

# BANNER OF LIGHT.

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NO. 9

## A NINETIETH BIRTHDAY.

(TO MRS. N. C. M.)

March 5, 1815-1905.

Lillian Whitting.

Beloved friend, whose life on earth today  
Attains this wondrous record, ninety years,  
The long, long path revealing faiths and fears,  
Revealing trials, joys, that interplay,—  
Your rose-flushed youth that passed along the way  
To womanhood's fair hopes and radiant dreams;  
To sweet fulfillments, 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?

### III.

One prayer alone,—to thank Him for all pain  
Even 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-  
lasting light, and thy God, thy glory. Thine  
eyes shall see the King in His beauty; they  
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 thou, Beloved, hast entered into rest.  
Into that radiant peace beyond compare.  
Rest—that is freedom from all earthly  
strife;  
Rest—that with energy is ever rife;  
Rest—that which comes in the diviner life.  
Into thy joy my thought and prayer shall  
rise,  
And follow thee, Beloved, to Paradise.

## The Life Radiant.

Lillian Whitting.

"How they are provided for upon the earth  
(appearing at intervals):  
How dear and dreadful they are to the  
earth;  
How they insure 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 mischoose the object of  
their adulation and reward,  
And how the same inexorable price must  
still be paid for the same great pur-  
chase."

Walt Whitman.

These lines above constitute a poem of  
Walt Whitman's entitled "The Beginners."  
They are of an order of people always ap-  
pearing on earth. They are the persons who  
bear the Song in the air and behold the Star  
in the sky. They are the persons who dis-  
cuss—follow—the Glean. Their lives are  
rich in service and sacrifice. Their kingdom  
is not of this world. Their lives are not un-  
frequently 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 messengers, those who have  
lived on earth and have gone on into the life  
more abundant.

In the church calendar October is known  
as the "Month of the Holy Angels." It is  
the special season of the festivals of the  
saints. The lives of those remarkable men

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 his-  
tory is not to be held merely as tradition or  
as superstition. Let one visit in Italy Assisi,  
the home 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 remem-  
brance; those of Lydia Maria Child, Em-  
erson, 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  
read 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 Pierce. In  
the early sixties Mr. Meeker accepted an edi-  
torial position on Horace Greeley's staff of  
the New York Tribune and during this  
decade he went out to Colorado to observe and  
write a series of letters on the aspects and  
resources of the far West. A Colorado his-  
torian narrating this experience says:

"In the fall of 1869 Mr. Meeker made a  
trip to the West for the Tribune, 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-  
cess, 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. Greeley sug-  
gested 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  
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  
record."

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—a community of high ideals, that  
should stand for education, temperance, re-  
ligion, and then and there he resolved to be  
not disobedient to this Heavenly Vision. The  
Colorado historian does not note this pre-  
determining fact which to students of the in-  
ner 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 capitals (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 ut-  
most 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 prom-  
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 treat-  
ment 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 educa-  
tion and training of the Utes. But the Indian  
nature is one that wreaks its revenge,—not  
necessarily on the aggressor, but on the first  
corner. Other agents had been lax, and a  
number of causes of discontent to which allu-  
sion cannot here be made fanned the smol-  
dering 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  
special story of the life of Mrs. Meeker, the  
wonderful life of ninety years that lay be-  
tween March 5, 1815, and October 4, 1905, be-  
gins with its impressive lessons in spiri-  
tuality, its absolute illustration of the potency  
of faith.

At the 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 be-  
hind her; she was herself injured and in  
great pain and still, at this supreme moment  
of tragedy when she was thrust upon a horse  
to be carried, she knew not where, into cap-  
tivity, 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 faith never faltered  
before all the apparent ruin and disaster of  
earthly life.

Subsequently both Mrs. Meeker and her  
daughter were rescued. Twenty-six years  
have passed since that September 29 of 1879  
when her husband was massacred, and these  
years which brought her 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  
lessons.

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's business, his chief  
business, now and here, to co-operate with  
God in the carrying out of His plans and pur-  
poses. Shall it not, then, be the chief busi-  
ness, as well as the chief privilege, of those  
who have gone on into the next higher stage  
to also co-operate with Him in the fulfillment  
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 elo-  
quent 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  
theory."

When Mrs. Meeker, in that hour of intense  
sorrow 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 dis-  
aster 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 brightness nor the moon  
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; he  
shall behold the land that is very far off.

That order of humanity who are "The Be-  
ginners," are sent on earth peculiarly set  
apart to co-operate with God in the larger  
fulfillment 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 spiri-  
tuality of life. They 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: An-  
other 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 in-  
vestigate, 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 pre-  
vious year of our missionary work.  
We visited New York, Connecticut, Penn-  
sylvania, Ohio, Indiana, Michigan, Illinois,  
Iowa, Missouri, Kansas, Colorado, Wyoming,  
Montana, 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 conven-  
tion at Lansing, Mich., and took part in a  
State mass meeting at Topeka, Kans. We  
also added many new members to old soci-  
eties 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,  
serving the society in Lafayette.

### ILLINOIS

In Illinois we served the societies at Farmer  
City, Bloomington and Decatur, and held the  
first Spiritualist meeting ever held in Pink-  
neyville.

### MISSOURI

We held meetings in St. Louis, St. Joseph  
and Union Star, Mo., organizing a fine local  
society and a Ladies' Auxiliaries at St. Joseph,  
and held the first public Spiritualist meeting  
ever held in Union Star.

### KANSAS

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 meet-  
ings 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 five-  
teen 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, Seattle and Tacoma.  
At Spokane we spent eight days, held twelve  
meetings and organized a fine society. Spok-  
ane 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 en-  
thusiastic.  
Mr. George E. Knowlton, secretary of the  
Washington State Association and one of our  
best workers, arranged for the two meetings  
that we held in Tacoma. Mr. A. J. Kenton  
of Puyallup, the treasurer of the Washing-  
ton State Spiritualists' Association, with his  
good wife, were present. These meetings were  
beginning to manifest itself when we were  
obliged to leave for other fields.

