

BANNER OF LIGHT.



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BEN FRANKLIN.

Mime Inness.

(Written for the Banner of Light.)
Ben Franklin, now the picturing page
Of History, assured by age,
Thy life's deeds are extolling;
While we, recipients of thy good,
In vain to thank thee as we should
Try, while the years are rolling.

Poor Richard, homely, true and wise,
Mid all thy greatness, most we prize
Thee, that thou wert so human.
The lightning, called down from the cloud,
Around the world shows thee, endowed
Beyond all born of woman.

The nurse of our young nation, thou
Ne'er sought the laurels, which thy brow
Bore simply like a great man.
Thou taught us all the mighty truth
That solid worth, in age or youth,
Works greater charms than fate can.

All learning was thy mistress, when
Thou lived and walked the ways of men,
Ennobling every station.
From printing press to Monarch's throne
The mastery was all thine own,
Calm mid all perturbation.

Thus, mid great and greatly plain,
The world salutes thee once again,
And will through centuries' lateness.
We love thy homely, honest heart,
Thy teeming brain, so great a part
Of all thy country's greatness.

The Life Radiant.

Lillian Whiting.

"If a man could feel
Not one day in the artist's ecstasy,
But every day, fast, and working day
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe
With wings."

Aurora Leigh.

Is not the key to the entire success, the
entire usefulness, the entire happiness of
life to be found in the perpetual realization
of its spiritual significance? That is to say:
All our relationships whether those of mere
incidental and accidental contact, or of the
closer friendships, or the even nearer and
more intimate ties,—all these are spiritual
relationships which have their mutual sig-
nificances and responsibilities. They do not
come by chance. The servants who are in
the household, the casual callers who come,
the strangers we encounter, are all within
the magnetic lines that radiate from the in-
dividual lives. It is not a mere matter of
chance that one stranger calls and another
does not. It is something determined by
the spiritual law.

This realization that we are constantly
dwelling in the atmosphere of Spirituality
is being attested in many ways. Science as
well as psychic research and spiritualistic
truth is contributing its illumination.

At the opening of 1906 Stephen Phillips
wrote:—

"In the years that shall be ye shall harness
the powers of the ether,
And drive them with reins as a steed."

We are now constantly harnessing the
powers of the ether. Almost every day
brings some new expression of theory. Of
some new idea of invention that is to be
operated by the etheral forces. On Jan. 7,
the following was telegraphed from Chicago
to the New York Herald:—

"I expect to fly from Chicago to Wash-
ington on April 23 next, the eightieth anni-
versary of my birth. I shall start at six
o'clock in the morning and will deliver into
the hands of President Roosevelt before
dark of the same day a message from
Mayor Edward F. Dunne."

"This is the program which F. M. Mahan,
a well known inventor and mechanical en-
gineer of this city, has mapped out for him-
self. That he will be able to carry it
through he has not the slightest doubt. Mr.
Mahan sat in his office at No. 793 Lake
Street this afternoon and detailed with
serene confidence just how he intends to
navigate the air a distance of nine hundred
miles in twelve hours or less."

Within less than a week before this, and
since the New Year came in, Prof. Alex-
ander Graham Bell in Washington seriously
discussed, at length, the entire mechanical
feasibility of a pair of wings, as a motor
vehicle, for each or for any individual.
Prof. Bell asserted that the principle of
aerial flight for the bird would be entirely
practicable for the man. Let one, for a
moment, pause and recall the evolutionary

progress within twenty years of the veloci-
pede, the bicycle, the automobile, the aero-
car, under all its varied phases. The entire
trend of tendency has been to swift indi-
vidual transit. Hardly is the possibility of
the aero-car placed before the world when
the theory of the wings,—enabling the swift
and sudden individual flight at any moment,
is placed before the public by even so au-
thoritative a scientist as Alexander Graham
Bell. Mr. Mahan gave a long and a very
clear explanation of his design. He be-
lieves aerial navigation will be solved by
following closely the methods of the bird.
Unerring equilibrium, buoyancy, propulsion
and direction are the conditions to be met.
All these experiments and theories and
working models are like the sticks and
straws that Columbus saw on the ocean as
he was approaching land. They are the
signs of the shore! They indicate that the
continent is near.

"The port, well worth the cruise, is near
And every wave is charmed."

These experimental intimations indicate
that humanity is rapidly transcending the
boundaries and limitations of the physical
world and is already, while in the body,
entering into the atmosphere of the eth-
ereal world; beginning to avail himself of its
forces, to understand and control its laws.
Now between the conviction of the per-
petual companionship and communion of
the Seen and those in the Unseen, and
the extension of mechanical appliances
into the Unseen by partaking of its laws,
there is the closest connection. For just so
far as man advances to live in the recog-
nition of spirit-companionship, so far must
he of necessity avail himself of the environ-
ment of the ethereal,—of its laws, its forces,
its possibilities. The truth is that man be-
gan to enter on the realm of ethereal forces
with the discovery of steam as a motor
power. With the discovery that electricity
could be made to convey intelligent mes-
sages was another distinct advance into the
ethereal, and with the "wireless" messages;
with aerial navigation, comes most impres-
sive advances into harnessing the powers
of the ether. Stephen Phillips, in that won-
derful poem, went still further and after pre-
dicting that man should drive these ethereal
powers "with reins, as a steed," he also
predicted that man should,—"on a saddled
element leap." We shall traverse the air;
we shall ride on the wind; we shall be car-
ried on the lightning. There may be great
electric currents that will furnish highways
through the ether, of which one has only
to take advantage to glide with the swift-
ness of the wind. Everything is tending to
the ethereal and the instantaneous, because
we are already beginning to live and move
and have our being in the etheral realm.—
the same realm in which those who have
passed the change we called death are liv-
ing. Now this is the most startling and
epoch-making truth that can be imagined.
All humanity is beginning to live and move
and have its being in the same realm of
forces that those who have passed through
death are living and moving and having
their being in. This is not a mere fan-
tastic idea, a rhetorical assertion, but is
simply one of the present facts of daily life.

Neither poet nor prophet can yet begin
to even faintly dream the full and the far-
reaching significance of this fact. We can,
indeed, only exclaim, "It doth not yet ap-
pear what we shall be."
The religion of Spiritualism must become
the world religion. The term is inclusive.
Both psychic research and ethical philoso-
phy contribute to it. The advancing sci-
entific development contributes to it. Spir-
itualism includes all the various forms of
communication and manifestation, but it is
not limited to those. To be a Spiritualist
should mean an ardent and devout and holy
following of the teachings and the life of
Jesus. It is the religion of intense joy, be-
cause companionship and sympathy are vital
factors in it. Wherever one is,—he need
never feel alone. At a call, a thought, he
knows his beloved are with him,—they who
see

"With larger, other eyes than ours."

To a great and to an increasing degree
spiritual healing can be practiced—as auto-
healing, or at least, as superinduced by the
individual himself. The Spiritualist of all
others must realize that the health and har-
mony of the body is necessary to the soul

which requires a highly organized and per-
fectly adjusted instrument to carry out its
work. This instrument is provided with the
eye, the ear, and other organs to receive
the impressions of the physical world and
record them on the brain. When this deli-
cate mechanism is out of order the Spirit-
ualist may bring to bear spiritual healing.
This far transcends all other kinds because
it is the direct work from those in the
ethereal world. It is conditioned upon per-
fect receptivity, and probably cannot, there-
fore,—however strong the desire—be given
to the doubter and the denier. Even the
work of Jesus was conditioned upon faith
in Him.

"Spiritual healing," writes Yoya Rama-
charaka, "is marked by the immediate and
perfect healing of the patient and the resto-
ration of absolutely normal physical condi-
tions, the patient being transformed, physi-
cally, into a strong, robust condition with-
out a particle of pain or inharmoniousness." How
can this spiritual healing be attained? Sim-
ply by rising to the plane on which alone
it can operate. It can be attained like
any spiritual rapport. Simply by har-
mony of spirit to spirit. The developed
will is spiritual energy, and spiritual energy
is the real force of life. This pours itself
through the psychic body and the real secret
of health is to live in this psychic body,—
to transfer the mechanism of food, sleep,
exercise, to the psychic rather than to the
physical body.

Let the spiritual significance of life burn
through every day's experience. Let us
recognize the cloud of witnesses; the throng
of helpers, and friends, and companions.
By the force of the enlightened will one
may lift himself to this plane of harmony
and joy and dwell there constantly,—every
day, "feast, fast, and working day," and
thus shall he live in exhilaration and mag-
ical achievement and the enchantment of
the ethereal environment.
The Brunswick, Boston

The Experience of Prof. Richet at Algiers.

HOW PROF. RICHTER PHOTOGRAPHED A SPIRIT
(Translated by Mime Inness.)

Contemporary science is studying psychic
phenomena by the positive method.
The movements of objects without con-
tact, levitation, mediumistic writing, clair-
voyance, clairaudience and thought reading,
action at a distance from one mind to an-
other, are certainly surprising phenomena.
They are affirmed by hard-headed re-
searchers without being admitted at present
by orthodox science.

What can be said of apparitions?
Folly or hallucination, one may try to say
Stop! All discoveries have been denied.
Unknown forces are always regarded with
suspicion.

The phenomena of materialization have
been described and discovered by eminent
experimenters, by laboratory professors.
For example: Sir William Crookes, Dr.
Gibier.

But there are new experiences which are
coming to be recognized as facts.

In his recent writings Prof. Charles
Richet has dared to declare that he believes
in the possibilities of phantoms. The ex-
istence of phantoms the eminent physiolo-
gist has had occasion to verify.

M. Richet assisted in numerous experi-
mental seances which took place in Sep-
tember at the Villa Carmen at Algiers.
Minute precautions were taken to eliminate
fraud. His assistants were General Noel
and his wife, owners of the villa, M. Ga-
briel Delanne, a scholar of the central
school; Mademoiselle B. There was also a
negress, servant of the general. The me-
dium was Mademoiselle Martha B., a
charming young girl who was the fiancée
of the son of General Noel, lately an officer
in the navy, now dead for some years.

The most important detail was that the
room was lighted by a light permitting a
continual view of all the people present,
their attitude and their movements. One
could tell time by his watch. The doors
and windows were tightly closed. The cor-
ner of the room, shut in by curtains,
served as a cabinet for the entranced me-
dium. It was under such circumstances
that a materialized apparition was observed
at numerous seances. The phantom wore a

turban on its head and was clothed in white
drapery. Its forehead was covered by a
shining metallic band which shone like gold.

The phantom came out of the cabinet
which held the medium. It came into the
midst of the assistants; it walked; it gave
its fingers to the people present, who at the
time perceived the resistance and hardness
of the materialized hand; it embraced the
wife of General Noel. Finally it spoke.

This being, of so mysterious a formation,
has been seen, has been touched, photo-
graphed. It has spoken. But there is what
is better. It breathed like a living person.
Can that be proven?

When one breathes in a bottle containing
a solution of barytes, the carbolic acid ex-
haled by expiration combines with the
barytes, it forms the carbonate of barytes
which becomes visible in the form of a
white smoke and then drops to the bottom
of the bottle.

At a given moment, Prof. Richet invited
the phantom to breathe in the bottle con-
taining a solution of barytes; the white
smoke appeared.

One more fact to close. It is not the
least of these astonishing experiences.

One day the materialized apparition dis-
appeared in the floor and what was the
stupefaction of the assistants some seconds
after, to see the phantom appear again in
the room and rise from the floor some feet
from where it had disappeared. This van-
ishing and reappearing of the phantom was
a valuable piece of evidence.

A trickster (to consider this hypothesis
for a moment) would not have been able
to disappear and reappear thus.

The phantom said his name was Bien-Boa
and that he had been a priest in India.

Prof. Richet in the December number of
Annals of Psychic Science and M. De
Lanne in the Scientific and Moral Reviews
of Spiritualism have described with care
and precision this phenomenon with all its
objective peculiarities.

This case had made no little talk, mas-
much as Prof. Richet was one of the ex-
perimenters. But we will wager, as on one
occasion an English journal said, that if
Richet individually recognizes the thing, as a
professor he will ignore or at least declare
inadmissible an expression which would
compromise him in the eyes of the faculty.

This phantom breathed in the bottle, pro-
ducing the same effect as human breath.
From this we prove that the said phantom
breathed.

Now here is a fact of the same kind, not
attested to be sure by a savant like Prof.
Richet, but which will not astonish those
who are in touch with occult things.

A nun had been dead for some time and
her chamber or cell had been given to an-
other sister. What was the astonishment of
the other one, when one evening, entering
her room at bed time, she perceived the
spirit of the dead occupant sitting on the
side of the bed. Frightened, she cried out
and the other sisters ran to her. They saw
nothing and treated it as an illusion, but
the nun remained convinced that sister M.
had been in her presence.

On another occasion the phantom was
reproduced. The nun who saw it had, at a
certain moment, warned the other sisters
that the apparition was going toward the
candle as if she wished to snuff it. What
took place was that all standing there per-
ceived that the flame was extinguished.—
From Le Messager.

Spiritualism in all its history never pro-
duced a "fraud," a "fake" or a "grafter,"
for the reason that there is not a single
teaching of Spiritualism that would tend to
create such. Spiritualism appertains to the
laws governing the life of the spirit,—and
those laws are all Divine.

If "frauds" and "fakes" and "grafter" flourish
under the name of Spiritualism, it is
the fault of the people who are ignorant
of spiritual things, who sustain them.
Neither the "frauds" nor their employers
have any conception of Spirit or Spiritual-
ism.

It is those who have not grown spiritual
enough to discern with the eye of the
spirit who are fooled by "fakes"—and the
animal man is not alone deceived by coun-
terfeits who assume the cloak of Spiritual-
ism, but he is being "taken in" by "grafter"
in all the affairs of life, and he will be

until he cultivates his spiritual nature and
spiritual discernment.

The realm of the spirit is the realm of
the True and Good. No disease nor disas-
ter nor death, nor discord, nor any inhar-
mony that belongs to the physical plans of
life, can enter that sphere of pure delight.
Spiritual things are spiritually discerned.

One cannot soul-assimilate the phenom-
ena of Spiritualism until he is willing to
do something more than pay mere money
for witnessing them. Not until he is will-
ing to sacrifice a greed, pride, selfishness,
etc., does his spirit realize the true import
of spiritual phenomena and their purpose in
stimulating spiritual unfoldment. The phe-
nomena of Spiritualism should be sought as
aids to spiritual unfoldment. The light of
the spirit is for the illumination of the
searcher after Truth. He who, moth-like,
seeks that light to gratify curiosity, greed or
other ignorant purpose, will burn his wings
and fall to the earth.—Lucy A. Mallory, Ed-
itor "The World's Advance Thought."

Stealing One's Self.

A very appreciative and just review of
Mr. Crane's "Right and Wrong Think-
ing" in the Boston Evening Transcript
of a very recent date was followed two
pages further on by a half column news
item stating somewhat in detail the reasons,
as given by himself, why Prof. Edward Ev-
erett Hale, Jr., had become a Presbyterian.
Prof. Hale is third son of that patriarch of
Unitarianism, Dr. Edward Everett Hale.
By profession he teaches English Literature
in Union College, Schenectady, N. Y. The
appearance of these two articles in the same
issue of the Transcript is striking because it
is perfectly clear to one who has read Mr.
Crane's book, why Prof. Hale had changed
his faith.

The New Thought teaches, and truly, the
immense power one is given when he has
learned to control his own mind and to
use its powers understandingly. It also
teaches the immense importance of sugges-
tion as a factor in the use of one's own
mind or in the control of the mind of an-
other.

Mr. Hale says he attended one of the
services conducted at a Schenectady church
by Dr. Dawson, the "traveling salesman" of
the Evangelical method of conversion; in
short, the revivalist Dawson.

The professor heard what the revivalist
had to say about prayer, and he said to
himself, "What he (Dawson) says is sensi-
ble and I will try it; and as I walked down
from church that day I prayed that God
would give me the best he had for me. I
did not go to hear Dr. Dawson again. It
was not until Thursday night—but during
that time I continued that express prayer
and I must admit with a little more interest
than usual. I went again on Friday, Sunday
and Monday, and during this time I became
conscious of a curious change which was
going on in myself which I did not and
cannot now explain!"

Isn't it now perfectly plain? Here was
a professor of English Literature who
seems to have omitted from his studies
modern psychology, or else he has forgot-
ten it, and he becomes the victim of the
suggestion given by Dr. Dawson, aided by
his own suggestions to himself, which he
made naively by means of prayer?

