success, think honor, integrity and earnestness. It is best to think and talk of genuine mediums and spirit man festations, rather than of frauds. We have to build-and the building process he upon truth and fact. No progress is ade by only piling up error and fraud for ablic to gaze at. Let us think enough eives to erect our edifices from the mathat truth and fact develop. Then the superstructure will glisten in the sunlight and we will not her tate to ask all to look upon it and partake of its gotten-up pamphlet, paper covered, by Dr. J. M. Peebles, entitled, "Immortality—Its Natu-rainess, Its Possmilities and Proofs." This is one of Dr. Peebles' ablest production carries with it this but of history:

veral years the Doctor was a member of the Victoria Institute and Philosophical Society of Great Britain, constituted of many of the most learned mem of the country, and at length the Doctor was invited to deliver an address before this learned body, which he prepared upon the subject of "Immortality." bringing into it near the close, the stronges proofs of present-day spiritual manifestations. But the Council of this body (being largely orthodox, of them clergymen and Deans of the English church), refused to have it read before their body, thus virtually tabooing it because of its Spiritualism. It was published in London Light, and later put in pamphlet form by the London Light Co.

Wishing to extend its circulation in America, the Poeter has brought it out in pamphlet form with all the particulars of the rejection. It is surely a most instructive and interesting pumphlet of 49 pages. It is for sale at this office, price 10 cents.

Do you enjoy short editorials? Do they catch your eye and engage your attention better than length; ones?. If so, please-remember the same applies to the utility of contributed articles. The "Banner" wants to hear from as many as possible, and make its columps diversified and useful

Miss Eva Booth, the Salvation Army commander, is lecturing upon the Biblical character of the good shepherd, and is attiring herself as such haracter, also is accompanied by a live lamb. Such dramatic portrayals, of course, draw crowds. The main object today seems to be to get crowds of people and interest them more than is offered by instruction. To think a labor, People desire to be

After all has been said, we come back to the fact that it is the spiritual life which furnishes the manswerable argument to calumny, whether it is turnished by the pagasite of gossip or the narrowness of bigotry A Romanist writing on the lamentable action of the executive committee of the National Federation of Churches in excluding from its councils the Unitarian delegates, while showing the illogical position of Protestants, whose very position was born of the right to private judgment, urges the Christlike qualities of Dr. Edward Everett Hale. Old School orthodox generally in Boston at least, seems to deery the conclusions of the executive committee. Is this not a good sign?, We trust so But A is not so long ago that William Ellery Channing dragged himself from his retirement to give that brave spirit, Theodore Parker, a hearing in a Unitarian public meeting. It matters little that today Unitarians are jeal-. onsly guarding his position as a Unitarian. The fact is zealots in power can make all sorts of mischief for a time, but the life tells. and sooner or later the world will demand the right to make its own selection, and then the little man goes "to his own place"

In our Question Bureau, conducted by W. J. Colville, how sweetly and with what strength he opens the door of Truth! Are you telling your friends, who wish to know about these things, of their opportunity, by subscribing to the "Banner of Light," to avail themselves of Onestion Bureau a strong answer to the ones tions. "Do you think it is right for one to sit in a developing circle to develop his clairvoyance? Don't you think it better for one to wait until he is ready for clairvoyance, rather than to try to force his way on forbidden ground?"

We have never read a clearer word on the subject. This appears in the next issue.

The Missionaries' Work.

The president of the American Board of ommissioners for Foreign Missions addressing a meeting in Park Street Church ("Brimstone Corner") this city within the week rave ulterance to these spiritual (7) characteristics of the work of the A. B. of F. M .: After exploiting the value of our base for trade in the East, by our hold on the Philippines; our short route to the Orient, which wants our goods; and giving as a "reason why we can get this trade is by our prestige in the Golden Rule policy of the last two administrations largely through John Hay. Japan loves us as never before, and our missionaries are popular as pever before," he declares:

"The Christian man on the other side of the world will buy our goods, the neathen will not. The instant a man is converted he wants to live like a Christian. Trade does not follow the flag, but it does follow the missionaries. The case of Hawali is one in point. When the missionaries went there naked savages were sitting on the beach. Last year the United States made \$5,000,000 out of the Hawali and the Hawali United States made \$5,000,000 out of the Hawalian islands. Orders are received at the
American board for almost everything except
a coffin. They have even had an order for a
tombatone. 'A man who makes ploughs was
opposed to missions, but he went abroad and
saw what a market was opened by missions
for his ploughs. 'He now supports three missionaries, and makes more money out of his
ploughs than ever before. Mr. Capen closed
by noting some of the results of the work of
the American board in the far east, and said
if the American board had not gone to Hawali
when it did we should have lost the key to
the Pacific."

MR. AND MRS. E. W. SPRAGUE

in their report of the year's work as repre sentatives of the W. S. A. have furnished a most valuable paper for the guidance of Spiritualistic workers everywhere. We publish it in full in another column, and hope our readers will preserve it for future reference.

There has been much babbling during th year on the subject of fraud until one almost felt the chief call to the Spiritualist was in scavenger department of civilization.

Rend what these excuest workers, in a more of states, report as the fruits of this discus-sion. We have not seen a more practical word on education in Spiritualism than is cation in Sp

ontained in this same report.

The practical workings of the lie for mediums, as they find it in their travels is a word clearly spoken and those who will be called upon to meet the legislative bodies in various states will do well to preserve this testimony for use in their tasks.

Their testimony of the value of State Asso ciations: their word on Reading Rooms; Home and Neighborhood Circles: Reading Circles; Building Funds, for hire by earnest societies, all these topics make a clear and most interesting report in the field of service. As scouts they have done their work well. As sowers we doubt not the harvest will 'u time prove the value of their work. May we be able to greet them in many a year of service!

The Catholic and the Supernatural.

Last week the Massachusetts Knights of Columbus were addressed by Bishop Delaney of Manchester, N. H. The name of the bishop underliably fixes his nationality. The Irish. while abounding in wit, are often sadly deficient in humor. The bishop seems to be no exception to the vule, as the following quotation from his remarks to the young men on the occasion referred to will show: "Protestantism is disintegrating. The supernatural is losing its hold on the souls of men. The Catholic church is the only bulwark between them and infidelity

Isn't that a most delicious morsel? Just think of it for a mement. Because the supernatural is losing its hold on men, they must fee to the Catholic church to have the sense of dependence upon the supernatural strengthened. Had he vid. "the superstitions of earth are losing their hold upon mankind; therefore, come into the fold; of the church in whose practices and forms superstition anters more largely that in any other communion, then the sense of " invitation would be ap-

But the supernatural is quite different. Doesn't the learned bishop know that never was there a time when so many men of so many minds were struggling day and night to bring the supernatural into the natural; to prove that there - nothing supernatural except in terms: that all is nature and all Is God?

Under these in estigations, which as we have said, were mover so widespread, so intensely studied as now, the Roman Catholic hierarchy may well tremble for its forms, eremonies and creeds -relies of the unlearned ast-conglomerate at it is of much that is heathen in origin while the doctrines which Christ taught are obscured and almost obliterated by the decreet innumerable of turbulent conneils and political popes

Yes, that sort of supernaturalism is losing its hold upon the world. The investigation of savants and the light of truth have ever modified the doctrines of the church, although she has ne howledged scientific truths fardily and only when, longer to deny would make her a laughing stock

And yet, in all fairness, we should not fail to acknowledge the good the Catholic church has done and is doing on the lower planes. There are millions of men and women who have been gathered under the wing of the teaching would have touched them, and if unthe body politic if not an actual menace.

With all her faults, we will acknowledge that the Roman church today is a conservative power for good

But under the guise of the "supernatural" let her not call the young people to partake of her superstitions.

The Public Cause of Spiritualism.

Many people think there is nothing in Spiritualism of public utility. .

Many so-called Spiritualists think that all there is of value in Spiritualism is in phenomenal evidence of the spirit.

Many others think that phenomenalism will pass away and the philosophy, not phenomena, be the paramount power for public There is much to be said in regard to these

laims. But it seems self-evident that the phenomena of spirit can never be dispensed with, nor can the ethical deductions be se aside as non-essential. The force of a philosophy predicated upon and supported by phenomena must eyer be related to and utilized for human good.

The mental, moral and spiritual forces in herent in Spiritualism, which in reality com prise Spiritualism, are the outcome of spirit revelation and instruction. These must ever be utilized in order to make Spiritualism useful. It is not sufficient to prove to materialistic minds that spirits communicate; but to utilize the communion afterwards for human progress and to satisfy the love-nature that craves such sweet consolation and joy, is a superior force for the perpetuity and unfoldment of Spiritualism as a public cause. The progress of the organized cause depends greatly upon a proper use of this communion for the blessings it brings to the communi-cator in spirit, and the communicant in mortality. Into the hallowed joys of communio will come the unifying power to bind the Spiritualists' into fraternal union for the perpetuity of a great public cause.

No one can be just and kind, tender and true for me. Until I am all this one Son of God on one planet has deserted his post. One empty chair is set at God's table, waiting till the absent, tardy, and ungrateful guest mes at last into the great Banquet Hall-S. R. Calthrop, D. D.

A Pulpit Boast and What Came of It.

Referring to a recent boast from a New York (Presbyterian) pulpit the Herald of this city puts it this way:

"That is a queer statement of the Rev." Dr. Parkhurst, that he was put in possession of the evidence ten years ago showing all these lately exposed methods of the big insurance companies. The reason he didn't make use of this evidence, according to his own statement in his pulpit, was that it would have been too much like planting a dynamite bomb under the throne of Satan. This sounds very much like an even shake betwist particeps criminis and cowardice."

Review of Passing Events.

Budsan Tuttle, Editor-at-Large, N. S. A. THOUGHTS ON MEDIUMSHIP.

Mr. E. W. Wallis of England has, with the colaboration of Mrs. Wallis, written a very valuable book, "A Guide to Mediumship," which is condensed into a lecture on the above subject, with the further title of "Useful Hints to Beginners for the Conduct of Spirit Circles.

This lecture is so valuable that it is difficult to select passages for quotation, as one is inclined to give the whole to the reader as the best that can be said on the subject.

In the beginning the lecturer says: "As mediumship depends on natural sensitiveness, it follows that mediums have to be discovered and developed. Many people who are sensitive to spirit influence, but do not know it, might become valuable workers for Spiritualism if they understood their own powers and were rightly trained, and I know of no better means for the development of latent mediumship than the harmonious home circle."

We believe that more has been accomplished in extending Spiritualism by the home circle than by any other method, and Mr. Wallis rightly gives it prominence. It is to Spiritualism what the prayer meeting is to

He is not inclined to refer every spasm of bysteria, or out of the way manifestation, to "desession" or "demonism," as many do. The fear aroused in the minds of beginners may bring the very thing feared. He most truthfully says: "I am firmly convinced that no healthy, well informed, level headed, truth loving and pure minded medium is likely to be overpowered by obsessing spirits. He may possibly be annoved for a time by undesirable influences, but he will not submit to

their domination. Because spirits communicate, it does not certainly follow that they are wise, and we should not regard any spirit as anthority. This is his advice, and should be memorized by every medium and investigator. Young mediums should not sit by themselves; neither should they go from circle to circle; nor sit more than twice a week; nor prolong their seanges for more than an hour; nor attend pubtic circles; nor attempt to get automatic writing at all hours. It is by disorderly practices such as these that nearly all of those who complain of being "obsessed" have brought these troubles on themselves.

Mr. Wallis clently defines his position regarding fraud as practiced by those who pretend to be mediums. He has in his investigations found many who practiced fraud, but never one who aside from this was not a medium. This aggravates their sins. If the dark circle was dispensed with, the most prolift means of deception would be done away this column? Next issue will contain in the papal authority when no other ecclesiastical with. The "exposures" which have harmed Spiritualism most have been in the dark room.

> As darkness is not essential for the production of the phenomena-because they have been given in the light of day-one feels like saving amen to the following:

> "I had almost said wicked practice of holding promiscuous dark seances. Not that I object to darkness as such-but because it favors deception, renders accurate observation impossible and thus necessitates test conditions, and arouses doubt and suspicion in the minds of critical observers."

> Good advice brings this lecture to a close: try the spirits.-It is not wise to become as clay in the hands of the potter, therefore beware of flatterers (spirits) and decline to submit to those who promise great things if you will obey them. Do not neglect your duties nor permit spirits to intrude upon you except at times set apart for your circles. Do not solicit spirit advice on daily life affairs, and examine very carefully all their suggestions-then act on your own responsibility. Take all the help they give thankfully; but keep a level head and judge for yourselves." How much disaster; disappointment and humiliation would have been saved had the

> above advice always been heeded. There is nothing in mediumship that calls for abandonment of self control. On the contrary, understood and rightly cultivated, it is the foundation of the atrongest and most influential character.

SPIRITUALISM A PRODUCT OF THE SUB-CON-SCIOUS MIND.

The following was sent to the St. Louis Republican in answer to a lengthy screed written by one who seemed absolutely ignorant of Spiritualism. While the Republican can publish this attack of a preacher who has lost his church for cause, it refuses to publish a reply that correctly informs the people on the subject:

Editor Republican:

The Rev. A. T. Osborn, in the Republic for Oct. 2, has an article entitled "Spiritualism a Product of the Sub-conscious anind," which is so at variance with the conclusions reached by numerous investigators, equally trustwors the animal of the subject is required. In the first blace he does not appear to be aware that Spiritualism has long since become a great deal more than the phenomena a system of philosophy, a new psychology, a new religion, has been founded; and Spiritualism means this system, with all its fundamental facts and manifestations. Hence, to say that it is a product of the sub-conscious mind is vague and "unscien-

argument in his lengthy article leading these conclusions, there would be somethin to criticise, but he has not. He deals in as sertions. From the first, when he predicate that there is a "sub-conscious mind," by whice all spiritual phenomena can be explained by the eminent Dr. Carpenter, under another name "unconscious cerebration," and has been for thirty years or more stock in trade of would be exposers. It was invented to explain the exposers. It was invented to explain the lain all connected phenomena.

As I said, it is a fabrication, which Rev

Osborne does not attempt to prove; which no one has proven or attempted to prove, and yet he asserts it with the autocratic assurance of an axiom.

It may be taken with a great deal of doubt if man has two minds an active, conscion mind, and an underlying "sub-conscion whose activity the first does not recogni Dr. Hudson, the leader in this method of ex-planation, asserts its existence, but makes no

attempt to prove his theory.

