

# BANNER OF LIGHT.

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## SAN FRANCISCO.

John F. Simmons.

(Written for the Banner of Light.)

A tremor of earth, at our far Gates of Gold,  
From the hearts of the world has shaken the cold

And warmed them with true love's devotion.

Grim death, dire destruction, in fiery pall  
Have wrapped a whole people, who dwell by the wall

Of Pacific, our widespread ocean.

The beggar, the rich man, the thief and the good,

Starve, naked, together,—a vast homeless brood.

Now equal in mortal condition.

A nation of brothers has heard their wild cry.

"Food, dollars by millions, for help, or we die,

Our city's a living perdition!"

Afar 'cross the prairies from distant Cape Cod

The answer rings out, "We're all children of God.

What's ours shall be yours in your trouble.

Here's sympathy, help; here's food and here's gold.

That ever we failed you shall never be told.

If need be, our gifts we will double.

"The mighty disaster, the horror of fire,

Eating homes, licking life-blood, in one great desire

To madly devour a whole city.

Shall prove the affection, which leads every man.

In all this broad nation, to do all he can

To show that God's love creates pity."

## The Life Radiant.

Lillian Whiting.

"As the birds come in the Spring,  
We know not from where;  
As the stars come at evening  
From the depths of the air;

"So come to the Poet his songs,  
All hitherward blown  
From the misty realm, that belongs  
To the vast Unknown.

"His, and not his are the lays  
He sings; and their fame  
Is his, and not his; and the praise  
And the pride of a name.

"For voices pursue him by day,  
And haunt him by night,  
And he listens, and needs must obey,  
When the Angel says, 'Write!'"

Between the life that we make and the life that we find out as we go on, there seems to be no fixed and definite line. To just what degree we shape circumstances for ourselves; to just what degree they are shaped and pre-determined for us, no one, perhaps, can clearly discover. The life that we live in outward reality and the life that we live in thought and aspiration are by no means definitely separated, but they shade together; each lending color and vitality to the other and the line of demarcation is imperceptible.

All the difference between the divinest stimulus and the most depressing discouragement, between a perpetual thrill of uplifting happiness and the weight and sorrow of discontent, lies between the conviction of unbroken continuity of life or of the termination of this present life by death, and the mere vague conception of some incomprehended and incomprehensible immortality, which, being vague and incomprehensible, offers to us in the present little of practicable. The conscious, intelligible life of the present has a definite limit within a hundred years, and if its achievements, whatever they be, are comprised within this period, then would all effort lose in dignity and in value. For even the greatest scholar or thinker cannot achieve any results of completeness in any line of study or research or achievement, within the limits of life in the physical body.

But a man's life consisteth not in the abundance of things that he possesseth. His life is made by other factors; it is the distilled aroma of spiritual qualities. It is made by the exercise of intellectual faculties, moral powers, and spiritual discernment. In the last analysis it is the product of the highest spiritualization of character. It is good to hold in mind that the supreme purpose of our life in this physical world is the conversion of material into spiritual

force; that this is the use of material resources. It is good to have all that we can thus transmute and distil into higher forms. It is disastrous to have more than we are able to transmute into higher forms.

Science is advancing into increasing discoveries of the etheral realm, in its nature, its resources and its possibilities. When Lowell wrote:

"The spirit world around the world of sense  
Floats like an atmosphere,"

he expressed a scientific fact as well as a spiritual truth. We live and move and have our being in the etheral world. We live among and in the constant companionship of the inhabitants of that realm. They join us on the streets in our walks; they come to us in hours of work, or of leisure, and silence. Any degree of clairaudience, however slight, yet reveals to its possessor a world of new and unexplored forces. For instance, in receiving messages clairaudiently one will come to observe the differences in the manner of their reaching him. Sometimes it will be as if the person speaking stood by his side and spoke, "viva voce," as naturally as one might in this world. Again, the words will seem to come with a faint and far-away sound, falling on the inner sense of hearing with perfect distinctness, but as if from a great distance, like the long-distance telephone. These messages often seem to arrive more freely and in greater perfection of distinctness when the recipient is the most unconscious of any possibility of hearing them. One may be absorbed in writing, totally oblivious, for the time, of the one in the etheral world who suddenly speaks and thus suggests his identity. With any clairaudient experience is usually, too, a good deal of the telepathic, so that the recipient is suddenly aware of far more than the mere words, alone, that he hears, would indicate. With the specific message there comes the wave of intense feeling; the very atmosphere of all the personal relations; the perception of conditions that one ignorant of these conditions, yet sees, or rather, perceives and realizes through sympathy, intuition and imagination, as if in the blaze of an intense illumination that is turned on. Not outer and concrete facts, but spiritual truth, spiritual conditions, are revealed. Sometimes one hears the voice that seems to come from remote space in the most marvelous and indescribable manner the words seeming not as if spoken by a voice, but rather as if uttered by a note of music, and he can but recall

"The hours of elfland faintly blowing."

Now it is quite within reasonable probabilities that there is in the etheral world something corresponding to our long-distance telephone, only finer, more musical, more exquisite in its transmission, and that it is this which is used by the inhabitant of that world. It is really there just as it is here; sometimes one speaks to a friend through a telephone; sometimes "viva voce." And, in the etheral world, sometimes the friend comes in close personal presence and touch and we hear the voice, with unerring perception of it being at close range; sometimes the friend in the etheral speaks from distant regions through some etheral mechanism corresponding to that which we call the telephone.

Apparently, at any time, any hour of day or night, one who has in the least the clairaudient gift, is liable to receive these messages. The conditions under which they come may baffle the recipient. He sits alone and ready, asking for the message and it does not come. He is in a crowded street, or he is deeply absorbed in work, or in any one of a myriad of what would seem less favorable conditions, and suddenly he finds some message from the etheral world is falling upon his mind, word by word, struck off with infinitely intense clearness, like bars of music.

There is something very curiously interesting in the way that those in the etheral world discover any means of communicating with friends here. Wherever there is any possible link, it is sought; any conceivable channel is utilized. There is evidently a constant pressure brought to bear on every possible mode of communication. The eager desire on the part of those who have passed into the etheral is

apparently more intense, more on the alert, than it is here. For the reason that they who see

"With larger, other eyes than ours,"

discern all the conditions more finely and accurately than is perhaps possible on the denser side.

All these influences brought to bear upon the life here makes it less possible for any one to determine its scope and course for himself. "Events come upon us in the dark," says George Eliot, and the most epoch-making occurrences are often those over which we have least control. The daily life of every day is woven from the Seen and the Unseen; from the Known and the Unknown. "It is not in man who walketh to direct his steps," said the Psalmist. And no one, who is in the least sensitively receptive to the Unseen, can live without a perpetual realization of the truth of the poet's words:—

"For voices pursue him by day,  
And haunt him by night,  
And he listens, and needs must obey,  
When the angel says, 'Write!'"

The Brunswick Boston.

## The Webs We Weave.

Mary K. Price.

LOVE.

Nestled close under a hill which sheltered it from storm, stood a little cottage: so small that they called it the Dove Cot.

Here, where the sunny days followed each other in bright succession, like dreams of joy, dwelt Love, in happy content.

After many days there came one morn to the Dove Cot, the Heritage of Love—a baby boy, looking out, wide eyed, on the world, with his tiny fingers clinging to the mother's fingers. And so, for many months and years, from babyhood up through school days, always the boy's hand clung to the mother's. Always the boy's footsteps followed where "Mother" led.

And "Mother?" Never had the boy wakened from sleep that he did not see her sweet face bending over him with Love's light shining in the eyes and Love's smile wreathing the red lips. As he grew older, and his feet sometimes slipped from the path she had set, she always lured him back.

All his troubles, all his misdeeds and childish sorrows, he poured out freely to that one heart where he knew Love and sympathy ever dwelt.

Then, one morning, he stretched his long limbs, lifted the head set on the broad, stalwart shoulders, kissed the mother, bade good-bye to the Dove Cot, and sought his own way in the world.

The slow days followed, one by one, with weary monotony, to Love waiting in the Dove Cot, and the letters which came but infrequently told all too little of the Heritage out in the world.

The years crept by, as years will. Sometimes the Heritage wandered back for a few days to Love in the Dove Cot, where always shone the light in the eyes and the smile on the lips, though the eyes were dim and the lips no longer red.

The Heritage had wandered far from the path set for his childish feet, and the heart of Love knew little but pain.

Then came a day when a swift message brought the Heritage back to the Dove Cot with anxious brow and trembling feet.