### OREGON

Rev. G. C. Love, president of the Oregon

State Spiritualists' Association, assisted us in  
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 Spiritu-  
alist 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  
homes in this and in other countries for nearly  
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  
Portland, 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-  
ened.

### CALIFORNIA

We visited Dunsmuir, San Francisco, Cuc-  
berline, 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 Spiritu-  
alist meeting ever held in Dunsmuir.

The Spiritualists of San Francisco accorded  
us a hearty welcome to their beautiful  
city. We were royally entertained in the hos-  
pitable home of Mr. and Mrs. J. Shaw Gil-  
lespie. 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 sub-  
stantial and successful society.  
Mrs. Gillespie is also the conductor of a  
fine Lyceum. We have had the pleasure of  
witnessing her work in the Lyceum, both in  
the East and in the West, and have no hesi-  
tation 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  
held in the spacious hall of the People's  
Church, and the Ladies' Aid Society kindly  
assisted us in the week-day evening meet-  
ings, which were held in their hall. The  
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  
days, and not the least by their generous  
subscriptions to the Mediums' Relief Fund.

Mr. W. T. Jones, editor of the "Philosoph-  
ical 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  
was highly appreciated by our 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  
nothing was then being done in a public way  
to advance the Cause in that city. We spent  
a pleasant day in Mr. and Mrs. Lillie's lovely  
home at Montecito.

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 fine meetings  
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 ex-  
cellent 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 So-  
ciety and N. S. A. were profited thereby, and  
furthermore forty new members were added  
to the Truth Seekers Society.

### UTAH

Owing to a misunderstanding, caused by a  
letter going astray, we arrived in Salt Lake  
City one week earlier than we were expected,  
and this so disarranged our plans that we  
only remained there two days and then moved  
on to

### COLORADO

We organized new societies at Grand Junc-  
tion, Leadville and Denver, and also held  
meetings in Glenwood Springs and Colorado  
Springs. Ours were the first public Spiritu-  
alist meetings ever held in Glenwood Springs.  
A good society may be organized there with  
a little of the right kind of work.

### NEBRASKA

We spent three days in South Omaha and  
moved along into

### IOWA

We stopped at Okaloosa, where we found  
a good working society. We held four meet-  
ings there, then visited societies that we had  
previously organized at Rockington, Ill.

(Continued on page 2.)



"I really don't know what to think," said Miss Vasergreen. "When we visited the circus, I supposed Charley would be able to converse quite fluently with the aborigines, because he spends almost every evening practicing with Indian clubs. But he couldn't talk with them at all. Wasn't it funny? However, perhaps they belong to a different club from Charley's."—Selected.







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## Banner of Light

BOSTON, SATURDAY, OCTOBER 21, 1905.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK  
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### The N. S. A. Declaration of Principles.

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

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

SIR HENRY IRVING, LL. D.

Miss Innes.

The player's mask, no longer needed, falls. The tragic muse deplores her greatest son. Melpomene, through all her years, never won A greater genius. Wide for him the halls Were opened of royalty. Where learning calls To earth's most learned, Oxford made him don.

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 him hers, supremely dear, Columbia, too, will weep beside his bier.

Greeting to the N. S. A., in convention assembled!

Why should we want Spiritualism to have a "boom"? 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 to endure will become manifest.

"People think of us just what we think of ourselves." This remark, made by a prominent Spiritualist, seems to fit the public conditions of our time. "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 manifestations, rather than of frauds. We have a cause to build and the building process must be upon truth and fact. No progress is made by only piling up error and fraud for the public to gaze at. Let us think enough of ourselves to erect our edifices from the materials that truth and fact develop. Then the superstructure will gladden in the sunlight and we will not hesitate to ask all people to look upon it and partake of its joys.

We are in receipt of a very handsomely gotten-up pamphlet, paper covered, by Dr. J. M. Peebles, entitled, "Immortality—Its Naturalness, Its Possibilities and Its Proofs." This is one of Dr. Peebles' ablest productions, and carries with it this bit of history:

For several years the Doctor was a member of the Victoria Institute and Philosophical Society of Great Britain, constituted of many of the most learned men 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 strongest proofs of present-day spiritual manifestations. But the Council of this body (being largely orthodox, some of them clergymen and Deans of the English church), refused to have it read before their body, thus virtually taboing 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 Doctor has brought it out in pamphlet form with all the particulars of the rejection. It is surely a most instructive and interesting pamphlet of 48 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 lengthy 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 columns 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 a character, also 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 of labor, people desire to be amused.

After all has been said, we come back to the fact that it is the spiritual life which furnishes the unanswerable argument to cynicism, whether it is furnished by the parasite 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 deprecate the conclusions of the executive committee. Is this not a good sign? We trust so. But it 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 jealously guarding his position as a Unitarian. The fact is zealous 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 this column? Next issue will contain in the Question Bureau a strong answer to the questions, "Do you think it is right for one to sit in a developing circle to develop 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 Commissioners for Foreign Missions addressing a meeting in Park Street Church ("Brimstone Corner") this city within the week gave utterance to these spiritual (?) characteristics of the work of the A. B. C. 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 never before," he declares:

"The Christian man on the other side of the world will buy our goods, the heathen 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 Hawaii 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 Hawaiian Islands. Orders are received at the American board for almost everything except a coffin. They have even had an order for a tombstone. 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 Hawaii 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 representatives of the N. 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 the year on the subject of fraud until one almost felt the chief call to the "Spiritualist" was in the scavenger department of civilization.

Read what these earnest workers, in a score of states, report as the fruits of this discussion. We have not seen a more practical word on education in Spiritualism than is contained in this same report.

The practical workings of the license system 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 Associations; 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 agents they have done their work well. As sowers we doubt not the harvest will in 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 unforgettably fixes his nationality. The Irish, while abounding in wit, are often sadly deficient in humor. The bishop seems to be no exception to the rule, 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 moment. Because the supernatural is losing its hold on men, they must flee to the Catholic church to have the sense of dependence upon the supernatural strengthened. Had he said, "the superstitions of earth are losing their hold upon mankind; therefore, come into the fold of the church in whose practices and forms superstition enters more largely than in any other communion," then the sense of its invitation would be apparent.