This he keeps up continuously for more
than a week, noting the change which sug-
gestion makes but innocently (too innocent-
ly altogether for a professor in a college
in the twentieth century) ignorant that it
is not God but Dawson and himself who
are working in his mind the changes which
he notes. This differs only in degree from
the so-called insane man who thinks he is
Jesus. Is it possible that a son of Edward
Everett Hale can be so easily deceived?

Fortunately suggestion's effects are not
always lasting. Prof. Hale may yet awake
from his hypnotic dream. Let us hope that
when that time comes he may study psy-
chology just a little bit and learn how to
prevent himself from kidnapping his own
common sense whenever a wandering
preacher may tell him to do it.

Mime Inness.

Throw your shoulders back and breathe
deeply—air costs nothing and is life and
health.

IF THOU HAST LOST A FRIEND.

If thou hast lost a friend
By hard or hasty word,
Go—call him to thy heart again,
Let pride no more be heard.
Remind him of those happy days,
Too beautiful to last;
Ask if a word should cancel years
Of truth and friendship past?
Oh! if thou'st lost a friend,
By hard or hasty word,
Go—call him to thy heart again;
Let pride no more be heard.

Oh! tell him from thy thought
The light of joy hath fled;
That in thy sad and silent breast
Thy lonely heart seems dead;
That mount and vale—each path ye trod,
By morn or evening dim,—
Reproach you with their frowning gaze,
And ask your soul for him.
Then, if thou'st lost a friend
By hard or hasty word,
Go—call him to thy heart again;
Let pride no more be heard.

Anon.

Official Report of the Anti-Poverty Society of New York Centre.

January 13th. This was a great meeting. We are glad to report progress all the time. It is something phenomenal and shows how hungry men are for real work. They would like to help things along. Our society feels sure a new day has come when men are interested in what pertains to humanity, and they count nothing foreign which bears on the interests of the common weal. We are encouraged with new testimonials that we are doing good in actually calling attention to the public calamity of having any portion of society in want, because of the ignorance and crime arising from that source.

The problem is not an easy one to master. It cannot be solved by merely one or two; it belongs to the new democracy growing up out of all parties and sects. It is the work of humanity in which every individual is a partner and must be a promoter of the enterprise.

A number of friends interested in our movement have given notice they are coming to see how the meetings are conducted. The reporters are after us and ask to be admitted that they may scatter the good seed, but at present we are satisfied to have the good old "Banner" tell the news, and they are free to quote it as much as they please. The more the better.

A friend wrote us from Philadelphia (the city of brotherly love) saying—if we needed money to carry on the propaganda—we are at liberty to call upon him for a hundred to a thousand dollars. We thought that was business, and we may take advantage of his generosity. We believe people should give according to what they have, and when they are interested in a principle, they should put themselves at the back of it and make it go. This tightening of the purse-strings in the face of the great needs of the hour, is one of the worst forms of poverty, for it is inward and veneered over with the show of prosperity. It is the hypocrisy of freedom.

It looks like sunrise in the east when you can get one community in earnest about social improvement on a cosmic scale. Its charity begins at home but seeks to be felt in a cosmopolitan way, and that gives it dignity without abating its immediate usefulness.

The meeting opened as usual, promptly at 8 o'clock. Our president ought to be a good musician because she keeps such good time; and you see she carries melody in her heart by the brightness of her face. She quickly dispatched the routine of business, and then she said it was pleasing to find they were working a neglected gold mine of interest. There were several prominent preachers who were right at home on this subject of enlightened humanity and a better world. They were not afraid to be known as lovers of their fellowmen. They took that as the outward and visible sign of the inward grace of love to God. They had secured as the speaker of the evening a friend from Boston who was noted for his devotion to the advance of the higher civilization of the brotherhood of man after the word of Jesus of Nazareth. She had read his books with delight, she had heard him speak at reform meetings of different kinds and she had ever been inspired and instructed by what she had heard. She was very thankful that he had come to them—she had great pleasure in presenting Charles Fletcher Dole to them.

Mr. Dole came forward with the friendly grace of one who wishes to do good. He thanked the president for her kind remarks and then said he wished to speak on the brotherhood that uplifts all. This was the idea of our day that humanity was a unit, that with all the diversity of callings, interests and labor, there was at heart only one world in which we all lived and for which we must all labor. The common good is also the good of the individual.

There were certain things spoken of by Jesus of Nazareth which men were beginning to see were truths for daily practice. It was evident on consideration of the mission of Jesus that he had relation to the living present, to the world in which we are. The precepts he gave, the parables he spoke, were for men in their common intercourse and were productive of that helpfulness which omits none, and goes to the rescue and help of those in the greatest strait and need.

Indeed what is there finer in all literature than the picture of judgment Jesus gives. He merges himself into the poverty of the world. He blesses those who have ministered to the prisoner, to the sick, to the poor. If any have helped these—they have done a kindness to the Christ. It is a new attitude that levels up. A poet says:

"When the great and noble suffer—
Then their fame is noised abroad;
When the poor and humble suffer—
No man knoweth—only God."

God is making man know about his brother—just as he made Cain know—and we are alive at this moment to the necessity of treating every man on the basis of his manhood. Wealth or poverty has real-

ly nothing at all to do with this brotherly kindness and charity of soul.

There is a terrible amount of poverty in the world. Think of the vast numbers of the unemployed in a great city like London. They were considered as the waste material of the city. They were the off-scouring of the wealth, but they can no longer be neglected. The policing of such dark parts of a city is getting too costly. The keeping of courts and prisons and asylums means that the community must do something to save itself from these dark blotches of ignorance, incompetency and criminality.

The business end of poverty is that the wealthy have to keep the poor—and it costs more to have them lazy and lawless than it would cost to train them to labor and find them employment. The nation can as well afford to set them making roads as it can not afford to let them fester in the crowded tenements and alleys.

It was once thought the poor were needed for doing things the mechanic would not do. It was thought they did well enough as a target for bullets. They were for the army and the navy. They are found to be of little service in this way now because physically they are enfeebled, the fires of their vitality are burnt out, and they are no good. They have to be saved from laziness and drink and turned into manhood—and then they will be too good to be slaughtered like beasts on the battlefield.

That the very poor should be improved in their condition is the means of allowing the well-to-do to enjoy the benefits of their gains. What a price we have to pay for the ruling of our cities by the immoral and the immoral. The public conscience at times seems dead. Graft has entered into almost every nook and corner of industry and rule. It must be repressed and overcome by the brotherhood that cannot overreach another, that cannot snatch from another by any selfish pretence of caring for number one. My brother on the other side of a trade, of a bargain, of a service, is number one also. I have to think of him practically as well as ideally according to the Golden Rule. That is business; it is the business of my life to carry it out to the perfection I may. There is no strength, no wisdom, no talent—which does not belong to the community, and as wealth would be no more than pebbles if it were hidden in the earth, so any golden gift of skill or power would be as dress unless it is employed for the bettering of the race. We are to see to it that the needy portion of humanity is helped by the intelligence and nobility of the true spirit of democracy brought near to us by the teacher of Nazareth.

His words were listened to with profound attention. He speaks right on without gesture, standing still in rapt purpose of saying what is in his heart, and it comes home because of its singleness of purpose and its clear and sweet sincerity. His discourse will long be remembered as a powerful appeal to our religion of manhood. Many words of praise were spoken of him and every one went away with a new sense of how great a thing it is to live in a world where man is co-operative with the divine in bringing it to the beauty of paradise. The friends parted in the spirit of brotherly love and peace.

William Brunton, Secretary.

Gaining Salvation.

The old songs constructed by narrow religionists uttered many ridiculous concepts of nature and often libeled an omnipotent God. No greater license to evil was ever sung into human consciousness than "so long as the lamp holds out to burn, the vilest sinner may return." This has given consolation to the evil-doer, no doubt; and in the sense that a sinner may reform and render good for evil, would be acceptable; but the intent was to uphold the vicarious washing process. And the supposed salvation has gone on until some choice would-be's have felt annoyed at the prospect of a much mixed social condition in heaven.

An old lady of social reservation was lately heard to say: "Surely God will not allow the common people to mix with us in heaven." Benjamin Franklin expressed the opinion that "when we get to heaven we will have to put up with the association of a great many folks we did not think would ever have any business there."

It may be equally possible that we will not associate with many we expect. The anguish of a spirit yearning to meet mother in that realm, and denied because of wrongdoing and suicide, rings in our ears and tells the story of divine law and natural sequence.

Crude theological plans of getting into heaven are passing away and the natural processes are being developed. Nothing is doing so much good for humanity as is the spirit revelation that we must save ourselves and will inherit in exact accord with aspiration and application.

G. W. K.

The Way to Spiritualism.

W. J. Colville.

SUGGESTED BY EDITORIAL IN "UNIVERSALIST LEADER."

In a spirit of friendly interchange of views with our friends of the Universalist denomination, I beg to offer some suggestions for our mutual consideration (Spiritualists and Universalists), first quoting the paragraphs from that esteemed organ of the Universalist denomination, the "Universalist Leader":

"It must strike minds at all reflective that the style of argumentation now usually employed in defense of the doctrine of human immortality is very far from cogent. It consists largely in an exposition of the commonplace that the universe abounds in mysterious facts and inscrutable forces. That life not only begins and ends in mystery, but is itself, in the interval, a thing unknown, except as to its appearances and experiences. Then it is remarked that the continuance of life after the dissolution of the animal organism, is no more mysterious than these and a thousand other things.

Hence, if a man die he may live again. Perhaps this is the best we can do in this disillusioned era. But it must be admitted that it is not conclusive. What the inquirer asks for, what the mind craves, is some valid ground for belief in the survival of the spirit. The Spiritualist professes to have proof of the fact. He can dispense with argument and analogies. He has only to appeal to a record of alleged experiences.

The advantage of position enjoyed by the Spiritualist in dealing with this intricate and profoundly interesting subject, is obvious. If his proofs were impregnable; or if they were not so often involved in associations, both intellectual and ethical, calculated to discredit the intelligence and sincerity of the witnesses, he would win the world to his standard. It is, however, a fact equally significant and depressing, that the vogue of Spiritualism is declining. It counts for less today, both as a religious phenomenon and as a religious force, than it did twenty-five or even fifty years ago. The rehabilitation of the doctrine attempted by Dr. Hyslop and Dr. Savage has been interesting rather than fruitful. If we are thrown back upon revelation for our foundation of belief in a future, as a recent author affirms, we cannot feel a perfectly firm ground under our feet. For revelation here, as everywhere else, cannot support itself in vacuo. Its report will be credible just in the degree in which it meets expectation and matches probability."—Universalist Leader.

To all who find themselves in the mental straits of the writer who declares that Spiritualism is less in vogue now than twenty or twenty-five years ago, we beg to state that the statement is inaccurate, though there are some surface indications, in certain places, which easily cause some people to endorse it. The past quarter of a century has been a period characterized by very unusual thoroughness of investigation in many departments of science and philosophy, and the result of this investigation has been two-fold; it has on the one hand greatly supported the Spiritualist position as concerns main essentials, but on the other hand it has revealed much crooked dealing and a good deal of misinterpreted phenomena. Old fashioned Spiritualism took too little account of mental interaction between people still incarnate, causing a general impression to get abroad that unless psychic phenomena were counterfeited they must be attributed to the action of exorcised entities.

Hudson's theory of "two minds" did much to set people thinking along an unfamiliar line, and since the publication of "The Law of Psychic Phenomena," many who lack mental poise, and insist upon having only one explanation of everything, have invoked the "subjective mind" to account for every alleged spirit-communication. A state of philosophic equilibrium has not yet been reached and we can hardly expect it to be attained until prejudice in all directions is completely vanquished. The unsatisfactory nature of much phenomena and of a large percentage of spirit messages can fairly be attributed to several manifest causes, prominent among which must be enumerated prejudice and impatience, which clog the steps of almost all investigators to a greater or less degree.

The writer whose words we are considering calls attention to associations calculated to discredit the intelligence and also the sincerity of witnesses. Now what are these objectionable accretions, in many instances at least, but the presence of foregone conclusions, together with a disposition to employ spirit-communication as a means to some sordid end? It is a fact which no level-headed philosopher can deny that we are unlikely to obtain clear spiritual revelations so long as our minds are choked with prejudices and our desires are only toward increasing our external gains. But where such excesses do not exist we are often told that psychic revelations are fragmentary and inconclusive. To remedy this it is necessary to start on lines of investigation such as are always followed by genuine and instructed occultists who are constantly accumulating evidence of indubitable accuracy, but in conditions which cannot be made public, because privacy is necessary to surround sensitivities with the aura they require to shield them from confusing influences.

The ordinary seance is conducted like a show; people pay for admission and expect a return for their money. There is no commercial dishonesty in such transactions, but the more conclusive evidences of spirit communion are not forthcoming in so perturbed an atmosphere. The most satisfactory proofs of spirit-communication are still and always have been in the privacy of consecrated homes which resemble the shrines of the ancients far more nearly than they can the consulting rooms of the popular "medium."

The good accomplished by miscellaneous circles can only be introductory to a larger good, which can be secured by those who will live a life of greater detachment than ordinary from material idols. Here comes the rule! In order to gain ready, conscious access to spiritual spheres, which embody a high degree of ethical and intellectual advancement, we must live on a purer and simpler plane than the ordinary, so as to develop lucidity which enables us to penetrate, to some extent, the veil which hangs between the ante-mortem and post-mortem consciousness. While living our ordinary worldly life we can obtain some evidences, but they are broken or disjointed. Now the cry is raised, "who will devote themselves to the kind of life necessary for securing the desired evidences?"

We understand that many of our Universalist friends are longing for clearer evidences of immortality. There is no reason why they should not obtain them; but in order to do so, they must devote themselves, in some instances, less to the outward and more to the inward side and aspects of existence. Spiritualism is not declining; interest in it is not abating, but there is a very earnest outcry in many places against the ignorant and vulgar surroundings which have often brought discredit on the "movement."

Members of Occult fraternities know that they enjoy unmistakable evidences of spirit-communication, but the greatest seers among them are dedicated to a mode of living

which differs widely from the ordinary, and it need cause no surprise to scientific experts in any direction to be informed that complete devotion to the work in hand is a sine qua non of high attainment.

A decline in the common "vogue of Spiritualism" is largely due to the discovery that undisciplined sensitiveness may prove a bane rather than a blessing, therefore such among us as are resolved to live devoted to externals should be content to leave psychic experiences to others who have selected a different vocation, precisely as we agree to leave the pursuit of different branches of science to devoted experts.

Life must be greatly simplified, there must be a large "return to nature" before the average individual in society will be able to function as a reliable and accomplished "sensitive." But, as we give up, one by one, the fetters which bind us to physical existence unduly, our native psychic faculty will unfold spontaneously and evidences of a real spiritual world will multiply with great rapidity. The challenge of this age is to forsake material idolatry in order to discover spiritual reality. A new and higher phase of Spiritualism is being gestated, and we shall all rejoice when it appears on the surface of society.

In Explanation.

Address by Mrs. Helen Stuart-Richings Before First Spiritual Association of Philadelphia, Sunday Evening, Dec. 17, 1905.

Some years ago when Mrs. Helen Stuart-Richings retired from the spiritual platform, this paper took notice of the matter, and now on her return to the field she feels that an explanation to the readers of the Banner is due. We agree with her and give the following lecture which voices her reason for going away and returning. The important thing is that our friend and worker has returned.

I do not stand before you tonight, friends, in the attitude of an apologist. There is a wide difference between an apology and an explanation. I owe no man an apology for anything I shall refer to tonight, neither man, nor body of men. I owe an explanation, however, and I am prepared to make it.

I am going to present my own case, and you are to be judge and jury. I may not be a good pleader. I may not be able to present my case as well as some other might do, but of one thing I am sure, and of one thing you may rest assured, I shall speak the truth as I know it, and the truth only.

Something like twenty years ago I became interested in Modern Spiritualism, and, without stopping now to tell you how, step by step I came into the acknowledgment of it as a vital truth in the history of the world, and finally went upon its platform as one of its exponents. I may at least briefly state that such was the case.

I BECAME A SPIRITUALIST.

I went upon the Spiritualist rostrum as an exponent of Spiritualism. I left behind me a profession in which, to speak with a fair degree of modesty, I had made a fair mark. I did not enter on spiritual work as a means of making money, for I left a larger means behind me. I became a Spiritualist through absolute conviction of its truth, and I entered upon the ministry of Spiritualism because filled with a strong desire that the world, as much of the world as my feeble utterance might reach, should know of the truth that had lifted me up and set my feet upon a rock.