If the assertion be denied, then all his conclusions have no support. For argument we grant that his theory is correct. He has been a student of psychic phenomena, and talks by rote of "psychological experiments," sug-gestion, "telepathy" and "mental vibrations." This is what he says he can do: All this by his psychological influence on the

All this by his psychological influence on the "subjective mind." If Rev. Osborn can do any one of these many things he books of being able to do before audiences, he can do what no other man ever has done or claimed He can go before the public, and draw to do. crowded houses from one end of the civilized world to the other. Where are the witnesses to the statement: "A young man, after having been placed in a cataleptic state, rises at my command above my head, though I do not touch him. What a power the "sub-con-scious mind" must be, just because Rev. Osborn suggests to it, as it exists in this "; man," to lift him above the operator's head and suspend his 150 pounds avoirtupois. If one believes this, he will have no difficulty in also believing the old story of a man being able to lift himself by his boot straps. Rev. Osbogn's account of his experiments is interesting, but the trouble with it is there is no applicability of his facts to Spiritualism Spiritualism may be said to furnish a better theory for their solution than the one he ad

Men of far greater, scientific attainments have arrived at conclusions diametrically different from those of Rev. Osborn. Sir Willinn Crookes, then president of the British Association for the Advancement of Science, with Professor Sedgwick, F. W. H. Myers. Professor Gurney, Mr. Balfour (present premier of England) commenced their labors in the psychical field under the name of the Psychical Research Society

Sir W. Crookes was made president. -After years of investigation of all forms of spiritual manifestation; the purely psychical and the so-called physical, the result is two books by Sir W. Crookes, "Researches in the Phenomena of Spiritualism" and "Spiritualism Re-viewed by the Light of Modern Science." His conclusion condensed is "Not with me, a matter of opinion, but of absolute knowledge." Myers wrote also an account of his investigations and conclusion, two ponderous volumes in which he emphatically states his belief that the phenomena are of spiritual origin as Not a word from any of these emiclaimed. nent scientists of the "Sub-conscious Mind"; not a doubt expressed as to the phenomena that is, the gennine-being produced by

If we admit that all physical manifestations as the movement of a table-are sub-conscious muscular action, and the intelligence manifested in the movement is from telepathy. then such movements can only give answers that are known to some one connected with the experiment. Telepathy is a convenient word, with elastic meaning, and is a term of mystery. Plainly it means that one person can send out thoughts that will be received by another. But all persons cannot send out nor all receive. They must be in harmony, In wireless telegraphy, a transmitter sends out a message, but only the receiver attuned

in harmony can catch the vibrations.
So in the thought sent out by a transmitting mind: Of ten thousand other minds unlike in fibre, the thought waves are nurecognized. Only such as are in harmony are receiving instruments. It will be at once seen that telepathy must be confined to exceed-ingly narrow bounds, its manifestations rare, and the most unlikely place for its manifes-tation would be in a seance, furnishing intelligence for a moving table. Again, if such in-telligence was beyond the knowledge of anyone present, or of anyone except purporting to communicate, does it not more clearly support the spiritual theory than that of telepathy? Such facts, multitudes of them. have come to everyone who has investigated. Still more, if an occurrence in futurity is foretold, how is it possible to refer it to telepathy, which means the reception by the medium, or table of thought waves from some thinking intelligence—for there can be no vi-brations when the thought has had no exist-

I could produce a volume of applicable facts but take only one from my own experience. By the moving of a table at which my wife was sifting, it was spelled by response to my calling the alphabet, that ner father would depart this life, in about three months, giving the exact date. This was affirmed on several occasions, although his health gave no indications that the end was near. The day before the date thus given, in a similar manner. ner, she received a message, signed by a dear sister in the spirit land, saying that a telegram would reach her the next morning that her father was very ill, and she must prepare to go at once. She did prepare, the telegram came, and she reached her father's side to re-

came, and she reached her father's side to receive his last words, almost to the hour predicted three months hefore.

If this be "sub-conscious mind," would it
not be well to put the conscious mind to sleep,
and live in this exalted sub-conscious state?
Is it not more satisfactory to believe that the
spirit sister, deeply interested, came direct,
and communicated than that a wandering
thought-wave acted sub-consciously to move
the table responsive to the letters of the alphabet?

phabet? Spiritualists will thank Rev. Osb Spiritualists will thank Rev. Osborn for one thing—he admits the facts. Of late we have heard only of fraud, that all mediums were deceivers and preved on weak ininds and superficial observers. Rev. Osborn sees no fraud. All is genuine; that is genuine subconsciousness and telepathy. Better so, for if the phenomena are admitted as genuine, whatever theory is adopted in their explanation will soon show its weakness and incompetency to cover all the field, and their spiritual origin finally will be admitted.

Hudson Tuttle.

Editor-at-Large, National Spiritual

to 1

We must help to cultivate a national or rejence for the nations of the world, as stro as in the conscience of individuals the makes them generally do right.—How. Walt

SOCIETARY - Continued.

New England States.

The First Spiritualist Society of Lowell held two very successful meetings on Oct. 15, Mrs. A. J. Pettengill of Malden omciating. The lectures were full of practical common sense. The speaker has the tactful way of speaking, to, and not at, the people. Her messages were of the usual high order and gave great satisfaction. Miss Annie M. Foley of Haverhill next Sunday.

Fitchourg. Mass., Oct. 15.—Large and appreciative audiences greeted Mrs. M. A. Jacobs of Lawrence, who spoke for the First Spiritualist Society Sunday. Her addresses were, as usual, well presented, and were supplemented by many correct spirit messages. The medium circle was largely attended and was very helpful to all present. The pisnist, Miss Howe, snely rendered several selections. James Lucas of Fall River, test medium, will address the society next Sunday.—Dr. C. L. Fox. president.

The First Spiritual Society, Portland, Me., Oct. 15.—Large audiences attended the services, both afternoon and evening. Annie R. Chapman of Brigliton, Mass., was our speaker at both services, delivering very pleasant discourses upon spirit return and mediumship. She gave many recognized messages. Next Sunday we shall have the pleasure of listening to Wm. E. Bradish in Jectures and messages. We wish to express our sympathy and friend-liness in the graduation to spirit life of Mrs. King and Mrs. Runnells this past week. Mrs. King was one of our old and staunch members.—Francis W. Vaughan, clerk.

Norwich Spiritual Union, Norwich, Conn .-This society is still in the work and going ahead slowly, but surely. It owns a nice church edifice on Park street, where it holds services every Sunday at 11 a. m. and 7.30 p. m., is in a good financial condition and has m., is in a good financial condition and has a progressive auxiliary society that is a splendid supporter, and indeed a "Helping Hand" in every way. Its president, Mrs. Nathan Brewster, and its officers, are always on the lookout for the welfare of the church and stand ready to supply its needs. F. W. Bogue is the president of the Union, which office he has held for a number of years to the satisfaction of all. The society-appreciates the need of good music and its musical director, Mr. Charles Dowsett, is one of the best known instrumentalists in the State. His solos upon organ and piano add much to the attraction organ and piano add much to the attraction of our services and the singing of Mr. Bogue, Mrs. Twist and Mrs. Spalding is a decided help to the speaker. The Union has started on a new venture this season, having engaged the writer as its settled speaker, who will be here the entire senson, with the exception of December and March, being engaged by socie-ties in Massachusetts during these months. Mrs. Kate M. Ham of Haverhill will serve Mrs. Kate M. Ham of Haverhill will serve the Union during December. The meetings opened Oct. 1. with good audiences, and we have a thriving Lyceum, with Mrs. F. H. Spalding as conductor. Last Thursday night the "Helping Hand" held an apple social, and supper from 6 to 8 o'clock. It was a very enjoyable affair and a decided success financially. These socials are held every two weeks, on Thursday night, and our tables are always well filled with eatables and guests. The subjects treated upon at the services this The subjects treated upon at the services this month have been "The Spiritual Telephone," "Knowledge and Belief," "If a Man Die, Shall He Live Again?" "The Passing of Superstition," "Lights and Shadows" and "Immortality, a Fact in Nature" Next Sun-day I will treat upon the subjects, "Aspira-tion and Inspiration," and "Wanted, More Light."-Albert P. Blinn, 18 Grove place, Norwich, Conn.

The Field at Large.

Grand Rapids, Mich.—A word regarding the doings of Grand Rapids, Mich., Spiritualists has long been due the Banner, and I venture a Tew words respecting the New Thought Seciety. Services were resumed for the winter season on September 17, with Mrs. Abbie E. Sheets as the speaker. Her lectures were unusually well received.

have with us Mrs. Jennie Hagan Brown of El Campo, Texas, and too much cannot be said of the splendid work she is doing here. Her inspirational lectures and word etchings and impromptu poems are indeed as conclusive proofs of spirit return as would be the messages usually given. The enthusiasm she has engendered will be felt long after she has again returned to her southern .home.

southern home.

The speakers engaged for the remainder of the season are as follows: November, W. J. Colville: December, February and May, Mrs. D. A. Morrill: January, Prof. W. M. Lockwood, and for March and April, Helen Stuart-Richings of Seattle, Wash.

The membership fee has been reduced to 50 cents per year, the former price being \$1, and an effort will now be made to double or treble the membership.—George B. Ferris, secretary.

Washington, D. C.-On Sunday, Oct. 15, W. J. Colville lectured in Masonic Temple to two excellent audiences. During the morning special tribute was paid to the life and work of the illustrious English actor, Sir Henry Irving, whose unexpected transition had al-ready called forth heartfelt eulogies by vongue and pen. The usefulness of the theatre as an educator and the power of the stage to augment pulpit, press and platform, was earnestly insisted upon, the speaker declaring that as in days of old so in the present day people of all nationalities and ages are more readily. reached through pictorial teaching than in any manner. The discourse also contained a glowing tribute to the rich and beautiful symbolism connected with the ancient Jewish Harvest festival, the feast of Tabernacles, which occurs very soon after the solemn fast of Atenement. The natural year is drawing of Atonement. The natural year is drawing to a close; the autumn season is the time of to a close; the autumn season is the time of fruitage when we manifestly greap what we have sown. The divine protection is spread over humanic, at all times as a tent and the erection of the ancient booth is a reminder that at life's eventide there shall be songs of rejoicing and a feast of gladness when the first fruits of earthly work are gathered in. The four typical products of the earth are willow, symbolising sorrow; myrtle, a type of The four typical products of the earth are willow, symbolizing sorrow; myrtle, a type of spirituality; citron, a symbol of success and a paim branch denoting victory. These four are bound together in a sheaf and waved in synagogues to accompaniment of gladsome song. When life is nearing its earthly close there should be no weeping or regret, but the joy of harvesting; and such to the spirit indeed there is, even despite the saddening fact that relatives and friends are none too wise to weep.

weep.
In the evening the lecture was on "Sin in all ages and among all peoples," the sort of lecture which if fully reported would make an excellent pamphlet, but which does not lend itself gracefully to fragmentary reporting. In addition to regular services in Masonic Temple Mr. Colville addressed the Secular League in Pythian Hall, 9th sirest, at 3 p. m. on "The Divine Image and Universal Brotherhood." At those meetings, following a speech, there is usually animated discussion.—Secretary.

The First Spiritual Upien of San Jose, Cellinas changed its place of meeting to Hale's Hall, on South Second street, and is holding regular meetings every Sanday. The Children's Progressive Lyceum meets at 10 a. m., Miss Linda Zink, musician, and Miss Merel Muntz, leader of calisthenics. Conference at 11 a. m. Lectures or test meetings at 7.30 p. m. One Sunday of each month is given to test meetings. Mrs. Nettic Pease Fox, who has been with us, and will continue to lecture for us during October and November, is known throughout the Spiritual field as a good and faithful worker. Oct. 15 there will be an interesting program in the evening. The children of the Lyceum will take part. Mr. Arthur C. Howe of San Francisco, president of the California State Spiritualist Association, will be here to give us a report of the convention held at San Diego; also to present Mrs. Fox ordination papers, Mrs. Fox was ordained many years ago, but never in this State.—Mrs. Dr. Dobson-Barker, corresponding secretary. ing secretary.

Waverley V. S. U. Home, Oct. 15, 1905.—
Today is a most bright and beautiful Sunday,
the air as soft and balmy as a day in June,
and the hearts and soils of there who cause
out from the atuffy id city were made gial
by the beautiful wenes before them. The
silent woodland artists have been transforming the summer foliage into gorgeous colors of
purple, crimson and gold, and fortunate is the
poor tired unit of humanity if he gives his purple, crimson and gold, and for unate is the poor tired unit of humanity if he gives his spirit even an hour's communion with Nature. Acting upon their spiritual impressions a goodly number of friends came to the meeting today. Mr. Sprague, presided; Mrs. Winslow's leader of the singing; Mrs. Robinson, invocations of the singing of the singin leader of the singing; Mrs. Robinson, invoca-tion; address by Mrs. Julia Davis; remarka and messages by Mrs. S. E. Hall, Miss Fan-nie Wheeler, Mes. Robinson and Mrs. Wins-low; remarks by Mr. Sprague, Mr. Lewis and Mr. Hicks. - Mr. Adams, musical director. There will be a meeting at the Waverley Home Sunday, Oct. 22: Don't neglect the Hallowe'en Party here. All welcome. - J. H. Lewis.

For Over Sixty Sears

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

Announcements.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 724 Washington street, up two flights. Conference, 11 a.m.: service followed by test circles, 2.30 p. m.; service, 7.30 p. m.-A. M. S., clerk.

Lowell, Mass.-First Spiritual Society. Grafton Hall, Weir building, 212 Merrimack street. Services every Sunday at 2.30 and 7 p. m. Banner of Light for sale.

First Spiritual Temple, corner Exeter and Newbury streets, Boston.-Lecture at 10.45 a. m. and 2.30 p. m., through the mediumship of Mrs. N. J. Willis, trance speaker; school at 12 m.: Wednesday evening, conference at 7,30. Bible Spigitual Society, Odd Ladies Hall, 446 Tremont street, Boston, Mrs. Gutierrez, president.—Meetings every Sunday at 11 a. m., 2.30 and 7 p. m.

The Hallowe'en Party at Waverley.

The general committee on the Hallowe'es party met again at the Banner building lest Saturday afternoon and the enthusiasin greek as the plans for pleasure and profit were nu-folded by the various representatives from the

different societies.
Next Saturday afternoon at 3 o'clock the committees on entertainment and supper will meet at the Banner building, and at 4 o'clock the committees on games and decorations will meet. Every society in Boston, Malden, Canbridge and Brighton has responded, with one exception, and Lynn is working with a will. From each society we want four people to help us, one to serve on each committee. This give each society that takes a part in the festivity a voice in all that is done. you have not already selected your four representatives, please do so, and ask them to meet with us next Saturday. Tickets can be had at the various Sunday meetings, and at the Banner bookstore. Thanking all who have so far entered into the spirit of the work and looking forward with pleasure to our future meetings, in which our united efforts will he spent to make the Hallowe'en party a happy, helpful and useful service to the Veteran Spiritualists" Union, I am,

Yours for the committees,

Minnie M. Soule,

Chairman of the general committee.

Movements of Platform Workers.

Albert P. Blinn, inspirational speaker, is lo cated with the Spiritual Union of Norwich, Conn., as its settled speaker. Will attend fu-nerals and lecture week-day evenings anywhere in the State. Address 8 Grove Norwich, Conn. .