Now were the old days reversed. He bent over the pillow, where from a faded face, looked out a pair of tired eyes with love light shining in their depths, while a pathetic little smile clung to the wan lips. So—for a little time. Then—the eyes closed, but the mute lips still smiled, and Love was gone. Gone? The shut eyes and silent lips but then told their message.

The Heritage had never understood before. Then the fingers which could clasp his no more drew the wanderer back to the deserted paths.

So Love reclaimed her own.

All this was long ago, and lo, these many years the Heritage has been with his mother, drawn by the invisible cords of love to that better world where there is no wandering away and no more tears.

But every day, and many times a day, is the miracle repeated, and who shall say that in the end Love does not always win?

Love reaches out far beyond the ken of man and gathers to itself the suffering and fallen children of earth. Only those who have buried Love know the music which still rings in the ears from the voice that is mute; know how the soft footsteps echo in the lone hours of the night; how we seem to feel the caress of gentle fingers, and how then we remember all the words of loving counsel which fell on unheeding ears before Love went away.

To possess an earnest, loving nature, is to hold the magic key which unlocks all hearts and draws to us friends in abundance.

How it illumines all the other strands of our weaving! What courage, what patience it gives! What is so near perfection as a character crowned by love? For perfect love is attended by kindness, sympathy, tact and all other virtues.

It is the great teacher and enfolder. If we possess it, it permeates all our acts and transforms the commonplace into the sublime.

## The Philosophy of Materialization.

The Rev. George Cole recently delivered an address on "The Philosophy of Materialization" before a large number of the members and friends of the Dundee Spiritualist Society. After referring to the well-known experiences of Sir William Crookes, Dr. Alfred Russel Wallace, and others, under circumstances which made imposture impossible, Mr. Cole referred to the theory that the "double" of the medium was caused to stand outside his physical body and that then the spirits deposited upon it the substance necessary to produce a visible form, which, by thought power, they moulded into a semblance of a deceased friend or one of the sitters. Although some facts appear to favor this theory, Mr. Cole thought that in many instances the "form" has not been a mere simulacrum, but a living man or woman; the temporary body being every whit as perfect as that of an ordinary human being. Again, in some instances two or more forms have appeared simultaneously, and therefore, unless the medium had two or three doubles, this theory must be abandoned in such cases. As to the "thought form" idea, Mr. Cole contended that the thinker can hardly be supposed to possess the exact knowledge of anatomy and physiology requisite for him to think out all the complex details at once, and cause them to appear fully materialized.

After referring to the tendency of modern science towards Faraday's dictum that "all force is will force," and its recent discovery of electrons, Mr. Cole said:—

"In a matrix, the nature of which is inscrutable to us, there appear to be centres or vortices of intelligent activity which vary in their states of development from the electron, atom, and cell at one end, to man, angels, and deific beings at the other. These centres seem to grow, become more complex, and unfold their inherent powers by fixed and immutable laws. There are also centres of attraction to more rudimentary centres, and thus there stream into and out of them perpetual currents of electrons, atoms, cells and other forms, or centres, of intelligent activity. The less developed forms in this way become the material, so-called, which envelops and composes the bodies of more advanced and unfolded organisms."

"In the light of this theory we find every human being is a centre of intelligent activity which has arrived at a self-realizing or rational stage of unfoldment; and by the facts of Spiritualism we realize that a human being is an entity, not only existing on the physical plane, but on a higher plane also, which we may call spiritual. He therefore attracts spiritual substance into his vortex; and thus is enveloped in a delicate and infinitely complex organism, called the spiritual body, which body he still possesses after he has got rid of the 'muddy vesture of decay' of earth."

"Between the physical and the spiritual bodies there is a connecting medium which the Hindus called Akasa, Reichenbach called Od, and we, very inappropriately, call magnetism. This substance serves as an

intermediary between the spiritual and physical organisms, by virtue of which our minds act upon the nervous system and through that on our bodies. In some people, who are called mediums, this substance exists in larger quantities than in others, and spirit intelligences draw it from them (and more or less from the sitters in the circle) to clothe themselves and partially build up a physical 'form,' which those who are clairvoyant are able to see and describe, and continuing the process under favorable conditions, they attract physical substance from the medium (and the sitters), and thus clothe themselves in material forms, which, according to the power and substance at their disposal, will be more or less perfect replicas of the bodies which they possessed during earth life.

"Owing to the powerful counter attraction in the bodies of the medium and of the sitters, they can only maintain themselves in the physical form for a short time, which varies in accordance with varying conditions of the magnetism available for their use, and the harmony, or otherwise, of the circle."

Mr. Cole claimed for his theory that it has the advantage of being a perfectly natural explanation of materialization and also of being in accord with the trend of modern scientific thought—"Light" (London.)

## The Dawn of a New Era.

Henry Scharfetter.

To the Editor of the Banner of Light:

Prof. Charles Richet's recent psychic investigations in Algeria, as reported from time to time in the "Banner" translations, are pointing with a force beyond human intervention to a focus of mental and spiritual conditions that will cause revolutionary changes in our ideas of life and nature.

The Society for Psychical Research is doing a great work in systematizing the various kinds of psychic phenomena and collecting data from reliable and responsible sources that exclude all vestiges of fraud and trickery. And right here I would venture to make public a prophecy that has its source in the unseen realm and was communicated to the writer in the privacy of his home on the evening of March the twenty-third, a few days before the delicate instruments at the Johns Hopkins University indicated severe planetary disturbances.

Here is the prophecy: "Violent planetary changes are about to take place in the Western Hemisphere in the vicinity of the equator, which will excel in magnitude any ever recorded in human history. Fortunately, the area of this awful terrestrial phenomenon will be within the limits of a thinly settled section, where the loss of life will not be so great. The present attempts to unite the two oceans will be carried out by the dynamic force of a planetary upheaval that will rend the isthmus in twain. The time for this awful catastrophe to take place is approaching rapidly, as the elemental conditions are ripening for it now, preparatory for the gigantic struggle of nature's mighty forces."

Whether this prophecy will come true remains to be seen, but the recent volcanic eruptions in different parts of the world since this prophecy was given seem to point to a mighty terrestrial upheaval, as foreshadowed by prophetic warning.

It has been said by students of psychic causes and their effects upon the material plane that great mental disturbances of vast multitudes will cause a similar condition in the realm of material elements. These great problems humanity will have to face and solve, if it is within man's power to prevent great calamities, if their origin can be traced to preventable causes upon the psychic or mental plane.

We may anticipate great mental disturbances in the near future, as the heresy trial of Dr. Crapsey is only an instance of great disturbing forces silently working beneath the surface of time-honored, religious dogmatism. Sudden, volcanic eruptions upon the mental plane in society, politics and religion are occurring more and more frequently; the atmosphere is pregnant with ominous rumblings of coming events of a new order of things.

Liberalism is in the air. The yoke of dogmatic authority of every shape and form is being thrown off. Man's intellect wants to be free to think, to reason and to judge from its own pedestal. The dawn of a new era is here, when man shall walk erect, claiming his heritage—freedom of thought in religion and science without an intermediary between him and God.

"Rise from dead matter to living spirit; from earthly care to spiritual love; from earth to heaven."



## INVISIBLE GUESTS.

—  
*Lucius Franklin Miner.*

The house is old, as we count the years,  
 And who can tell of the hopes and fears,  
 The joys and sorrows, the loves and hate  
 That have passed to and fro through its  
 outer gate?  
 That have passed, did I say? They are  
 passing away—  
 For the people who dwell here are here  
 still today.  
 I can hear their dim voices around every-  
 where  
 And the rustle of footsteps in hall and on  
 stair.

They silently come, and as silently go,  
 From attic to cellar they pass to and fro;  
 Through closed doors they pass, for bolt  
 nor bar  
 Can keep out these guests, whoever they  
 are.  
 As I sit in the twilight I know they are  
 near—  
 I feel their dim presence, yet still have no  
 fear.  
 I eagerly listen for words they might  
 speak—  
 These guests that once lived here, what do  
 they seek?

What would they say, could their voices  
 we hear,  
 Would they ask for the kindred they left  
 so dear?  
 For the race that once lived here has  
 passed away  
 And only I, an alien, feel the presence today  
 Of those who return from that dim un-  
 known shore.  
 Who lived, and loved here, in the glad days  
 of yore.  
 Sometimes their gay laughter falls soft on  
 my ear—  
 Then again through these rooms echo  
 sighs and tears.

Of times in the twilight soft music I hear.  
 The rustle of silk, now there and now here:  
 The tripping of feet on the worn-out old  
 floor.  
 As they move through the stately old  
 dances of yore;  
 The fluttering fans I can feel on my face.  
 Held by fair hands that once lived in this  
 place.  
 The low voice of lovers whispering there  
 In some shadowy nook in hall, or on stair.