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 is nothing supernatural except in terms that all is nature and all is God?

Under these investigations, which, as we have said, were most widespread, so intensely studied as now, the Roman Catholic hierarchy may well tremble for its forms, ceremonies and creeds—relics of the unlearned past—conglomerate as it is of much that is heathen in origin while the doctrines which Christ taught are obscured and almost obliterated by the dearest innumerable of turbulent councils and political popes.

Yes, that sort of supernaturalism is losing its hold upon the world. The investigation of events and the light of truth have ever modified the doctrines of the church, although she has acknowledged scientific truths tardily 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 papal authority when no other ecclesiastical teaching would have touched them, and if unrestrained by any church might be a threat to the 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 utility.

There is much to be said in regard to these claims. But it seems self-evident that the phenomena of spirit can never be dispensed with, nor can the ethical deductions be set aside as non-essential. The force of a philosophy predicated upon and supported by phenomena must ever be related to and utilized for human good.

The mental, moral and spiritual forces inherent in Spiritualism, which in reality comprise 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 communicator in spirit, and the communicant in mortality. Into the hallowed joys of communion 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 comes at last into the great Banquet Hall—S. R. Cathron, 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, betwixt particeps criminis and cowardice."

### Review of Passing Events.

Hudson Tuttle, Editor-at-Large, N. S. A.

#### THOUGHTS ON MEDIUMSHIP.

Mr. E. W. Wallis of England has, with the collaboration 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 the church.

He is not inclined to refer every spasm of hysteria, or out of the way manifestation, to "obsession" 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 moved 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 authority. 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 seances for more than an hour; nor attend public 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 clearly 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 profitable means of deception would be done away with. The "exposures" which have harmed Spiritualism most have been in the dark room, where "tests" are impossible.

As darkness is not essential for the production of the phenomena—because they have been given in the light of day—one feels like saying 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 strongest and most influential character.

#### SPIRITUALISM: A PRODUCT OF THE SUB-CONSCIOUS MIND.

The following was sent to the St. Louis Republican in answer to a lengthy article 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 Mind," which is so at variance with the conclusions reached by numerous investigators, equally trustworthy as himself, and millions of its believers, that a brief presentation of their side of the subject is required. In the first place he does not appear to be aware that Spiritualism has long since become a great deal more than the phenomena he attempts to explain. On these 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 "unscientific."

Its manifestations may, but its philosophy cannot be. In the lengthy article he comes to the conclusion thus derived:

If Rev. Osborn had given a single fact or argument in his lengthy article leading to these conclusions, there would be something to criticize, but he has not. He deals in assertions. From the first, when he predicates that there is a "sub-conscious mind," by which all spiritual phenomena can be explained. Now the existence of such a mind is a pure supposition. It was first suggested by the eminent Dr. Carpenter, under another name, "unconscious cerebration," and has been for thirty years or more stock in trade of would-be exponents. It was invented to explain the phenomena, and if a true theory it should explain all connected phenomena.

As I said, it is a fabrication, which Rev. Osborn 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, conscious mind, and an underlying "sub-conscious," whose activity the first does not recognize. Dr. Hudson, the leader in this method of explanation, 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," suggestion, "telepathy" and "mental vibrations." This is what he says he can do:

All this by his psychological influence on the "subjective mind." If Rev. Osborn can do any one of these many things he boasts of being able to do before audiences, he can do what no other man ever has done or claimed to do. He can go before the public and draw 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-conscious mind" must be, just because Rev. Osborn suggests to it, as it exists in this "young man," to lift him above the operator's head and suspend his 150 pounds avoirdupois. 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. Osborn's account of his experiments is interesting, but the trouble with it is there is no applicability of his facts to Spiritualism, or Spiritualism may be said to furnish a better theory for their solution than the one he advocates.

Men of far greater scientific attainments have arrived at conclusions diametrically different from those of Rev. Osborn. Sir William 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 physical and the so-called physical, the result is two books by Sir W. Crookes, "Researches in the Phenomena of Spiritualism" and "Spiritualism Reviewed 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 claimed. Not a word from any of these eminent scientists of the "Sub-conscious Mind," not a doubt expressed as to the phenomena—that is, the genuine—being produced by spirits."

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 unrecognized. Only such as are in harmony are receiving instruments. It will be at once seen that telepathy must be confined to exceedingly narrow bounds, its manifestations rare, and the most unlikely place for its manifestation would be in a seance, furnishing intelligence for a moving table. Again, if such intelligence was beyond the knowledge of anyone present, or of anyone except the spirit 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 vibrations when the thought has had no existence.

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 sitting, it was spelled by response to my calling the alphabet, that her 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 he, and was near. The day before the date thus given, in a similar manner, 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 must prepare to go at once. She did prepare, the telegram came, and she reached her father's side to receive his last words, almost to the hour predicted three months before.

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 that that a wandering thought-wave acted sub-consciously to move the table responsive to the letters of the alphabet?

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 preyed on weak minds and superficial observers. Rev. Osborn sees no fraud. All is genuine; that is, genuine sub-consciousness 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 incompleteness, to cover all the field, and their spiritual origin finally will be admitted.

Hudson Tuttle,  
Editor-at-Large, National Spiritual Association.

We must help to cultivate a national conscience for the nations of the world, as strong as is the conscience of individuals that makes them generally do right.—Hon. Walter R. Logan.



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## Our Home Circle.

EDITED BY

MINNIE RESERVE SOULE.

## The Gathering of the Corn.

William Brunson.

(Written for Banner of Light.)