Dr. Mary E. Sellen will take engagements for the coming season for platform work. If through sickness or any cause a speaker is unable to keep an engagement, Dr. Sellen will substitute on short notice. Address her at 54 East 59th street, New York city.

Mr. and Mrs. Osgood F. Stiles, who have been so long and favorably known in public and private work in and around Boston, have decided to take a limited number of engage-ments for platform work. They may be ad-dressed at 200 St. Botolph street, Boston,

Mass.
On Sundays, Oct. 22 and 29, W. J. Colville will again officiate in Masonic Temple at 11 a. m. and 7.45 p. m.; also on Monday. Wednesday and Friday at 502A street, S. E., at 8 p. m.; and on Tuesday, Wednesday, Thursday, rriday and Saturday at 1402 L. street, N. W., at 3 p. m. between those dates. This last week of Mr. Colville's stay in Washington will be devoted to consideration of many highly interesting and deeply philosophical questions as enumerated in Banner dated Oct. 14. Mr. Colville's address is 1402 L street, N. W., Washington.

Thousands suffer from a short, hacking cough who might be cured by Piso's Cure.

Who Is the Medium?

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

Dear Sir: A little over two years ago I had the honor of organizing "The First Spiritual Society" here. The work has prospered and very many hungry souls are inquiring for the truth. We have now opened up a second center of light here. The society, I believe, is to be named "The Willing Workers." Advanced mediumship is rare here, and we are looking for help from the older fields in the United States. This is a prosperous city of, say, 60,000-population, and promises to be a productive field. Your paper is widely read and through it I, would be pleased to touch

missionary spirit who would be willing to come and help us. One unexcumbered who would be willing to settle here and make this a center of work in this basuiful province of Ontario would be most acceptable.

Respectable mediams in first-class standing meet with no opposition. We want no other and for such we have a hearty welcome.

I shall be pleased to hear from those who are looking for an open door and productive field. Yours truly,

Wm. Strong.

Secretary W. W. Spiritualist Society, Hamilton, Canada.

A Loving Tribute to Asa Bulleck.

M. E. H.

How strange it seems to think thy unfettered Now tread the paths of that more real world; That all thy mortal trials now are past And all thy earthly counsels have been told!

We do not call thee dead; -we know some

time anat we shall see the shadow of thy hand, And hear thy voice, know thy gentle tread Within the home, and we shall understand.

We know amid thy new experiences Thy loved and loving thou caust not forget; They oft may dream of thee: 'mid mysteries And still, they know that but a single step Would take them to the realm where thou

Thou art so near, they do not feel alone.

As a Bullock, of Hobart, Ind., met with an accident which resulted in his passing out of the body on Sunday. Sept. 24 Mr. Bullock was a lawyer of some prominence in Hobart, Lake Co., Ind. He was driving from his home to Crown Point, the county seat, to attend out. tend court. When he came to a turn in the road an automobile met him; they did not see

each other until too late for either to stop.

Mr. Bullock was a son-in-law of mine, having married my daughter Cynthia in 1874. He was the father of a large family, to which be was greatly devoted. He was respected by all who knew him. The funeral occurred in the Unitarian

'hurch, which was filled to its utniost capacity. Mrs. Hull made the opening invocation, Mrs. A. Florence Johnson rendered the beau-tiful poem "Discipline," and I delivered the discourse, taking for my text the words of David, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." After the discourse the After the discourse the Masons con-Mr. Bullock was what would be called an

gnostic. He knew nothing of another life. If there is a life beyond, he wanted it; if not be was perfectly willing to share the fate of others who had gone before him, and still others who are to follow after. His country

was the world, his religion to do good.

Mrs. Bullock and the sons and daughters are Spiritualists. While they mourn the loss of husband and father, they do not mourn as without hope. They think they have already had indications that he is with them.

Moses Mr. Bullock's eldest son, who was

Moses, Mr. Bullock's eldest son, who was in the law school at his father's transition. has left the school and been admitted to the and has taken up his father's practice, and has the promise of the support of his

Moses Holl

Resolutions of the Spiritual Research Society, Salem, Mass.

ON THE PASSING OF MARY I POLSON

Whereas In accordance with divine law. which governs all things our good sister. Mary I Colson, has left her earthly body to put on a more beautiful spiritual body, where more love and freedom exists. We keenly feel her loss as a good member and carnest worker, but realize that she has gained a broader and more beautiful field of labor Our prayers and love go with her: Resolved: That our heartfelt sympathy be

extended to the family of the deceased her spirit ever be with us on earth until w meet agaid.

> Don't think that I on go Just left this eartidy clay And in the spirit I I'm with you every day.

Resolved: That the resolutions be spread upon the records of the society and a copy be sent to the family of the deceased and to the Banner of Light.

Edgar E. Soodbury

Better than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 237, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Sun-flowers.

All sunshine makes a desert.-Arab Prov-

Self-reverence, self-knowledge, self-control-These three alone lead life to sovereign power.

Triumphs are born of trials. Where there is no struggle there is no victory. So he who would, rejoice in success must first be ready for welcome testings.—Anon.

The truest end of our life is to know the life that never ends.—William Penn. Cheer is often betfer than cash.

Warm words are often responsible for Instead of trying, to "keep" their temper,

wise men strive to get a better one Tis a smart man who makes stepping-stones out of his stumbling blocks.

The Successful Effervescent



Indigestion Distress after Moals, Sour Stomach Nearly two generations of antisfied users testify to its great medicinal value. Simple, Pleanant, Reliable. It has been

sold on merit more than 60 years.

RIC-ATTENDED TO SE TOPS

MAGNIFICENT OFFER FROM

Banner of Light For NEW Subscriptions.

For a long time we have been ambitious to give our readers a larger scope in the topics considered than seemed feasible for a publication like the BANNER OF LIGHT, with its special message We have arranged to take a limited number of subscriptions from other standard publications which will enable us to meet this demand for general reading through the publications of our allies.

OUR EXTRAORDINARY OFFER!

As noted above, we have secured a limited number of combination subscriptions to Cosmopolitan, Woman's Home Companion, and Review of Reviews, which we offer with a year's subscription to BANNER OF LIGHT, as follows:

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N. Y. Evening Sun- The testimony collected be

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The Golden Echoes

Our Some Circle ..

MINNIE MESERVE SOULE.

The Gathering of the Corn.

(Written for Banner of Light.) If my life were like the corn agrowing, f it came to harvest from the sowing— And it ripened in the sunshine of the years should sense the spirit in me stealing, should witness nature's strange revealing, And forget the sorrow and the heart-ach-and the tears!

I should know of all the songs of morning, Of the sunsets earth so gay adorning.

Of the rain so musical and cool and sweet; ould know of birds in their swift flying, Of the songs they make to songs replying,
And my heart its rich reward for all of toll
would meet!

How completely in its sunny season— "Grew the corn-field, heeding well the reason Of the bliss about it cast from earth and

sky; It received heaven's smile and frown with kindness,

Wita a trust that's born of child-like blind-

In the glory of the golden months as they

But how seldom comes to us the blessing-All the growths of God are now confessing Of their faithfulness in happy time and

And the angel reapers, high above us, In the tenderness with which they love us.

Must so often wish developed manhood. golden grace!

A LINK IN OUR GOLDEN CHAIN.

LET YOUR SERVICE INSPIRE THE SERVED.

"I don't care about being convinced of the reigious aspect of Spiritualism; I simply want to know if it be possible I'r some one whom I have loved passionately, and who is now dead, to send me a message of any sort."
-So spoke a gentleman who was p.eading

for an interview with a medium.

And that is usually the attitude that an investigator assumes. The question of vital in-terest is whether the love that has gibrified all life and sanctified all purposes dies when the eyes are closed in death and the voice

is hushed and still. The heart-break of the world is the power that moves it toward the truth.

The idle, petty curiosity which may prompt some one to seek a medium just to see it some hidden thing may not be revealed develops wonder seekers, who rush from one marve to another to be amused or to have a big story in the bag which may be pulled out the delectation and entertainment of the unbelievers.

It seldom makes disciples who are willing to leave all and follow the Master.

So much energy has been spent in meeting every demand that could be made by the thoughtless, the curious, the vicious, that there has been little left to meet the needs of the children of sorrow as they wander up and down through the land, seeking the knowledge of the spirit life and made recep-tive to the truth by the pain in the heart that will not be relieved except by love's message.

The message of Spiritualism is pre-eminently a message of love, and as long as the heart finds joy in love, so long the message from spirit life will be sought and yearned in its coming will bless the world.

We, who are constantly receiving the ten-der word, the gracious inflhence from our spirit friends, must never lose sight of the to the average man and woman; and it would be well for us if we could learn to conserve our energy and make every interview and all our intercourse constructive and instructive, as well as destructive of past faiths and ideas.

Spiritualism needs disciples more than advocates, workers more than talkers, givers as well as receivers, and with that knowledge in our hearts we must set our faces to-ward the fields of labor, and with that most telling sermon that preaches itself into the very life of everyone, the sermon of service, find so much to do that we shall have no time to stand and argue our friends into Heaven, but can give them a place by our side where they may work themselves into it.
"Where are the fields of labor?" do you ask

Anywhere and everywhere that a burden is being borne in the effort to present the gospel of spirit-communion to the world that waits in sorrow for its beneficent and healing in-

fluence.

There is certainly a revival in the interest along psychic lines and in all Spiritualistic matters, and it ill becomes any of us to make light of this interest or grow inflated by it.

The seeker after the knowledge that has made life understanuable and beautiful and

made life understanuable and begutiful and true for us, will never take "I told you, the world would come to us at last," for an answer, and he will not take our "say so" of what happened fifty years ago.

He wants an active, living, vital truth, that is operating today, and will operate for him, for his guidance.

for his guidance.

Do we care anything about these inquirers?

Most certainly we do. We need them as much as they need us. We need them to add to the strength of our local societies; we need them to add to the interest of our public work; we need them to people our pews and our pulpits; we need them to read and write for our papers. We need them to read and write for our papers. for our papers, we need them as advocates in the schools and institutions of our cities; we need them to work to be department of life and work because there is so much to be

Ah, we cannot think that it is a oneservice that shall save the world from its

A sanctified service that is so wonderfully sweet and true that it grows desires in the hearts of the served to themselves become of

hearts of the served to themselves become or service.

A sanctified service that seeks to ennoble and beautify the served and awakens the interest in all noble purposes and enlarges the capacity and the horizon.

A loving and truthful service that speaks so definitely of love and truth that the served can never return to the little things of life again, but will ask no greater happiness than to become a disciple of the Master whom we serve. When we can reach across the dark shadow of the grave and bring our messages of love, replete with power, that not only saves from despair but inspires to service, we shall know that Spiritualism will never more need to cry out for helpers in finance, or service, for they will be at our gates crying.

"Here am L send me! send me!"

M. M. S.

kiful Tommy.

That's what folks called him, but for the

For example, when his mother sent him to the store for a loaf of bread, haif a pound of tea and a quart of molasses, he asked for "half a loaf of bread, a pound of molasses and a quart of tea," and this was not because he was stupid but just at that moment he happened to be thinking of what he could feed hens on to make them lay colored eggs. And again, when he was sent to the parior one night to see if the lamp was burning, he struck a match to see if there was a light in the room. Now, of course, he knew better, but he happened to be wondering whether if he chased the cow up and down hill a while, she would give buttermilk.

And when the teacher asked him to bound

And when the teacher asked him to bound the State of Indiana, it took him so long to begin the answer that she said "next," and he was given a failure, and yet he could bound every state in the Union, if you only told him you were going to ask him before you did so: but the teacher asked just when he was thinking of inventing a patent coon dog that could climb a tree.

climb a tree.

Some of the neighbors who knew how to cure 'most anything told his mother that "strap oil" would do him good, but she said that while strap oil was good to make people smart it wasn't the kind of smart she wanted for him, and that she felt sure he would "come out all right."

"Very well," they said. "Only some day you'll wake in and find that he has forgotten

you'll wake up and find that he has forgotten to breathe, unless you give him something to

to breathe, unless you give make him remember he's alive."

These things didn't bother Tommy when him about his memory; he just they teased him about his memory; higrinned. And oh! what a grin he had! Just to see it was to make you join in.
Mike, who drove the stage, said: "Shure, if
Oi had the likes of that grin Oi wuddent
thrade it for annything in the wurruld excipt enough good males a day to kape it quiet whilst I was atin' them."

Toward the end of the term the teacher in the little schoolhouse arranged an entertainment, at which the grown folks could be present and see what progress the children

were making under her teaching.

To each of the elder children she assigned a piece, a part or a song until she came to Tommy. Then she paused and said: "Well, I think I'll leave it to Tommy himself to do something to reflect credit on the school."

Tommy grinned, and the other children tittered-that is, all except Elsie, who sat on the other side of the room; she didn't be-cause she was as kind-hearted as Tommy was good-natured, and because when her collie puppy had tried to find out how a mowing machine worked when it was busy, and had lost a leg while investigating, Tommy had not only bound up the wound, but, after a while, made an artificial leg which could be lengthened as the collie grew; so she liked him, not only for his cheerful grin, but cause she knew he had a kind heart, and thought of things that are not taught in school books.

Well, when Tommy got home, and told his mother what the teacher had said, she sighed and said: "Well, son, what are you going to do? I should hate to have all the other

children také part and you not."
"Oh, I don't know, mother; don't worry,"
answered Tommy. "If I can't do anything else I'll stand on my head and pretend I'd forgotten which end my feet were on." At which she couldn't help laughing, because he grinned when he said it, and because—well, Tommy was her boy, and she had faith in

The little schoolhouse was packed with children the warm afternoon in June when the exercises took place—children ranging in years from five to seventy-five years, for someone has truly said: "Men are but chil-dren of a larger growth."

The teacher asked Tommy when he came in if he was prepared to take part in the exercises, and he answered that he would read, a composition.

The dialogues, poetry and prose pieces had all been given and the songs sung, some, as usual being well done, and some poorly, as each did their best there was little difference in the amount of applause each received; and at last the teacher said, "Mas-ter Thomas Watkins will now read an orignal composition." .

As he went forward to the platform the "grown-ups" exchanged glances, and the children tittered a little—that is, all except Elsie, who just gave a little gasp, for she was a nervous little body, and didn't want any-

ne to fall, let alone Tommy. He bowed as best he could, and grinned so well that all the audience joined in. Then unfolding a large sheet of paper, he read: "Dear friends, I was going to tell today Why cows don't graze in the Milky Way, Only I forgot it.

"Who 'tis that's always telling stories, And in the mischief done he glories, Only I forgot it.

"Who kicked a dog and drowned a cat, And who put tar in the teacher's hat, Only I forgot it.

"How 'twas the church bell lost its tongue, And the parsonage gate from its hinge was sprung, Only I forgot it.

Who daubed red paint on the courthouse door, And spilled the ink on the schoolhouse floor, Only I forgot it.

"I was going to speak of myself quite well, And about other folk's failings tell, Only I forgot it.