I love their dim presence, these guests in  
 my home,  
 I welcome them gladly whenever they  
 come.  
 I watch for their coming, I listen to catch  
 The whispering voice, or the hand on the  
 latch.  
 For what do they come? Where do they  
 go?  
 I list for an answer as they pass to and  
 fro;  
 I sit in the twilight, perchance I may hear—  
 In the silence, their voices may reach my  
 soul's ear.

And the secrets they know shall all be  
 plain,  
 If the journey be long, why they come  
 back again.  
 So I welcome them gladly, these unbidden  
 guests,  
 Like a sweet benediction, their dim pres-  
 ence rests.  
 The old house is haunted, I hear people  
 say,  
 And when twilight falls they will hasten  
 away.  
 But I gladly sit silent, waiting to catch  
 The whispering voice and the hand on the  
 latch.

## A Critical Study of the Bible.

—  
*Mime Inness.*

The attitudes of men toward the Bible  
 differ. They run the scale of human imagi-  
 nation, from the open scoffing up through  
 the indifference of the masses to the adora-  
 tion of the martyrs who have laid down  
 their lives that this Book might have wider  
 reading. Within this vast range most of  
 the attitudes may be disregarded by the  
 dispassionate student. The scoffing, the in-  
 difference and the blinded adoration do not  
 come to the study of the Bible at all. One  
 rails, another cares nothing and the third  
 cannot study with the naked eye of the stu-  
 dent the blinding brilliancy of his Sun of  
 Glory.

Within the limits of possible studentdom  
 in matters Biblical, lie two countries over  
 against each other, not opponents and yet  
 scarcely allies. Their differences are too  
 great to permit their blending but not great  
 enough to prevent the overlapping to some  
 extent of the limits each sets for himself.

The study of the Bible, up to say a half  
 century ago, was not critical; that is to say,  
 it was accepted largely as being what was  
 claimed for it, the inspired word of God,  
 and was studied for its contents and its  
 meaning only. This is of course only true  
 in the general. There were and have been  
 for a century and a half sporadic cases  
 which cannot be included in this classifica-  
 tion; but the statement is true for the most  
 part.

Today we are in the current of a well de-  
 fined and full flowing stream of criticism  
 which asks "whence came this Bible? Who  
 wrote it? When did these various books,  
 now collected into one and called the Bible,  
 first appear, and when did they first take on  
 the sanctity which the church now claims  
 for them?"

The Higher Criticism and the Lower both  
 study the Bible, seeking to discover on the  
 evidence of the book itself an answer to  
 these inquiries. The Higher, however,  
 knows no limits to its investigation. From  
 all contemporary history it gathers such  
 light as it may, while to the Lower criticism  
 school is out as soon as the Bible clasps  
 fasten together its revered covers.

To give in a popular, not a professional,  
 way, the present standing of all this critical  
 study of the Bible is the aim of the author  
 of the book under review. His title gives  
 his own view and, if this is not definite

enough, his introduction states it more  
 fully. "The collection of little books called  
 the Bible," he says, "is simply the surviving  
 religious literature of an ancient people."  
 With this position as a basis he has given  
 us a book of criticism, historical, literary  
 and religious, which cannot be too highly  
 spoken of. His style is good, always reverent  
 and never flippant. While speaking  
 not to students, but to the general public,  
 and therefore using the language fitted to  
 his audience, he has filled his pages with  
 learned discussion from which the spirit of  
 the teacher and the expert is never absent.

That no book of the whole Bible was  
 written by him to whom it has been at-  
 tributed, either by name or tradition, is a  
 pretty well demonstrated fact. Genesis is  
 not as old as some of the books which fol-  
 low it in the Old Testament, and Moses did  
 not write it; nor was the Hebrew prophet  
 the author of any of the other books of the  
 Pentateuch, as is commonly taught.

The literature of the Hebrew people com-  
 prised in the Old Testament grew up piece-  
 meal, and each book is the work of many  
 authors. In it can be traced the growth of  
 the Hebrew people from barbarity and idol-  
 worship to the final acknowledgment of one  
 God, Yahweh, or Jehovah. At first Yahweh  
 was the God only of the Jews, just as at  
 first Jesus was only the Christ of the Jewish  
 nation. Gradually the widening vision of a  
 people climbing into a brighter civilization  
 acknowledged a universal God, just as later  
 the broadening which Paul, influenced by  
 Greek thought, brought into the Church of  
 Christ, caused the Jews to see that the  
 Savior was not alone for the Jews but that  
 the Gentile also was embraced within the  
 circle of his loving arms.

The book furnishes a most interesting  
 study for laymen of the philosophy of re-  
 ligion and the history of Christianity as an  
 evolution from barbarism. To us of this  
 century the growth of the dogmatic theo-  
 logic, touching the character of Christ's  
 mission and the true meaning of his life, are  
 of especial interest.

The synoptic Gospels, the first two of  
 which were written apparently to preserve  
 the traditions and story of the actual facts  
 of the life of Jesus, and the more polished  
 story as told in Luke, contain none of the  
 metaphysical speculations which an ac-  
 quaintance with Greek thought led Paul to  
 indulge in. And Paul was not actuated by  
 the same motives which led the authors of  
 the Johannine writings to fit their accounts  
 of the new religion to the ideas and methods  
 of thought of the Roman public.

To the Spiritualist the interesting thing  
 about the Old and New Testaments is the  
 study of the growth of the doctrine of im-  
 mortality.

Jesus' mission was undoubtedly the refor-  
 mation of the Jews. What dreams em-  
 braced his mind for the reformation of the  
 whole human race, then known as Gentiles,  
 we cannot judge. The idea was too foreign  
 to the Jewish conception of things to have  
 entrance into the minds of his disciples. It  
 spread after his death, when his followers  
 had gone abroad and Greek and Roman in-  
 telligence and culture had grafted upon the  
 Hebrew intellect more liberal ideas of a  
 broader human brotherhood.

Jesus had a new doctrine. His theory  
 was a life to live every day and everywhere  
 and he lived it. The Jewish religion of the  
 time was confined to the synagogue and the  
 priesthood, a particular place and a par-  
 ticular class. This Jesus changed. He as-  
 sumed immortality to be true and in his  
 resurrection he showed that life after death  
 was a demonstrated fact.

With this mighty demonstration before  
 them, the Christian churches today deny  
 Spiritualism in its communicating between  
 the two worlds. They use the resurrection  
 as proof positive of a life after death, but  
 close the ears to the messages which come  
 from the arisen souls. Why is one to be be-  
 lieved and another denied?

The Evolution of a Great Literature by  
 Newton Mann. 5-by 8 in. 382 pp.  
 James H. West Co., Boston.

## Spiritual Evolution.

—  
*Isabel G. Patton.*

Spiritual evolution is gradually unfolding  
 in its perfect beauty, embracing all life in  
 its unfoldment, and penetrating into the  
 beyond.

It is toward this beyond, man's final des-  
 tinity, that mortal eyes look for the solu-  
 tion of earth's problems, and the recom-  
 pense awarded for patient endurance here.  
 Many may think that to enter the spiri-  
 tual world necessitates the leaving of this  
 not so, to be uplifted in thought is the first  
 state of advancement. Every inspiration of  
 good is a step still further, also that feeling  
 of love which evokes our best sympathy  
 for all suffering, for in these soul impulses  
 only is there true life.

The beginning of man's power lies here  
 directed in all walks of life. All true power  
 produces a Godlike result, for into the heart  
 of man has the Creator placed it, there to  
 begin its growth onward and upward. The  
 power of love for others is like the beauty  
 and fragrance of a flower giving its sweet-  
 ness alike unto all.

Man sees but dimly at first the love of  
 the Supreme Being guiding him, to whom  
 the needs of all creatures are known.

This time of growth and expansion will  
 give to man still higher facilities for the  
 enrichment of his spiritual nature, and the  
 many gifts with which he is endowed will  
 spring into life in this the natural world.  
 One achievement shall make way for an-  
 other, and upon the higher spiritual plane,  
 where such gifts attain their perfection in  
 the marvelous power of spirit and intellect,  
 no defect is present to mar the perfect  
 beauty of the whole, for to no higher state  
 of progression shall man attain than when  
 the full fruition of his destiny be reached.

As it is given but in part to know what  
 lies in the life beyond, only by discernment  
 of the rays of light emanating from the soul  
 of man can true knowledge be gained—  
 light used for his own soul growth, and  
 consequently for the uplifting of his  
 brother.