For something like fifteen years I labored throughout the country, doing a part of my work here in Philadelphia, as some of you know. No more earnest worker did you have in your ranks. You had many who could outstrip me in power, in eloquence, in all that goes to make up a powerful minister, save in one thing. You had none that could excel me in honesty of purpose. During these years I saw a great many things among Spiritualists which I could not commend.

TOO LOOSE IN OUR METHODS.

Gradually I came to feel strongly, and the feeling grew more and more strong, that we were, as a body, too loose in our methods of action, too indeterminate in our attitude before a critical world. We had not up to that time clearly defined our own position. We had no set of principles. We had nothing definite beyond the mere fact that we believed, to a man, in spirit communion. I found myself in pulpits today that had been occupied yesterday by those who taught directly opposite principles, ideas absolutely contrary to those that, with the very sweat of my soul, I was trying to advance in the world. I ministered in pulpits where I knew that tomorrow, what I said today, with my heart in my mouth, would be treated with contempt, made a subject for a sneer. Some Spiritualists believed in the infinite, overruling Power, that my old-fashioned and beloved parents taught me to call God. I believed in God. I still believe in God, and I have heard on the same rostrum, in the same pulpit from which I have uttered my belief, the God idea ridiculed, and I have said to myself, "What am I teaching? I have supposed that this that I have taught was Spiritualism, but here are other men and women, as honest evidently as I, as sincere of purpose evidently as I, whose effort is to utterly destroy what I endeavor to build up. Either they are preaching Spiritualism, or they are not. Either I am preaching Spiritualism, or I am not. If what they are preaching is Spiritualism, then I am not preaching Spiritualism."

People asked me again and again, "What do you Spiritualists believe, beyond the teaching that spirits can communicate with man? What beyond that do you believe? What ideas do you entertain about God? What ideas do you entertain about Jesus of Nazareth? Where do you stand on this question, and on that?" I finally found myself forced, in every case, to answer, "I can only reply for my individual self, for I really do not know what the Spiritualists, as a body, do believe."

Through a sense of the insufficiency of my efforts to stem the tide of what I felt was a destructive power at the root of Spiritualism, I finally became, shall I say dis-

couraged? Perhaps that is the word. I know no better, but I finally felt that my efforts were powerless, that I was beating against a stone wall, that the best thing I could do would be to retire from the conflict, at least until the organization defined its position so that I should know at last whether I believed with it, or did not. So, with nothing but the purest intention, and with a sore heart, I withdrew from the organization.

WHAT IS AN ORGANIZATION?

Is it not a body of men and women banded together to advance a certain idea or principle, or set of ideas or principles, to uphold these and promulgate them? We cannot therefore confound the organization with the principles, while they are allied.

I left the organization, but I carried my Spiritualism with me. At no time, at no place, to no human being under God's shining sun, have I ever, by word or look or act, renounced Spiritualism. I simply declined longer to be called a Spiritualist until I would know where I stood. I acted upon the right that we claimed when our forefathers came to this country, freedom and liberty of conscience. I withdrew from a body that was not acting in accordance with my ideal of Spiritualism, a body that stood before the world in an attitude that invited its criticism because of the different and conflicting teachings advanced from its platforms and pulpits.

EXPERIENCES AT CHATTANOOGA.

I had taken the first steps towards severing myself from the organization, by canceling dates I had then on my list with certain societies and camp associations when the war broke out, and the soldiers were massed in camps at various points throughout the country. I determined, so far as might lie in my power, to be of some use to my fellowmen somewhere, and I felt sure that a way would be opened to my eagerness. I went to Chattanooga in the hope that such a way would open there, my desire being, if possible, to carry my Spiritualism—the Spiritualism that some who are sitting here tonight, have heard me utter in this city years ago, and have applauded, thereby putting the seal of their approval upon it,—to the young men going into battle. I went to Chattanooga. I had scarcely arrived when there appeared in the Daily Times a few lines announcing my presence in the city, and stating that I would no doubt be heard shortly upon the spiritual rostrum in Chattanooga. The party taking this liberty with my name, without any consultation with me, probably, quite naturally assumed that as I had been speaking on spiritual rostrums, and for spiritual societies throughout the country for years, I would be ready to do it at a moment's notice, anywhere and at any time.

I will be perfectly frank with you, friends, and tell you that it annoyed me. It annoyed me, as it always does, to have an outsider dabble in my affairs without authorization from me. I do not know whether it belongs particularly to my Scotch blood, or to some other and perhaps deeper-lying cause, but I never have enjoyed people meddling in and assuming that they know all about my affairs, and I did not like it that anybody should rush into print and state what I was likely to do; and this incident was peculiarly annoying coming close upon the heels of my renunciation of my position in the organization of Spiritualism, so I came into print myself rather promptly, with a line in the Daily Times saying I was not open to any such engagement, for I was no longer a Spiritualist.

NOT DROPPING HER SPIRITUALISM.

When a man joins an organization he takes its name; but prior to his joining he is supposed to have mentally accepted a principle; or a set of principles, that cause him to join that organization. The having of the principle comes first; the joining of the organization comes second, and these two things are not to be confounded, any more than you confound Spiritualism and the organization that is formed to promulgate it. They are allied, but they are not to be confounded. It is true, had I been, perhaps, a little more on my guard against possible animosity, enmity, malice, ill-will, revenge for fancied slight, or something of that character, I might not have used just that term. I might have said guardedly, "I have withdrawn from the organization of Spiritualists," and, in that way, let it be plainly seen that I was not dropping my Spiritualism because I did not choose any longer to be called a Spiritualist.

This thought coming in upon me with great force after those words of mine were in print I made arrangements with the Rev. Mr. Ham of the Unitarian Church of Chattanooga, for the use of his pulpit the following Sunday night, and announced in the same paper that had published these two cards I have just referred to, a lecture on "Why I Am Not a Spiritualist." In this lecture I determined to lay the matter so clearly before the Spiritualists that there could be no shadow of doubt as to where I stood; that I was not laying down my allegiance to what I understood as Spiritualism, but that I was laying down the title of Spiritualist until it should be more clearly defined; until, in a word, I should not give utterance as an ordained Spiritualist minister to statements in regard to the infinite good we call God, one day, only to find some one else coming along the next, as an ordained Spiritualist minister also, and knock all I had said into a cocked hat. I delivered this discourse to an audience that filled the church to the doors.

But, Spiritualists, where was the sense of justice, the breadth, the liberality that Spiritualists boast themselves upon possessing? Where was the spirit of brotherly love, that Spiritualists claim to possess in a larger measure than any other organization before the world today? Where was it?

The Spiritualist heads were counted that night, and a city that had turned out for me on previous occasions as many as from three to five hundred turned out that night the large number of thirteen! Where, I ask again, was the Spiritualists' boasted liberality? Suppose, for the sake of argument, that I had renounced Spiritualism. Where was the liberality of the Spiritualists that had turned out day after day to hear me when I called myself a Spiritualist, and now declined to listen when I explained a change of base? If I carried a sore heart

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Banner of Light

BOSTON, SATURDAY, JANUARY 20, 1906.

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

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

If we treat the body all right, it treats us
reciprocally well, and we have a good time
together.

Be careful of thought. Have a clearing
out time once in a while. Sweep the room
of ideas free from cobwebs and dust.
Throw out old furniture of selfishness and
superstition, and furnish the tenement with
things useful and beautiful. All other
things are rubbish, as an Englishman would
say.

The happy time of religion was when
prophets received the word that now is our
Bible. They thrilled with the gladness of
it. Their souls were near to the living
presence of the universe, and poetry was
theirs as a quickening grace of the soul.
Church readers of the Bible are often like
men in winter talking of spring. It is a
mere fancy. Spiritualists are near to the
same source of power and joy as Hebrew
bard or Christian saint in the days of saint-
ship. They have the same immediate, inti-
mate friendship with the angels that inspire
and guide and keep their footsteps.

"Light" is one of the papers that London
gives us in the interests of Spiritualism,
and it has just completed its quarter of a
century history. We congratulate it on its
endurance and bright prospects in the fu-
ture. It has seen many changes in opinion
of the public in relation to our Cause—and
it has stood for light in a good way.

The London Spectator, speaking of dogs,
gives them credit for something like a
moral sense. They know how to avoid pain
by virtuous practice, which certainly is the
wisdom of experience. They will overcome
their own timidity to defend their owner.
It tells a story of a dog who kept away
from cattle in the fields by going round—
but on an occasion came valiantly to the
rescue of his mistress from a cow that had
attacked her and defended her till help
came. Dogs are wiser than we ordinarily
give them credit for.

There were some very fine resolutions
adopted at the peace convention of the
Shakers of Mount Lebanon, held last Au-
gust. They pointed out the desolating
cruelty of war, and how it was a return
to savagery when arbitration might affect
what war seeks—but which if it attained,
would not be on the basis of justice, but
of the might which on a time was sup-
posed to make right. They asked for the
reduction of armaments among all nations
—and this surely must soon come to pass.
Man must live at peace with man in order
to be man.

Our President thinks the time has not
come for the reduction of either our army
or navy. An unprovoked wrong inflicted
on us calls for resentment, he claims—and

many believe this—but standing armies
provoke overbearing and leaning toward
disruption, which are enemies of peace. A
new culture of peace principles is needed
even in the United States.

Mr. W. J. Colville has produced a no-
table and very desirable book entitled—
Universal Spiritualism, Spirit Communion
in all ages among all people. He desires
to sincerely thank the many friends from
all over America (and some from England)
who have honored him with their confidence
by writing for his book. It will be printed
soon and Mr. Colville asks for subscrip-
tions before its issue, two copies for a dol-
lar—but on its issue the price will be a
dollar and can be obtained at the Banner
of Light bookstore.

The death of Dr. William R. Harper on
the 19th instant is a great loss to the Uni-
versity of Chicago. He had fine training in
his previous appointments at several col-
leges before he was called to the presidency
of this university. He was noted for his
enthusiastic love of Hebrew literature and
his knowledge of the language. Through
the generosity of Rockefeller (who in this
case, as in others of the same line, has put
his money to good use),—through this
drawing from large wealth he was able to
plan a fine university. It is said his plans
will be carried out and that the university
is amply provided for during the next half-
century. Harper will be remembered in
connection with this school of learning—it
is his monument of executive ability and
foresight. The rich man is the pedestal on
which the wise teacher stands.

Nature.

"What does nature teach us? Not monotonous
but infinitely varied; not tedious, but
intensely interesting, are its lessons, stir-
ring the deepest feelings of the soul. Every
emotion and passion within has its counter-
part without. Nature laughs, and nature
weeps; nature is merry, and nature is sad;
nature is pleased, and nature is indignant;
nature loves, and nature scorns.

"See the snow storm. The flakes fall
softly, softly on the cold, hard ground. The
ground is apparently barren; but nature
knows that beneath it lie the seeds of fragrant
flowers and luscious fruits, and to keep them
from the cold she wraps them in her warm
snow mantle. Go, man, woman,
and profit by the lesson. Let your pity
and charity fall softly on hearts around you,
even though they be cold and apparently
barren. Beneath that soil are lying some
seeds of goodness; kindly nourish those
seeds, throw over them the warm mantle of
your pity."—Banner of Light, Volume I,
Number 2, Saturday, April 18, 1857

Medical Legislation—What Shall We Do About It?

The Massachusetts Legislature is in session
under the golden dome of the Boston
State House—and this means that laws are
to be enacted by the members to regulate
our civic affairs. Some of the laws will be
excellent and wise and some otherwise un-
less we carefully look after them, and when
they are presented, make our protest
against them. It pays to break the egg of
croaking birds before they are hatched.

So we cannot but be very much interested
in what will be done during the sessions our
representatives hold to carry out the wishes
of the people. It is the people they are to
serve; it is their rights they are to insure.
They are to see to it that the public good
and liberty are protected in religion and
equally in medicine, which is coming to be
near neighbor to religion.

Medical legislation is sure to come up—
it always does—and the old school of allopa-
thy is trying all the time to tighten its
hold on the law to the exclusion of whom-
soever can. It attempts more and more
stringent measures each year—and is the
camel with its nose in the tent of liberty,
and it wants to push in its whole body and
crowd the owner out. It is a papacy in its
way to crush out all heresy against itself
and silence all protest—if it can. They are
in medicine the only orthodox, this they
claim to be, and they brook no rivalry—if
they can have their way. We have got to
look out for them, as unfortunately they
have had free course until they are haughty
and imperious to the limit.

The lawmakers listen to them with the
prejudice very deeply fixed, that they are
the only ones worthy of attention—the
others are on the outside and may be per-
mitted to speak—but they must speak loud
if they are to be heard, and enforce their
speech, if they are to be heeded. This is
the way it goes—and we have to govern
ourselves accordingly.

We wish to disabuse them of their false
ideas in relation to the practice of other
lines of healing. The world knows that the
laying on of hands (spoken of in the Bible);
the sending of good thoughts (spoken of in
the Bible); the commanding of evil spirits
(spoken of in the Bible);—that these and

other methods, Osteopathy, Magnetic Heal-
ing, Clairvoyance and Christian Science,
and all forms of Mental Healing,—these
are factors of cure that the public now ac-
cepts as helpful and cheering—and those
who wish for any of these forms of treat-
ment—have a right to be protected in their
choice. As citizens they can properly de-
mand this freedom. This is the point we
emphasize and wish to have recognized by
our law-makers.

We wish the people at large to be alive
to this issue, for they make the sentiment
that ultimately is the making of the law.
We wish the press to take it up and enforce
it. We write the word Liberty large to
enlighten the world. Every citizen has the
right to have the medical treatment that
appears to him efficient and worth having.
This as a citizen is the claim he can make
to any body of men who has his interest in
charge. He must persistently and strenu-
ously hold to his right, for there is more
than a chance that the legislature will have
pressure put upon it, to take away his ac-
quired right and privilege. They make it
an offence for any one to practice who has
not received a certificate from the Medical
State Board, which means that only gradu-
ates from medical schools can legally be in
the field of healing.

As we said—there is a large company of
earnest, helpful and efficient healers outside
this select circle of those who know it all
and wish to be it all. The M. D.'s smile at
this plea—they don't believe it (or they
don't own it publicly), all the same it is
true and verifiable. There are thousands
of healers who come under the ban of the
State Medical Board—who could not be
spared from their ministrations and services
of positive healing. They have a right to
their gift, and they have a right to recom-
pense so that they can follow it as well as
the other professionals. These bring a new
order of health and culture, and have their
rights (this is what we insist on), they have
their rights which the state is bound to
recognize and fully respect. State officials
must defend the rights of the many from
the encroachments of any class—few or
many. They must defend them as yal-
lantly and faithfully as the fathers of '76
defended their rights as against a stupid
king and parliament.

We have to rouse men to a sense that a
Principle is at stake. It means something
to have the right to life liberty, and hap-
piness as we individually interpret it. We
have in religion declared we will not allow
the dictation of this church or that to make
us be saved according to its particular idea.
We will not stand it—and we must do for
the body what we have done for the soul.

The medicals claim, of course, like the
clergy—that they have the knowledge of the
centuries—but even those of their own cult
deny this. It is well known that medicine
is a back number as compared with surgery
—but surgery has made too much of its op-
portunities, and needs the correction of
those who see the knife is not universally
necessary.

Now at once we disclaim any animosity
to doctors. They are part of the system
man has devised to make life safer and more
comfortable. Their profession is honorable
and they show that they honor it in the
vast majority of cases. But the world
grows, it grows by heresy—and this class
has no right to prevent new methods which
work as surely and safely as theirs. They
are fallible, just as priests are, and the wise
theologians, and wisdom would not die with
them. There are others who are students of
man as man—not as a mere machine, and
they very often save when the old liners
have failed and confessed they could not do
anything more. This is very well known—
it is not a myth; thousands will testify to it
as a fact, as their own experience, about
which there can be no question whatever.

We have to take this into account and
see that the door of mercy is not shut in
our faces—and the official foot placed
against it so that we cannot open it. The
legislature needs enlightening as to our
wants. They need to be told that we de-
mand our Rights as Free Citizens, to be
free to choose the kind of practitioner we
desire, and in this open-eyed and unbiased
election, we are as safe as if we had the
compulsory attendance of doctors we don't
believe in. Some people want drugs, heroic
doses, the worse the better for them—we
are willing, but there are others by the
thousands who are weary and sick of drugs
and who prefer their utter absence because
pain and disease can more effectually and
naturally be cured without them.