And if you're not pleased with all today, hope you'll go quietly on your way And just forget it."

As he bowed gravely and went to his As he bowed gravely and went to his seat the loud laughter and applause showed that while perhaps his verses, were not as good as "The Charge of the Light Brigade," and the other pieces, yet the moral that sometimes it is well to forget some things, was clearly set forth; and when, later, Elsie slipped her little thin hand into his big freekled one and said, "Your piece was splendid, Tommy; just think what would happen if you'd remembered to tell all those things!" He grinned such a joyous, happy grin that the minister, who saw it, said it was the best part of the whole affair.

The Laniest of all Birds.

The Lariest of all Birds.

The cowbird was born so tired that if he could compel any other bird to gather his food for him he would do so, but he cannot, so he scratches about all day among the herds of cattle and sheep and goes to roost at night in great bands of hundreds of his relatives, always selecting a bushy tree, such as a cypress, for a night's perch. All up and down the Mississippi river valley is the common summer home of this bird, for only in the depth of winter do they retreat to the warmer messes of Mexico, whither most of the other birds have preceded them. In the spring following such a winter they are the first to return, filling all the new year air

with their chatter and lining the barnyard

irds so plentiful around southern sarnyards during the winter sowbirds, for they are not. They prackles," and seem to be more than o.ackbirds. You can find big bulky affairs, in the orange rees of almost any of your ranch

and cypress trees of almost any of your ranch homes. There are many, many members to the blackbird family, the sweet voiced meadow larks and the gorgeous, golden orioles, as well as the more sober-colored blackbirds and grackles, and of all these but one forces the hatching of her eggs and the feeding of her young on to another bird mother.

In England the cuckoo has this same habit, but the American cuckoo builds her nest and sits on her eggs as nicely as any robin or dove could do. Sometimes our roadrunner so far forgets herself as to lay her eggs in the nest of a quail or a meadow-lark, but not often, but when she does the bird upon whom Mrs. Roadrunner tries to impose generally Mrs. Roadrunner tries to impose generally breaks the strange egg or else goes away and leaves the nest alone. Then the field mice and the wood rats have a feast, to which sometimes the roadrunner comes herself, for she is very fond of eggs as long as they are But the cowbird never makes any such poor

But the cowbird never makes any such poor job as that. She always selects the nest of some smaller bird—in regions where warblers are plentiful, the home of one of these little singers is most frequently chosen—and there, as many eggs as she thinks the owner of the nest will submit to are laid. Sometimes the warbler goes right on incubating the intruder, but now and then the two old birds get together and dump the arg out on the ground. together and dump the egg out on the ground. Nests have been found in which the warblers put a mud floor over the first nest and built another one on top of it, leaving their own another one on top of it, leaving their own eggs to spoil because they knew no other way to rid themselves of the cowbird. If the cowbird comes back by the repaired nest she will put another egg in it, and generally this egg is hatched and raised by the foster pair on whom it has been forced.

It requires about ten or eleven days for the other heads in point of growth. When hatched, the cowbird is larger than the spanrow or the warbler, and, consequently, grad-ually crowds them into the background, taking all the food that should belong to them. As they grow weaker from this, he grows stronger, and it is not long until he tips them out of the nest and is sole master of the two old birds, who work ceaselessly to satisfy his awful appetite. In a very few days he gets too large for the little nest and goes out into the branches, where the old birds still con-tinue to feed him in a way they never do their own young after they have left the nest. In Mexico and South America there is a cowbird that sometimes builds a nest of her own and sits upon and hatches her own eggs, but no such thing ever happens among the black

hobos of the oriole family found further north. How many eggs a cowbird lays no one knows, but as many as seven have been found in one nest of the oven bird, a kind of thrush found in the Eastern States. Usually, how-ever, only one egg is haid in each nest, especially if the birds to whom the nest belongs are small and the nest too little to hold more than one of the cowbird's young in comfort. The parent cowbird never disturbs the eggs of any of the birds in whose nests she leaves her own, knowing full well that if she did so the nest builder would in all probability de-sert her home or throw the strange egg out. Oftentimes more than one cowbird lays in the same nest, and as no two eggs of these birds are ever exactly alike in color, you may be sure that no cowbird knows her own egg half a minute after she has laid it.—Los Angeles Times

Legend of the Golden Spoon.

Helen-Stuart-Richings.

(Written for the Banner of Light.) In that wonderful long, long ago, When fairies and elves were in power, It is said that they loved children so, They decked for their coming a bower.

They hung it with garlands of flowers, And cob-webs a-shimmer with dew; With the sparkle of soft summer showers, And fluff from a cloud in the blue.

They ravished the pink of the sea-shell; The blush on the cheek of the Rose; The tints of the sky, and the Bluebell— The sweetest wee flower that blows!

And the fairest of Lilies they sought, In the Kingdom of Beauty that grew; For fairer than any were brought, The Babe that was coming-they knew

For music, swift-footed, they went. Every sound that is sweet to the ear Of mortals they gathered and blent In the two blessed words—Baby dear!

When all of these beautiful things-And others, we never could name—. Were arranged, 'mid a flutter of wings, A heavenly messenger came

And laid-like a thistle-down left, By a breeze blowing soft from the west, On a stalk by two fair lilles cleft— The Babe on its mother's white breast;

And a rainbow spread over the cot Where Baby would nestle so soon; And—so I've been told—in a pot At its foot there was found—A Gold Spoon!

A Clever Boy.

Near the end of the season our boy announced the height of our tail maple tree to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it."

'How?'

Foot rule and yardstick."
'You didn't climb that tall tree?" his mothasked anxiously. "No'm, I just found the length of the shad

"But the length of the shadow changes. "Yes'm; but twice a day the shadow changes."
Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a, stick into the ground and when its shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."—Ex.

School Exempes.

The excuses which children bring to school furnish no end of entertainment. Here are a couple, which according to the Troy Times were recently presented to a teacher who is employed not many hundred miles from Troy! "Please excuse Sallie from a boil on her nose." "Please excuse Willie for being late. He fell in a puddle on his way to school. By doing the same you will oblice." It is unnecessary to say Sallie and Willie were duly excused.—Boston Budget.

SPIRIT Message Bepartment.

MAGES GIVEN THROUGH THE MEDIUM

MRS. MINNIE M. SOULE.

In Explanation.

The following communications are given by Mrs. Soule while under the control of her ewn 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 Beaders.

We earnestly request our patrons to verify such communications as they knew 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 we ask each of you to become a missionary for your particular locality?

INVOCATION.

Unto thee, O Spirit of Everlasting Truth, we would lift our hearts that, like the dew-drop on the flower, the blessing of Truth may rest upon them, refreshing and making us strong. Most earnestly we come into this little company of waiting spirits, and would give all that we have that they may be blessed with an understanding of the Truth as it is borne unto us. May ne shadow of doubt or mistrust or apprehension keep them from that free expression which is the desire of a sin-cere soul. May they feel our love and be made strong by its outpouring and grow steady in our confidence. So may we join hands with that innumerable host standing just the other side of the portal of that other life, waiting with eager hearts to speak the message of Love. Amen.

MESSAGES.

Henry Lee, Racine, Wis.

The first spirit that comes to me this afternoon is a man, I should think about forty-five. He is tall, and slender, has blue eyes, dark lashes and quite dark hair. He is very earnest and doesn't seem to be in any great haste, only just be doesn't want to be left aside so that he cannot give his message. says his name is Henry Lee, and that he lived in Racine, Wis. And he says, "Sometimes when I have seen the opportunities that the people who live near this centre have for receiving messages from their friends, I have wished that there could be many centres just like it for the word to be spoken, for I have hunted everywhere, and tried so hard to find some avenue of expression and this is the only place open for me. I went out of the other life very quickly, unexpectedly and con-sequently unprepared. I left a wife and two boys and a girl. They have no more idea that I can see them than they have that Moses or any of the old prophets could dwell in their midst. They are religious and are trying to have a faith in God and believe that everything is all right, but sometimes they are much disturbed and would be so glad to get some word from me. I have been with them so much that it seems in a way as if my life had never been broken off. I know the changes that have come to them and I know the changes they desire to make. I have wanted Edith to go away and take up the studies that she was anxious about, but it doesn't seem ae if the conditions would ever warrant her doing it. I shall do all I can to make it possible, but must try and be as pa-tient as they are. I want to send my love to Josie and Charles. Thank you very much."

Here is a spirit of a woman; I think she is about fifty years old. She says her name is Ars. Sarah Wingate. She is very quick and bright and has a little business like air about bright and has a little business like air about her as though she aiways accomplished what she started out to do, and I think she is a great care taker, managing things for people and looking after them. She says she lived in Lawrence, and she says, "I want to send word to Charlie and to James. They will both be surprised because we none of us believed in spirits; we often joked about them, but never took it seriously. I didn't suffer very long, but it was hard while I was sick. I see my friends in both spheres of life. Some of them are more real to me in the earth life, than some of those over here. I was surthan some of those over here. I was sur-prised to find so many people who seemed to be conscious of the changes that had come to me, but I find that I can keep in touch with my friends, so it is not a matter of great wonder after all. Charlie has left everything just as nearly as he could as I had it, and I thank him for it, it makes it easier for me. I thank you very much."

Ernest Clapp.

There is a spirit of a young man, I should think about twenty-five or twenty-six, who says his name is Ernest Clapp. He is very weak, for before he went away he suffered long and died so gradually that there wasn't a bit of strength or vitality left in him. He says, "I wonder sometimes why I ever tried to get back, for there was nothing but pain and distress for six or seven years before I came here and everybody was glad for me that the release came, but somehow I always felt as if I hadn't lived my life out and I have never felt quite at home over here, never felt that I could take up the life as though I were ready for it. My mother watched over me and had faith somehow that I would get well, even though everyone else told her it was a hopeless case. She ruined her health in her watches over me, but she doesn't seem to mind anything except the loneliness. I wish I could give her back her strength or tell her how father comes with me today and wants to bless her and help her. Sometimes I used to think I heart noises about the room, but they were-indefinite and we decided that it could not be. Aunt Mary is here too, and she says, "Tell Ella that she is so glad to see her with the baby." There is nothing that would bring me back, except a desire to tell my mother how much I thank her for all she did. God bless her. I can liever do enough even though I work a thousand years to bring her recompense for all she has done for me-Thank you."

Susan Whittaker, San Francisco, Cal.

There is a spirit here now who says her name is Susan Whittaker. She is about fifty-five years old, very siencer and light hair, face is thin and drawn and she seems to me to have been a great sufferer before she want to the spirit. She says, "O, dear, now that

he will laugh I know, but that does not determe. I am so much about the old home. Often and often I sit there and practically live the old life over again. I am more interested in the people that I knew than in those who came before me to this spirit life, but I sometimes feel grieved and troubled that they think me far away or dead. George frequently sits with me right in the room with Sarah and talks about everything that is happeaing intelligently, and we wonder why they are all so stupid and dull. It seems as if they were dreaming and hadn't wakened to the comprehension of this power. The baby that came over here just before I did has grown so that Sarah would hardly know her, but she is just as much a child of that home as though she had grown there instead of here. All my things were disposed of in about the way I would have done it. Some of the old, old things that had traveled across the country seemed to have an additional value after I went away, but I am glad that everything was given just as it was. I would like to have given just as it was. I would like to have Frank take a little rest, ne works so hard all the time and it is not good for him. If he doesn't stop, he will pay the price. I am so glad I was able to come and I shall come again just as soon as I have an opportunity. Thank you."

Annie Richardson, Hartford, Conn.

There is a spirit of a woman, I think she is about thirty-five or six years old; she is slender and dark, with dark hair and a very impetuous sort of a manner. She says her name is Annie Richardson and she says, "O, it is beautiful to live in the understanding of the communication between two worlds. It doesn't make the least difference where I am, if I desire to see my friends I am able to do so, and I have never felt that I went away, although I have been so interested in the things over here and have seen so much that was new and beautiful. I didn't want to die, was new and beautiful. I didn't want to die, I was afraid. I was afraid of the judgment and I was afraid that I might be condemned for things I did not know and I was in misery all the time, but when I opened my eyes and found that I was just as conscious of people and the world as Lever had been, it gave me a good deal of courage and I bagan to see what there was to do. My grandfather came over here when I was a little girl and my over here when I was a little girl and my mother will remember that I was afraid when he died, and I always had an uncanny feeling when his name was mentioned; but he is just as good a comrade as any woman would want and he has shown me some places that I never could have found alone and he seems a part of my life today more than ever before. I lived in Hartford, Conn. I used to talk about Spiritualism to Mrs. Warren, out she didn't make it plain to me and since I came over here I have been to her house and rapped many times so that she might know I was, there. Last week I went to see Florence; she is better and will recover; she saw me but she was scared so I won't go again right away."

George Tucker, Waltham, Mass,

There is a spirit of a man now who says he comes from Waltham, and he says his name is George Tucker; he is very impatient, seems. to be so nervous and upset as though he had the hardest work to keep patient when he was there. He just worked himself into the grave, that is what he says, and it doesn't pay. "I don't see that it did anybody any good for me to do what I did, and I would like to have Alice well-set that I know now." like to have Alice realize that I know now how often she spoke the truth. If I had taken her advice I inight have been back with her now. The next best thing is to let her know that I can communicate with her. I know the change that sue is thinking of making and I think it is seed and I think it is seed and I approved. ing and I think it is good and I approve. I can't be idle: I am working and now I have a chance to go and see some of the places that I always wanted to see. It is beautiful to have the freedom from the grind of life, I suppose we could all have it if we made up our minds that we could, but instead of that we get the fever and keep working and working and working until we overdo and the life is ended. I thank you for helping me: it is a great thing for me to be able to speak here.

To Ride or to Draw.

For some days I have been much interested in two little, boys, playing in the street with a cart. They are about the same age and equally, well dressed, but one rides and the other draws the cart. At almost any time of day you can hear the insistent "get-ap" of the driver, and the little horse responds. He gallops down the hill and patiently plods back, always with his little driver on the seat. Being curious to know if the "little horse" ever got a ride, I have observed them for several days; but, so far, he is a horse indeed. Surely, if "the child is father to the man," Surely, if "the child is father to the man, one will ride and the other draw the cart

through life... Let us not forget that "as the twig is bent the tree's inclined," and teach our children to respect the rights of others, then there will be fewer who will ride all the time, Tewer who will draw the cart all the time, and more who will ride a part of the time.—Selected.

The kindly word, how far it goes along life's way!. The kindly smile, how it lights up a sad, gray day! The kindly deed, bow it repays the doer, and

how It sweeps the lines of care from off the troubled brow!" Selected.

A Quarrel.

There's a knowing little proverb, From the sunny land of Spain; But in Northland as in Southland, Is its meaning clear and plain.

Lock it up within your heart;
Neither lose nor lend it—
Two it takes to make a quarrel,
One can always and it.

Try it well in every way,
Still you'll find it true,
In a fight without a foe,
Pray, what could you do?