Man is guided by his inner soul con-  
 sciousness, by a light which hath no end-  
 ing, and the universal law governing the

spirit of all ever guides him on his way.

Humanity must be brought into closer  
 touch that nothing may be lost, for, as in  
 nature, all portions assimilate to make up  
 further life, in like manner shall all soul  
 life be perfected by the uniting of every  
 soul attribute.

The perfect life embraces all, and the  
 work destined for man remains unfinished,  
 until the glory of his completeness shall  
 extend from this the natural into the spiri-  
 tual world. Thus only will he live in the  
 truest sense.

The soul life thus opens in all its beauty,  
 and as one form makes way, as in nature,  
 for another still more beautiful and per-  
 fected, so shall it be with the spirit of man,  
 on from one stage of progression to an-  
 other shall it attain, until his highest des-  
 tinity be reached.

Of humanity we would lift it to the high-  
 est good, and man shall evolve into a  
 spiritual being of perfected beauty, whose  
 destiny shall be one of life and light ever-  
 more.

Unto man shall be given the right  
 Of unfoldment forever and aye,  
 God guiding, leading him into the light  
 Of a radiant, glorified day.

## Misery or Happiness—Its Two Main Factors.

—  
*Arthur F. Milton.*

The man who is true to God within him,  
 must also be true to his fellow man.

It may be argued that to be true to the  
 best within him is also of equal potency.

A careful analysis, however, will not  
 abide by this decision; for the best in some  
 is, comparatively, very little.

The man who has found the God within  
 him has found the only God existent; for  
 it is only through probing self that Na-  
 ture's divine source can be discovered.

What that is, however, is not a measur-  
 able substance—a something that can be  
 put on record as a qualitative entity or fact.

Human minds are differently constituted,  
 and absorb truth with varying degrees of  
 intensity—the most perspicuous touching  
 farthest into the strata of causes. And the  
 latter depends upon his knowledge of self.

It has always been believed that "Love  
 is God." But there are various degrees of  
 love—some of it of a very selfish kind. As  
 we cannot conceive of selfishness being a  
 part of the divine entity, we must either  
 find another principle to exemplify God or  
 spiritualize the love principle to a degree  
 that crystallizes it into harmony with the  
 sentence quoted.

It has also been asserted that intellectual  
 love is the highest. Perhaps for the dis-  
 coverer or analyst. If love can be qualified  
 by one adjective, it may be by another; and  
 we may continue this indefinitely. There is  
 much heart-love containing very little in-  
 telligence; and conjoined to many noble  
 deeds or actions—something in which a  
 purely intellectual love is unqualified.

Novelists describe love very sweetly at  
 times, but all ends in trouble. Where suc-  
 cessful, the curtain is dropped as though  
 the heaven of the heroes had been attained.  
 Where unsuccessful, the reader is harassed  
 by the suffering endured—sympathetically  
 only, however, but it is a depiction of what  
 many have experienced, and know to be  
 true.

But it is through suffering that man be-  
 comes acquainted with his heart—his soul  
 nature—the heart being the soul's physical  
 medium and gateway through which all  
 must pass into the same from without, good  
 or bad.

We hate with the heart as well as love;  
 or, if you choose, we do either with the  
 soul and it is felt in the heart. At all events,  
 the suffering which both occasion is experi-  
 enced in or about that organ.

Love, in the general sense, is undoubt-  
 edly a matter of personal feeling; for, as  
 long as we can love one and hate another,  
 it is not universal—divine. But the craving  
 for it, as such, must be natural to hu-  
 man kind. Perhaps it is law. As food is  
 needed for the body, love is needed for the  
 soul or spirit—if but as sympathy. Scien-  
 tifically or philosophically considered, these  
 seem to be the only absolute qualities that  
 Nature imposes on us; and on which all  
 else revolves.

Without the craving of hunger and love  
 what need would there be for agriculture  
 and industry? What need for civilization  
 and progress? And while they lead to  
 these, they also lead to all the misery in  
 the world. But not because they are laws,  
 but because man misapplies them. The  
 remedy for the latter is self-evident; that  
 means to live right and love right—eat  
 without sensuality; love without selfishness.

## Sleep as an Educator—Its Spiritual Purpose and Value.

Lecture Delivered by W. J. Colville in St.  
 George's Hall, Toronto, Canada.

The most thoroughly universal means  
 extant, for accomplishing communion with  
 the unseen universe is undoubtedly  
 through sleep, which though commonly re-  
 garded as only a physiological necessity,  
 providing opportunity for recuperation,  
 through periodic rest for brain and mus-  
 cles, is in reality, a most blessed means for  
 enabling all of us to enjoy fellowship, one  
 with another, regardless of distance or any  
 other material barrier.

The accepted "Masonic" division of time  
 into three periods of eight hours each, in  
 every twenty-four, is certainly wise in the  
 average, for it is found by experience that  
 excellent health and mental vigor can gen-  
 erally be maintained if we devote eight  
 hours every day to our regular business oc-  
 cupation, eight hours to eating, dressing,  
 bathing and all varieties of recreation in-  
 cluding active outdoor exercise, and eight  
 hours to sleep.

Sixteen hours by this arrangement are  
 well accounted for as spent in action, and it  
 is easily possible for every one to see how  
 during these two-thirds of time we are re-  
 ceiving instruction or are at least capable  
 of receiving it; but the remaining third, the

eight hours spent in sleep, is looked upon  
 by many people as practically wasted, so far  
 as education is concerned, consequently  
 many people of active temperament and am-  
 bitious nature grudge the time they devote  
 to sleep and seek constantly to shorten it,  
 with what disastrous results we are all fa-  
 miliar, for nothing can well be more self-  
 evident than that lack of sleep is a high-  
 road to insanity.

This pitiable contempt for "Nature's  
 sweet restorer, balmy sleep," is a product  
 of feverish unrest occasioned by an ultra-  
 physical idea of life, into which no spiri-  
 tual element is allowed to enter as an ap-  
 preciable benefit. We are not exercising any  
 of our physical senses while we are sleep-  
 ing, and among those who bind themselves  
 to the sad belief that knowledge can be ob-  
 tained only while we are wide awake and  
 actively exercising our material senses,  
 there must be a sense of repulsion felt to  
 any phenomenon which takes us away from  
 the active outward life in which we are so  
 greatly interested that we desire to devote  
 to it our every energy.

Were false beliefs concerning the spiri-  
 tual and intellectual uses of sleep confined  
 to confessed Materialists there would be no  
 occasion for wonder, but the reputed re-  
 ligious, Bible-reading world is no less a  
 stray than any Secularist community in this  
 respect, and it certainly does seem curious  
 that any who credit Bible doctrines should  
 disparage sleep or doubt that dreams are  
 often both significant and prophetic.

Two of the most remarkable Bible char-  
 acters bear the honored name of Joseph—  
 one in the Old Testament the other in the  
 New Testament,—and though they are in-  
 troduced to us as having lived many cen-  
 turies apart, they were equally noteworthy  
 for the wonderful nature of their dreams  
 and for their marvelous faculty of interpre-  
 tation.

Joseph who wears the coat of many  
 colors or "long-sleeved" coat as the Poly-  
 chrome Bible expresses it, to distinguish  
 him from his brothers who were less en-  
 lightened than he was, according to Gen-  
 esis the only man who in time of scarcity of  
 crops had possessed sufficient insight to so  
 harvest the grain when it grew plentifully  
 that there was abundance in store to pre-  
 vent famine in time of dearth.

Pharaoh, the native king of Egypt, could  
 dream as all men can dream, but he could  
 not tell the significance of what he  
 dreamed, consequently his dreams, though  
 highly significant in themselves, would  
 have proved useless to him had it not been  
 for Joseph's interpretations.

Dreams are usually couched in symbols  
 or allegory. Seven years of plenty are re-  
 presented by seven full ears of corn and  
 seven well-fed cattle, while seven years of  
 scarcity are represented by seven wasted  
 ears of corn and seven starving cattle.

To see fourteen years ahead seems truly  
 marvelous, but it is not altogether unusual,  
 for even in recent times, and before great  
 interest had been reawakened in psychic  
 problems, it has often happened that sen-  
 sitive people have clearly seen events a long  
 while before they actually occurred. It is  
 not, then, with simple dreaming but only  
 with interpreting of dreams that highly  
 gifted seers are specially concerned.

There is always some degree of difficulty  
 associated with any prediction of the fu-  
 ture, because it may reasonably be asked  
 how can any seer, no matter how phre-  
 nomenally gifted, possibly see something  
 which has not occurred?