Now you raise the cry: "Great is Diana
of the Ephesians." Yes, indeed—there is a
strong commercial interest at the back of
the stringent laws against the loss of medi-
cine taking. The doctors are decreasing
the quantity but the pharmacists are en-
forcing it through their paid leaders be-
fore legislative committees. We have got
to look out for them and block their way
of easy victory. There must be a combine
against the combine in the old interests.

Not for the sake of doctors and druggists
are helpful healers (free from drugs) to be
debarred from their rights. We know
thought treatment can bring peace and
health. It is not a theory—it has proof
positive every day. They are not to be

hindered in their usefulness. We should
say Not. And we should say it as if we
meant it, with vehemence and emphasis—
if you please. We will not take No! for an
answer. We will have our Rights.

We have in the past, and we propose in
the present and for the future to maintain
this position that as free citizens we must
be allowed without any legal condemnation
to choose our own physician from any
school or from no school. We want the
public to support this contention of liberty.
All true citizens should be proud to per-
petuate the charter of freedom politically
won by Washington, Jefferson, Franklin and
the brave souls of those stirring times that
still teach us eternal vigilance is the securi-
ty for such inheritance. This is the thing
we propose to do and to keep at it—God
helping us and the people standing by our
side!

Robert Burns, Scotland's Bard.

Great men, the men born with the gift of
manhood—are the crown and glory of any
people, they give honor to their native land
—and in return win untold praise. And if
they have the real gift of song—then not
only their own people—but all the world
rejoices to remember them. Robert Burns
is one of the souls whose patent of nobility
comes directly from God.

The twenty-fifth of this month marks his
birthday and is occasion to his countrymen
for patriotic feeling to come to the fore,
and Burns' praise is sung again and again.
It is something for a Scotchman then to
feel that he belongs to the land which gave
the world such a singer as Bobbie Burns.
He says the name tenderly and there is all
respect and pride in the familiarity. He is
proud of him that he was a poor man and
that he dignified his poverty with such gifts
as no man of mere wealth or station can
ever show. The glory of genius and man-
hood has to be the real article to stand the
test of time and hold its own and keep on
winning more and more glory.

This is what Robert Burns does. He is
more loved today than ever. We are more
charitable to his faults and failings, more
alive to and appreciative of his worth and
song. We know he was the wonder of his
time and place. We are proud of him and
thankful for him—true singer that he was.
He had the Elizabethan music of song with
the modern touch of freedom and the sense
of the loveliness and friendship of nature.
He was one of the first voices of the new
springtime when nature was to be alive to
us and rich with the message of beauty.
He was like a bird in the wildwoods singing
the sweetest song.

The story of his life has been told many
times, but in no way better than he told it
himself in letters and in rhyme. He apolo-
gized in every way for his faults and he was
unsparing in his condemnation of them—but
he was proud of the fact that he belonged
to the millions who toil and who have to
win their bread by honest labor. Burns was
a very proud man, but it was a manly pride
and we admire him for it.

It is not easy to do justice to such a one
because the first thing that strikes us is the
fact that here was the supreme song maker
of his time. He has given us the sweetest
lyrics of love that have ever been written.
And he stands so gloriously arrayed in
honor that anything like commonness jars
our sensibility, and we are deeply offended
if we are at all sensitive. This was the way
Robert Louis Stevenson looked at him, and
he has written bitter things against him—
which are true—and yet whose force we do
not altogether allow—because there is such
a large offset. Perhaps it is right to say
without any equivocation that Burns was a
scoundrel in some of his love affairs and
that he was a drunkard.

But while this is so—and none can tell it
with such force and fervor as he, and be-
cause he does so candidly confess his sins—
we more than feel like forgiving him—and
we hate those who throw this dirt in his
face. It is not just or fair anyway and
serves no particular purpose at the present
time. He got enough of that while he was
in the flesh and from the scamps of society
whose wealth and position made it easy for
them to upbraid and defame.

We are lenient to his faults because they
were part of the life of the community.
Love was not love at all. It was conquest,
—fascination and all that. Lords and ladies
were no examples of virtue, very rarely, and
this has received no castigation—but rather
the laudation of a Bulwer Lytton in all his
novels and many others. Drunkenness was
no crime to the nobility. To be as drunk
as a lord was the acme of happiness. Now
we take all the dirt moral platitudes and we
fling them in the faces of those who in his
day, like the Pharisees, were clothed in au-
thority and respectability—but who were
sinners above the rest. It is time such
things were dropped in the mention of the
name of Burns.

Burns had the essential power of the poet.
It was born with him. He was of the peo-
ple and therefore spoke for man with a
man's full, clear ringing voice. He was
brought up on the farm and lived near to
nature, therefore he was well acquainted
with bird and flower; with wood and river;

with the changing seasons and all that earth
in splendor has to show to poet eyes. He
was surrounded with cant and bigotry and
he scorched them with the fiercest irony
ever written. But he loved religion that
regulates with wisdom and sweetens life
from day to day—and the home and all that
belongs to it in love were never better
shown than in the "Cotter's Saturday
Night." He was a lover of liberty and he
sang it and his songs breathe it now. It
comes to us from his words like the sweep
of winds down from the mountain side.
Splendid was Burns and with all the world
we rejoice to keep his memory green!

In Reply to Henry Frank's Con- demnation of Mediumship.

To the Editor of the Banner of Light:

Having read the letter by Henry Frank in
your issue dated Jan. 13 concerning medi-
umship in general and certain criticisms
passed upon some of his recent utterances
while in California in particular, permit me
to ask him to define the word "authorita-
tive" which he uses in a most bewildering
manner in his bombastic letter. Can the in-
telligent public be seriously called upon by
the author of "The Doom of Dogma" to ac-
cept as authoritative the unproved asser-
tions of anonymous authors and the unsup-
ported statement of some unknown seller
of trick appliances in Chicago?

Mr. Frank has called for a blind accept-
ance of unproved assertions in many in-
stances and in other portions of his letter
has displayed complete ignorance of medi-
umship and sensitives except in cases
where the most singularly abnormal condi-
tions have prevailed. I dare say Hudson
Tuttle and Mr. Dague will reply crushingly
and I hope without indulging in unneces-
sary harshness. My only object in writing
this line is to utter public protest against
anonymous diatribe being palmed upon the
readers of any decent publication as au-
thority. The whole trend of Mr. Frank's
letter shows that he utterly fails to ap-
preciate any of the fundamental propositions
of spiritual philosophy. Not the man, who
is doubtless perfectly sincere, but the doc-
trine he is preaching should be answered.

I refrain from any extended comment be-
cause I expect to see other writers more
directly connected with the issue than my-
self in print ere long with scorching an-
swers. Having had my attention specially
called by several of your readers to Mr.
Frank's letter, I wish to put myself on
record as utterly unconvinced by the spe-
cial pleading and unsupported assertions of
your correspondent.

I have nothing to say about the sub-con-
scious mind at this moment, all I protest
against is the condemnation of mediumship
almost in toto regardless of an immense
amount of evidence constantly accumulating
in its support.

Sincerely,
W. J. Colville.

Judging Another Man's Faith.

We cannot very well estimate the value
of another man's faith. We look at it from
the cold intellectual side—and to us it seems
of no account, of no moral value, and we are
assured within ourselves that we should
have no use for it. We could not live in
the other man's house of belief.

And yet that is the very thing for him at
this time. Doubtless it matches his attain-
ment and is the declaration of it. He is
there and his articles of faith embody his
level of thought. We may pity him, but it
were foolish to blame. He is no more to be
judged for this than for his thoughts of
poetry or art or any other gift of the de-
veloped man.

We do attach blame to all forms of reli-
gion, but it seems to me about time we
neglected that and put in our best work
in making our religion, whatever it is, a power
of helpfulness, a grace and a glory to our
human nature.

"Our Home Circle."

A TRIBUTE BY ANNIE KNOWLTON HINMAN.

Is "a man without honor in his own coun-
try?"

We are apt to throw bouquets to an out-
sider, forgetting that a member of "Our
Home Circle" is equally deserving.

The editorials in "Our Home Circle" are
glittering links in a golden chain of unend-
ing devotion, gracefully welded together
from week to week by the hand of love.

The poems in this department are deli-
cate in rhythm and sentiment.

The stories bright and interesting.

The bits of wit and wisdom clear cut and
sparkling.

The invocations sublime.

The spirit communications convincing
and comforting.

Let me lay this tribute at the feet of
Minnie Meserve Soule.

[We usually prefer to acknowledge ap-
preciative words for the work in the "Ban-
ner" in a more private way, but Mrs.
Soule's unselfish devotion to the work
everywhere, and her extravagant generosity
in the "Banner's" problems leads us to risk
offending our own sense of modesty and
print Mrs. Hinman's worthy tribute just as
she wrote it.—The Editor.]

W. J. Colville in Boston This Month

We are pleased to announce that W. J. Colville will lecture in the Banner of Light Lecture Hall, 204 Dartmouth Street, on the following dates and topics:

Tuesday, Jan. 23: Afternoon, Basic Principles; evening, Power of Will.

Wednesday, Jan. 24: Afternoon, Law of Suggestion; evening, Science of Telepathy.

Thursday, Jan. 25: Afternoon, Miracles in Light of Law; evening, Clairvoyance, Clairaudience and Kindred Psychic Endowments.

Friday, Jan. 26: Afternoon, Intuition, Reason and Illumination; evening, True Relations of Spiritual, Mental and Physical Existence.

Tuesday, Jan. 30: Afternoon, Practical Value of Psychological Studies; evening, The Ideal Life—Strenuous and Simple.

Wednesday, Jan. 31: Afternoon, Sub-Consciousness and Super-Consciousness; evening, Life More Abundant.

Thursday, Feb. 1: Afternoon, Psychic Phenomena: What Does it Explain? evening, How We May be Educated During Sleep.

Friday, Feb. 2: Afternoon, The Bible Spiritually and Rationally Considered; evening, Ideals Actualized—The Soul Triumphant.

These themes are intensely interesting and practical. The hours of the lecture are 3 o'clock in the afternoon and 8 o'clock in the evening. Tickets for the whole course \$2.00. Tickets for an afternoon or evening course \$1.00. Single admittance 15 cents.

Vermont Spiritualists.

IN ANNUAL CONVENTION.

On Friday, Jan. 12, at 2.15 p. m., in Grand Army Hall, the annual winter meeting of the Vermont State Spiritualist Association opened its sessions. A goodly number of residents and visitors were in attendance. Dr. S. N. Gould (of Randolph) opened the proceedings with an earnest, genial address of welcome, followed by pleasing music rendered by Mrs. Ella Roys and Mrs. Lulu Allen. W. J. Colville was called upon for invocation, address and poem. Mrs. Webster-Chapman and several well-known workers made brief remarks, all pervaded with a spirit of good will and fervent consecration to the good work of spreading spiritual light among the multitude. Montpelier is an up-to-date city, enterprising and progressive, conveniently situated for travelers coming from all directions. Officers of the convention found excellent accommodation at the Montpelier House, where many agreeable friendships were renewed and fresh acquaintances initiated. Much social feeling prevailed among the visitors, who met each other in a spirit of delightful cordiality. Good words were spoken for the Banner of Light by Dr. Gould and W. J. Colville succeeded in securing a number of subscribers. The second meeting on the first day was a very largely attended one and during its progress many instructive and interesting features were made prominent. W. J. Colville gave the principal address, which was on "The Ideal Relations Between Present and Future Existence." Mrs. Chapman gave a number of spirit messages, many of which proved highly satisfactory to the recipients. Cheerful songs interspersed the other exercises and the genial spirit of the afternoon was supplemented in the evening. The second day, Saturday, Jan. 13, was occupied with three good sessions. In the morning a business meeting was held, at which all officers of the convention were unanimously re-elected. After that a poem was improvised by W. J. Colville, music was rendered and a fine address delivered by Mrs. Abbie Crockett, who is a great favorite in Vermont, which is her home. The afternoon meeting was devoted to a variety of exercises, which included a good conference, in which many workers participated, a stirring lecture by W. J. Colville on "The Value of Spiritual Philosophy" and "How to Make Old Age Glorious" (Subjects suggested by audience), impromptu poem and messages by Mrs. Chapman. A meeting of the Ladies' Auxiliary followed. The evening session was similar to that of the afternoon, but a still larger audience was present. Liberal collections were taken and the financial statement was very gratifying. The local papers gave excellent and complimentary reports. Dr. Gould is an excellent chairman. Sunday, Jan. 14, was the occasion of three magnificent assemblies.

The convention ended splendidly on Sunday evening, Jan. 14th. The spacious hall was overcrowded and all present heartily enjoyed the exercises. W. J. Colville was induced to remain for an extra lecture, Monday the 15th. All speakers and all mediums gave excellent satisfaction and reports in local papers were highly appreciative of the good work accomplished.

American Medical Union's Annual Meeting.

The American Medical Union held its seventh annual meeting in Chicago on the 7th-10th. The attendance was much larger than ever before, delegates being present from even the New England states, as well as the West. The president, Dr. C. S. Carr, editor of Medical Talk, Columbus, Ohio, presided and delivered an able address. The secretary, Dr. T. A. Bland, prefaced his report with the following clear explanation of the principles and purposes of the organization. He said in part:

"Organizations are meant to serve narrow and selfish interests or broad humanitarian purposes. The American Medical Union belongs to the latter class. The necessity for its organization arose from the fact that a national organization of physicians, the American Medical Association, composed solely of members of one school, was actively and persistently urging the passage of laws, giving that organization the legal power to limit the privilege of practicing the healing art to such physicians as might be able to secure special license to do so from boards of examiners, controlled by the American Medical Association, a majority of the members being ap-

pointed by the governors of states from lists of doctors furnished them by that body.

Sporadic efforts to check the selfish arrogance and the despotic purposes of the American Medical Association have been made from time to time, but until the organization (in 1899) of the American Medical Union, no effort of the kind had made much headway, or given much hope of success. The reason for this is to be found in the fact that the leaders of the various sectarian medical societies, homeopathic, eclectic and physio-medical, sold out to the American Medical Association for a very small share of the grafting and other selfish privileges to be secured through an unholy alliance with the American Medical Association, which now became the head of an octopus or trust of medical privileges with homeopathic, eclectic and physio-medical tentacles extending throughout America, in the slimy grip of which the rank and file of the profession, of all the schools, are held in bondage, compelled to purchase privileges that are inalienable, and under our form of government, guaranteed, or, failing to do so, be by statute and police power deprived of them, and put in the criminal class, if they attempt to exercise them.

The American Medical Union is unsectarian. It was organized by prominent physicians of the four schools named, and by its constitution it stands for equal freedom, not only of those schools, but of all other schools of physicians. In its administration its officers have been true to its broad constitution during the seven years it has been in the arena. Its growth in membership and power has been steadily increasing from the first. It has come to stay and to perform its mission. The abolition of those institutions of despotism and graft, the state boards of medical examiners, and the restoration to the physicians and the people, of that freedom which they both enjoyed during the early years of our republic.

All who are in sympathy with its principles and objects are invited to join it, and if they would all do so its triumph would be quick, sure and complete.

President Carr's address was in perfect accord with Dr. Bland's. The people, as well as the physicians are invited to join this organization, and thus throw their influence on the side of medical freedom. Spiritualists are especially interested in this work, and many of our readers are already members of the union. Any others who wish to join can do so by sending their name and address with a membership fee of one dollar, to Dr. T. A. Bland, 231 Hoyne avenue, Chicago, Ill.

Important Matters from N. S. A. Headquarters.

Dear Mr. Editor: It gives me much pleasure to send New Year greetings from the N. S. A. to you and your constituents, and to express to one and all our best wishes for success and progress in the search for spiritual truth and growth. The N. S. A. is continuing in its good work and receiving commendations of its efforts and for what it has done from all quarters. Its committees and officers are busy attending to the various duties laid upon them by the last convention, and all are zealous in the desire and effort to promote our Cause in the blessing of humanity. We recognize the important factor in our labors and success of the spiritual press, and we hereby give thanks and praise to each editor for his noble aid.

Convention Reports:—As previously announced, the N. S. A. has published in pamphlet form all the essential points and reports of workers at last convention—including full reports of the N. S. A. officers for the year—these booklets are for sale at headquarters and will now be sent, post-paid, to any address for four cents, single copy, one dozen for thirty-five cents, or one hundred copies for one dollar and twenty-five cents. This is important missionary literature and should be scattered broadcast. Send in your orders for these pamphlets, for they are well worth double the price.