If the wrath is yours alone, Soon you will expend it. Two it takes to make a quarrel;

Let's suppose that both are wroth.

And the strife begun,
If one voice shall cry for "peace,"
Soon it will be done.

But if one shall span the breach, He will quickly mend it— Two it takes to make a quarrel; One can always end it.

Our Some Circle ..

MINNIE MESERVE SOULE.

The Gathering of the Corn.

(Written for Banner of Light.) If my life were like the corn agrowing, f it came to harvest from the sowing— And it ripened in the sunshine of the years should sense the spirit in me stealing, should witness nature's strange revealing, And forget the sorrow and the heart-ach-and the tears!

I should know of all the songs of morning, Of the sunsets earth so gay adorning.

Of the rain so musical and cool and sweet; ould know of birds in their swift flying, Of the songs they make to songs replying,
And my heart its rich reward for all of toll
would meet!

How completely in its sunny season— "Grew the corn-field, heeding well the reason Of the bliss about it cast from earth and

sky; It received heaven's smile and frown with kindness,

Wita a trust that's born of child-like blind-

In the glory of the golden months as they

But how seldom comes to us the blessing-All the growths of God are now confessing Of their faithfulness in happy time and

And the angel reapers, high above us, In the tenderness with which they love us.

Must so often wish developed manhood. golden grace!

A LINK IN OUR GOLDEN CHAIN.

LET YOUR SERVICE INSPIRE THE SERVED.

"I don't care about being convinced of the reigious aspect of Spiritualism; I simply want to know if it be possible I'r some one whom I have loved passionately, and who is now dead, to send me a message of any sort."
-So spoke a gentleman who was p.eading

for an interview with a medium.

And that is usually the attitude that an investigator assumes. The question of vital in-terest is whether the love that has gibrified all life and sanctified all purposes dies when the eyes are closed in death and the voice

is hushed and still. The heart-break of the world is the power that moves it toward the truth.

The idle, petty curiosity which may prompt some one to seek a medium just to see it some hidden thing may not be revealed develops wonder seekers, who rush from one marve to another to be amused or to have a big story in the bag which may be pulled out the delectation and entertainment of the unbelievers.

It seldom makes disciples who are willing to leave all and follow the Master.

So much energy has been spent in meeting every demand that could be made by the thoughtless, the curious, the vicious, that there has been little left to meet the needs of the children of sorrow as they wander up and down through the land, seeking the knowledge of the spirit life and made recep-tive to the truth by the pain in the heart that will not be relieved except by love's message.

The message of Spiritualism is pre-eminently a message of love, and as long as the heart finds joy in love, so long the message from spirit life will be sought and yearned in its coming will bless the world.

We, who are constantly receiving the ten-der word, the gracious inflhence from our spirit friends, must never lose sight of the to the average man and woman; and it would be well for us if we could learn to conserve our energy and make every interview and all our intercourse constructive and instructive, as well as destructive of past faiths and ideas.

Spiritualism needs disciples more than advocates, workers more than talkers, givers as well as receivers, and with that knowledge in our hearts we must set our faces to-ward the fields of labor, and with that most telling sermon that preaches itself into the very life of everyone, the sermon of service, find so much to do that we shall have no time to stand and argue our friends into Heaven, but can give them a place by our side where they may work themselves into it.
"Where are the fields of labor?" do you ask

Anywhere and everywhere that a burden is being borne in the effort to present the gospel of spirit-communion to the world that waits in sorrow for its beneficent and healing in-

fluence.

There is certainly a revival in the interest along psychic lines and in all Spiritualistic matters, and it ill becomes any of us to make light of this interest or grow inflated by it.

The seeker after the knowledge that has made life understanuable and beautiful and

made life understanuable and begutiful and true for us, will never take "I told you, the world would come to us at last," for an answer, and he will not take our "say so" of what happened fifty years ago.

He wants an active, living, vital truth, that is operating today, and will operate for him, for his guidance.

for his guidance.

Do we care anything about these inquirers?

Most certainly we do. We need them as much as they need us. We need them to add to the strength of our local societies; we need them to add to the interest of our public work; we need them to people our pews and our pulpits; we need them to read and write for our papers. We need them to read and write for our papers. for our papers, we need them as advocates in the schools and institutions of our cities; we need them to work to be department of life and work because there is so much to be

Ah, we cannot think that it is a oneservice that shall save the world from its

A sanctified service that is so wonderfully sweet and true that it grows desires in the hearts of the served to themselves become of

hearts of the served to themselves become or service.

A sanctified service that seeks to ennoble and beautify the served and awakens the interest in all noble purposes and enlarges the capacity and the horizon.

A loving and truthful service that speaks so definitely of love and truth that the served can never return to the little things of life again, but will ask no greater happiness than to become a disciple of the Master whom we serve. When we can reach across the dark shadow of the grave and bring our messages of love, replete with power, that not only saves from despair but inspires to service, we shall know that Spiritualism will never more need to cry out for helpers in finance, or service, for they will be at our gates crying.

"Here am L send me! send me!"

M. M. S.

kiful Tommy.

That's what folks called him, but for the

For example, when his mother sent him to the store for a loaf of bread, haif a pound of tea and a quart of molasses, he asked for "half a loaf of bread, a pound of molasses and a quart of tea," and this was not because he was stupid but just at that moment he happened to be thinking of what he could feed hens on to make them lay colored eggs. And again, when he was sent to the parior one night to see if the lamp was burning, he struck a match to see if there was a light in the room. Now, of course, he knew better, but he happened to be wondering whether if he chased the cow up and down hill a while, she would give buttermilk.

And when the teacher asked him to bound

And when the teacher asked him to bound the State of Indiana, it took him so long to begin the answer that she said "next," and he was given a failure, and yet he could bound every state in the Union, if you only told him you were going to ask him before you did so: but the teacher asked just when he was thinking of inventing a patent coon dog that could climb a tree.

climb a tree.

Some of the neighbors who knew how to cure 'most anything told his mother that "strap oil" would do him good, but she said that while strap oil was good to make people smart it wasn't the kind of smart she wanted for him, and that she felt sure he would "come out all right."

"Very well," they said. "Only some day you'll wake in and find that he has forgotten

you'll wake up and find that he has forgotten to breathe, unless you give him something to

to breathe, unless you give make him remember he's alive."

These things didn't bother Tommy when him about his memory; he just they teased him about his memory; higrinned. And oh! what a grin he had! Just to see it was to make you join in.
Mike, who drove the stage, said: "Shure, if
Oi had the likes of that grin Oi wuddent
thrade it for annything in the wurruld excipt enough good males a day to kape it quiet whilst I was atin' them."

Toward the end of the term the teacher in the little schoolhouse arranged an entertainment, at which the grown folks could be present and see what progress the children

were making under her teaching.

To each of the elder children she assigned a piece, a part or a song until she came to Tommy. Then she paused and said: "Well, I think I'll leave it to Tommy himself to do something to reflect credit on the school."

Tommy grinned, and the other children tittered-that is, all except Elsie, who sat on the other side of the room; she didn't be-cause she was as kind-hearted as Tommy was good-natured, and because when her collie puppy had tried to find out how a mowing machine worked when it was busy, and had lost a leg while investigating, Tommy had not only bound up the wound, but, after a while, made an artificial leg which could be lengthened as the collie grew; so she liked him, not only for his cheerful grin, but cause she knew he had a kind heart, and thought of things that are not taught in school books.

Well, when Tommy got home, and told his mother what the teacher had said, she sighed and said: "Well, son, what are you going to do? I should hate to have all the other

children také part and you not."
"Oh, I don't know, mother; don't worry,"
answered Tommy. "If I can't do anything else I'll stand on my head and pretend I'd forgotten which end my feet were on." At which she couldn't help laughing, because he grinned when he said it, and because—well, Tommy was her boy, and she had faith in

The little schoolhouse was packed with children the warm afternoon in June when the exercises took place—children ranging in years from five to seventy-five years, for someone has truly said: "Men are but chil-dren of a larger growth."

The teacher asked Tommy when he came in if he was prepared to take part in the exercises, and he answered that he would read, a composition.

The dialogues, poetry and prose pieces had all been given and the songs sung, some, as usual being well done, and some poorly, as each did their best there was little difference in the amount of applause each received; and at last the teacher said, "Mas-ter Thomas Watkins will now read an orignal composition." .

As he went forward to the platform the "grown-ups" exchanged glances, and the children tittered a little—that is, all except Elsie, who just gave a little gasp, for she was a nervous little body, and didn't want any-

ne to fall, let alone Tommy. He bowed as best he could, and grinned so well that all the audience joined in. Then unfolding a large sheet of paper, he read: "Dear friends, I was going to tell today Why cows don't graze in the Milky Way, Only I forgot it.

"Who 'tis that's always telling stories, And in the mischief done he glories, Only I forgot it.

"Who kicked a dog and drowned a cat, And who put tar in the teacher's hat, Only I forgot it.

"How 'twas the church bell lost its tongue, And the parsonage gate from its hinge was sprung, Only I forgot it.

Who daubed red paint on the courthouse door, And spilled the ink on the schoolhouse floor, Only I forgot it.

"I was going to speak of myself quite well, And about other folk's failings tell, Only I forgot it.

And if you're not pleased with all today, hope you'll go quietly on your way And just forget it."

As he bowed gravely and went to his As he bowed gravely and went to his seat the loud laughter and applause showed that while perhaps his verses, were not as good as "The Charge of the Light Brigade," and the other pieces, yet the moral that sometimes it is well to forget some things, was clearly set forth; and when, later, Elsie slipped her little thin hand into his big freekled one and said, "Your piece was splendid, Tommy; just think what would happen if you'd remembered to tell all those things!" He grinned such a joyous, happy grin that the minister, who saw it, said it was the best part of the whole affair.

The Laniest of all Birds.

The Lariest of all Birds.

The cowbird was born so tired that if he could compel any other bird to gather his food for him he would do so, but he cannot, so he scratches about all day among the herds of cattle and sheep and goes to roost at night in great bands of hundreds of his relatives, always selecting a bushy tree, such as a cypress, for a night's perch. All up and down the Mississippi river valley is the common summer home of this bird, for only in the depth of winter do they retreat to the warmer messes of Mexico, whither most of the other birds have preceded them. In the spring following such a winter they are the first to return, filling all the new year air

with their chatter and lining the barnyard

irds so plentiful around southern sarnyards during the winter sowbirds, for they are not. They prackles," and seem to be more than o.ackbirds. You can find big bulky affairs, in the orange rees of almost any of your ranch

and cypress trees of almost any of your ranch homes. There are many, many members to the blackbird family, the sweet voiced meadow larks and the gorgeous, golden orioles, as well as the more sober-colored blackbirds and grackles, and of all these but one forces the hatching of her eggs and the feeding of her young on to another bird mother.

In England the cuckoo has this same habit, but the American cuckoo builds her nest and sits on her eggs as nicely as any robin or dove could do. Sometimes our roadrunner so far forgets herself as to lay her eggs in the nest of a quail or a meadow-lark, but not often, but when she does the bird upon whom Mrs. Roadrunner tries to impose generally Mrs. Roadrunner tries to impose generally breaks the strange egg or else goes away and leaves the nest alone. Then the field mice and the wood rats have a feast, to which sometimes the roadrunner comes herself, for she is very fond of eggs as long as they are But the cowbird never makes any such poor

But the cowbird never makes any such poor job as that. She always selects the nest of some smaller bird—in regions where warblers are plentiful, the home of one of these little singers is most frequently chosen—and there, as many eggs as she thinks the owner of the nest will submit to are laid. Sometimes the warbler goes right on incubating the intruder, but now and then the two old birds get together and dump the arg out on the ground. together and dump the egg out on the ground. Nests have been found in which the warblers put a mud floor over the first nest and built another one on top of it, leaving their own another one on top of it, leaving their own eggs to spoil because they knew no other way to rid themselves of the cowbird. If the cowbird comes back by the repaired nest she will put another egg in it, and generally this egg is hatched and raised by the foster pair on whom it has been forced.

It requires about ten or eleven days for the other heads in point of growth. When hatched, the cowbird is larger than the spanrow or the warbler, and, consequently, grad-ually crowds them into the background, taking all the food that should belong to them. As they grow weaker from this, he grows stronger, and it is not long until he tips them out of the nest and is sole master of the two old birds, who work ceaselessly to satisfy his awful appetite. In a very few days he gets too large for the little nest and goes out into the branches, where the old birds still con-tinue to feed him in a way they never do their own young after they have left the nest. In Mexico and South America there is a cowbird that sometimes builds a nest of her own and sits upon and hatches her own eggs, but no such thing ever happens among the black

hobos of the oriole family found further north. How many eggs a cowbird lays no one knows, but as many as seven have been found in one nest of the oven bird, a kind of thrush found in the Eastern States. Usually, how-ever, only one egg is haid in each nest, especially if the birds to whom the nest belongs are small and the nest too little to hold more than one of the cowbird's young in comfort. The parent cowbird never disturbs the eggs of any of the birds in whose nests she leaves her own, knowing full well that if she did so the nest builder would in all probability de-sert her home or throw the strange egg out. Oftentimes more than one cowbird lays in the same nest, and as no two eggs of these birds are ever exactly alike in color, you may be sure that no cowbird knows her own egg half a minute after she has laid it.—Los Angeles Times

Legend of the Golden Spoon.

Helen-Stuart-Richings.

(Written for the Banner of Light.) In that wonderful long, long ago, When fairies and elves were in power, It is said that they loved children so, They decked for their coming a bower.

They hung it with garlands of flowers, And cob-webs a-shimmer with dew; With the sparkle of soft summer showers, And fluff from a cloud in the blue.

They ravished the pink of the sea-shell; The blush on the cheek of the Rose; The tints of the sky, and the Bluebell— The sweetest wee flower that blows!

And the fairest of Lilies they sought, In the Kingdom of Beauty that grew; For fairer than any were brought, The Babe that was coming-they knew

For music, swift-footed, they went. Every sound that is sweet to the ear Of mortals they gathered and blent In the two blessed words—Baby dear!

When all of these beautiful things-And others, we never could name—. Were arranged, 'mid a flutter of wings, A heavenly messenger came

And laid-like a thistle-down left, By a breeze blowing soft from the west, On a stalk by two fair lilles cleft— The Babe on its mother's white breast;

And a rainbow spread over the cot Where Baby would nestle so soon; And—so I've been told—in a pot At its foot there was found—A Gold Spoon!

A Clever Boy.

Near the end of the season our boy announced the height of our tail maple tree to be thirty-three feet.

"Why, how do you know?" was the general question.

"Measured it."

'How?'

Foot rule and yardstick."
'You didn't climb that tall tree?" his mothasked anxiously. "No'm, I just found the length of the shad

"But the length of the shadow changes. "Yes'm; but twice a day the shadow changes."
Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a, stick into the ground and when its shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."—Ex.

School Exempes.