Ingenuous explanations of reading the  
 past may readily occur to us, and it seems  
 quite feasible that Nature keeps a book of  
 remembrance in which all events are faith-  
 fully recorded, and to that scroll of record  
 seers and seeresses enjoy particularly easy  
 access.

"The future lies hidden in the womb of  
 the past." This is an occult saying worthy  
 of deep consideration. Causes have been  
 already set in motion which are even now  
 bringing forth results which must proceed  
 forth in orderly, inevitable sequence. Ad-  
 mitting this proposition it is by no means  
 impossible to formulate an intelligent  
 working hypothesis to account for the fre-  
 quent fact that coming events are con-  
 stantly being foretold.

Rash guesses and arbitrary statements  
 based on the peculiar views which some  
 people entertain concerning the most  
 highly mystical portions of the Bible can  
 never be reasonably included in the cat-  
 alogue of prophecies, because the foolish  
 and certainly unfulfilled predictions based  
 upon such arbitrary dogmatism display no  
 spiritual insight, and such predictions are  
 of no practical value.

All truly prophetic sight has a use and  
 its use is susceptible of demonstration as  
 in the case of the Josephs of both Testa-  
 ments. The New Testament Joseph is said  
 to have seen an "angel of the Lord" dur-  
 ing his sleep and while he was dreaming,  
 and to have received from that celestial  
 messenger information of great impor-  
 tance, upon which he could and did suc-  
 cessfully act. When we are soundly sleep-  
 ing our minds disengaged from all ordinary  
 business activities, we may then hold con-  
 scious converse with spiritual beings  
 whom, at other times, we do not hear or  
 see.

The angels who appear unto us at cer-  
 tain times are not necessarily nearer to us  
 at those times than on other occasions, but  
 our receptive state enables us to become  
 aware of their presence.

The phrase "unconscious mind" is very  
 nearly unintelligible, though Dr. Schofield  
 and other learned and able men employ it,  
 but while we cannot reasonably speak of  
 mind as unconscious, we can quite fairly  
 claim that mind can function on various  
 planes of consciousness, so much so that  
 when we are wide awake on one plane we  
 are sound asleep on another.

The two states—waking and sleeping—  
 are so distinct that they are rarely unified,  
 thus, in one sense we are unconscious of  
 what is going on, on one plane of action,  
 when we are completely engrossed with  
 what is occurring on another. Perfectly  
 sound, refreshing sleep may be quite un-  
 connected with ordinary dreaming, yet  
 when we wake we may find ourselves wiser  
 as well as refreshed in consequence of our  
 profound repose.

Memory soon grows weak and fitful if  
 sleep is broken, and there can be no worse  
 habit than to get in the way of sleeping, as

people say, "with one eye open." Both  
 eyes ought to be completely closed and the  
 mind allowed to betake itself to other  
 regions of contemplation than those in  
 which it moves during the hours of the  
 business day.

Joseph the carpenter while attending to  
 his daily work might not have been known  
 as a seer in Nazareth; had any visitor met  
 him while he was engaged in his accus-  
 tomed manual task they would have seen  
 only an industrious workman absorbed in  
 his employment, but after business hours,  
 when the shop was closed and Joseph had  
 retired for the night, he was no longer car-  
 penter but prophet. A valuable book,  
 "The Mystery of Sleep," by Dr. John  
 Bigelow (Harper & Bros., New York and  
 London) is prefaced with the following  
 quotation from Psalm 119, "I have remem-  
 bered thy name, O Lord, in the night, and  
 have observed thy law," and this passage  
 from Iamblichus, "The night-time of the  
 body is the day-time of the soul."

Dr. Bigelow quotes considerably from  
 Swedenborg with whose philosophy he is  
 greatly in accord; and we may well remem-  
 ber that the gifted seer and sage of  
 Sweden declared that the spiritual world is  
 the realm of causation, the material state  
 being only a region of effects, and he dis-  
 tinctly taught that while we are asleep  
 bodily we can be awake spiritually.

Dr. Bigelow insists that "It is not con-  
 sistent with any rational notion of a Divine  
 Providence that we should pass one-third  
 of our lives under conditions in which we  
 could experience no spiritual growth or de-  
 velopment, as would be the inevitable re-  
 sult of absolute rest." Then he continues,  
 "Sleep does not represent or imply rest in  
 the sense of inactivity or idleness, psy-  
 chical or physical," but "the suspension of  
 our consciousness during sleep simply in-  
 terrupts our relations temporarily with the  
 phenomenal world and shelters us from its  
 distractions and fascinations, without  
 which, spiritual growth and development—  
 the divine purpose of our creation—would  
 be impossible."

The foregoing sentences are worthy of  
 deep perusal and we particularly commend  
 them to all those professedly religious per-  
 sons who accept historically all Bible nar-  
 ratives concerning illumination during  
 sleep, but reject the testimony of present-  
 day seers to the same phenomena.

Dr. Bigelow is consistent with his reli-  
 gious faith and at the same time eminently  
 scientific, when he tells us that "neither the  
 physical or psychical changes which we are  
 conscious of having undergone during the  
 hours devoted to sleep, can be realized or  
 accounted for, if the activity of those facul-  
 ties, respectively, were suspended," and he  
 further states that "the involuntary sub-  
 jugation of the senses periodically to sleep is  
 one of the vital processes of spiritual re-  
 generation, without which such regenera-  
 tion would be impossible, as is evidenced  
 by the fact that the most important events  
 in the history of our race were initiated  
 during sleep."

The latter is a bold statement, but we be-  
 lieve it to be correct, and we would like to  
 devote more study than we usually do to the  
 origin of great movements which have led  
 to general enlightenment, and also to the  
 testimonies of really influential men and  
 women concerning their own sleep and  
 what it has brought to them, we should  
 soon revise our judgment concerning the  
 use of this great initiator, into spiritual  
 mysteries.

One of Dr. Bigelow's strongest state-  
 ments is irrefutable, for no one can deny  
 that "all virtues favor sleep, and all vices  
 discourage it." The further declaration  
 that "the difference between sleep and  
 death may be more a difference in dura-  
 tion than condition," receives much confir-  
 mation, alike from seers of ancient and of  
 modern time, though it is often strictly  
 denied by people who fail to discern that  
 man is here and now a spiritual entity and  
 that deprivation of the material body im-  
 plies no more than absence of a material  
 instrument.

Dreams are certainly only experiences  
 which we encounter while passing from  
 one state of consciousness to another. That  
 is why it is that when we wake hastily, as  
 when aroused by an alarm, we rarely re-  
 member any of our dreams distinctly, but  
 when we awaken gradually we often re-  
 member distinctly every detail.

In seeking to cultivate what George  
 Maurier in "Peter Ibbetson" calls  
 "Dreaming True," we must accustom our-  
 selves to passing into the sleeping state  
 contemplating serenely and assuredly some  
 definite object with which we desire to be  
 related during sleep or some friend from  
 whom we should be glad to receive some  
 tidings.

There are many friends who though sep-  
 arated physically are very near together  
 spiritually, and though occasionally they  
 receive some inkling of psychic association,  
 their general feeling is that material cir-  
 cumstances are holding them apart. A  
 very extreme case is that of the two lead-  
 ing characters in Du Maurier's fascinating  
 story which was founded on genuine auto-  
 biography. It is not very often that a man  
 like "Peter Ibbetson" is condemned to a  
 life sentence of imprisonment, or that a  
 woman like "The Duchess of Towers" re-  
 mains for so many years completely faith-  
 ful (even in thought) to a childhood's com-  
 panion, under such exceptionally trying cir-  
 cumstances; but dramatic high lights are  
 necessary to duly enforce the doctrine  
 which Du Maurier has elucidated.

For well on to thirty years this man and  
 woman held nightly communion in their  
 charming fairy palace which fell into ruins  
 when the good woman passed to spirit life,  
 but though in the post-mortem state she  
 could no longer commune with her lonely,  
 sorrow-stricken friend, as in days of yore,  
 it was not long before means of com-  
 munion were re-established, and spirit com-  
 munion in the fullest sense of the term be-  
 came in their careers a demonstrated  
 reality.

The revised version of the Psalms gives  
 a much clearer idea of the original than  
 does the old translation which, though not  
 necessarily inaccurate, is often obscure and  
 unsatisfactory. "He giveth his beloved  
 sleep" is a beautiful motto, but Psalm 127,  
 from which it is taken, really says a great  
 deal more, for it declares "he giveth unto



his beloved in their sleep," distinctly teaching education during slumber.