If my life were like the corn growing,  
If it came to harvest from the sowing—  
And it ripened in the sunshine of the years,  
I should sense the spirit in me stealing,  
I should witness nature's strange revealing,  
And forget the sorrow and the heart-ache  
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;  
I should know of birds in their swift flying,  
Of the songs they make to songs replying,  
And my heart its rich reward for all of toil  
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,  
With a trust that's born of child-like blind-  
ness;  
In the glory of the golden months as they  
went by:

But how seldom comes to us the blessing—  
All the growths of God are now confessing—  
Of their faithfulness in happy time and  
place;  
And the angel reapers, high above us,  
In the tenderness with which they love us,  
Must so often wish developed manhood's  
golden grace!

## A LINK IN OUR GOLDEN CHAIN.

LET YOUR SERVICE INSPIRE THE SERVED.

"I don't care about being convinced of the religious aspect of Spiritualism; I simply want to know if it is possible for 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 pleading for an interview with a medium.

And that is usually the attitude that an investigator assumes. The question of vital interest is whether the love that has glorified 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 if some hidden thing may not be revealed develops wonder seekers, who rush from one marvel to another to be amused or to have a big story in the bag which may be pulled out for 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 receptive 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 for, and in its coming will bless the world.

We, who are constantly receiving the tender word, the gracious influence from our spirit friends, must never lose sight of the fact that our belief is still new and strange 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 toward 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 influence.

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

The seeker after the knowledge that has made life understandable and beautiful 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.

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 as advocates in the schools and institutions of our cities; we need them to work in every department of life and work because there is so much to be done.

Ah, we cannot think that it is a one-sided service that shall save the world from its woes.

A sanctified service that is so wonderfully sweet and true that it grows desires in the hearts of the served to themselves become of 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 save from despair but inspire 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 I, send me! send me!"

M. M. S.

## Thoughtful Tommy.

Baby Walker.

That's what folks called him, but for the very opposite reason from the one you'd suppose.

For example, when his mother sent him to the store for a loaf of bread, half 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 parlor 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 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 where you were going to ask him before you did so; but the teacher asked just when he was thinking of inventing a patent cow-dog that could 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 up and find that he has forgotten to breathe, unless you give him something to make him remember he's alive."

These things didn't bother Tommy when they teased him about his memory; he just grinned. And oh! what a grin he had!

Just to see it was to make you join in. Mike, who drove the stage, said: "Sure, if I had the likes of that grin, I'd waddent thrade it for anything in the wurld except enough good mules 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 because she was as kind-hearted as Tommy was good-natured, and because when her collie puppy had tried to find out how a moving 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 because 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 take 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 him.

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 children 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, but as each did their best there was little difference in the amount of applause each received; and at last the teacher said, "Master Thomas Watkins will now read an original 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 anyone 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 far 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 dabbed 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, I hope you'll go quietly on your way And just forget it."

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 hand into his big freckled 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 Loneliest 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 meads 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 trees.

You must not think that the glossy black and brown-birds so plentiful around southern California barnyards during the winter months are cowbirds, for they are not. They are called "grackles," and seem to be more like crows than cowbirds. You can find their nests, big bulky affairs, in the orange 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 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 not her own.

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 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 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 young cowbird to break the shell, while most other birds of its size are two or three days longer, and thus he has a good start on the other nestlings in point of growth. When hatched, the cowbird is larger than the sparrow or the warbler, and, consequently, gradually 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 continue 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 hobs of the cowbird 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, however, only one egg is laid 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 desert 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 Lillies 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,  
E'er 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 lillies 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 Golden Spoon!

## A Clever Boy.

Near the end of the season our boy announced the height of our tall 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 mother asked anxiously.

"No'm, I just found the length of the shadow and measured that."

"But the length of 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 Exercises.

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 pleased not many hundred miles from Troy: "Please excuse Willie for being late," he said. "He fell in a puddle on his way to school. By doing the same you will oblige." It is unnecessary to say that Willie and Willie were both excused.—Boston Budget.

## SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

## In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

## To Our Readers.

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

## INVOCATION.

Unto thee, O Spirit of Everlasting Truth, we would lift our hearts that, like the dew-drops 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 no shadow of doubt or mistrust or apprehension keep them from that free expression which is the desire of a sincere 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 he doesn't want to be left aside so that he cannot give his message. He 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 world 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 consequently 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 as 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 patient as they are. I want to send my love to Josie and Charles. Thank you very much."

Mrs. Sarah Wingate, Lawrence, Mass.

Here is a spirit of a woman; I think she is about fifty years old. She says her name is Mrs. Sarah Wingate. She is very quick and bright and has a little business like air about her as though she always 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 surprised 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 heard 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 Edna 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 never do enough even though I work a thousand years to bring her recompense for all she has done for me. Thank you."

Susan Whitaker, San Francisco, Cal.

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

I have come I hardly know what to say that will be the best test of my identity. I lived in San Francisco, and I have a sister and some children there. I want to go to Samuel, he will laugh I know, but that does not deter me. 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 happening 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 Frank take a little rest, no 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, 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 I ever had been, it gave me a good deal of courage and I began to see what there was to do. My grandfather came 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, but 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 too, 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 realize that I know now how often she spoke the truth. If I had taken her advice I might 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 she is thinking of making 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. Good-bye."

## 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-up" 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," 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, 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, how 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 end 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,  
One can always end it.

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.

Selected.



## Our Home Circle.

EDITED BY

MINNIE RESERVE SOULE.

## The Gathering of the Corn.

William Brunson.

(Written for Banner of Light.)

If my life were like the corn growing,  
If it came to harvest from the sowing—  
And it ripened in the sunshine of the years,  
I should sense the spirit in me stealing,  
I should witness nature's strange revealing,  
And forget the sorrow and the heart-ache  
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;  
I should know of birds in their swift flying,  
Of the songs they make to songs replying,  
And my heart its rich reward for all of toil  
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,  
With a trust that's born of child-like blind-  
ness;  
In the glory of the golden months as they  
went by:

But how seldom comes to us the blessing—  
All the growths of God are now confessing—  
Of their faithfulness in happy time and  
place;  
And the angel reapers, high above us,  
In the tenderness with which they love us,  
Must so often wish developed manhood's  
golden grace!