The excuses which children bring to school furnish no end of entertainment. Here are a couple, which according to the Troy Times were recently presented to a teacher who is employed not many hundred miles from Troy! "Please excuse Sallie from a boil on her nose." "Please excuse Willie for being late. He fell in a puddle on his way to school. By doing the same you will oblice." It is unnecessary to say Sallie and Willie were duly excused.—Boston Budget.

SPIRIT Message Bepartment.

MAGES GIVEN THROUGH THE MEDIUM

MRS. MINNIE M. SOULE.

In Explanation.

The following communications are given by Mrs. Soule while under the control of her ewn 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 Beaders.

We earnestly request our patrons to verify such communications as they knew 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 we ask each of you to become a missionary for your particular locality?

INVOCATION.

Unto thee, O Spirit of Everlasting Truth, we would lift our hearts that, like the dew-drop on the flower, the blessing of Truth may rest upon them, refreshing and making us strong. Most earnestly we come into this little company of waiting spirits, and would give all that we have that they may be blessed with an understanding of the Truth as it is borne unto us. May ne shadow of doubt or mistrust or apprehension keep them from that free expression which is the desire of a sin-cere soul. May they feel our love and be made strong by its outpouring and grow steady in our coafidence. So may we join hands with that innumerable host standing just the other side of the portal of that other life, waiting with eager hearts to speak the message of Love. Amen.

MESSAGES.

Henry Lee, Racine, Wis.

The first spirit that comes to me this afternoon is a man, I should think about forty-five. He is tall, and slender, has blue eyes, dark lashes and quite dark hair. He is very earnest and doesn't seem to be in any great haste, only just be doesn't want to be left aside so that he cannot give his message. says his name is Henry Lee, and that he lived in Racine, Wis. And he says, "Sometimes when I have seen the opportunities that the people who live near this centre have for receiving messages from their friends, I have wished that there could be many centres just like it for the word to be spoken, for I have hunted everywhere, and tried so hard to find some avenue of expression and this is the only place open for me. I went out of the other life very quickly, unexpectedly and con-sequently unprepared. I left a wife and two boys and a girl. They have no more idea that I can see them than they have that Moses or any of the old prophets could dwell in their midst. They are religious and are trying to have a faith in God and believe that everything is all right, but sometimes they are much disturbed and would be so glad to get some word from me. I have been with them so much that it seems in a way as if my life had never been broken off. I know the changes that have come to them and I know the changes they desire to make. I have wanted Edith to go away and take up the studies that she was anxious about, but it doesn't seem ae if the conditions would ever warrant her doing it. I shall do all I can to make it possible, but must try and be as pa-tient as they are. I want to send my love to Josie and Charles. Thank you very much."

Here is a spirit of a woman; I think she is about fifty years old. She says her name is Ars. Sarah Wingate. She is very quick and bright and has a little business like air about bright and has a little business like air about her as though she aiways accomplished what she started out to do, and I think she is a great care taker, managing things for people and looking after them. She says she lived in Lawrence, and she says, "I want to send word to Charlie and to James. They will both be surprised because we none of us believed in spirits; we often joked about them, but never took it seriously. I didn't suffer very long, but it was hard while I was sick. I see my friends in both spheres of life. Some of them are more real to me in the earth life, than some of those over here. I was surthan some of those over here. I was sur-prised to find so many people who seemed to be conscious of the changes that had come to me, but I find that I can keep in touch with my friends, so it is not a matter of great wonder after all. Charlie has left everything just as nearly as he could as I had it, and I thank him for it, it makes it easier for me. I thank you very much."

Ernest Clapp.

There is a spirit of a young man, I should think about twenty-five or twenty-six, who says his name is Ernest Clapp. He is very weak, for before he went away he suffered long and died so gradually that there wasn't a bit of strength or vitality left in him. He says, "I wonder sometimes why I ever tried to get back, for there was nothing but pain and distress for six or seven years before I came here and everybody was glad for me that the release came, but somehow I always felt as if I hadn't lived my life out and I have never felt quite at home over here, never felt that I could take up the life as though I were ready for it. My mother watched over me and had faith somehow that I would get well, even though everyone else told her it was a hopeless case. She ruined her health in her watches over me, but she doesn't seem to mind anything except the loneliness. I wish I could give her back her strength or tell her how father comes with me today and wants to bless her and help her. Sometimes I used to think I heart noises about the room, but they were-indefinite and we decided that it could not be. Aunt Mary is here too, and she says, "Tell Ella that she is so glad to see her with the baby." There is nothing that would bring me back, except a desire to tell my mother how much I thank her for all she did. God bless her. I can liever do enough even though I work a thousand years to bring her recompense for all she has done for me-Thank you."

Susan Whittaker, San Francisco, Cal.

There is a spirit here now who says her name is Susan Whittaker. She is about fifty-five years old, very siencer and light hair, face is thin and drawn and she seems to me to have been a great sufferer before she want to the spirit. She says, "O, dear, now that

he will laugh I know, but that does not determe. I am so much about the old home. Often and often I sit there and practically live the old life over again. I am more interested in the people that I knew than in those who came before me to this spirit life, but I sometimes feel grieved and troubled that they think me far away or dead. George frequently sits with me right in the room with Sarah and talks about everything that is happeaing intelligently, and we wonder why they are all so stupid and dull. It seems as if they were dreaming and hadn't wakened to the comprehension of this power. The baby that came over here just before I did has grown so that Sarah would hardly know her, but she is just as much a child of that home as though she had grown there instead of here. All my things were disposed of in about the way I would have done it. Some of the old, old things that had traveled across the country seemed to have an additional value after I went away, but I am glad that everything was given just as it was. I would like to have given just as it was. I would like to have Frank take a little rest, ne works so hard all the time and it is not good for him. If he doesn't stop, he will pay the price. I am so glad I was able to come and I shall come again just as soon as I have an opportunity. Thank you."

Annie Richardson, Hartford, Conn.

There is a spirit of a woman, I think she is about thirty-five or six years old; she is slender and dark, with dark hair and a very impetuous sort of a manner. She says her name is Annie Richardson and she says, "O, it is beautiful to live in the understanding of the communication between two worlds. It doesn't make the least difference where I am, if I desire to see my friends I am able to do so, and I have never felt that I went away, although I have been so interested in the things over here and have seen so much that was new and beautiful. I didn't want to die, was new and beautiful. I didn't want to die, I was afraid. I was afraid of the judgment and I was afraid that I might be condemned for things I did not know and I was in misery all the time, but when I opened my eyes and found that I was just as conscious of people and the world as Lever had been, it gave me a good deal of courage and I bagan to see what there was to do. My grandfather came over here when I was a little girl and my over here when I was a little girl and my mother will remember that I was afraid when he died, and I always had an uncanny feeling when his name was mentioned; but he is just as good a comrade as any woman would want and he has shown me some places that I never could have found alone and he seems a part of my life today more than ever before. I lived in Hartford, Conn. I used to talk about Spiritualism to Mrs. Warren, out she didn't make it plain to me and since I came over here I have been to her house and rapped many times so that she might know I was, there. Last week I went to see Florence; she is better and will recover; she saw me but she was scared so I won't go again right away."

George Tucker, Waltham, Mass,

There is a spirit of a man now who says he comes from Waltham, and he says his name is George Tucker; he is very impatient, seems. to be so nervous and upset as though he had the hardest work to keep patient when he was there. He just worked himself into the grave, that is what he says, and it doesn't pay. "I don't see that it did anybody any good for me to do what I did, and I would like to have Alice well-set that I know now." like to have Alice realize that I know now how often she spoke the truth. If I had taken her advice I inight have been back with her now. The next best thing is to let her know that I can communicate with her. I know the change that sue is thinking of making and I think it is seed and I think it is seed and I approximate. ing and I think it is good and I approve. I can't be idle: I am working and now I have a chance to go and see some of the places that I always wanted to see. It is beautiful to have the freedom from the grind of life, I suppose we could all have it if we made up our minds that we could, but instead of that we get the fever and keep working and working and working until we overdo and the life is ended. I thank you for helping me: it is a great thing for me to be able to speak here.

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For some days I have been much interested in two little, boys, playing in the street with a cart. They are about the same age and equally, well dressed, but one rides and the other draws the cart. At almost any time of day you can hear the insistent "get-ap" of the driver, and the little horse responds. He gallops down the hill and patiently plods back, always with his little driver on the seat. Being curious to know if the "little horse" ever got a ride, I have observed them for several days; but, so far, he is a horse indeed. Surely, if "the child is father to the man," Surely, if "the child is father to the man, one will ride and the other draw the cart

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There's a knowing little proverb, From the sunny land of Spain; But in Northland as in Southland, Is its meaning clear and plain.

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Neither lose nor lend it—
Two it takes to make a quarrel,
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Try it well in every way,
Still you'll find it true,
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Pray, what could you do?

If the wrath is yours alone, Soon you will expend it. Two it takes to make a quarrel;

Let's suppose that both are wroth.

And the strife begun,
If one voice shall cry for "peace,"
Soon it will be done.

But if one shall span the breach, He will quickly mend it— Two it takes to make a quarrel; One can always end it.

The Question Bureau.

OTED BY W. J. COLVILLE.

Questions and Answers.

M. L. P. Hastings, Nebraska. Ques. 1.— Do people develop particular phases of me-diumship according to the two temperaments "Electrical" and "Magnetic," or are all phases common to both temperaments? If there is a division of gifts, which are peculiar to each temperament, please answer in the Banner.

Ans. 1.—In reply to this interesting question, we wish to suggest that though there are certainly two very distinct temperaments, often designated "electric" and "magnetic," respectively, it is by no means normal for an average person to belong exclusively to one or the other. Electro-magnetic would far better define the temperament of a majority of people we meet, and when this title is applied it by no means adequately characterizes in a majority of instances. We often speak of sanguine, billious and nervous temperaments, in order to distinguish between different types, but those terms are also insufficiently clear, and it will be found on examination that nearly everyone manifests some nation that nearly everyone manifests some compounding of temperaments, and for that reason, if for no other, we reason compounding of temperaments, and for that reason, if for no other, we rarely encounter anyone who possesses and manifests an exclusive gift, or is entirely devoid of several gifts capable of cultivation, though as a rule very little cultivated. Highly electric persons are usually dominant, imperious and adapted by nature to occupy positions of intellectual command. Magnetic qualities are quite the command. Magnetic qualities are quite the reverse of electric, and those who exhibit them in large degree are invariable attractive, personally, and draw others to them through a fascination they may not be conscious of exerting. The essentially mediumistic temperament is receptive rather than magnetic, disposed to open itself to influence from without more than to give forth energy from within, but very much may fairly be called mediumship which is in reality spiritual co-operation. It is impossible to separate telepathy, mental ship which is in reality spiritual co-operation. It is impossible to separate telepathy, mental telegraphy and kindred psychic experiences from mediumship, because we no sooner convince ourselves of the truth of the one man we are confronted with proof of the other also. Sensitiveness of organism in some devalues of medium. gree is essential to any phase of medium-ship, but sensitiveness is controllable and can be so regulated and directed by whoever possesses it as to become a means for ac-complishing one's own spiritual development in place of permitting one's self to be dominated by any extraneous influence. As to a aments, experience abundantly teaches that "gifts" are so closely allied to endowments or faculties that almost everyone manifests a "gift" in harmony with some natural proclivity. Whatever we love to do most we can most effectively be inspired to do, and it would be well for all who seek to develop me-diumship to intelligently study their native tendencies and desire co-operation with un-seen helpers along the line of normal expression—such as music, writing or any invention or discovery in which one may be specially Interested. When psychic demonstrations occur unexpectedly and are purely in the na-ture of a revelation, they should be studied and welcomed, but undue importance must not be attached to them. Least of all should such phenomena be feared or repulsed, as a highly nervous temperament is likely to be se-verely shocked and injured by yielding to fear or by seeking to repel the advances of friendly spirits whose intentions are quite ie-gltimate. All phases of mediumship are "pos-sible" to people of any temperament, but these sible" to people of any temperament, but these phases which are most likely to prominently appear are most in accord with the tempera-ments. Electric people par excellence make good intellectual workers on any line, while magnetic people are usually much more per-sonally sympathetic and better adapted to

Report of New Thought Federation in Convention.

deal with private matters and minister to in-

dividual necessities. A well-rounded individ-

ual who is a fine specimen of the compound

electro-magnetic temperament is most likely of all to prove a spiritual factorum, capable of rendering valuable service in many fields of action by ministering to many varieties of

The convention of the New Thought Federation, held in Nevada, Mo., Sept. 25-29, was in many respects the most successful of any meeting ever held by the advocates of this

The Nevada meeting was one of vital importance, for at this meeting were inaugurated new lines of effort, and radical changes were made in the constitution and by-laws for the more expeditious transaction of busi-

were made in the Constitution and years for the more expeditious transaction of business.

Perhaps the most important and far-reaching of the acts of the Federation was changing the name from the New Thought Federation, thus broadening the scope and extending the influence of its thought and work.

Another radical change was the abolishment of fees and dues, substituting therefor free-will offerings. With the increase in membership and the impetus given the work by the large attendance and the practical, helpful and inspiring addresses, it is believed this change in financial management will be most beneficial. The method of election was also changed by the adoption of the referendum system, and the election of officers under the workings of this system at the Nevada meeting proved the wisdom of this change. The following are the officers chosen: President, T. G. Northup, Chicago; vice-presidents, Judge H. H. Bensoa, Kansas City, and Mrs. Grace Brown, Denver; secretary, Ernest Weltmer, Nevada; assistant secretary, Ernest Weltmer, Nevada; assistant secretary, Ernest Weltmer, Nevada; assistant secretary, A. R. Heath, Chicago; treasurer, Mrs. Chas. H. Besly, Chicago; auditor, Chas. Edgar Prather, Kansas City; board of directors, Henry Harrison Brown, San Francisco; A. P. Barton, Kansas City; C. O. Boring, Chicago; Mrs. Jennie H. Croft, Kansas City: Mrs. Elsie Danly Davis, Durango, Colo.; Rev. Paul Tyner, Atlanta, Ga., and Prof. S. A. Weltmer, Nevada, Mo.

Hereafter under the provisions of the revised constitution, the place of holding the

Nevada, Mo.

Hereafter under the provisions of the revised constitution, the place of holding the annual convention will be decided in open session instead of being left to the decision of the board of directors. Chicago was decided upon as the place for holding the convention of 1906, and the date fixed for Oct. 22-25, both inclusive. The Federation officers residing in Chicago were empowered to make an arrangements for this meeting.

Here it may be stated so great was the interest sanifested in the Federation and its work by the citizens of Nevada that Col. H. C. Moore, representing the Nevada Commercial Club, and Prof. K. A. Weltmer, profered the Weltmer Institute as permanent meeting place of the Federation. This plan was

hoped to have these ready for distribution in the near future. Mr. Weltmer is also preparing a little brochure of information for New Thought people, which will be furnished all the members of the Federation.