It is often admitted that remarkable enlightenment may come during periods of ecstasy or trance, but true ecstasy or entrancement differs scarcely at all from ordinary profound repose, except, as in the case of Swedenborg and a few other exceptionally phenomenal seers, when the two states of consciousness—waking and sleeping—were enjoyed simultaneously.

Nothing can be more significant to the gospel student than the case related of Jesus soundly sleeping through a storm upon one of the Galilean lakes, while his disciples who were in the boat with him were unable to sleep, because they were in dread of shipwreck.

That most unwholesome teaching which some hysterical people have taken up with, to the effect that as we grow more spiritual we shall do without sleep, is uncanny and untruthful in the extreme, and such doctrine is always associated with a morbid fear of losing or wasting time, as though strenuous external activity were a perpetual necessity, which it decidedly is not. People who grudge time for rest never retain their waking powers to a ripe age, and the work they accomplish always betrays marks of feverish haste or painful lassitude. The more spiritually-minded we become the more tranquil are our slumbers, and no one who is a keen observer need look far a-field to trace the origin of that pleasing, popular expression, "they are sleeping the sleep of the just."

Wherever there is spiritual destitution there is great need of physical vigilance, therefore sleep is dreaded as an enemy which puts us off our guard, but so soon as we have grown into a sweet consciousness of spiritual repose our bodies enjoy that calm, natural slumber which is always the friend of health and the destroyer of insanity.

To employ artificial aids, such as poisonous drugs, to induce sleep, is decidedly erroneous, and the visions which are conjured up during the artificial sleep induced by opium, hashish or any other powerful and deadening narcotic are usually unreliable.

Hypnotic treatment which induces artificial somnambulism is a subject of much criticism, and there is but one way to settle its claims intelligently, and that is by discriminating clearly between statements made by professed advocates and also by defamers of all hypnotic methods. The remarkable work accomplished by Dr. John Quackenbos, of New York, has brought the word hypnotism into great dispute, largely on account of calling a process hypnotic (sleep-inducing) in cases where the intention and result were entirely in the direction of arousing a patient out of a protracted sleep which, had it continued longer, would have resulted in physical dissolution.

Dr. Quackenbos was largely reported during, February, 1906, as having restored to health, by suggestive treatment, a young woman who was actually dying, and who was summoned back to earthly existence by the doctor's imperative call, to which she responded. This, though wrongly advertised in many papers as a case of successful hypnotism, was exactly the reverse, and called forth the following explanatory comment from Miss S. C. Clark, a prominent practitioner of spiritual healing, which, she insists, is something quite distinct from hypnotism, and so it is, for, while in some cases spiritual treatment induces needed sleep it never forces it, and the unpleasant feature of hypnotism has always the idea of more or less mental coercion connected with it.

The following extract from "Banner of Light," Feb. 17, 1906, presents the case so fairly that comment upon Miss Clark's explanations would be superfluous:

In the "Banner's" recent issue of Feb. 10 an instance is given by Dr. John D. Quackenbos of the healing of a young woman as the result of hypnotic suggestion, under the heading "Hypnotism Conquers Death."

The writer begs leave to take exception, and emphasize the fact that hypnotism, pure and simple, formed no part of the cure related. Hypnotism—as the word implies—is an artificial sleep, in which the soul of the subject is only semi-conscious, and obeys the dictation of another and stronger will. In this instance, however, there was simply an appeal from a strong, healthy soul to the sluggish, torpid soul of the patient to arouse, to assert itself, which dormant consciousness then responded to the call and came to the front to resume the control and inspiration of its own organism. The mind awoke instead of being put to sleep, the opposite condition from hypnosis. This is spiritual healing, the power of the regnant soul made manifest, and is exercised constantly by those who do not practice hypnotism, who can "show you a more excellent way," those who serve gladly as willing instruments through whom divine agencies can bring a baptism of health and strength.

A prominent professor of Harvard, himself an advocate of hypnotism, once affirmed that "the effects of hypnotism are always superficial and temporary." The worthy Dr. Quackenbos (perhaps unconsciously), possessed doubtless a strong healing gift, an imperative soul; for the mind, per se, has no healing power, but the possibilities of the enfranchised spirit, in its at-one-ment with Omnipotence, are boundless.

During natural sleep it is often possible to accomplish great good in the training of children who are often highly amenable to right suggestions, when asleep, which appeal directly to their higher consciousness, which is then awake. The methods to be employed are various, but it is never necessary either to waken a sleeping child or to put a waking child to sleep, in order to give a suggestion.

When a child is naturally sleeping you may approach the bedside and begin talking to the sleeper in a gentle but decided voice. If the child awakes continue your conversation, but do not raise your voice to any excited tone or speak in a high or aggressive key. Speak to the sleeper quietly, kindly, firmly, with assurance in every accent, and as all suggestions, to be

effective, must be partly affirmational, mention only those good habits which you desire to aid the child to practice.

The inner consciousness of the sleeper receives willingly the good suggestions you kindly make, and these sink into what some modern psychologists call "subself" or "subjective mind," and having found lodgment therein, they form a base for future outward conduct.

It cannot be denied that we often enjoy spiritual communion during the night, and it is altogether wrong to deny that when we are soundly sleeping we receive information which we often possess and use during our day hours, though we may not recollect when or how we received it.

The chief difficulty with those who postulate unconsciousness during sleep is that they do not realize that we may be temporarily forgetful of experiences which we have enjoyed in sleep, and though for a while un mindful of them still be capable of recollecting them. Memory and recollection are not identical. We are all possessed of more memory than recollection and when people study to "improve memory" they are really seeking to gain a fuller mastery over recollection.

We all know how frequently we remember, forget, and remember again. We are all conscious of how completely certain facts have slipped our memories, often for a long time, and then quite unexpectedly these memories revive without apparently any external stimulus. These facts ought to be weighed much more carefully than they generally are, and a careful weighing of them will of necessity result in our accounting for them in one or the other of the following ways: we shall either admit that we contain a receptacle of knowledge far greater than we usually credit ourselves with possessing, or we shall have recourse to the theory of unseen spiritual prompters who may afford the necessary stimulus to reawaken our dormant consciousness.

A great many interesting and valuable results are obtainable while we are sleeping, and among them we should note the benefit and enlightenment we often gain while sleeping, provided that before going to sleep we have rightly disposed our minds for the reception of knowledge.

A few notable historic cases of truly celebrated individuals may serve to aid the student in an honest endeavor to verify our main contention. Shakespeare's plays abound in allusions to sleep, and among the most striking passages we may refer to the incident of Brutus in Julius Caesar, who cannot sleep immediately, he begins to entertain the thought that Caesar must be put to death that Rome be liberated.

Then in Henry VIII we have these thrilling words describing the result of mental distress in depriving the king of sleep:

"How many thousand of my poorest subjects

Are at this hour asleep! O gentle Sleep,

Nature's soft nurse, how have I frightened thee

That thou no more wilt weigh my eyelids down

Nor steep my senses in forgetfulness!"

A prevailing misapprehension is almost universal that we can gain no good in church, at a concert, or while attending a lecture, if we are sleeping. Such an error needs to be emphatically denied and all persons truly interested in the cure of nervous ailments should be the very first to protest vigorously against so nerve-wrecking a delusion.

There are many well-meaning people who would greatly enjoy attending evening functions of various kinds were they not deterred by the fear that they might sleep during public exercises. These misguided folk need to study the literature of classic times and learn how much good sufferers were wont to receive while sleeping in consecrated temples, and as modern churches invite the public to enter for prayer, meditation and rest, church edifices may well be employed for all these uses, separately and collectively.

Working people are often sleepy in the evening, but they need a change and recreation, and this cannot be obtained by remaining in the house when a strong desire is felt to go elsewhere. A new atmosphere filled with joyous and vigorous mental currents is often necessary to recuperate the weary, and, after two or three hours spent in so vitalizing a surrounding, the no longer tired workman or workwoman can return to home or lodging and sleep peacefully throughout the ensuing night.

We often hear people exclaim that they are "too tired to sleep," and that is precisely the case, but this tiredness can often be speedily overcome in a changed and pleasant environment. Dr. Bigelow very wisely tells us that "it is not uncommon for those who have no habit or inclination to sleep during the morning hours of secular days to be overcome with somnolency in church, soon after the devotional exercises are begun, and who find it impossible to derive any edification from them until they have lost themselves for a moment or two in absolute unconsciousness."

"Then they have no difficulty, sometimes a lively pleasure in attending to the exercises which follow. The worshiper is then withdrawn from the familiar excitement of customary avocations. It is idle to suppose that in these few moments of repose, upright in his pew, he has rested enough, in the common acceptance of that word, to repair any waste of tissue that would explain the new sense of refreshment that ensues."