Posthumous Requests:—Recognizing the fact that many Spiritualists who would like to have a Spiritualist service for their remains, when the spirit has been called higher, desire some form of request that they may file as direction to their family or friends, the recent N. S. A. convention adopted a suitable form, which we have had nicely printed in legal shape, and which plainly states the desires of the deceased. These forms direct the sort of funeral service desired and the form of disposing of the body—either by burial or cremation. One copy is to be kept by the individual in some place where it will be found immediately by caretakers, after death, and a duplicate copy to be filed with officers of the nearest Spiritualist society or at some of a near friend of the deceased. The object of these papers is to avoid having objectionable services over the remains, and to have funeral and disposition of the body according to desire. This document is, for sale at the N. S. A. office, one copy three cents, two copies for five cents.

Mass Meetings:—Convention voted to hold ten mass meetings during the year—if practical—in conjunction with state associations or large local societies in suitable cities. These meetings to be held two or three days, as advisable. Societies were to co-operate with the N. S. A. in matters of arranging for such meetings, securing talent, bearing expenses and so on. Up to the present time we get but little encouragement from societies and localities. Associations wishing to co-operate with the N. S. A. in arranging for mass meetings will kindly address N. S. A. office.

Goff Will Case:—The Goff will case, which involves thousands of dollars and the rights of Spiritualists to dispose of their property as they choose, should demand the attention and secure the aid of every Spiritualist, especially those who live in Michigan. The N. S. A. is expending large sums of money in defense of the Goff will. We call on Michigan Spiritualists to aid in the work and to send their donations to this end to the secretary of the Michigan State Association, Miss Rena D. Chapman, of Marcellus, Mich.

With loyal and fraternal greetings to all,
Mary T. Longley,
N. S. A. Secretary, 600 Pa. Ave., S. E.,
Washington, D. C.
Jan. 10, 1906.

Wherein Benjamin Franklin was First.

The "Searchlight," with its characteristic pungency, has summarized the many things in which Franklin was first:

Two hundred years ago, on the 17th of January, 1706, a boy was born in Boston who was destined to become the greatest all-around man the American continent has ever seen, a man great in business, great in science, great in literature, great in statesmanship, great in diplomacy, great in patriotism, great in humor, great in practical judgment, and great in common sense. This man was the world-famous Benjamin Franklin.

Franklin was essentially a beginner and originator. Wherever he stretched his hand new things seemed to fall from it. He saw instinctively what was wanted and the best way to get it, and the things of importance which began with him make a long list. Instead of giving a cut-and-dried biographical sketch of Franklin, we propose to lay down the many things in which he was first:

1. He was the first of our notable "self-made" men, to rise from poverty and obscurity to wealth, honor and dignity.

2. He was the first to found a literary newspaper in America, the first editor as distinguished from the news-gatherer.

3. He was the first to start a general or department store, where everything from stationery to groceries, clothing, medicine, etc., might be bought.

4. He was the first, it is said, to start displaying advertising in his newspaper—but this is open to question.

5. He was the first to illustrate a newspaper. This was by a rude cut to illustrate the siege of Louisburg.

6. He was the first to found a literary club in America—in his famous society, the Junto.

7. He was the first to establish a subscription library, not only in America, but it is said, in the world.

8. He was the first to establish a high school, or academy, in Philadelphia. This, in 1779, was named the University of Pennsylvania, and is now the great institution under that title.

9. He was the first to found a hospital in Philadelphia. This is now the great Pennsylvania Hospital, still standing on its original site and one of the most extensive and well conducted hospitals in Christendom.

10. He was the first to found a philosophical society in this country. This still exists as the famous American Philosophical Society, which deals with all questions alike of science and philosophy.

11. He was the first to start a fire company in Philadelphia—on the plan of the fire company of Boston. Of this, the Union Fire Co., he was a member for fifty years.

12. He was the first to have the streets of Philadelphia paved, beginning with the muddy ground around the street markets.

13. He was the first to have the streets of Philadelphia swept, beginning with the street before his own door and that of his neighbors.

14. He was the first, as British Postmaster-General of America, to make the postal service yield a profit.

15. He was the first Postmaster-General of the United Colonies, in 1775, and, later, of the United States, and sketched the plan upon which the post-office of this country has since been conducted.

16. He was the first to limit the waste of fuel in the old fireplace by inventing the Franklin stove, still in use in some wood-burning sections of this country.

17. He was the first to invent a stove which would consume its own smoke, and so get rid of the old evil of smoky chimneys. Invented in 1772, the principle was first brought into general use about 1840 in the great English factories.

18. He was the first to prove, by his celebrated kite experiment, that lightning is an electrical phenomenon, due to the electricity of the clouds.

19. He was the first to erect a lightning rod—used in his house to erect bells when the air was electrified, and to suggest that houses and vessels could be protected from lightning by such rods.

20. He was the first to suggest the one-fluid theory of electricity, instead of the two-fluid theory formerly prevailing.

21. He was the first to discover the poisonous character of the air breathed out from the lungs.

22. He was the first to write effectively on need and methods of ventilation.

23. He was the first to discover that the Gulf Stream is warmer than the surrounding ocean, to infer that this was due to its tropical origin, and to argue that its source was the trade winds.

24. He was the first to note that the Gulf Stream is not phosphorescent.

25. He was the first to discover that northeast storms begin in the southwest and diminish in violence as they progress. Thus the science of meteorology and weather observation in America began with him.

26. He was the first to introduce into America the common and useful yellow willow—if we may accept the tradition that a basket which had held some foreign commodity was thrown into a creek and was seen by Franklin to be putting forth sprouts. Some of these he had planted where the Philadelphia Custom House now stands. They took root and grew into the yellow willow.

27. He was the first to introduce plaster of Paris on American farms as a fertilizer. This is also traditional. The story is that Franklin, to convince the Pennsylvania farmers of the value of plaster, wrote in large letters with it in a field adjoining the "high road," "This has been Plastered." The white letters soon vanished, but bright green letters, in luxuriantly growing grass, took their place. It was an illuminated object lesson for passing farmers.

28. He was the first to prove that different colors absorb the sun's heat in different quantities, and black more than any color.

This was shown by laying cloth of different colors upon the snow and noting how deep each piece sank as it was warmed by the sunlight. The white cloth did not sink at all. He said: "May we not learn from this that black clothes are not so fit to wear in a hot, sunny climate or season as white ones?"

29. He was the first American scientist to be recognized and highly honored in Europe, where he was looked upon as one of the first scientists of the age.

30. He was the first American writer to gain recognition in the world of literature, his autobiography being still widely read and regarded as classic.

31. He was the first American humorist. He was filled with the love of fun and his writings were full of merry sayings and amusing anecdotes or parables. His epiphany, written by himself, is a humorous production. It has been said that he was not asked to write the Declaration of Independence for fear that he might inject some witicism into its most serious parts. In signing it he could not resist the inclination to jest. When John Hancock said, "Now we must be unanimous; there must be no pulling different ways; we must all hang together," Franklin made the witty reply, "Yes; we must indeed all hang together, or, most assuredly, we shall all hang separately."

32. He was the first to issue a humorous periodical, this being his "Poor Richard's Almanac," the earliest and the most popular comic almanac ever issued. Its proverbial philosophy made it a treatise on economics, but it teemed with humor throughout.

33. He was the first to offer a plan for the union of the colonies. This was at the Albany convention of 1754. His plan was embellished by an allegorical woodcut, a picture of a snake cut into as many pieces as there were colonies, with the motto beneath, "Join or Die." This plan was accepted by the convention.

34. He was the first, after the blow of the Revolution was struck in 1775, to offer again a plan for the union of the colonies. In this plan Franklin included Canada, Florida, the British West Indies, and even Ireland. It was not adopted.

35. He was the first, in his celebrated examination before Parliament, to tell the British law-makers the plain truth about America.

36. He was the first ambassador from the United States, being the first choice of Congress for an imposing embassy to be sent to France. The two others elected were Jefferson and Deane.

37. He was the first to make a foreign treaty of alliance, by which he obtained France as an ally of the United States in the Revolution.

38. He was the first to come to the aid of John Paul Jones when seeking the fleet with which he fought the "Serapis."

39. He was the first to begin negotiations for a treaty of peace with England, and was a leading spirit in the commission that finally made the treaty.

These are the leading things in which Franklin stood first, as a man of business, scientist, writer, statesman and diplomatist. He was not "First in war, first in peace, and first in the hearts of his countrymen"; that honor must be reserved for Washington; but in his special line he was second in hardly any particular, and has been truthfully designated "the many-sided Franklin."

Money! Do You Want It?

So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$8 a day selling medicated gloves. They are wonderful sellers. So cheap, only 30 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a woman or man. Tell people you will give one-fourth of your profits (or whatever share you can afford), to church work, and many will buy, who would not otherwise, so you would make more than you would if you did not donate to the church. God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 61, and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 or \$6 a day, at home, why should anyone be poor.

The Religion of Some of God's Great Sons.

(Written for the Banner of Light.)

Rev. Theodore Parker, the distinguished Boston scholar, lecturer and author, rated Benjamin Franklin the greatest mind this continent has produced. Washington, Adams, Jefferson, Paine, Patrick, Henry and Lincoln were highly endowed and rendered great service to liberty and truth. Much has been written of the faith of those great personages by misinformed writers who stated that some of them were in accord with the so-called "orthodox" or traditional cult. There is ample evidence that they were in accord with Judaism and also with that other great faith, Buddhism, both Theistic faiths. As this faith includes Stephen Girard, Peter Cooper, Wm. Penn and all the great scientific investigators and scholars of the world, it seems that the thirty federated churches which ostracized all who did not assent to their parasitic and demoralizing cult, will in the "great hereafter" find that the so-called "skeptics" are more religious than the sectarians who illustrate the dictum of that eminent theological scholar, the late Max Muller, who averred that those who knew but one faith knew none.

Franklinite.

For that Cough, take Piso's Cure for Consumption.

Mrs. S. T. ROSEN, the well-known authority on cooking, says of Liebig Company's Extract:

"Ordinary stock requires from three to four hours in preparation. The cost of five added is that of materials and time for cooking the rest of a jar of oil."

LIEBIG COMPANY'S
Extract of Beef
and will not make so large a quantity of soup. In fact, all soups, stews, gravies, and meat stews should be flavored with a little beef extract. From a cook's standpoint no kitchen should be without it!
It is the most concentrated form of beef goodness.



These trade-mark crimson lines on every package.
Gluten Grits
BARLEY CRISTALS,
Perfect Breakfast or Dinner Health Cereal.
PAINLESS FLOUR, Cake and Pastry.
Unlike all other foods. Ask Grocers.
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Our Home Circle.

EDITED BY

MINNIE MCKENNA SOULE.

The Voice of My Heart.

William Brewster.

(Written for the Banner of Light.)

O what says my heart—
In its sorrow and smart—
In the day of its trouble and pain?—
In its trial severe,
When the world is drear,
And sad as the darkness with falling of rain—
Then what says my heart?

My heart has a voice—
And it bids me rejoice—
In the day of my weakness and loss:
It bids me arise—
From sorrow's surprise—
And carry with courage my cross:
"Be brave!"—says my heart!

O what says my heart—
When the song-birds depart—
That came with the grace and glory of spring;
When the red leaf will fall,
When the frightened winds call,
And branches in frenzy their arms out-fling—
Then what says my heart?

My heart has a voice,
And it bids me rejoice,
For nature runs on in her own sweet way,
And the loss of the hour—
In bird, leaf, and flower,
Will find a new blessing in coming of May:
"Have hope!"—says my heart!

O what says my heart—
When 'tis all torn apart—
With the dark questions of life and of time;
When problems perplex,
When fierce evils vex,
And we are at loss for reason or rhyme—
Then what says my heart?

My heart has a voice—
And it bids me rejoice,
That over and under the whirl of the years,
Is a Spirit supreme—
That dreams in our dream—
Till the summer of truth in its splendor appears:
"Have love!"—says my heart!

O what says my heart
When fears of future upstart,
And it wakens with dread as a child in the night;
When the earth lies in gloom
Of the depth of the tomb,
And the shadows of darkness the spirit affright—
Then what says my heart?

My heart has a voice,
And it bids me rejoice,
Because of the good all the ages have seen;
It believes in the Love—
Working here and above,
And feels that dark changes a blessing must mean;
"Have faith!"—says my heart!

A LINK IN OUR GOLDEN CHAIN.

LET FAITH SMITE THE HEART OF
FLINT TILL THE PURE WATERS
FLOW.

It was late in the afternoon of a January day and the wind was blowing raw and chill. The streets were filled with people hurrying and scurrying along half hidden in coat collars and furs.

Everyone seemed intent on reaching some particular place just as soon as possible.

Suddenly a shrill cry rose above the din of travel. A woman stood still before a brilliantly lighted shop and shrieked, and like a mad creature a man sprang into the middle of the street and before the frightened crowd could realize what had happened he was lost in the gathering darkness.

"Chase him, he took my bag!" screamed the woman, and men and women looked blankly at each other like children waking from sleep and no one spoke a word.

"Can't you see I've been robbed?" persisted the frantic woman. "Instinctively every man's hand sought his pocket and fondled his watch chain, while the women grasped tightly the bags and parcels in their hands.

Then the blue-coated gentleman with brass buttons pushed his way through the surging mass and asked the usual questions. That was all there was to be done at that moment, and when the two walked away together the street resumed its usual appearance and all was still.

Out from the shadow of tall buildings a man stepped, and with hands trembling and unsteady, through excessive emotion, he opened the tiny bag in his possession.

With the swiftness of a squirrel at his breakfast of walnuts, he went through every compartment, and stuffing the money into his pocket, he walked away.

But other eyes than his own had seen the roll of bills as he pressed them deep into his pockets and they opened wide with horror as the man hastily tossed the tell-tale bag into the street and with apparent calmness joined the moving throng.

A young woman had stepped into a doorway to escape the crowd as it gathered around the woman who made the outcry, and, unnoticed by the thief, she had seen his action.

Something in the manner of the man told her that it was a desperate case.

His wild eyes and clutching fingers, his masterful coolness while yet the feverish energy of a man willing to risk life if need be, was apparent in tense, set lips and dilated nostrils.

She dared not move. Fear benumbed her and yet she felt as if she were a part-

ner in the crime as she watched him walk away without restraint.

Then an irresistible impulse swayed her into action and mechanically she followed the desperado at a safe distance to escape detection.

Through busy streets and dark alleys she followed him. Once he darted out of sight and as she stood waiting he brushed by her so near that his hot breath fell upon her cheek and she shrank as if struck, but he did not heed her.

His eyes were set on the lights of a drug store window and in eager haste he made his way to the entrance.

He whispered confidentially to the clerk and in a moment he had a package in his hand and was returning. One of the stolen bills had passed into the cash drawer of the druggist. Then the two moved on.

As they passed a baker's shop he disappeared again and the clink of coin and the parcel under his arm told the waiting woman that another stolen bill lay safely tucked away in the baker's shop.

Another turn and a dark and miserable looking doorway had swallowed the man with the drug and bread and stolen dollars, and urged on now, by something more than curiosity the woman followed him into the dark and uninviting entry.

Just a glimpse of the interior which the street light revealed made the woman shrink and falter, yet still she stood and listened.

"Papa, I'm so hungry, I'm so hungry." The plaintive tones were hardly audible, yet to the woman crouching there in the damp and darkness the wee voice was like the roar of a mighty multitude of starving and burdened men.

Then the voice of the man, broken by sobs, spoke to the little one. "Yes, dear, yes, dear, here is bread, and here, darling, is something to make the baby well. Take a spoonful, that's a good boy."

A gurgling sound was all that reached the woman's ears and then everything was still for a moment. Then the door flew open and the man looked into the eyes of the woman who had followed him.

"You spy!" he hissed. "What do you want? My boy is dead, dead; don't you see he's dead. I tell you. Call the police, do your worst! What difference does it make to me? I hate you all, with your fine clothes and smart airs. I hate you." Then he fell down in a heap at the poor young woman's feet.

It was quite true. The child was dead. And there was no woman to brush the soft curls into grace and fit the little body for the grave.

When the man returned to consciousness he found traces of thoughtful care all about the room, and from a chair in the corner by the bed, on which the baby lay, a pair of kind eyes looked out at him. He did not say much, but with wonderful self control gazed long and earnestly at the emaciated little form from which all life had fled.