## A LINK IN OUR GOLDEN CHAIN.

LET YOUR SERVICE INSPIRE THE SERVED.

"I don't care about being convinced of the religious aspect of Spiritualism; I simply want to know if it is possible for 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 pleading for an interview with a medium.

And that is usually the attitude that an investigator assumes. The question of vital interest is whether the love that has glorified 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 if some hidden thing may not be revealed develops wonder seekers, who rush from one marvel to another to be amused or to have a big story in the bag which may be pulled out for 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 receptive 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 for, and in its coming will bless the world.

We, who are constantly receiving the tender word, the gracious influence from our spirit friends, must never lose sight of the fact that our belief is still new and strange 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 toward 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 influence.

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

The seeker after the knowledge that has made life understandable and beautiful 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.

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 as advocates in the schools and institutions of our cities; we need them to work in the department of life and work because there is so much to be done.

Ah, we cannot think that it is a one-sided service that shall save the world from its woes.

A sanctified service that is so wonderfully sweet and true that it grows desires in the hearts of the served to themselves become of 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 save from despair but inspire to service, we shall know that Spiritualism will never more need to cry out for help in finance, or service, for they will be at our gates crying, "Here am I, send me! send me!"

M. M. S.

## Thoughtful Tommy.

Baby Walker.

That's what folks called him, but for the very opposite reason from the one you'd suppose.

For example, when his mother sent him to the store for a loaf of bread, half 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 parlor 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 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 where you were going to ask him before you did so; but the teacher asked just when he was thinking of inventing a patent cow-dog that could 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 up and find that he has forgotten to breathe, unless you give him something to make him remember he's alive."

These things didn't bother Tommy when they teased him about his memory; he just grinned. And oh! what a grin he had!

Just to see it was to make you join in. Mike, who drove the stage, said: "Sure, if I had the likes of that grin, Ol' Widdent thrade it for anything in the wurld except enough good mules 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.

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Tommy grinned, and the other children tittered—that is, all except Elsie, who sat on the other side of the room; she didn't because she was as kind-hearted as Tommy was good-natured, and because when her collie puppy had tried to find out how a moving 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 because 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 take 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 him.

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 children 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, but as each did their best there was little difference in the amount of applause each received; and at last the teacher said, "Master Thomas Watkins will now read an original 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 anyone 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 far 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 dabbed 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, I hope you'll go quietly on your way And just forget it."

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 hand into his big freckled 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 Laziest 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 heads 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 meads 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 trees.

You must not think that the glossy black and brown-birds so plentiful around southern California barnyards during the winter months are cowbirds, for they are not. They are called "grackles," and seem to be more like crows than cowbirds. You can find their nests, big bulky affairs, in the orange 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 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 not her own.

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 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 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 young cowbird to break the shell, while most other birds of its size are two or three days longer, and thus he has a good start on the other nestlings in point of growth. When hatched, the cowbird is larger than the sparrow or the warbler, and, consequently, gradually 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 continue 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 hobs of the cowbird 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, however, only one egg is laid 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 desert 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 Lillies 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,  
E'er 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 lillies 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 Golden Spoon!

## A Clever Boy.

Near the end of the season our boy announced the height of our tall 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 mother asked anxiously.

"No'm, I just found the length of the shadow and measured that."

"But the length of 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 Exercises.

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 pleased not many hundred miles from Troy: "Please excuse Willie for being late. He fell in a puddle on his way to school. By doing the same you will oblige." It is unnecessary to say that Willie and Willie were both excused.—Boston Budget.

## SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

## In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

## To Our Readers.

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

## INVOCATION.

Unto thee, O Spirit of 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 no shadow of doubt or mistrust or apprehension keep them from that free expression which is the desire of a sincere 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 he doesn't want to be left aside so that he cannot give his message. He 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 world 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 consequently 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 as 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 patient as they are. I want to send my love to Josie and Charles. Thank you very much."

Mrs. Sarah Wingate, Lawrence, Mass.

Here is a spirit of a woman; I think she is about fifty years old. She says her name is Mrs. Sarah Wingate. She is very quick and bright and has a little business like air about her as though she always 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 surprised 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 heard 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 Edna 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 never do enough even though I work a thousand years to bring her recompense for all she has done for me. Thank you."

Susan Whitaker, San Francisco, Cal.

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

I have come I hardly know what to say that will be the best test of my identity. I lived in San Francisco, and I have a sister and some children there. I want to go to Samuel, he will laugh I know, but that does not deter me. 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 happening 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 Frank take a little rest, he 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, 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 I ever had been, it gave me a good deal of courage and I began to see what there was to do. My grandfather came 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, but 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 too, 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 realize that I know now how often she spoke the truth. If I had taken her advice I might 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 she is thinking of making 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. Good-bye."

## 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-up" 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," 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, 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, how 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 end 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,  
One can always end it.

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.

Selected.



## The Question Bureau.

CONDUCTED BY W. J. COLVILLE.

This department of the "Banner of Light" is not intended for personal matters, nor can the conductor undertake under any circumstances to answer questions by mail. It is intended to deal with matters of general interest, and to be the means, if helpful, of promoting the highest good to the greatest number.

### Questions and Answers.

M. L. P. Hastings, Nebraska. Ques. 1.—Do people develop particular phases of mediumship 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, bilious and nervous temperaments, in order to distinguish between different types, but those terms are also insufficiently clear, and will be found on examination that nearly everyone manifests some compound 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 reverse of electric, and those who exhibit them in large degree are invariably attractive, personable, 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 telegraphy and kindred psychic experiences from mediumship, because we no sooner convince ourselves of the truth of the one than we are confronted with proof of the other also. Sensitiveness of organism in some degree is essential to any phase of mediumship, but sensitiveness is controllable and can be so regulated, and directed by whoever possesses it as to become a means for accomplishing one's own spiritual development in place of permitting one's self to be dominated by any extraneous influence. As to a division of gifts peculiar to differing temperaments, 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 mediumship to intelligently study their native tendencies and desire co-operation with unseen 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 nature 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 repelled, as a highly nervous temperament is likely to be severely shocked and injured by yielding to fear or by seeking to repel the advances of friendly spirits whose intentions are quite legitimate. All phases of mediumship are "possible" to people of any temperament, but these phases which are most likely to prominently appear are most in accord with the temperaments. Electric people for excellence make good intellectual workers on any line, while magnetic people are usually much more personally sympathetic and better adapted to deal with private matters and minister to individual necessities. A well-rounded individual who is a fine specimen of the compound electro-magnetic temperament is most likely of all to prove a spiritual factum, capable of rendering valuable service in many fields of action by ministering to many varieties of human necessity.