"He has received in that brief retirement from the world, some reinforcements which manifestly are not dependent upon time or space for their efficacy—spiritual reinforcements only. He has removed himself, or been removed further away, out of sight or hearing or thinking, so to speak, of his phenomenal life, and nearer to the source of all life."

Strabo, referring to Moses, whom he calls an Egyptian priest, speaks of his having led those who followed him out of cities to the open country because there they might more readily commune with Deity, and also speaks of a sanctuary without idols in which great blessings were conferred on those who slept within it.

The famous Greek temple, dedicated to

Esculapius is said to have healed multitudes who slept within it. On many occasions the presiding divinity is said to have appeared to sufferers during sleep and shown them the course they should pursue in order to get free from the ailments which oppressed them. One of the most famous instances on record of remarkable enlightenment received in sleep is two thousand years old.

Cicero made the record and Macrobius discovered it after it had been supposed lost for fifteen centuries. The vision of Publius Cornelius Scipio, the second Scipio Africanus, while he was military tribune in Africa and guest of Prince Massinissa, gives striking confirmation of the illumination we may receive while we are spiritually detached from all relation with the phenomenal world in which we spend our waking consciousness.

Scipio relates that after much talk about politics and government, and especially of his illustrious ancestor, the first Africanus, a deeper sleep than ordinary came over him in which his ancestor very distinctly appeared to him and told him that the preservation of the country depended entirely upon him; at the same time the younger Scipio was informed by his ancestor that many perils confronted him, but he was assured that if he was faithful in the discharge of his every obligation, a special state of blessedness awaited him after death.

Scipio declares that though terrified, not so much at the prospect of death as at the thought that trusted friends were proving treacherous, he interrogated the spirit concerning his father Paulus, and others whom he thought had died; the spirit answered him in these words: "They are alive indeed, for they have escaped from the fetters of the body as from a prison."

Then Scipio inquired why, if the life beyond death was more glorious than this present existence, he should not hasten to it, but he received this faithful reply from Paulus who also appeared to him: "Not so, my son, unless that God whose temple is all this which you behold shall free you from this imprisonment in the body you can have no admission to this place; for men have been created under this condition, that they should keep that globe which you see in the middle of this temple, and which is called the earth."

"And a soul has been supplied to them from those external fires which you call constellations and stars, and which, being globular, are animated with divine spirit, and complete their cycles and revolutions with amazing rapidity. Therefore you, my Bubbins, and all good men must preserve your souls in the keeping of your bodies, nor, without the order of that Being who bestowed them upon you, are you to depart from mundane life, lest you seem to desert the duty of a man which has been assigned to you by God."

After this exordium against suicide much good doctrine was given by the father to the son, and as the spirits vanished, Scipio awoke from sleep. We have in this fine old testimony, only one out of many striking narrations proving how distinguished men in all ages have enjoyed spiritual enlightenment while asleep, and what has occurred in days of old is occurring now also, and can and will continue to occur whenever opportunity is given.

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The Land beyond the Stars  
They are Waiting at the Portal  
When the Dear ones Gather at Home  
Rejoicing under the Daisies  
The Grand Jubilee  
Dear Heart come Home  
Come in some Beautiful Dream  
Where the Roses never Fade  
In Heaven we'll know our Own  
My Mother's tender eyes  
I sing my sweetest song  
All hail the dawning Light  
The Home that's waiting you  
If you love me, tell me so  
Beautiful Home of the Angels  
Home of my Childhood days  
If you should die to-night  
Only a sweet and faded flower  
The songs I sang for you  
Those Angel voices  
Just as the Sun went down  
When there's love at home  
Something sweet to bring  
Faithful unto death  
Freedom's grand triumph  
Sing to me Darling, to-night  
Dear wandering Boy come home  
Because I told my hands  
The ring my Mother wore  
Sweet beautiful Flowers  
Sing to me Darling, to-night  
Oh, let me rest  
The Stars and Stripes unfurled  
Bright land of the West  
Open those Peary gates of light  
We shall know our own  
Mother, take me to you  
Mother's beautiful hands  
There's a day of triumph coming  
Open wide the golden Portal  
One by one the old Friends fall  
I know that they miss me at Home  
The soul goes marching on  
A thousand years in Spirit  
Life  
Mother dear, oh! meet me there  
Our darling Nannie  
The poor Man's glad release  
I'm never growing old  
Only a glimpse of the face I am seeking  
We are journeying home to-day  
Sweet voices at twilight  
Kiss me good-night  
She's waiting there for me  
Aspiration  
Rest is coming by and bye  
Oh when shall we ever get there  
Hopes of the long ago  
Just a little further on  
My baby waits for me  
Was I only dreaming, dear  
Waiting near the golden stair  
Beams of love light  
The Golden Gates are left ajar  
Love that never dies  
Looking beyond  
Will come back to me  
The Angel Kissed Me  
Invocation  
Those happy golden days  
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## Banner of Light.

BOSTON, SATURDAY, APRIL 28, 1906.

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

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

O, City of the Golden Gate, how much you have left of fellowship and confidence and good will! With what patience and bravery will you gather yourself even as a strong man to run a race, and with what assurance will the world follow your determined efforts!

Say bad things about everybody and now and then the actions of somebody will agree with your estimate—this may give you the appearance of a prophet, but your seership will not be sought by sweet and true spirits.

Seek for good in everybody and report this or nothing, at least you will by so doing furnish nothing for the bad to feed on, and your speech will be as sweet music to the weary and footsore soldiers on the march.

We are glad to report the improved condition of Annie Knowlton Himman, who has been obliged to cancel all engagements for nearly two months. May the advancing season establish her usual condition of strength.

And now it seems Buffalo thinks it ought to have some revenue from the easily earned money of the Mediums and a measure is considered by the City Council to this end. President Richardson of the N. Y. State Association of Spiritualists has his eye on them and by this we know that they will earn all the advantage they get.

Twentieth Annual Convention of Connecticut State Spiritualist Association will be held in Unity Hall, Hartford, on Saturday and Sunday, May 5 and 6. Fuller announcement next issue, but Mrs. Helen Stuart-Richings will be present and Mrs. May S. Pepper, if her health will permit.

The Rev. Dr. Crane's description of Boston as Boozetown serves to illustrate the fact that there are various kinds of intemperance, and that while wine is a mocker, strong language is raging.—Boston Herald.

Colonel Frederick White, head of the mounted police of the great Canadian Northwest (a body of some thousand men), is responsible for the following which is part of the court record in a famous murder trial which took place within the year:

"A curious statement was made at this trial. We had proven that the murder was committed on September 18, away out on the banks of the Lesser Slave lake. At the trial it was stated under oath that on the morning of September 19, the day following the murder, Henry Hayward, the brother, who was then at North-Mundham, England, told his sister of a hideous dream he had had that night, in which he had seen his brother Edward shot and flung upon a huge bonfire. This story was told months before the Canadian government had communicated the news of the death to the family."

## Spiritualism a Scientific Religion.

That the teachings of Spiritualism are the basis upon which rest all the religions of the world, is a truth well understood by every student of the philosophy of Spiritualism. That its precepts furnish the common ground upon which Science and Religion are meeting, is not so clear. This latter statement, however, is demonstrated by a recent magazine article by C. W. Sledley entitled "The Testimony of Biology to Religion." The author begins most encouragingly. He says: "The doctrine called materialism, current thirty years ago, was the product of imperfect science, and it has been the duty of a science less imperfect to crack the clay feet of that unpleasing image."

Morality, he claims, is older than religion and, in spite of the attempts of the clergy to show that religion is the basis of morality, it is entirely evident that Matthew Arnold's definition of religion as "Morality touched by emotion," is a clearer and more accurate statement.

Thirty years ago the antagonism between science and religion was always in evidence. Darwin's and Wallace's evolutionary discoveries as to the origin of species, involving a "survival of the fittest" in the "struggle for existence" (Wallace's phrase), was at that time supposed to have given the final blow to religion.

Today it is manifest that the same science which, in the opinion of dogmatic scientific bigots like Huxley, was then about to destroy religion, is after all demonstrating that the truest religion, the religion of the future, the only religion which will survive, is that which conforms most strictly to the scientific requirements of evolutionary biology. Here is a scientific demonstration that Spiritualism is not only a scientific religion but that it is a religious science.