After the months had brought strength and work and peace to him, he one day sought his benefactress and said, "I am ready now. You may turn me over to the police any time. I can bear it all since I have known a touch of human sympathy. It was not so hard to be hungry as it was to be distrusted. It was not so hard to do without comfort as it was to have the standard of decency measured by money. It would have been easy for me to let my baby die to escape the tortures of living, if that torture might not have been relieved any moment by a spark of brotherly kindness which would have given me a chance to be a man. I did not steal because I was dishonest, but because my wife had starved to death before my eyes, and my baby's cries for bread were ringing in my ears.

I would have worked for what I stole, but starvation was swifter than work. "I felt like killing the men who sat down to beefsteak and turkey, when my wife sipped water for nourishment, and I hated every baby in its mother's arms, when my baby's mother had died."

So he opened his soul to the woman who shared the knowledge of his guilt. She did not condemn him for his theft, nor piously send him to the courts to be classified and branded.

She was a Spiritualist and looked beneath the seeming lawlessness and covetousness and discovered an anguished, tortured spirit in its struggle between the law of the land and the love of his heart. Surely no Spiritualist would be satisfied to sit in judgment on any child of earth but would make honest effort to discover the cause of the imperfection and if in defiance of law an outrage be committed would never be content to sit supinely down and without protest allow foolish or selfish men to enforce a law that could not adequately cover the case. Suppose she had turned in a frenzy and called to her aid and defence the men who could shut this poor man away from the light of day. Suppose her desire to protect the public had been stronger than her womanly sympathy, what would have happened?

Would the world have been better and safer without the man?

Only safer while he was locked behind the iron doors, and never better until the hatred and bitterness of his soul and been transmuted into love and strength and power.

Did the transmuting process begin earlier through the expression of kindly interest and faith shown him by the woman who knew his guilt?

There is no doubt about it. Kindness and faith are the strong arms of God which support and sustain the sinking soul until the will to rise is established and steady. There is never a man so vicious or hardened, so sinful or degraded that the sunlight of trust will not at last burn its way to the springs of the soul, where the waters of spiritual purity wait, but opportunity to gush forth for the refreshing of the world.

M. M. S.

Tabby and Her Baby Rat.

Tabby, our old cat, lived in the barn with her family of kittens. She made her home in the stall of Dandy, one of the farm horses, and the kittens were always under his feet. But Dandy was fond of cats and in some miraculous way avoided harming his guests.

One day I noticed a young rat, about the size of a full-grown mouse, running about the stall with the kittens. Surprised that Tabby did not notice it, I caught her and held her nose down to it. She licked its

face and then walked away. One morning, perhaps a week later I found Tabby and her family established on a flower bed near the kitchen door. I gathered the kittens into my apron and as I lifted the last one I uncovered the rat. It was taking its breakfast just as naturally and contentedly as the kittens, but when Tabby got up the little thing scurried away into the sweet peas.

I carried the kittens to the granary and put them in a corner on a pile of empty sacks. When I turned round Tabby was just coming in the door with her foster baby in her mouth. She put it down in the corner with the kittens, but it immediately hid under the sacks. I placed a saucerful of milk on the floor and stood back out of sight to watch developments.

Tabby, after lapping the milk a moment, called her family. The kittens responded slowly and then the tiny rat darted from its hiding place under the sacks and scrambled over the edge of the saucer head foremost into the milk. When it climbed out Tabby attended to its toilet, licking the milk all off. After she had finished the rat didn't look much larger than the first joint of a man's thumb, but it sat up on its haunches and washed its face, head, and ears in the most comical way.

We were all interested in this most unnatural adoption, but one morning the queer foster nursing was missing and we never knew what became of it.—Edinburgh Scotsman.

Queer Laws Regarding Animals.

In Peru cows must submit to a curious custom. There they are never allowed to roam all day in the lush grass of meadows, but are kept on the roofs of their houses. The big, rambling houses of Lima have adobe roofs, flat as floor boards, and there are hundreds of them in the suburbs of that proud old city which serve the purposes of a barnyard. Thither the calf is called, with pigs, goats and fowls as her companions, and there she stays for the rest of her days. Horses and mules, by the way, are invariably housed in the lower room, for in Spanish America it is not the fashion for folk to inhabit the ground floors of their houses.

In Switzerland and Buenos Ayres, too, cows must wear shoes. It is the custom in the Argentine Republic, where the roads are extremely rough and hard, for the milkman to make his rounds, taking his cow with him, and drawing off the milk as required by each household.

The streets being paved with badly trimmed stones, the hoofs of a cow that were unshod would be badly cut by the sharp, projecting edges.

In Switzerland it is considered that cows which are shod and kept in regular exercise, such as plowing and carting, keep more healthy, and consequently give a better quality and greater quantity of milk.

A still more curious custom is enforced in Belgium. Every cow there must wear ear-rings. Upon reaching the age of three months each cow must have its ear pierced and a ring inserted, to which is attached a metal tag bearing the name of its owner and other particulars.

The horses belonging to the Shah of Persia and his sons can always be detected from all other animals. Their long tails are dyed a rich crimson for six inches from their tips—a privilege allowed only to the royal house, and punishable with a heavy fine upon all imitators.

Similarly in Turkey, no horses are allowed to enter the country while wearing metal shoes—they must be at once taken off; while horsewhips are just as unknown in many of the big Russian towns—a law forbids their use. Thus in Moscow, with its hundreds of cabs and carriages of all kinds, not a single whip is to be seen; while the sleek and well-groomed horses testify to the wisdom of this humane law.

Dogs are compelled to submit to many curious customs. How the Esquimaux use them for driving their sledges, how in Holland they are harnessed to small carriages, and how in the Alps they do a great work in life saving—the monks in the hospitals of St. Bernard, recently stated that their famous dogs save on an average twenty lives every year on the mountain—are all well known. But in Denmark and Belgium they are formally enrolled as part of the police force. In fact, the dogs there can do things impossible to the average policeman.

Thus Ghent possesses sixteen well-trained dogs, mostly collies, which can cleverly climb walls in pursuit of a criminal, seize a fugitive by the nape of the neck when both are swimming across a lake or river, stop runaway horses, pilot lost children to the police station, and generally render great service to the Belgian bobbies.

Servia has a singular custom, too, with regard to dogs. Every regiment has its drummer dog, so-called, because it carries the big drum. There the drum is not, as in most countries, slung in front of the man who plays it, but is placed on a small, two-wheeled cart drawn by a single dog, which has been so trained that it keeps its place even through the longest and most tedious marches—the drummer, of course, performing on his instrument as doggie pulls it along.

There are many other curious rules to which animals have to conform. Thus in many parts of Germany there is a law which compels cats to carry bells about their necks. Any cat found without a bell is considered a "stray," and is duly destroyed.

So, too, with regard to bird cages. Unlike the custom in this country, where birds are kept in cages of any size to please the whim of their owner, in Germany they must be of specified length and width. Any infringement of the law is dealt with as cruelty to the tiny creatures and punished accordingly.—Home Monthly.

A Serious Case.

A true story is told of a little girl, the daughter of a clergyman, who was ailing and in consequence had been put to bed early. "Mamma," said she, "I want to see my dear papa." "No, dear," said her mother, "Papa is not to be disturbed just now." Presently came the pleading voice: "I want to see my papa!" "No," was the answer. "I cannot disturb him." Then the four-year-old parishioner rose to a question of privilege. "Mamma," said she, "I am a sick woman and I want to see my minister!"—Troy Times.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM-

SHIP OF

MRS. MINNIE M. SOULE.

In Explanation.

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

To Our Readers.

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

INVOCATION.

In the silence of the Spirit we would seek to know the best way to put forth our energy for perfect living. Away from the distracting cares and material demands we would stand face to face with the golden opportunities that await us and breathe deep of the spiritual purposes of life that we may be strong and noble and true. Without fear or faltering we would go forward into the day that awaits us with something like a determination to win a high place in the spiritual life. So often our aspirations are drowned by the cry of wonder and surprise, so often our loftiest thoughts come tumbling down into the very low and earthly conceptions, and yet we will be brave, and strive ever to go forward and ask that the dear spirits who have so long guided and guarded may give us of their wisdom and their strength. May we be able through our co-operative effort to open the doors and let the sunshine of the spiritual life pour into the darkest corners of the world. So may we be helpful in bringing an influence of peace and love and joy to those who mourn and suffer. Amen.

MESSAGES.

Charlie Bliss, Toronto, Canada.

The first spirit that comes to me today is a man about thirty-five years old. He is tall and slim and has dark hair and blue eyes and a very pleasant manner. He says times since my release from the body been lived in Toronto, Can. "O, I am so glad to come," those are his first words. "Sometimes it has seemed as if I could never get back to give the message that I desire to send to my mother. My mother's name is Emma and she is just beginning to understand a little about spirit-return and her first knowledge came after my death. She doesn't understand much about it, but is so anxious to make more investigations and get something that will help her to comfort and strength. She will go forward with her studies because she is of that make-up and is not usually daunted. My father is with me and his name is John and he came over here a good many years before I did. We are very happy together, only we would like mother to know how often we are with her and how we strive to comfort her. My grandmother often talks with mother about these things, but they don't seem to come to any understanding about it together, for my grandmother is so strictly religious and feels that it may be wrong to try to discover any of God's secrets. O, if I could tell them that God has no secrets, that his truth is as free as sunshine, as strong as the hills and as mighty as the ocean. It is an old-fashioned idea to want to stand still and let the minister say just how much one shall learn and how much to leave unlearned, but my grandmother is old fashioned and I am trying to send this message to them and let them know that I understand the conditions about them. I have often seen Annie, and saw her the last time she visited at the house, and she was a great help to me because she was so animated and so happy. I shall come again. Just this little word will not be sufficient, but it will help my mother to have courage to go on in her investigations and I thank you for assisting me to give it."

Lizzie Haley, Montpelier, Vt.

There is a spirit of a woman about thirty-five or forty years old and she is just as full of fun as she can be. She says her name is Lizzie Haley and that she came from Montpelier, Vt. "O, this is a glad day for me," she says. "I was so relieved when I found that death wasn't such a horrible thing as I had been taught to believe, that I have been happy ever since. I fought death and tried to live because I had a little girl and I thought she needed me and I was afraid that I would have to leave her and never be able to see her again. But I have not only been able to see her, but I have been able to influence her and take care of her and I have been able to make her father see me and whenever he was fretful and impatient, I have just stood right beside him until he looked into my face and got his senses and remembered the child didn't have anybody to teach her except her grandmother, who was too old to bring up a second lot of children. He will wonder what I am doing over here and I can tell him I am trying to help some little children whose mothers are still in the body. There are so many little waifs who come over here that there is a good deal of need of little wanderers' homes and people who will help to take care of the children in them

and so I spend a good deal of my time there and I sing to them and play with them and think I am doing it all for love of my little Annie. Now, Jim, what is the use of fighting the truth, you might just as well settle down to the knowledge that I can see you and see if I cannot help you. I will never scare you or the child. I will only come to comfort you and do what I can to make your life bright and easy. Goodbye."

Mrs. Henry Morse, Pittsburg, Pa.

The next spirit that comes to me today is a woman between fifty-five and sixty years old. Her hair is very white and is combed very prettily away from her face in great big fluffy waves. Her face is round and smooth. She has a very stately manner and seems always to feel at ease and make everybody else feel so, too. This is what she says, "I am Mrs. Henry Morse and I lived in Pittsburg, Pa. My husband was a doctor and very fond of making all sorts of investigations along the lines of occultism and psychic phenomena. I many times was able to help him in these things by allowing him to put me into a semi-trance condition through a suggestive power which he possessed. When I became ill he helped me very much and I lived much longer through his knowledge of suggestion than I otherwise would have. He knew that I must die and I knew it too, although we never discussed the matter. I was ill so long and suffered so much that I welcomed death when it at last came and I have many times since my release from the body been able to use this same suggestive power which my husband used on me to help him in his works of mercy and relief. I cannot say that it was a dreadful blow to him to have me die, for he expected it, but the silence and the loneliness were just as hard to bear as if I had gone without a moment's warning. Sometimes, I wish I could make his life so full of joy and happiness that he would forget the pain and suffering which he helped me to bear, but he will make no change that will help him to forget. He has buried himself in his work with deep and undying interest and so I shall wait for him and be so glad when the morning dawns that brings him to me. I want him to know how I thank him for all his devotion and I want to tell him that never a day goes by that I am not close to him whispering my message of peace in his tired ear. His name is Henry, and he will be glad to know that I have come. Thank you."

Arthur Kelly, Duluth, Mich.

There is a spirit of a young man I should think about twenty-three or twenty-four. He has dark eyes and hair and mustache. He is rather slender and seems to have had a good deal of weakness when he went to the spirit. He says that his name is Arthur Kelly and that he lived in Duluth, Mich. He says, "O yes, I was weak, but I wasn't sick very long. I had typhoid fever and it just seemed to wring the life out of me until I was nothing but a rag. My father's name is James and my mother's is Annie and they are Catholics. My mother has seen me and well she might, for I have just walked around that house and tried to let some light in; not to have them talking about me all the time as if the end of the world had come. It is bad enough to be cut off so suddenly without having to see everybody crying every time they mention your name. My mother has mourned more over my staying away from church than anything else. She is afraid that perhaps after all I wasn't saved. I wish she could see some of the good Catholics, see how far they are from the kingdom of Heaven. I don't see that they are a bit better off than I. I was a Catholic all right, but I didn't want to go to church and I don't believe now that going to church makes the road to Heaven any shorter. Any way, Ma, don't you fret about it. You just cheer up and try to think that I didn't commit any awful crime and trust to God that I will be forgiven for the things I did do. I was a good deal surprised to find little Johnny and he knew me too. Aunt Lizzie is taking care of him and she says she will take care of me. I wish father could realize how much I wanted to do for him, but I feel sorry that after I got my trade I didn't do as he wanted me to. It is too late to think about it now, but when he comes over here, I will tell him some of the things I ought to have told him before. I was at the house the other day when Jack McLaughlin came in and I saw the pictures that you showed him. Why didn't you give him one? He wanted it. I guess you know that I am surely here or I couldn't talk like this. Good-bye."

Angel Band.

Emer H. Wells.

(Written for the Banner of Light.)

There are angel bands around you,
All unseen by mortal eye;
And they often come to cheer you
From their happy home on high.
Borne upon the heavenly breezes
Comes their music, soft and low
Gently like a benediction,
Or as rippling waters flow.

And they gather round the homestead,
Breathing loving words of cheer,
Like the sound of silver trumpets
Falling sweetly on the ear.
Coming with the balm of healing
For all sorrow, grief and pain—
Oh, what joy to hear them whisper,
"We shall surely meet again."

For when you shall cross the river,
Dear ones wait to take your hand;
Lead you to their home in glory,
In that fair, sweet summerland.
There you will behold with rapture
All the friends of long ago,
Whom you parted with in sorrow,
For you will their faces know.

There in that glorious sunshine,
Where all shadows pass away—
Oh, how sweet to dwell with loved ones—
In that perfect, endless day.
For there is no night in heaven,
It is like the crystal sea,
Shining in its silvery brightness,
Where forever we shall be.

The Reviewer.

Right and Wrong Thinking and Their Results.

This is a very interesting and instructive book by Aaron Martin Crane, and is a valuable addition to our literature on the wise exercise of the mind, so that it shall fulfil its function of ruling itself and finding that life expressed in terms of right is well worth while every way.

To me it was a great pleasure to see this book. I have heard so much that is delightful of Mr. Crane as a teacher, that I was sure his word would be a blessing when put upon the printed page. When I have seen his writing, I have given it the consideration of the praise bestowed upon it by his friends. It truly deserves all that is said of it.

The outer making of the book is good; it is finely printed, it pleases the eye, and meets all the requirements of those who like a book dressed in the good clothes of our day. It has some 361 pages—and in that space tells a story of what to do and what not to do in order to gain the present eternal life. It gives noble impress that man is the ruler of the kingdom of his own mind and how he can make it as fair as the garden of God.

It is very searching and analytical so as to rob the reader of any self-deceit or hiding from true resolution. The way is opened out to us and we are to walk therein.

The reading is most excellent and interesting throughout because we are being told facts of spirituality and divine mastery. He draws richly from scripture and translates it into daily duty in a beautiful way. It gives us a liberal education in the doctrine of choices and how to regulate them; and it unfolds the open secret of the upright life.

It would be a fortune of faith to many a soul, who sees not how to fight the battle, and it is a help and cheer to all its readers. (Boston: Lothrop, Lee and Shepherd Co.)

William Brunton.

Sermon and Song.