### Report of New Thought Federation in Convention.

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 faith.

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 business.

Perhaps the most important and far-reaching of the acts of the Federation was changing the name from the New Thought Federation to the World 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. Northrup, Chicago; vice-presidents, Judge H. H. Benson, Kansas City, and Mrs. Grace Brown, Denver; secretary, Ernest Wetmore, Nevada; assistant secretary, A. R. Heath, Chicago; treasurer, Mrs. Chas. H. Bealy, 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 Dandy Davis, Durango, Colo.; Rev. Paul Tyner, Atlanta, Ga.; and Prof. S. A. Wetmore, 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 all arrangements for this meeting.

Here it may be stated so great was the interest manifested in the Federation and its work by the citizens of Nevada that Col. H. C. Moore, representing the Nevada Commercial Club, and Prof. S. A. Wetmore, professor of the Wetmore Institute as permanent meeting place of the Federation. This plan was discussed freely, but the consensus of opinion was opposed to holding the annual meeting in any one place consecutively. Prof. Wetmore thereupon withdrew his offer, and Chicago was unanimously chosen for the meeting of 1906.

Secretary Ernest Wetmore is busily engaged in the work of preparing the proceedings of the convention for publication and it is hoped to have these ready for distribution in the near future. Mr. Wetmore is also preparing a little brochure of information for New Thought people, which will be furnished to 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 far-reaching importance of the work in which they are engaged, and what is of equal, if not greater import, officers and members work together harmoniously.

### Is Your Heart Weak?

If so we would advise you to send your address to Alice A. Wetmore, Box 67, Norwich, Conn., today and let her direct you to the perfect cure she herself successfully used. We believe you will be pleased with the information for self help thus placed in your hands. She makes no charge whatever for doing this service, as she is glad to be the means of aiding anyone who suffers.

### A Correction.

The announcement in the Banner of September 20 that I was engaged by the Minnesota State Association for missionary work in that State during October and November was premature, the negotiations having fallen through. Instead I continue the work begun in September for the Psychological Research Society of Victoria, B. C., until such time in November as I must start on the long overland journey to Philadelphia.

For May and June and camp dates address until November 16, the "Balmoral Hotel," Victoria, B. C.

Helen Stuart-Richings.

### Cooking Made Easy.

Many Improvements in Ranges That Interest All Housewives.

It is said that no housekeeper in New England thinks of buying a new range without first considering the famous Glenwood, with which is associated the well-known phrase, "Glenwood Ranges Make Cooking Easy." Until these ranges were made, nobody ever dreamed that an asbestos lined oven could make such a difference in baking. The oven has two shelves, which may be adjusted at several different heights, just a little way from the oven bottom, or nearly to the top, giving the oven twice the room of other ranges. The broiler door swings downward, entirely out of the way of the hand that holds the broiler, removing that old danger of burning the knuckles on the edge of the door. The oven damper rod is in plain sight on top of the stove and directly over the damper, and is so short that it cannot warp or burn out. The ash pan is large and roomy, having a strong, well balanced handle for carrying, and is most carefully fitted to the hearth on all sides, which prevents the distressing nuisance of ashes falling around the sides and accumulating beneath, always experienced with a loose-fitting pan. The Glenwood oven heat regulator regulates the heat so plain and accurately that even the experienced housekeeper soon learns its value and depends on 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 unequalled, 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 casting, as each piece of casting bears the number 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 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 purchased.

### Your Birthday Salt

When Physically or Mentally Unbalanced, send date of birth and 10 cents silver for your birthday salt and note the change in your condition. Address

THE ZONE CO., 253 E. St., San Bernardino, Calif.

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BOSTON, SATURDAY, OCTOBER 21, 1906.

## Society News.

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

### 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. Cor. xiii. Mr. Newhall spoke, after which Geo. L. Baker spoke and gave messages. Communications were also given by Chas. Chapman, and Mr. Thomas Jackson, Mrs. Lewis and Mrs. Woods spoke and Mrs. Morgan gave messages followed by Mr. Brewer; H. Kings, v. 7, "Faith of Elijah" was the subject of the afternoon, Sitting Bull controlling. Mr. Mason was heard with interest. Our pastor then spoke and all enjoyed her remarks, and her poem on "Gossips." Mrs. Morgan and Mrs. Hughes followed with messages.