This new year in the life of the Federation begins under most favorable and favoring auspices. The infusion of new life into the membership body has given an impetus to more aggressively active work on the part of each. The officers chosen are broad-minded men and women, keenly conscious of the farreaching importance of the work in which they are engaged, and what is of equal, if not greater import, officers and members work together harmoniously.

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A Correction.

The announcement in the Banner of September 30 that I was engaged by the Minnesota State Association for missionary work in that State during October and November was memature, the negotiations having fallen through. Instead I continue the work begun in September for the Psychical Research Society of Victoria, 4. C., until such time in November as I must start on the long overland journey to Philadelphia.*

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it entirely. For more than a quarter of a century the Glenwood range has been a household word throughout New England, and today more Glenwoods are made and sold than any other make. It is acknowledged that the finish of Glenwood castings is unequaled, and this can be partly understood when it is considered that no workman at the foundry of this company can afford to mould an imperfect cast ing, as each piece of casting bears the num-ber of the workman who made it. In case anything is wrong, the blame is thus easily placed. For some time past the interesting statement has been published by the makers of the Glenwood range that "every seven minutes in the day a new Glenwood is made and sold."

At one of the Glenwood stores in Boston At one of the Glenwood stores in Boston an old Glenwood range has been on exhibition for the past few months which has a very interesting history. It was purchased twenty-three years ago by Mr. Alfred S. Ives, of Salem, Mass., and has been in constant use since that time until about a year ago, when it was exchanged for a modern Glenwood. Not a single warp or crack appears, and it is apparently as good as the day it was pur-chased.

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Banner of Bight.

SOSTON, SATURDAY, OCTOBER 21, 1908.

Societary Aetos.

rrespondence for this department should be ad-ed to the Editor, and must reach this office by the arst mail delivery on Monday morning, to ensure insection the same week. We wish to assist all, but bur space is limited. Use ink and write plainty.

Boston and Vicinity.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong.—Love, Charity, was the subject in the morning service. Sitting Bull spoke with his usual power, using for his text I. Cer. xiii. Mr. Newhall spoke, after which Geo. L. Baker spoke and gave messages. Communications were also given by Caine Chapman, and Mr. Thomas Jackson, Mrs. Lewis and Mrs. Woods spoke and Mrs. Morgan gave messages; followed by Mr. Brewer; II. Kings, v.7, "Faith of Elijah," was the subject of the afternoon, Sitting Bull controlling. Mr. Mason was heard with interest. trolling. Mr. Mason was heard with interest. Our pastor then spoke and all enjoyed her remarks, and her poem on "Gossipers." Mrs. Morgan and Mrs. Hughes followed with mes-

I. Kings, xix, "Power of the Spirit." Sitting Bull spoke again, showing the great pow-er in the life of Elijah, followed with mes-sages by Mrs. Morgan. Mr. Brewer spoke. After a solo by Mrs. Morgan, Mrs. Moore gave words of soothing and help. "Only a Thin Veil" was beautifully sung by George Cutter, after which he gave many messages. Mr. Tuttle followed with rhythmic verse and

messages .- A. M. S., clerk

Oct. 12 the Massachusetts State Associa-tion held its mass meeting with the Malden Progressive Spiritualists Association. The weather was all that could be desired. The hall was prettily decorated with flags and two large audiences greeted the speakers. The meetings were a great success. The afternoon meeting was opened with sing-ing by congregation; invocation by Mrs. N. J. Willis, after which the president. Dr. G. A. Fuller, spoke of the kindness of the Malden Society and thanked them for the invitation to meet with them; he spoke of the duty every spiritualist owed to the local societies and to the State Associations. Mrs. A. M. Whall, president of the Malden Society, responded and welcomed the State Association. She told of the work of the local society, of its National and State Associations. She closed by giving messages. Mrs. C. Fannie Allyn followed. She congratulated (the local society on its success and said she believed in people being Spiritualists because it helped them and the world. She spoke of the work of the State Association and of the Lyceum, which lies nearest to her heart, as she feels the importance of starting the children aright. Miss Susie C. Clark was the next speaker. She spoke of the beautiful autumn day, but said in a way we were at variance because nature was about to put on her mantle of sleep and in a way was in a state of decay, while the Spiritualists, as well as schools, churches and all social functions, seem to be awakening and putting forth new energy and life. Miss Clark urged the Spiritualists to be cheerful at all times and wished all could have an in-creased idea of the importance of living our beautiful Spiritualism. "Let us think of the responsibility and strive to be unflinching in our honesty and spotless in our record. Let us be human sunbeams; if we have not silver and gold to give, we can all dispense freely the soul's own coin." She closed her re-marks by quoting from Mrs. Kate R. Stiles' poem, "Don't Let the Song Go Out of Our Soul," Mrs. N. J. Willis was the next speak-er. She said: "We are rejoiced. You are bekinning to look after the children. Our re-ligion is one of purity; it breathes its tenderness into every human heart and it "Spiritualism has come as Scarlett said: light to the world and is the only religion that has ever dealt in a common sense way with the destiny of man: it is teaching the people that thoughts are things; let us so live that we can prove to the world by our actions that these things are true." Mrs. Maude Litch then said: "The State Association is working for humanity and I urge all loyal Spirit-Mrs. Litch gave many messages which were very pleasing. Mr. Hebron Libbey, vice-president of the M. S. A., was then introduced. He said he was no speaker, but he could say truthfully he was a Spiritualist, and to him the word Spiritualism was the grandest in the English language. Mrs. C. Fannie Allyn then gave an impromptu poem. Mr. J. B. Hatch then announced that the 12th of October was the anniversary of the birth of that grand old veteran warrior, buther Colby, and all were pleased to know that our meeting came upon this day, and it was also learned it was the birthday of that pioneer, Mr. George Vaughn of Malden, and then we felt doubly blest. Dr. Fuller then spoke beautifully of Mr. Colby. He said he was the ablest jour-nalist ever associated with a Spiritualist paper, his editorials were of the best, and he did much in the early days toward shaping our Spiritualism and all loved him for it After a bount ful supper, provided by the lading of the Malder Society, every ne was ready to listen to the words of help and benefit to all. Dr. Fuller greeted the friends and the even ing began with singing, after which Mrs. Hat-tie C. Mason said our religion taught us to tie C. Mason said our religion taught us to do good here to each other, and then we would reap the reward. She spoke of the work of the State and said the work will go on. Spiritualism will never die. Little Estelle Birdthen recited "Making Things for Grandpa." Mrs. Abbot of Lawrence spoke briefly. She said she was very anxious to have our Spiritualism put upon the same basis with other religious bodies, and she was working for that aim in her city. She closed with pressayes. Miss Arline Ring theu sang "Among the Shady Maule Trees." Dr. T. A. Newcomb spoke briefly. After Mr. Hatch had spoken, a collection was taken, after which Miss Ring gave a pleasing piane solo. Mrs. Litch followed with communications, and Mr. Scarlett spoke again. Dr. Fuller was then introduced. He said in part: "I am prood of our workers, our

with communications, and Mr. Scarlett spoke again. Dr. Kuller was then introduced. He said in part: "I am proud of our workers, our mediums, our speakers. I am proud of the old planeers. There are few of them left pino gave voice to our philosophy when it was new to the world. I am proud of our mediums of every phase who have stood an loyally for the truft and who have brought peace and happiness to hundreds or people. I am proud of our healers who have made it possible to en-

They will become places of education and they will then be filled." If he looks down from the glory crowned hills of light today he is probably well pleased with the outlook. Spiritualism has come to stay; it is not a new thing; it is as old as time, and as long as the world holds one human life Spirit-

as the work holds one human the operaualism will remain.

A vote of thanks was extended by the State
Association to the Malden Progressive Spiritualist Society, to all speakess, mediums and
musicians and to all who in any way helped
to make the meeting a success. The secretary informed the president of the very nice
letter received from Mrs. Minnie M. Sonie,
in which she was obliged to say she would be
mable to be present, but she sent her best
wishes for a successful meeting, and although
not present in body, would be with us in spirit.
The president conveyed the message to the
people. The meeting closed with the inging
of "America," and benediction by Mrs. Whall.
All went home happy.—Carrie L. lintch, secretary. retary.

Malden Progressive Spiritual Society, Sunday, Oct. 5.—Lyceum opened at 2 o'clock with a good attendance. After the lesson and march, we were favored with a piano solo march, we were favored with a piano solo by Miss Ada Eaton and a vocal solo by Miss Rosalie Milton. The singing of "America" closed the Lyceum at 2.15. Afternoon circle at 2.30 opened with fifty chairs filled. The work-ers were Mr. Newcomb of Cambridge, Mrs. Lewis of Boston, Mrs. Wilde of Cambridge, Mr. Gray of Chelsea and Mrs. Whall, all of whom did splendid work.

Sunday evening service opened at 7.30 with song service; scripture reading by our presi-

song service; scripture reading by our president; invocation by Madame Bruce of Boston, who was the speaker of the evening.

A most beautiful meeting was held. The audience was well pleased with the communications and more than one was disappointed when the time came for clearing. Our residence when the time came for closing. Our president, by request, allowed her guide to come and give a few messages, after which the meeting closed. Sunday, Oct. 22, Minnie M. Soule, of the Bauner of Light, will be with

ns.—Mattle J. Eston, corresponding secretary.
[The Malden Progressive Spiritual Society opened its doors to the Massachusetts State Association Thur-day, Oct. 12, and a very full report of the exercises has been for-warded by the secretary of the M. S. A., and will be found in another column.-Ed.]

Sunday. Oct. 15, Odd Ladies' Hall, 446 Tremont street. Bible Spiritual Society circle, reading invocation. Those and assisting reading and invocation. Those assisting through the day Remarks by Mr. Graham, Mr. Huggins, Mr. Harwood, Mr. Turner, Mrs. Hicks: solo by Mrs. Hull. Dr. Huot, 2.30 p. m. Scripture reading, invocation, remarks and messages, Dr., Leighton, Mr. Graham. Mrs. Brown, messages. Circle from 4 to 5 every. Sunday evening. Mr. Hersy and Mrs. Beavis conved with messages, and flower second with messages. Bemis opened with messages and flower seance after reading of the scriptures and invo-cation, Mr. Graham, Miss Wheeler; singing by Mr. Taylor and Mr. Dartt. The meetings were very harmonious and well attended. Mr. Wood will be with us next Sunday, Mr. Hersy and many others. All mediums are cordially invited. Mrs. Gutierrez, president; Mr. Wilde, pianist.

The Ludies' Lyceum Union met in Dwight Hall for its business meeting, Oct. 11 at 5.15 p. m., and plans were made for active work the coming season. Supper served at 6.30 p. m. After a social hour, Mrs. Butler opened the evening meeting and in a short address re-viewed the work among the Spiritualists and poke of the outlook for the coming season. Speaking of our friend, Mrs. Sarah A. Byrnes. she asked us to send to her our best thought in this, her time of need. Mrs. Alice Waterbouse prophesied a successful season. Mrs. Butler then introduced Miss Lillian Norton, whose words in behalf of those who are detained in insane hospitals when not insane showed her thorough interest in her subject.

Mrs. Dix followed with an address and poem.

Mrs. Butler called for a contribution for Miss

Norton and met with a hearty response. Mrs. H. C. Berry gave a short address. Mrs. Mor-yan rendered a solo. Mrs. Butler closed with messages from our arisen friends.-F. A. Bennett, secretary.

First Spiritual Science Church, M: A. Wilkinson, paster.—Morning, circle: afternoon and evening, ballet readings and spirit me sages. Mediums and speakers of the day: Mr. Hill, Mr. Privoe, Miss Sears, Mrs. Whittemore, Mr. Buxter, Mr. Newhall, Mrs. Scott, Mr. Brewer, Mrs. Fox, Mrs. Robertson, Mrs. Kemp. Musical selections: Prof. Maynard; song service led by Mrs. Lewis. Tuesday, 2.30. spiritual circle; Thursday, 2.30, psychom-etry. The Indian healing circle has been re-moved to Paine Memorial Hall, every Wed-nesday at 2.30.—Reporter.

American Psychical Research Society.-This society opened its meeting with song service, planist, Mrs. Grace Reeder; invocation, scripture reading by the president, followed by a poem entitled, "There Is No. Death." Through his medium, Mr. Redding. the Persian," gave an address or "The Bound-less, Life." -Mr. Frank Bell Tendered selections on the piano, followed by an address by Mrs. Abbie Burnham Mr. Osgood Stiles and his guide. Red Jacket, gave proof of contin-nity of life. Mrs. Osgood Stiles and her guide. Prairie Flower, gave messages from loved ones: Mr. Redding and his guide gave truthones. Mr. Reading and his gaine gave truta-ful messages. There was a large attendance. Meeting closed with hymn, "God Be with You." Benediction by Mrs. Abbie Burnham. —E. J. Trott, corresponding secretary.

Dwight Hall, 514 Tremont street, Oct. 12, Dwight Hall, 514 Tremont street, Oct. 12.

The L. S. I. S., Mrs. Belcher president, held its regular weekly meeting with a very good attendance, president in the chair. One of our old members, Mrs. Chapin, was the first one to be called to the restrum. She gave a farewell address previous to going to her new home in Utica, N. Y., and related wonderful communications which, she had recently received through a slate writing me dium. Dr. Marston favored us with remarks.
Mr. Roberts gave communications and Mr.
Shaw, the veteran worker, made remarks.
Mr. Starkey interested us with a reading on
"Acres of Diamonds." and Mrs. Dix delivered a fine address, also gave some fine spirit

communications.

The exercises of the evening closed with a benediction by the president. Next Thursday, Uct. 19, a good program will be provided, with extra music, commencing at 7.45. Baked bean supper from 6.30 to 7.30, for the small sum of 15 cents. Public cordially invited.—N. H. S., secretary. secretary.

Solem, Mass., Oct. 15.—The Spiritual Be-search Society, 53 Washington street, opened its services for the day with the usual morn-ing circle at 11.30. Much interest is being shown in this circle and the attendance is in-creasing each Sunday. At 2.30 and 7.30 p. m. Mrs. Annie L. Jones of Lowell occupied the rostrum. Mrs. Jones of Lowell occupied the rostrum. Mrs. Jones discourses are grand and her messages are generally recognized. Next Sunday, Oct. 22. Mrs. Mamie A. Helyett of Llynn will occupy the platform. All are welcome.—E. E. Woodbury, secretary.

Cambridge, Mass., Oct. 12, 1905.—The Cambridge Industrial Society of Spiritualists, Mrs., Emma E. Zwanien psecident: opened its meetings for the senson Wednesday, Oct. 11, under the most favorable suspices. Mr. F. A. Wiggin, the speaker, illicited much applause for his fine work, both in lecturing and in his spirit messages. Oct. 25, Mr. J. S. Scarlett will be the platform worker and it is hoped that a large number will be present. The society is planning for an active campaign this coming season.—A. M. Came, secretary, 183 Auburn street, Cambridge. Auburn street, Cambridge.