This is a pleasant book of some 187 pages of happy reading. It is by the good worker in the cause, Elizabeth Lowe Watson, and will be very welcome to those who have listened to her word. It gives our philosophy of life that it is justified to be itself and to hold its place honorably and with delight. It speaks the comfort of our religion that friends in the unseen are real and true friends and stand by us to the world's end. It all is done with much care, and if it does not answer all its own questions, it sets one to thinking, and helps one to work towards the light. Her verses are for comfort and breathe the inspiration with which they were received. (San Francisco, Cal.: The Hicks-Judd Company.)

Aspiration. By Susie C. Clark.

The religious literature of the world is full of things said about prayer. In all this literature, the writer knows of nothing finer than this little pamphlet by Miss Clark; finer as literature, finer in its spiritual uplift, finer in its truth. It is poetry in prose form. It widens and deepens the meaning of the word "prayer"; it broadens the thing itself and it destroys the word-bound prayer-ideals of all the "ologies." Its stream flows grandly, with a sweeping force God-wear which cannot fail to elevate the soul nearer its ideal, nearer the source whence cometh all things.

The treatment of a personal God-head is most satisfying; that personality within God's infinity, which alone makes our human approach to Him possible; thus making God not only a great First Cause, infinite and unknowable, but our Father-God, in whom lies also that motherhood, which Theodore Parker recognized when he prayed to "our Father and mother God"; that love, which, although infinite, is yet adjusted to the highest, and none the less to the lowest, human heart, yearning for the personal, intimate relationship with its soul's true father and mother and never longing in vain.

Miss Clark at her best is a true leader in sweetness and light. In this little booklet, she is surely at her best.

Mime Inness.

The Guiding Star.

This is a very interesting book of more than four hundred pages, and is a sequel to "Rending the Veil," and "Beyond the Veil." It is the report of a number of seances where spirits came and spoke and wrote and painted, and the printing of this is to reach the world that men may know how near the higher world is and how much the bands of workers desire to do good.

The questions discussed are such as interest us in the life our friends are living, what are the conditions and laws of that existence. The more carefully one reads this, the more pleasing and instructive it becomes. It seems it must be so—spirits—because it is so spiritual and beautiful and good.

We do not admire the portraits, though under the condition in which they were produced, they are wonderful, but speed is not the thing the owner of a book would care for, it is beauty and pleasant likeness, and we wish this demand had been met. We know the features and forms of our spirit friends are fairer than ours, and we want them so represented when spirits themselves do the work.

Many would like this book as being direct from the other life, and to the students and readers of this literature, we recommend this interesting and instructive work. (Allentown, Pa.: Philip Nadig, Ph. D., publisher.)

The Every Day Book. By Suzanne Wardlaw. 4 1/2 by 10. 139 pp. Elizabeth Towne, Holyoke, Mass. Red silk cloth.

And now Elizabeth, the sunshine, whose other name is persistency, comes with a delightful surprise in a holiday gift book. It is a little gem. It has good press work on good paper. Every month has given its appropriate colors, zodiacal sign, jewel, flower, sentiment and composer; each day has given it some short sentiment, called from the New Thought cult and its writers, with an occasional excursion into general literature; for new thought is universal and is bounded

by no limitations of time or space. The thoughts are helpful, sunny, for every day use and inspiration. Elizabeth (who could call her Mrs. Towne) has outdone herself. Mime Inness.

The Magazines.

The publishers of the American Boy have certainly set for themselves a hard task if they can improve upon the January number of that "greatest boys paper in the world." From cover to cover it is filled with matter that boys delight in. No. 3 of the Editor's stories out of his own life, entitled "Won by a Cheat," tells of the temptation and fall of a boy who stood high among his fellows. "Relief of the North Branch Fort" is a story of the bravery of two boys who, at the risk of their lives, brought relief to a fort besieged by Indians; Part III. of "The Joy Claim" is given, which ends that interesting story. The opening chapters of "Denny, a Mule Driver," are given. This is a story which is sure to please its readers. There are two more chapters of "A French Frog and an American Eagle." "Two Boys, Two Burglars and a Telephone" tells how the ingenious work of two boys prevented a serious burglary and captured the burglars. "How Ironaxe Got His Honey" is an amusing story of two boys, a pail of honey and Indians. "History Head" tells of the bravery and presence of mind of a boy while working during vacation, and "Jupiter, the Hairless Calf," tells of the experiences of two boys with a calf. Among the many articles are, "How America Came by Its Name"; "Prospect Hill," "American Boy Day in 1906," "Through Celestial Spaces," an astronomer's dream; "Bird Studies," "The Language of the Ship," "Money in Weeds," "Recovering Historic Warships Near Detroit," "Hezekiah Butterworth, a Friend of American Boys," "Boys Take Care of Your Teeth," "Benjamin Franklin, Being No. 3 of Boyhood of Great Americans series; Robinson Crusoe's Gun Now Owned by an American"; "Using Boy Energy to Advantage in the Schools," "How to Make a Moccasin," etc., etc. All the various departments of Amateur Journalism: Stamps, Coins and Curies; The Boy Photographer; The Boy Mechanic and Electrician; Boys' Brain Sharpeners; Tangles; Boys' Books Reviewed and the Order of the American Boy, are simply filled with instruction and information for the boys. There are over 72 illustrations. Subscription price, \$1.00 a year. (Detroit, Mich.: The Sprague Publishing Co.)

Arbitration and Disarmament, Not Vast Military Establishments, the Proper and Humanitarian Policy of the Nation.

To the Editor of the Banner of Light:

"I can't agree with President Roosevelt, who thinks the best way to secure peace is to have a big stick in one hand. A bully among nations is as certain to get into trouble as a bullying, blustering man among individuals," are the beneficent and statesman-like words of the distinguished philanthropist, Andrew Carnegie. Many score of years before a Judean prophet declared that God commanded "peace," the peerless Buddha proclaimed that beneficent doctrine. From the thousands of millions of dollars expended by the nations in implements of slaughter, it seems that a strong vein of savagism runs through the veins of many so termed "statesmen," to whom the dictum of international arbitration and disarmament is repugnant and the statesmanship of William Penn, Thomas Jefferson and Abraham Lincoln is scouted and maligned.

Away with war and strife and rulers like the Czar!
But blessed be the friends of peace like Islam, born Akbar.

Lincoln Republican.

A Chicago Day in Boston with a Spiritual Healer.

The Chicago day of which I wrote was not in the sense of an exposition, or centennial Chicago day, but that the hours for healing with the spiritual healer I visited that day were occupied with one exception by Chicago patients, and while of no greater import than if from other cities or states, it was a striking incident, and impressed me the more in the grand privilege of spiritual research clairvoyantly and clairaudiently granted to me in his treating apartment.

It was a day when the heavenly messengers brought to us truths regarding the spiritual laws of being, new light to the mind and new life to the body of his patients.

It was a day when patients beyond the skill of the medical fraternity, with organic and nervous ailments and those annoyed by earth-bound spirits were being relieved and restored.

The vocal organs of one of these patients had been independently used for ten years by several annoying spirits while in a conscious state, and foreign to her own lines of thought and desire; it was not a case of subliminal, subjective, dual, or quadruple, or any other theoretical self—but truly imposing spirits seen and heard by well developed psychics, and when not speaking through the patient were suggesting unpleasant thoughts—these spirits were as unlike that patient as the philanthropist is unlike the most taunting, selfish, unscrupulous being imaginable, and yet the pathetic sympathy and care given to these obsessing spirits by the doctor and his coworkers as they demagnetized them from the atmosphere of the sufferer was truly born in those higher realms of love and spirituality. Again this was a day of gratitude with those patients and those unfortunate obsessing spirits who came to know of a higher and happier life, and so the good work is going on and human suffering and sorrow are being relieved.

I regret to read in the December issue of

"Reason" that Jacob Christian, a Spiritualist, had placed his mediumistic sister in an insane asylum because obsessing spirits held her in their possession. Instead of taking her to this doctor, as I wrote him of the doctor, and urged that he apply to him. Alas! alas! God pity this mediumistic sister, who if properly cared for might have become a power for the higher spirit realms, a messenger of spiritual truth to man.

The coming years of our national life may have their Chicago days, but I doubt of their being freighted with the realization of the grand truths that came on this Chicago day in the home of the doctor and his psychic wife, blest also with this beautiful spiritual healing power.

The spirit doctor and his coworkers have long made earnest, profound study and research regarding the laws, relations and influence of the individual ego, or spirit, and new discoveries will soon doubtless be given to the world as a result.

J. Barton Stewart.

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I have found "The Wisdom of Passion" to be a book of profound emotion and fine intuition. I would be happy if in a certain sense I had inspired it.—Prof. Cesare Lombroso.

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep. I read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Allied Work of the University of Chicago.

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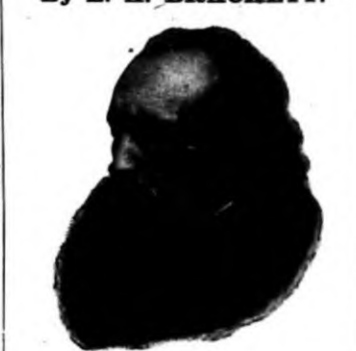
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BOSTON, SATURDAY, JANUARY 20, 1906.

Societary News.

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

Boston and Vicinity.

The Cambridge Industrial Society of Spiritualists at its regular meeting, Dec. 27, was favored with a fine entertainment given by Misses Came and Bonney and Messrs. Scarlett and Taylor. At the meeting held Wednesday, Jan. 10, Mrs. Katie Ham entertained the largest audience of the season. A fine supper was served under the direction of Mrs. Chas. Keith and her able assistants. The president, Mrs. Emma Zwalhen, having been confined at home for several weeks through the dangerous illness of her father and husband at the same time, brought good cheer by her presence. Mrs. Ham, who is a great favorite in Cambridge, will be with this society the next meeting, Wednesday, Jan. 24. Mr. Fred Taylor sang a sacred solo, "Just for Today," which was highly appreciated.

Dwight Hall, 515 Tremont St.—The L. S. I. S., Mrs. Belcher, president, had a good attendance at the meeting held Jan. 17, to listen to the president and the president of the Lyceum Union, Mrs. Butler, who occupied the greater part of the evening in their able manner. Mrs. Belcher gave psychometric readings and Mrs. Butler communications, both of which were marvelous. Mrs. Morgan favored the audience with solos and communications which were all recognized. Thursday evening, Jan. 18, Mrs. Cunningham is to occupy the platform and a large attendance is expected.

First Spiritual Church of Boston (Inc.), Rev. Clara E. Strong, pastor.—Mrs. Carrie Chapman assisted the pastor as chairman all day. "George" took "Little Things" as his subject for the morning. Mr. Newhall, Mr. Chase and Mr. Newton spoke and many messages were given by Mrs. Morgan and others. At 2:30 a very interesting meeting was opened by "George." Mr. Smith and Mrs. Lewis and Mr. Chase spoke after which Mr. Graham, Mrs. Johnson, Mrs. Lewis, Mr. Baker and Miss Strong gave messages. Solos were rendered by Mrs. Lewis and Mr. Peake. In the evening "George" spoke on "Love of God." Mrs. Lewis sang and Mrs. Morgan gave messages, as did also other mediums. The pastor spoke earnestly of the church and church work and urged all to go onward with it.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor.—Morning, Spiritual Circle. Afternoon and evening, readings and messages. Mediums of the day, Mesdames Robertson, Reed, Blanchard, Lewis, Kemp and Wilkinson. Messrs. Blackden, Roberts, Privoe, Payroe, Hicks, Newhall. There was a recitation by Mr. Starkey. Mr. C. W. Emery, Mr. Brewer and Mrs. Lewis assisted on the platform and Prof. Peake, Mrs. Lewis and Mrs. Grover at the organ.

American Psychical Research Society (Inc.), Harvey Redding, president. The meeting opened with song service, Mrs. Grace Reeder at the piano. An invocation by the president followed by scripture reading and an address on the subject, "Food of the Soul," which was listened to with great interest. A solo by Mrs. E. F. Coote was followed by an address by Mrs. Abbie Burnham, after which her little guide, "Patience," gave some fine messages. Tests were given by the president and the meeting closed with hymn and benediction. The Thursday evening meeting was held at the home of the president. After a half hour devoted to healing, Mrs. Emma Wells gave a piano selection and read an inspirational poem. Mrs. Rollins read inspirational writings and Mrs. Albertson spoke. Mrs. M. E. Dean answered mental questions and was followed by the president who gave declinations.

The Malden Progressive Spiritual Society, Mrs. Alice M. Whall, president, held its monthly supper and Mystery Party Jan. 11. Mrs. Mosier and Mrs. Whall presided at the piano. A goodly sum was realized for the new temple. After the sale, the meeting was called to order and Messrs. Scarlett, Willis and Dr. Hewitt and Mrs. Whall took part. Sunday, 2 p. m., the Children's Lyceum, E. J. Patch, conductor, opened with song and invocation. The lesson was read and discussed with interest and remarks were made by Dr. Huot, Mr. Spaulding and Mr. Patch. Afternoon circle at 3:30 p. m. in which Mrs. Whall, Mrs. Andrews, Mr. Milton, Mrs. Crocker, Dr. Huot and Mr. Spaulding took part. Evening meeting at 7:30 was opened with song service and scripture reading. Mrs. Butler of Boston made a few remarks after which the president, Mrs. Whall, was introduced. She read a poem, "Immortality," and devoted the rest of the evening to messages which were found very interesting. Mrs. Nettie Holt-Harding will occupy the platform next Sunday.

The First Spiritualist Ladies' Aid Society held its regular meeting in Appleton Hall Friday, Jan. 12, the vice-president, Mrs. Carrie Hatch, presiding. After some excellent singing by Mrs. Haidee Hall, Mrs. Waterhouse opened the meeting, followed by messages from Mrs. Kate Stiles, Mrs. M. A. Helyett, Mrs. Shackley, Mrs. Mason. Next week is "Mediums' Night," circle at 4 p. m.; supper, 6:15. All mediums welcome.

Dwight Hall, Jan. 10.—The Ladies' Lyceum Union met for their business meeting in the afternoon, the supper tables being well filled at 6:30. After the social hour the evening meeting was opened by Mrs. Butler, who introduced Mrs. H. C. Berry, Dr. Huot, Mrs. Morgan, Mrs. Knowles, who with Mrs. Butler voiced many messages from the friends in spirit land.—F. A. Bennett, sec.

New England States.

Quite a large number of people are sojourning at Lake Pleasant this winter and are appreciating the splendid weather. Speakers are being engaged for the convocation of 1906, those already engaged being Hon. A. H. Dailey, Miss Elizabeth Harlow, Mrs. Kate M. Ham, Rev. Wilson T. Fritch, Mrs. May S. Pepper, J. Clegg Wright and Albert P. Blinn. A good season is anticipated.

Norwich Spiritual Union, Norwich, Conn.—Mr. Albert P. Blinn resumed his work as settled speaker of this society Jan. 7, giving two excellent discourses. Monday evening, Jan. 8, a New Year Festival and Christmas tree was held. Notwithstanding a snow storm, about fifty of the friends gathered early in the evening and all had a jolly good time. Social games and readings by several of the children and by Mrs. Charles Burdick made a merry evening. Thursday evening, Jan. 11, Mrs. May S. Pepper gave a benefit seance and standing room was at a premium. The church was crowded and Mrs. Pepper gave one of her best seances. She created a deep and favorable impression and the officers were delighted with the results. The New Year has opened very auspiciously.

The First Spiritual Society of Portland, Me., held two pleasant meetings well attended, in Mystic Hall. Mrs. Vaughan was the speaker and message bearer and gave good satisfaction. Next Sunday Mr. M. A. Graham of Boston is expected. The society has had the pleasure of listening to him before. Jan. 30 an old fashioned baked bean supper will be held in Mystic Hall.

Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl St.—For the first three Sundays of December Mrs. Kate R. Stiles of Onset served this society very acceptably and received a cordial welcome from her many friends in Worcester. The last two Sundays in December Dr. George A. Fuller of Onset occupied the platform. At the regular meeting of the Woman's Auxiliary held Wednesday evening, Dec. 27, a lecture Dr. Fuller delivered on "Mediumship" for the benefit of the society. At the close of the lecture a vote of thanks was extended to him for his able and instructive address. The annual fair will be held Wednesday, Feb. 28. The speakers for the month of January are Mr. Thomas Cross of Fall River and Mr. Wellman C. Whitney of Springfield.