I. Kings, xix, "Power of the Spirit." Sitting Bull spoke again, showing the great power in the life of Elijah, followed with messages 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 Association held its mass meeting with the Maiden Progressive Spiritualists' Association. The weather was all that could be desired. The hall was prettily decorated with flags and flowers and two large audiences greeted the speakers. The meetings were a great success. The afternoon meeting was opened with singing by congregation; invocation by Mrs. N. J. Willis, after which the president, Dr. G. A. Fuller, spoke of the kindness of the Maiden 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 Maiden Society, responded and welcomed the State Association. She told of the work of the local society, of its aims and its intent to work in harmony with National and State Associations. She closed by giving messages. Mrs. C. Fannie Allen 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 right. 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 increased idea of the importance of living the responsible 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 remarks by quoting from the Song of Solomon, "Don't Let the Song Go Out of Our Soul." Mrs. N. J. Willis was the next speaker. She said: "We are rejoiced. You are beginning to look after the children. Our religion is one of purity; it breathes its tenderness into every human heart and it is for you to live, love and cherish it." Mr. J. S. Scarlett said: "Spiritualism has come as a 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 Spiritualists to join it and strengthen the work." 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 Allen 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, Luther 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 Maiden, and then we felt doubly blessed. Dr. Fuller then spoke beautifully of Mr. Colby. He said he was the ablest journalist 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 homely supper, provided by the ladies of the Maiden Society, everyone was ready to listen to the words of help and benefit to all. Dr. Fuller greeted the friends and the evening began with singing, after which Mrs. Hattie 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 Bird then 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 messages. Miss Arline Ring then sang "Among the Shady Maple Trees." Dr. T. A. Newcomb spoke briefly. After Mr. Hatch had spoken, a collection was taken, after which Miss Ring gave a pleasing piano solo. Mrs. Litch followed with communications, and Mr. Scarlett spoke again. Dr. Fuller was then introduced. He said in part: "I am proud of our workers, our mediums, our speakers. I am proud of the old pioneers. There are few of them left who gave voice to our philosophy when it was new to the world. I am proud of our mediums of every phase who have stood so loyally for the truth and who have brought peace and happiness to hundreds of people. I am proud of our leaders who have made it possible to enjoy good health. I am proud of all this. Spiritualism stands before us recognized as science, and it costs very little for any one to be a Spiritualist today. Many of the ministers are teaching and preaching our fundamental principles. It has been asked, 'where are our churches and cathedrals, and I will answer you in the words of our ardent brother William Weston, 'We build none because we intend to capture every church in the land.

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 Spiritualism will remain.

A vote of thanks was extended by the State Association to the Maiden Progressive Spiritualist Society, to all speakers, 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. Soule, in which she was obliged to say she would be unable 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 singing of "America," and benediction by Mrs. Whall. All went home happy.—Carrie L. Litch, secretary.

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 by Miss Ada Eaton and a vocal solo by Miss Rosalie Milton. The singing of "America" closed the Lyceum at 3.15. Afternoon circle at 3.30 opened with fifty chairs filled. The workers 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 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 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 Banner of Light, will be with us.—Mattie J. Eaton, corresponding secretary.

[The Maiden Progressive Spiritual Society opened its doors to the Massachusetts State Association Thursday, Oct. 12, and a very full report of the exercises has been forwarded 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 Literary Society circle, 11 a. m. Mr. Hersy opened with scripture reading and invocation. Those assisting through the day: Remarks by Mr. Graham, Mr. Hugging, Mr. Harwood, Mr. Turner, Mrs. Hicks; solo by Mrs. Hull. Dr. Hunt, 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. Bemis opened with messages and flower service after reading of the scriptures and invocation. Mr. Graham, Miss Wheeler; singing by Mr. Taylor and Mr. Darrt. 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 Ladies' 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 reviewed the work among the Spiritualists and spoke 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 Waterhouse 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. Morgan rendered a solo. Mrs. Butler closed with messages from our ardent friends.—F. A. Bennett, secretary.

First Spiritual Science Church, Mr. A. Wilkinson, pastor.—Morning circle: afternoon, and evening, ballet readings and spirit messages. Mediums and speakers of the day: Mr. Hill, Mr. Pryor, Miss Sears, Mrs. Whittemore, Mr. Baxter, 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, psychometry. The Indian healing circle has been removed to Paine Memorial Hall, every Wednesday at 2.30.—Reporter.

American Psychical Research Society.—This society opened its meeting with song service, pianist, Mrs. Grace Reeder; invocation, scripture reading by the president, followed by a poem entitled, "There Is No Death." Through his medium, Mr. Redding, "Cyrus, the Persian," gave an address, "The Bountiful Life." Mr. Frank Bell rendered selections on the piano, followed by an address by Mrs. Abbie Burnham, Mr. Osgood Stiles and his guide, Red Jacket, gave proof of continuity of life. Mrs. Osgood Stiles and her guide, Prairie Flower, gave messages from loved ones. Mr. Redding and his guide gave truthful 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.—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 rostrum. 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 medium. 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, Oct. 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.

Salem, Mass., Oct. 15.—The Spiritual Research Society, 53 Washington street, opened its services for the day with the usual morning circle at 11.30. Much interest is being shown in this circle and the attendance is increasing each Sunday. At 2.30 and 7.30 p. m. Mrs. Annie L. Jones of Lowell occupied the rostrum. Mrs. Jones' discourses are grand and her messages are generally recognized. Next Sunday, Oct. 22, Mrs. Annie A. Holyett of Lynn will occupy the platform. All are welcome.—E. E. Woodbury, secretary.

Appleton Hall, 4 Appleton street.—The First Spiritual Ladies' Aid Society opened their evening exercises with a vice-president, Mrs. Carrie Hatch, presiding, and related being too ill to attend. The mediums entertaining us were Mrs. Waterhouse, Mr. Libby, Mrs. Berry, Mr. Stiles, Mrs. Whall and Mrs.

Mason. Next week's mediums' night. Circle at 6. All mediums cordially invited. Supper served at 6.—Annie J. Haynes, secretary.

Cambridge, Mass., Oct. 13, 1906.—The Cambridge Industrial Society of Spiritualists, Mrs. Emma E. Zwanen presented, opened its meetings for the season Wednesday, Oct. 11, under the most favorable auspices. Mr. F. A. Wiggin, the speaker, elicited much applause for his fine work. 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.

Lynn Spiritualists' Association, Cadet Hall, Sunday, Oct. 22.—Mrs. A. J. Pettengill, lecturer 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 Lyceum, 12.30.

(For other Society news, see page 5.)

### Announcements, Special.

The American Psychical Research Society, Harvey Redding, president, will hold meetings in Malden at Odd Fellows' Hall every Sunday evening (until further notice). Good talent always with us; 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 secretary.

### N. S. A. Missionaries' Report.

(Continued from page 1.)

Peru and Rochester, Ind., Sandusky and Elvira, Ohio, stopping at Alliance, Ohio, for three meetings, then went home to rest and enjoy our vacation.