Lynn Spiritnalists' Association, Cadet Hall, Sunday, Oct. 22.—Mrs. A. J. Pettengill, lec-turer and test medium. Regular services, 2.30 and 7.30. Circles from 4 to 5. Concert, with first-class talent, at 6.30. Children's ly-cum,

(For other Societary news, see page 5.)

Announcements, Special.

The American P-ychical Research Society, Harvey Redding resident, will hold meet-ings in Malden at Odd Fellows Hall every Sunday evening contil further notice). Good talent always with as seats free: visiting mediums invited. Mr. Frank Bell and Miss Marie Bauvin, also Mrs. Abbie Burnham, will be with us Sunday Oct. 22.—E. J. Trott, corresponding secretar

N. S A. Missionaries' Report.

(Continued from page 1)

Peru and Rochest . Ind., Sandusky and Elyria, Ohio, stopping at Alliance, Ohio, for three meetings, then went home to rest and

July found us again on the wing. We organized a society at Uricksville, Ohio, served the Elwood, Ind., society and held a three days grove meeting at Millbury, Mich., then went to Chesterneld, Indiana, where our campmeeting work began.

CAMPMEETINGS.

We filled engagements at the following named Spiritualist campinectings: Snowflake Camp, Central Lake, Mich., Chesterfield, In-diana, Vicksburg, Mich., and Ashley, Ohio. These campmeetings are all doing their usual good work for the Cause, and the interest seems to be increasing. At most of them the attendance was larger than last season. All of them are in sympathy with our organization. A collection for the benefit of the N. S. A. was taken at the three first-named camps, and a National Association day was advertised in the Vicksburg program, with Rev. Thomas Grimshaw and your missionaries as upeakers. This meeting was well attended and the presentation of the good work of our organization was gladly and enthusiastically received.

The managers and workers at all of our vampmeetings are entitled to great credit for their perseverance enterprise and loyalty to our Cause. The great success of the camp-meetings is their reward.

At the close of our work at the campmeetings we filled our engagement Sundays and Thursdays of September with the society at Watertown, N. Y. meanwhile we held three meetings at Lafargeville, N. Y.; and organized a society there. ized a society there.

Taken altogether, we have been able to stand the work this year better than we expected at the beginning, though Mrs. Sprague was obliged to forego giving private readings almost entirely This was a great disappointment to many

Pinancial report for year ending Sept. 30 1905: Expenditures, \$2,188.82; receipts, \$1,-624.56; deficit, \$564.26. Aside from the above report, we raised for the Medium's Relief

Notwithstanding the fact that we covered much larger territory than last year, our

expenses are less and receipts more this year. MISSIONARY WORK NEEDED.

It is certainly true that missionary work is much needed in every State where we have bored: and undoub ily this may be said of every city, town and village within these States

Much might be said regarding the benefits of the missionary work, as well as the neces-sity for it in the building up of our organization. The result of our work of the last five

tion. The result of our work of the last hve years is a great object lesson.

The States in which most of this work has been done now have the best and most successful organizations under the National Association, and this has been largely accomplished through the missionary work. It is impossible for any State association to be built up or sustained without missionary work. Other religious denominations, much older than ours, realize this, and still have their

State or district and national missionaries.

We know full well that our organization would grow much faster if we were able to place two good, capable missionaries in every State and keep them at work there.

MICHIGAN STATE CONVENTION. We attended the Michigan State convention, held at Lansing, August 15, as delegates. This State association owns a fine Mediume Home. It was largely donated to it by Mr. John F. Goff. It was deeded to the State association before his death. When he passed away he left a wilk in which he bequeathed property to the amount of about \$28,000 as an endowment fund for the support of the Mediums' Home. This will is now being contested in the courts and that convention had to device ways and means to carry the case to the Sd. We attended the Michigan State convention. ways and means to carry the case to the Su-preme Court of the State of Michigan, where it is confidently believed that the will may be sustained:

We succeeded in raising nearly \$150 at thi convention for that purpose and when we left Lansing things looked favorable for the Spir-itualists to continue the suit. Whether we Lansing things looked favorable for the Spiritualists, to continue the suit. Whether we lose the suit or not, the Michigan State Spiritualists' Association owns its Mediums' Home, and it is free from encumbrance, and must, according to the deed, always remain so. All this would not have been possible without organization. The object lesson here given is this: It is better to give while we are here, then we will know that our giff will not be spent in a lawsuit, but will be used for that which we intended.

MEDIUMS, CARCLES, ETC.

There are, undoubtedly, more home circles being held at this time than at any time has the history of Spiritualism. It is not an uncommon thing to find three or four or a half disen different circles for development being held in a small town.

Thousands of mediums are being developed, though most of them, for one reason or another, work entirely in private; however, new mediums for various phases are coming into

ensideration of all these questions may ensemble in the end, though for the ing it makes at harder for the me

THE PRAUD QUESTION.

The fraud practiced by an occasional pretending physical medium does not injure our
Cause as much as that other class of rascals
to who advertise extensively in our great
dailies, circulating flaming posters, etc., telling the public that they are "the greatest
clairvoyants, palmists, astrologers, etc., on
earth," and "can read everyone's life like an
open book," "tell whether one's wife or husband is true or not," "bring back lost lovers,"
"develop any phase of mediumship desired,"
"find stolen property, hidden treasure, oil
wells and gold mines." "Terms, fifty cents
and up." and up."
These conscienceless creatures infest the cit-

ies and towns of this country in swarms. Not a place of any size that has not been visited time and time again by them. Some of them have gained the confidence of their intended victims, who are usually persons who know but little or nothing at all about Spiritualism—and in its sacred name, through one method or another, rob their victims.

At Denver, Colorado, we met the license collector, who told us that if we, or the National Association, would help the city to find a certain man whom he named, we would confer a great favor upon the people of Den-ver, and besides the city would gladly reward us therefor

This worse than highwayman had posed as a great clairvoyant, astrologer, palmist, etc., and through his subtle arts of devilishness himself of \$500 of one widow's money and \$1,000 of another's, under the pre-text that their spirit husbands wanted them to invest it where they should direct and it would bring their widows "big returns."

After getting possession of the money, this crook" left town, and Spiritualism is blamed or the robbery. This and sundry other tricks and fraudu-

lent practices in the name of mediumship and clairvoyance, coupled with the claim of being clairvoyance, conpied with the claim of being the greatest "Mahatmas," "astrologers," "palmists," etc., "in the world," have been practiced in St. Louis, Mo., Rockford, Ill., several times: Peoria; Ill., at least four times. In each case these robbers carried away a large amount of money. In Danville, Ill., there were two cases in which they got \$600 of innocent people's cash. In Bloomington, Ill., several cases occurred in which good people were robbed of hundreds of dollars. In fact, we find cases of this kind wherever we go, and probably not one case in a dozen ever comes to light, as people are not generally anxious to let the public know how they have eeu deceived by these frauds.
All of this rascality is laid to Spiritualists

and mediums, and is the real or greatest reason why Spiritualism is not more popular with the outside world. Mediums and Spiritualists are fighting this evil constantly, and yet they must bear this humiliating burden, terrible as it is: the innovent must suffer for the guilty.

We hope this convention will pass resolutions condemning these practices in the strongest terms, and by so doing furnish the evidence to all that such nefarious works have no more relation to mediumship or Spiritual-ism than falsehood has to truth.

CITY LICENSES FOR MEDIUM

The councils of a number of cities have taken a very strange way to do it, viz., by granting them licenses to practice. This is just what the fakirs want. The license fee s nothing to them. The privilege of working in a town where they plot and scheme un-molested is of great value to them. On the other hand, the license fee placed upon a poor medium is an unjust burden. Some of these cities, however, do not collect a license fee from mediums who have credentials from the

Mediums do not wish to become violators of the law, nor do they wish to give up their work, neither should they be obliged to submit to this injustice. Some action should be taken by this convention that will lead to the emoving of this burden from the shoulders of our mediums.

False statements regarding the N. S. A. and its work have been industriously circulated. They evidently originated with the frauds who are not able to get the endorsement of our State and National Associations.

One of these false statements accuses the N. S. A. of being opposed to phenomena; another that the N. S. A. organization has fallen into the hands of the frauds and is carried on by them for the purpose of making money. These stories, and many more equally as false, have been doing injury to our Cause, and the Spiritualists were glad when we came and proved by the resolutions adopted at every National Convention, and by its Ordination Usages, etc., that it upholds every phase of mediumship, and, furthermore, endorses and protects those that are worthy and qualified.

We think that a copy of the Ordination Usages of the N. S. A. should be placed in hands of every medium and speaker in the land, and that every Spiritualist should inform himself or hersels of its contents. Its adoption was a movement in the right direc-

STATE ASSOCIATIONS.

Most of the State Associations are doing ex-cellent work, and are increasing in favor among the Spiritualists in general. They are among the Spiritualists in general. They are growing stronger in point of systematic work. as well as in finances, each year, as their re-ports will undoubtedly show. There should be State organizations in all of the States. We think a good, strong State Association could be organized in Colorado, if the Spirit-nalists there would take hold of the matter.

THE INDIANA STATE ASSOCIATION. The Indiana State Spiritualists' Association which we organized one year ago last February has proved to be a success. The executive board is thoroughly competent, full of seal and entirely harmonious. Its work has been of a high character and has helped to give Spiritualism a standing throughout state that could not have been establis

when Spiritualists show their love and respect for this Cause, by uniting to protect it, the outside world shows more respect for

them. The only obstacle in the way of a greater success of the Indiana State Association is the lack of funds. If these were furnished, its usefulness would be increased many fold. We are justly proud of the Indiana State Spiritualists' Association. May the object lessons presented by the work of this and other State Associations inspite the Spiritualists of all parts of the country to assist freely by giving their moral-support and financial aid to the success of our movement. LOCAL SOCIETIES NEEDS .

Methods of work should be devised that fould build up the local societies and make tem strong. Each year we have recommended that a committee be appointed to arring a course of reading and instruction receiving methods of work for weak local societies.

nothing as inexpensive that can do 42 good for our Cause as a systematic coun reading properly arranged. We would, to fore, recommend that this Convention sider the question of appointing a commuto arrange a course of reading and institutions regarding methods of work for local cicties.

tions regarding methods of work for local societies.

Christian Scientists, Theosophists, Divine Scientists, New Thoughtists and others are making this a successful feature in their methods of work. Why should not the Spiritualists do the same?

In our opinion many books may be selected from those now published in the interest of Spiritualism, and the local societies would gladly provide themselves with them if they knew what ones to get and were shown the best way to carry on the classes. Books on mediumship explaining the phenomens, laws governing them, conditions necessary to their production, etc., should constitute the first course. Other books teaching the beautiful philosophy of Spiritualism in its many branches, might constitute other courses of instruction. If the books now published are not fully adapted to this work, we believe that many new volumes upon these subjects would appear at once, the demand would create the supply, and our writers would furnish essays and lessons in abundance tifft would be adapted to this school of modern Spiritualistic thought, and it would grow and become one of the most mercil educational denartments of thought, and it would grow and become one of the most useful educational departments of our movement.

is apparent to your missionaries that there are great numbers of Spiritualists who not only need this education, but would be delighted to have the opportunity of studying in this way. When this method of work is in this way. When this method of work is established it was be an encouragement to the formation of new societies and a great aid to those we now have.

We would be pleased to have Mr. Hudson Tuttle appointed as chairman of that commit-

Tuttle appointed as chairman of that commit-fee when the proper time arrives. So much has been said and written about "Evil Spirits," "The Harmfulness of Hypno-tism," "The Great Psychological Crime," "Dangers of Mediumship," "Fraudulent Practices," etc., that many good, and earnest people are all at sea upon the questions rela-tive to mediumship; and through the above stated methods all could be set right and great good accomplished.

We trust this question may be dealt with by this convention and something practical accomplished, for everywhere we go we are being asked for something of this kind, and the demand should be supplied.

MEETING PLACES

In many towns, halls and other places suitable for meetings are hard to procure and rent is so high that it is burdensome to the local societies. In some towns it is impossible to societies. In some towns it is impossible to get halls for spiritual meetings. In other places societies hire halfs, taking exclusive control of them, sub-renting to fraternal orders and other societies, thereby getting

their rent at a nominal price. An excellent way, where a society can do so, is to erect a building in a good lecation with a store or other place of business on the ground floor and a hall for meetings in the upper story. Such a building may often be rented to advantage and will pay for itself in time. The society can have control of it at all times and when the building is paid for it will be a source of revenue to aid in carry-

ing on the meetings. Several societies are carrying out this plan

BUILDING FUND.

We are in hopes that a building fund may westablished where weak societies can pro-cure funds, at a very low rate of interest, to in building churches or temp will be much cheaper for societies to pay, a low rate of interest than to pay a large rent. We believe that there are Spiritualists in the United States who would gladly furnish National Association would take the responsibility of handling them. It is one of the successful methods of other religious of our country and is worthy of the consideration

this Convention. THE OUTLOOK.

Spiritualists have good reasons for being happy when they consider that there are nearly half a hundred campusectings being held in this country every year, several hun-dred local societies are holding public meetings two or three times per week, mainy Ladies' Auxiliary Societies and Children's Lyceums are doing good work for the Cause Twenty State Associations are doing active wors and growing stronger each year. The great army of Spiritualists, who are in reality great army of Spiritualists, who are in reality missionaries in private life. Thousands of good and true, worthy and well qualified, mediums are doing public and private work. Excellent speakers, splendid teachers and great writers in abundance. A goodly number of weekly and mouthly Spiritualist newspapers and magazines, wielding a mighty influence of helpfulness and upholding all the rest; and, added to all of this is the soul-involving fact that the spirit world to which. spiring fact that the spirit world, to which failure is unknown, with all of our beloved arisen friends, constitute the moving and di-recting power of this mighty movement called

We may earnestly proclaim with Jesus, "And upon this rock I will build my church, and the gates of hell shall not prevail against

Who can be so weak and faint hearted as to Who can be so weak and faint hearted as to become pessimistic or discouraged? Modern Spirstualism has been a success from the start. It is growing rapidly today and it will continue to succeed until it supplants error, falsehood, superstition and ignorance, and filsthe world with knowledge, justice, love and the glory of its radiant light. "And the spirits of the prophets are subject to the prophets." 1st Cor. xly, 32.

IN CONCLUSION.

We wish to express our gratitude and appreciation to all who have so nobly assisted us in the arduous work of the year. The editors of the Spiritualist press have gladly aided us. Their assistance has been of great value to our work. They have published every article that we have furnished, and we fully appreciate their kindness. We are also mindful of the glad welcome we have received on every hand, of the many homes that have been thrown open to us, of the words of chose and encouragement so freely given, us well as the financial assistance rendered, and by no means least, the sweet words of loving sympathy, given orally and sent by letter, as well as the good thoughts sent out to us in the time of our affliction with smallpox. In Butte, Montans, for which we return our legittlet thanks. May Heaven's blessings be stehly bestewed upon all of our friends.

Respectfully submitted.