The yearly business meeting of the Providence Spiritual Association was held Jan. 7. The following officers were elected for one year. President, A. T. Marsh; vice-president, Wm. F. Briggs; secretary, D. F. Buffington; treasurer, Richard Wilkinson. Directors, A. F. Marsh, W. F. Briggs, B. F. Prouty, C. C. Gardner, D. F. Buffington, Richard Wilkinson. The society is in better condition for the beginning of the new year than for many years past. The interest has been greater than usual and the attendance much larger. There seems to be a growing interest in Spiritualism and deeper thought for humanity.

The Lynn Spiritualists' Association celebrated the 12th anniversary of its organization on Sunday, Jan. 7. A very interesting program was arranged by President H. C. Chase and Vice-President Mrs. M. C. Chase. From 2:30 to 9:30 short addresses, messages and musical exercises were in order, then an hour was taken for supper, of which a very large number partook. Those assisting in the exercises of the day were: President Chase, Mrs. M. C. Chase, who delivered a short address on the work and progress of the society, reporting that every part of the work is in a flourishing condition, and prospects for the future are very promising. Honorary President Alex. Caird, M. D., Mrs. Caird, Mrs. Hattie E. Lewis, J. S. Scarlett, Mr. and Mrs. Osgood Stiles, James Litchman, Mrs. M. M. Randlett, Mrs. C. H. Wildes, Mrs. Maude Litch, Mrs. Lydia Ward, Mrs. Florence Page, Mrs. Lizzie Pierce, Prof. R. A. Macurda, W. A. Estes, E. P. Kimball, A. C. Cochran took part. Interspersed through the services were vocal solos by William Boomhoyer, William McDonald, Wallace Eldredge and James Singer, with W. H. Atherly, cornetist and H. C. Chase, pianist and director. Active steps are being taken by the committee in charge towards the erection of a new auditorium at Unity Camp, and it is expected such a building will be completed and ready for occupancy when the season opens the first of June. Sunday, Jan. 21, the well-known and ever popular test medium, Mrs. S. C. Cunningham, will be present. Regular services at 2:30 and 7:30. Circles from 4 to 5, supper at 5, song service and concert with first class talent at 6:30. The Ladies' Union meets every Wednesday afternoon and evening. Circles at 3, hot supper 6:15, test seance 7:45. These meetings are becoming very popular, a large number of test mediums being present at both services.

Fitchburg, Mass.—Large audiences greeted Mrs. S. C. Cunningham of Cambridge, speaker for the First Spiritualist Society, Sunday, Jan. 14. The subjects, "We Shall Meet Them Face to Face," and "Our Homes Over There" were followed by many convincing spirit messages. The Mediums' Circle and song service was well attended and many spirit messages given. Musical selections by Miss Howe and Mr. Dewhurst were much appreciated. Emma B. Smith of Lawrence, test medium, will address the society next Sunday.

Greenfield, Mass.—The Society of Greenfield, Mass., held a harvest concert Nov. 6. Speakers, R. F. Churchill, pres., F. B. Woodbury, Dr. Sumner Chapman and Dr. Daniel Griffen all made appropriate remarks. Speaking by the children. Solos by Miss Stella Burroughs followed by Master Albert Damon, the boy cornetist. Dec. 3, Mrs. Josephine Haslam read a paper on "Happiness, Contentment and Thoughts on Right Living and Right Thinking." She is the only resident psychic and has made a host of friends through her mediumship. Dec. 10, Mrs. B. W. Belcher was speaker. Her lecture and tests were very fine. Dec. 17, Wellman C. Whitney of Springfield filled the rostrum most acceptably. Dec. 31, Mrs. Ruth R. Swift of Haverhill gave a good address, followed by most excellent tests. Jan. 7, Edgar W. Emerson of Manchester, N. H., who always gives satisfac-

tion. All these speakers did good work. The meeting was well attended which bids fair for a prosperous season.

Hartford, Jan. 14, 1906.—I write to let you and others know that I am alive and doing all I can for the Cause. We have a meeting at our own house every Sunday evening, also Thursday afternoon and evening, all well attended, many coming in for the first time to a meeting of that kind. On the last Sunday of the month we have a praise meeting social in the afternoon with supper and lecture in the evening by Mrs. Rosseque. Hope to do as well as last year. Fed 98 people. Had whole attendance 135.—Mrs. J. W. Story.

Field at Large.

Mr. and Mrs. A. W. Sprague, missionaries for the National Spiritualist Association, began their first work for the First Association in the city of Washington for the month of January. Mrs. Sprague is a logical and profound speaker. An earnest plea was made by him to the converts to come to the front as earnest members of this society. Four joined in the morning and as many in the evening. Although the audience was small in the morning, it doubled in the evening. The Lyceum conducted by Mrs. Stevens, Mrs. Willis and Mrs. Price was very interesting. There is the usual large attendance at the morning session. Other societies of the city are doing good work.

Announcements.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds services every Sunday evening at 7:45 in the Banner of Light building, 204 Dartmouth St., Boston.

The Banner of Light Circle for Spirit Healing will be held in Banner of Light lecture room every Monday from 4 to 5 p. m. The doors close at 4. Mr. Nicholas Williams is the medium for this work.

First Spiritual Temple, Exeter St.—Lecture at 10:45 a. m. and 2:30 p. m. through the mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening, Jan. 24. Hygiene (Vegetarian) supper from 6:30 to 7:30, followed by the usual conference. Tickets for the supper 15 cents.

First Spiritual Science Church, M. A. Wilkinson, pastor, Commercial Hall, 694 Washington St.—Services, 11 a. m., 2:30 and 7:30 p. m. Tuesday, 3 p. m., Indian Healing Circle. Thursday, 3 p. m., Psychometry. Peace Council Jan. 23.

Public Spiritual Circle every Friday afternoon, 446 Tremont St., Nellie Carleton Grover, Conductor.

Odd Ladies' Hall, 446 Tremont St.—Bible Spiritual Society, Mrs. Gutierrez, president, holds meetings every Sunday. Circle, 11 a. m. Evidences, 2:30 and 7 p. m. Circle, 4 to 5. Tuesday evening, Jan. 30, will be the Ninth Anniversary. All spiritual societies are invited to join in a musical and literary entertainment where all can be united and work in harmony.

First Spiritual Church of Boston, Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Conference, 11 a. m. Services at 2:30 and 7:30 p. m. The first supper and fair will be held at 724 Washington St., Wednesday, Jan. 31, 1906. All interested may send donations to the hall or to the pastor direct.

American Psychical Research Society, Harvey Redding, president, holds services at Odd Fellows Hall, Malden Square, Sunday evening at 7:30. Mrs. Abbie Burnham and other good talent. Seats free. Thursday evening meeting, 202 Main St. (opposite Forest Ave.) Everett. Church social will be held at the house of the president Friday, Jan. 26.

PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length; beyond that a charge of fifteen cents per line will be made. About seven words make a line.]

MRS. J. F. GOOLD.

Mrs. J. F. Goold of Dixfield, Me., passed away the 2d of December. She loved her Banner as long as she was conscious of this life. She was a devoted Spiritualist and was grateful for the paper which comforted her in her last days.

MRS. ANGIE CLAPP.

The winter colony at Lake Pleasant has been saddened the past week by the passing away of Mrs. Angie Clapp, one of our old campers and one of the best known. For the past thirteen years Mrs. Clapp has ministered to the wants of summer visitors to Lake Pleasant at her well-known hostelry, the "Brookside." She passed to the higher life on Jan. 9 after a lingering illness and intense suffering. The writer, assisted by Mr. R. F. Churchill officiated at the funeral on Friday, Jan. 11. Miss Hartmann of Greenfield serving as vocalist. Mrs. Clapp was sixty years old and will be greatly missed by all who have known her. She leaves a husband, Christopher A. Clapp, two sisters, two brothers and several nieces. Albert P. Blinn.

Warren G. Richards, America's clever character delineator and story-teller, will give, under the auspices of The Gospel of Spirit Return Society, an evening of pleasant humor at the Banner of Light Hall, Copley Square (204 Dartmouth Street) on Tuesday evening, January 30th. Eight o'clock is the hour, and the admittance 25 cents.

James Whitcomb Riley congratulated Mr. Richards on his entertainment as a success. Ella Wheeler Wilcox wrote him: "I want to thank you for your delightful recitals." Tickets now on sale at Banner of Light Book Store.

WONDER WHEEL SCIENCE.

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Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

Three days before the beginning of this Table the "Sun" (so-called) has been standing still. Earth has been on the Cross, at the extreme North. We rejoice and call it "Christmas," or "Mass," because, on the earth, we are now going to speed South, towards warm weather, into which we will be resurrected at Easter. Between now and

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

then we pass through Capricorn, the grave of winter, but the Angels of the Lamb (or angels Aquarius and Pisces) will roll the stone of ice away, and the Lamb (Aries) will

rise again in Spring. The grave people (Saturn, Capricornus) will be the special rulers of life matters under this table. They are No. 10. Their ruling is favorable to Nos. 12, 2, 6 and 8. Not favorable to No. 1 (Mars-Aries) put on the + by the Centaur (Jupiter-Sagittary) or the Centurions under the Ju-Paters, or Jewish Fathers, nor to No. 7 (Venus-Libra) the Mary, or Marrying people, nor to No. 4 (Moon-Cancer) the people who love their home. The Jupiter money makers have been at work from Nov. 22 to Dec. 21, increasing their wealth under the demands of the Ice King, and Business balancing of accounts makes all feel the coldness of the grave demands. The mythological story of the crucifixion, or the crossing of the Aries point of the earth (Vernal Equinox) over the Capricorn point (Winter Solstice) is herein briefly told to those who understand the movements of heaven and earth.

Address all matters relative to these Tables to Prof. Henry, Boylston Centre, Mass. Instructions in every kind of Occultism, or Astrologic readings, given by correspondence. Open for lectures on various subjects. All of Prof. Henry's published works are for sale at Banner office.

Chats with the Professor—No. 35.

"Can I learn astrology, when I have but little time to give to study?" asks a correspondent.

"No," replies the professor. "One cannot learn to be a practising astrologer without giving one's whole time to it. One may learn so as to keep his own affairs astrologically guided without any great amount of time, either in study or in practice. If one wants to make a new kind of pudding they run to the cook book and do as the recipe says. If they do the thing right the pudding will come out all right, although the one who made it might never become a cook, nor make another pudding. It is not necessary for everybody to become astrologers, nor to learn astrology, but it is the most foolish thing in the world to be so ignorant as not to know what astrology is. It is very necessary that everybody should know enough about it to protect themselves from impositions. Gold brick astrologers are very numerous. They generally catch the largest amount of willing dupes, just as gold brick bunco men catch countrymen who have not learned how to distinguish solid gold from a gold veneered brick. A knowledge of astrology comes by absorption and not by study, except for professional purposes."

"Are you teaching astrology in the 'Banner' for professional purposes?" asks another correspondent.

"Oh, no!" replied the professor. "If people want to learn astrology for professional practice, they are wise enough to pay for their tuition and enter the arena by the straight and narrow way and not sneak into it by the back way, like a thief and a robber."

"I am elucidating in the 'Banner' the Philosophy of Astrology, which everybody ought to understand, whether they understand anything else or not. The Philosophy of Astrology is the mother of all philosophies, and the mother of all oligies and isms."

"Take a countryman that has never been twenty miles from his country residence, and what he does not know about law and politics and the 'general statutes' is not worth knowing, until he gets his eyes open to the fact that people as good as he live in other parts of the world under a different code of morals than his. Just so with people stultified by narrow religious education, so superstitiously grafted into their marrow bones, that while they think that they know it all, like the countryman, when they get their eyes open to the philosophy of astrology they find that there are 'more wonders in heaven and earth,' than was ever dreamed of in their philosophy."

"How can public demonstrations of the science, from platform, be made?" asks a correspondent.

"Only by recourse to a few of the basic and surface laws, and dealing with them with great care. To prophesy by any method, as was done from a platform in Providence, stating that an explosion would occur in a leading mercantile establishment, and thereby frightening everyone, and ruining the merchant's business, was an act not only out of the range of extemporaneous prophesy, but was a charlatan phase of crime. God does not bestow his Divining Gifts upon mankind for any such purposes. If people are to be blown up they will not receive warnings that will permit them to run away. Warnings by astrology will not overcome a stubborn disbelief, nor prevent that which is to be. Warnings by astrology are for moral benefits, in civil interests."

"The Great Divine has charge of destiny and He does not permit His Almighty laws of Eternity to be frustrated by profane tongues of men. To know our favorable or unfavorable times for life conditions is the same as knowing the timetable of our railroad trains. Some people blunder to the depot on haphazard time and then sweat and fume because they are chumps, laying the blame for their chumpiness upon the trains and everything else because they were not wise enough to become forewarned."

"Public demonstrations cannot possibly be more than a casual or surface glance, from any system of prophesy. The Solar signs are mainly used. Brief characteristics are drawn from them by memory or from the Wonder Wheel, which may be hung on the wall, pointed at, referred to or laid upon the desk before one's eyes. These characteristics exhaust themselves in one reading of each sign, but an adept demonstrator would manipulate the many significances to each sign, in such a manner as

to give one part to one native of the sign and another part to another native, in case dates of the same sign happened to follow each other.

"Next to the Solar signs the years of life come into play for public demonstrations. These also exhaust themselves like the signs, but may be easily manipulated so as to give a bit of truth to one and another bit to another."

"Next comes a quick testimony drawn from an approximated ascendant, by even houses, if a close approximation to time of birth can be given. Such approximations are drawn on the ecliptic in its relation to the rational horizon of which the hub of the earth is the centre of both circles. In this method the earth must be considered as the centre of the sensible universe. The sun is the centre of the Solar system and where we personally are located on the earth is 'our individual centre. These centres should not be confused, for the detailed laws of the one will not apply to the others. The radius vector from these different centres are not the same, hence the cusps of houses of each would be different. At noon each day, and each year at the equinoxes, they are on the same meridian. The meridian that the sun is in rises in the morning with the sun, ascends with the sun to the zenith and goes down with the sun at night. That movement creates the even hours, from earth's centre, but the wobble or tip of the earth's surface creates the uneven hours from the surface of the earth. Fine mathematics are necessary to measure the angles from the earth's surface, but not so from earth's centre. Hence the rational ascendant can be quickly judged, even before an audience, by the clock hour of birth."

"For instance, if birth was 2 p. m., with sun in Sagittary, then the ascendant would be the dexter trine to Sagittary, which would be Aries. If 2 a. m., it would be sextile, or Libra. One would have to be quick witted for this. Better to 'have some guide before the eyes, in hand, or on desk. The Tabula Magus might be used. Knowing where the sun is in zodiac, count backward from given time of birth in succedent order of signs to sunrise hour in table, and that will give an idea of the ascendant sign. The Wonder Wheel in like manner might be used, but the little 'Independent Lesson' book is the best, as that would give a very close approximation to the mathematical ascendant; yet, it is never safe to make any strong statement of horoscopic import without true time of birth to the minute."

"Another quick operation for public demonstration is provided for in the table on last leaf of the above little book, also in the 'Useful Table' in 'Astrology in a Nutshell.' I explained the use of that in 'Banner' November 4, second column, half way down. Very seldom would anyone from an audience ask when they will be married. Such a question would certainly not be asked by one with old maidish propensity. It would most likely be by some frivolous person. The answer then should be, regardless of the science: 'You are liable to marry at any time. All that prevents is the setting of the time between yourself and the other party.'

"A public demonstration would never last over an hour. In that time no one person could be properly read, and no audience would be patient enough to wait for tomfoolery calculations. Everything done publicly must necessarily be done quickly: just skimming over surface matters, yet the few points which I have given handled carefully and honestly, without attempts at sensational exaggerations, will hit pat, eight times out of ten, and prove that astrology is not all guess work, nor dependent upon intuition or impressionary powers."

"It will not do to attempt to make description of physique or stature, etc., as Chaney attempted to do when he described a person in the audience from an assumed ascendant. He said she was short and plump, and asked her to rise. When she arose Chaney thought she would never stop until she touched the ceiling. Of course he was one sign out of the way, or he had failed to notice certain modifiers. A few certain and constant astrologic laws may be used in public, with a chance of mistakes even in these. Then again, enemies, or practical jokers, in audiences, will give wrong dates, and some will declare that the astrologer is not correct, even when they know that they are. Some people will give any date but their own, foolishly thinking that the date has 'nothing to do with it, and not knowing that a wrong date destroys the results."

Walk uprightly both in body and soul.