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 Chesterfield, Indiana, where our campmeeting work began.

#### CAMPMEETINGS.

We filled engagements at the following named Spiritualist campmeetings: Snowflake Camp, Central Lake, Mich.; Chesterfield, Indiana; 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 speakers. 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 campmeetings are entitled to great credit for their perseverance, enterprise and loyalty to our Cause. The great success of the campmeetings 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.

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.

Financial report for year ending Sept. 30, 1906: Expenditures, \$2,188.82; receipts, \$1,624.56; deficit, \$564.26. Aside from the above report, we raised for the Mediums' Relief Fund \$189.99.

Notwithstanding the fact that we covered a 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 labored; and undoubtedly 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 necessity for it in the building up of our organization. The result of our work of the last five 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 Mediums' Home. It was largely donated to it by Mr. John F. Goff. It was decided to the State association before his death. When he passed away he left a will in which he bequeathed property to the amount of about \$25,000 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 devise ways and means to carry the case to the Supreme Court of the State of Michigan, where it is confidently believed that the will may be sustained.

We succeeded in raising nearly \$150 at this convention for that purpose and when we left 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, than we will know that our gift will not be spent in a lawsuit, but will be used for that which we intended.

#### MEDIUMS, CIRCLES, ETC.

There are, undoubtedly, many home circles being held at this time than at any time in the history of Spiritualism. It is not an uncommon thing to find three or four or a half dozen 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 the public work from time to time.

The publishing of "The Great Psychological Crime," and the prolonged debate upon the subject of "Fraud," together with the discussion of the subject of "Fraud" by friends or foes, has in some measure discouraged mediums in their development, but we think this will not be lasting. In fact, these are but passing clouds, reflecting their shadows for the moment; following them the sun will shine the clearer.

The consideration of all these questions may prove beneficial in the end, though for the time being it makes it harder for the mediums.

#### THE FRAUD QUESTION.

The fraud practiced by an occasional pretending physical medium does not injure our Cause as much as that other class of rascals 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.

These conscienceless creatures infest the cities 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 Denver, 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 possessed himself of \$500 of one widow's money and \$1,000 of another's, under the pretext 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 for the robbery.

This and sundry other tricks and fraudulent practices in the name of mediumship and clairvoyance, coupled 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 been 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 innocent 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 Spiritualism than falsehood has to truth.

#### CITY LICENSES FOR MEDIUMS.

The councils of a number of cities have sought to get rid of these frauds and 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 is nothing to them. The privilege of working in a town where they plot and scheme unmolested 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 N. S. A.

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 removing of this burden from the shoulders of our mediums.

False statements regarding the N. S. A. and its work have been indistinctly 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 the hands of every medium and speaker in the land, and that every Spiritualist should inform himself or herself of its contents. Its adoption was a movement in the right direction.

#### STATE ASSOCIATIONS.

Most of the State Associations are doing excellent work, and are increasing in favor among the Spiritualists in general. They are growing stronger in point of systematic work, as well as in finances, each year, as their reports 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 Spiritualists 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 zeal and entirely harmonious. Its work has been of a high character and has helped to give Spiritualism a standing throughout the state that could not have been established without it.

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 inspire 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 NEEDED.

Methods of work should be devised that would build up the local societies and make them strong. Each year we have recommended that a committee be appointed to arrange a course of reading and instruction regarding methods of work for weak local societies.

Three years ago such a committee was appointed at the convention held in Boston. Two years ago, when we again brought the question before the Convention held in Washington, it was learned that the committee had done nothing in the matter. The same committee was again appointed to carry out the

wish of the convention and last year there was no report from that committee presented to the St. Louis Convention.

We do not wish to continue this matter if the delegates do not care to consider it further, but in our humble opinion there is nothing as inexpensive that can do so much good for our Cause as a systematic course of reading properly arranged. We would, therefore, recommend that this Convention consider the question of appointing a committee to arrange a course of reading and instructions 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 phenomena, 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 that would be adapted to this school of modern Spiritualist thought, and it would grow and become one of the most useful educational departments of our movement.

It 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 established it will 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 committee when the proper time arrives.

So much has been said and written about "Evil Spirits," "The Harmfulness of Hypnotism," "The Great Psychological Crime," "Dangers of Mediumship," "Fraudulent Practices," etc., that many good and earnest people are all at sea upon the questions relative 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 get halls for spiritual meetings. In other places societies hire halls, 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 location, 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 carrying on the meetings.

Several societies are carrying out this plan now.

#### BUILDING FUND.

We are in hopes that a building fund may be established where weak societies can procure funds, at a very low rate of interest, to assist in building churches or temples. It 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 the funds to be used for this purpose, if the National Association would take the responsibility of handling them. It is one of the successful methods of other religions of our country and is worthy of the consideration of this Convention.

#### THE OUTLOOK.

Spiritualists have good reasons for being happy when they consider that there are nearly half a hundred campmeetings being held in this country every year, several hundred local societies are holding public meetings two or three times per week, many Ladies' Auxiliary Societies and Children's Lyceums are doing good work for the Cause. Twenty State Associations are doing active work and growing stronger each year. The 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 monthly Spiritualist newspapers and magazines, wielding a mighty influence of helpfulness and upholding all the rest; and, added to all of this is the soul-inspiring fact that the spirit world, to which failure is unknown, with all of our beloved ardent friends, constitute the moving and directing power of this mighty movement called Modern Spiritualism.

We may earnestly proclaim with Jesus, "And upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18.

Who can be so weak and faint hearted as to become pessimistic or discouraged? Modern Spiritualism 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 fills the 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. xiv. 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 cheer and encouragement so freely given, as well as the financial assistance rendered, and by 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, Montana, for which we return our grateful thanks, May Heaven's blessings be richly bestowed upon all of our friends.

Respectfully submitted,  
Mr. and Mrs. E. W. Sprague,  
N. S. A. Missionaries.

Is the old-time whose Gothic spire shades an ever-lone maiden and beautiful because it has grown from a tiny seed?—James G. Townsend, D. D.