That the fittest survive may be stated in another way, viz.: Has any physical, mental, or moral characteristic "survival value"? If it has, then it is in accord with the principles of life. For "life has one consistent purpose which is to have life and have it more abundantly." This is nature's ever-present aim. That which has the greatest "survival value," which is ever seeking for life and more abundant life, is to endure. This is true not alone in the so-called physical world. It is equally irrefutable in the psychic world, the world of soul. The old adage, "Truth is mighty and will prevail," is but another way of stating that truth will endure but it is only the true belief which has "survival value."

Now, morality is but custom. The origin of the term, the Latin "mores," shows this. Its sanction lies not on a basis of religion or of revelation from God, but merely upon utility, "the services which it renders to life, to the multiplication, preservation and amplification of life." For example, morality pays—as "honesty is the best policy" and conduces to the amplification of life, it is moral.

Nor does morality grow out of man and his life, but man grows out of morality. The author declares, "Man is the highest product of morality." This is explained, partially at least, on the physical plane by considering the breasts of the mammalian mother, organs which are created not for any purpose of her own, but purely and only for her offspring, for the preservation and amplification of their life. They are "outward and visible signs of Nature's demand for morality. Natural selection actually selects morality." Thus we see that morality has taken origin, and has increased, because it has "survival value."

Now, "morality touched by emotion" is religion and "the reward of morality is the emotion that arises from self-denial for the sake of others. If self-denial engendered a painful emotion, there would be no self-sacrifice." Thus, Nature "evolved penalties for the failure to alter the inherited tendency to struggle for self alone and to gratify every selfish instinct without thought of others."

Thus Nature selects morality and religion. Thus the Golden Rule is the product of natural selection and is a law of religious life because it is the fittest doctrine to survive. Thus true religion becomes a product of the struggle for existence instead of a doctrine antagonistic to that struggle. Therefore the true test of a religion, either now or hereafter, is this: Does it have survival value? If it does, it conduces to life and life more abundant and so agrees with Nature's aim.

Is not this the highest evidence of the claim of Spiritualism to be a true religion and the religion of the future? Surely no religion makes for life and life more abundant to a tithe of the measure of Spiritualism; for it has shown by scientific methods the continuance and unity of life, of life here and in the beyond,—ever life, and ever more abundant life. It answers the demands of the human heart because it is in accord with Nature's laws; and it is the highest type of religion because more surely than any other does it bring to the human soul, life, and life more abundant.

Dogma is doomed. Theologies are dying. Death is the phytology of priestcraft

and mediocrity. Life, life and ever more life, life always and life more abundant, this is what the sunlight of science demands and this is what Spiritualism gives.

## Census of the British Empire.

Some years ago Mr. Joseph Chamberlain, as Colonial Minister, had this work undertaken and the result has just been issued by the Local Government Board. From it we cull these interesting facts:

The Empire now covers nearly twelve million square miles, and when we take into account that Russia does not reach nine million in the area of her possessions, we have some conception of the vast territory under the rule of King Edward, with a population of four hundred million (and, again, Russia with about one hundred and forty million). To this population Asia furnishes more than three hundred million; Africa, forty-three million; Europe, forty-two million; America, seven and a half million; Australia, five million.

One of the most interesting facts furnished by this report is that this "Christian" nation has in its four hundred million, two hundred and eight million Hindus, ninety-four million Mohammedans, fifty-eight million Christians, with thirty-five million left to include the Buddhists (about twelve million), Parsees, Sikhs, Jains, Jents, Confucians and other religions.

In the Anti-Imperialistic arguments of the last few years England was not infrequently represented as already becoming a decadent nation, but, from this report, she rules one-fifth of the globe and has a population nearly that of China.

## My Christ.

Reverend.

As long as there are human hearts sufficiently awakened to realize the existence of the spiritual man and to appreciate in some degree his needs, there will be effort to satisfy those needs, to answer the present longings and to pass on to greater needs and greater peace as the soul continues its never ending progress.

Such is the working of the Christ spirit within us, "the light that lighteth every man that cometh into the world," and though we may struggle along through the "material plane of existence with never a thought of it, there is no peace and no content of any permanency whatever until this God-given within us is given voice and we start along the path of spiritual progress which it is our destiny to tread.

Such is my Christ, the indescribable force, for want of a better term, "the Soul Motive Element," as Judge Edmonds' book calls it, which ever impels me to be something better than what I am at any given time. I verily believe that Christ was in Jesus, but instead of limiting the Christ spirit to him, I see it in all men, and recognize, therefore, instead of a priesthood and a world of outcasts, the one possessing powers and privileges not enjoyed by the other, a vast brotherhood and sisterhood in which all share with Jesus the divine parentage. If we feel this, as we look back nineteen hundred years shall we love Jesus less? As we read the story of his life, brief and fragmentary as it is, shall we not love him with greater love and feel him to be one of us, not as a mystical, incomprehensible being, but a brother man whose life was so lived in love, so filled with grace that in his soul life he became of sublime growth and very close to God? What matter if he did sometimes err? What matter if he did have some mistaken ideas? They only bring him nearer to us, and show us how truly he was one of us, and so we shall love him more, our Elder Brother and our teacher.

It is belittling ourselves to deny our own sonship of the All-Father. It is ennobling, it opens the way to larger things and extends our view not only of creation, but it expands our ideas of the Creator when we come to realize that his love is not only great enough to include Jesus as his son, but ourselves his children as well, and that unto us as unto him no door of progress can ever be closed when once we recognize our at-one-ment with the wonderful Source of All Things, whom men call God.

To me it is a glorious thought that I need not look down the long ages even to so sublime a figure as Jesus to find my God, and therefore myself. I find him in me and in my brother men, the same blessed Christ spirit which made Jesus what he was. I do not need to care very much whether Jesus the man ever lived or not. Sufficient is it to me that Christ lives now, and in me,

"Never so far as even to be near"

and "Closer is he than breathing, Nearer than hands or feet."

I read the records of Jesus and care not whether they be literally true or not. I only rejoice in the Christ of the records, and love the man the records portray as being so much Christ. I love him as my elder brother, as him who when the world was steeped in cruelty and oppression and wrong, spoke out the Gospel of Love, a gospel whose truth no man who knows God, can deny and a gospel which bears good

fruit, for by it bad men are made good men and good men become better ones.

I find it in me, this Gospel of Love, and I believe in every man and woman, no matter what religion he or she may embrace, who earnestly desires above all things to do that which is right.

My Christ is, therefore, ever with me. It is not an influence, as of Jesus in a far off Heaven. It is a Presence, positive and powerful. I cannot conceive of a personality such as Jesus', present in Heaven and yet present with me. If you would argue that it is not a personality but an influence that is with me, I can only repeat my words just written that my Christ is more than influence, and I can describe it further only by saying that it is the Soul Life within me, my soul life, by virtue of which I, too, with Jesus and with all men, am linked to the Divine Life.

Recently I heard a masterly sermon in a Universalist church upon the subject of "The Crown of Thorns." The speaker said, in opening his address, that we are none of us quite so far removed from the animal as we sometimes think we are, that although brutal instincts and passions may slumber long within us it needs but the psychological circumstance to awaken them and reveal to us the hideous things we may become. But the Presence within us, typified by him who wore the "Crown of Thorns," can save us from all degradation if we permit it to do so. As Jesus was greater than the crown of thorns and greater than the agonies it caused him, so is the Soul Man more mighty than our brute passions, however tempestuous they may be. How true I have found this in my own life I need not say. No one who has been buffeted about at all by the storms of mortal life but has had similar experience. So I look to my Christ as my Savior, my savior from sin, from degradation of any kind, and my life shows me, all too plainly, that wherever I have stumbled and fallen, it has always been when I turned from Christ and went the other way. But Christ has not failed me when I have fallen. Bruised and sore and despairing as I have been, as soon as I turned to Christ again I was raised up, my feet were led again into the road I knew I should walk and I went on with but the scars to remind me of my bitter experiences.

But Christ is still more than this, more than a good Samaritan to bind up my wounds and help me on my way. There have been and still are many hours of joy in my life, joys of health and loving companionship, joys of truest friendship, the pleasures of art, of science and of literature and many others, all very dear to me, and I have a keener appreciation of them, a greater content and greater happiness in them all than could be mine did not the Spirit of Love, the Christ within, sanctify them to me by the knowledge of his abiding presence.

Christ has taught me Peace. I have known the struggles and the turmoil of life as have other men. I know what it means to struggle against every form of obstacle imaginable. I know what it means to give up the bright dreams of youth, its ambitions and its hopes and turn to "the common things of life," to wearying, uncongenial toil, to pain, to disappointment and to loss. I have known sorrow in all its power. Again and again have I seen the hands folded over the breasts of those I loved more than my own life, and the earth close over their dear forms. But Christ has taught me Peace. I am content. I do not sorrow for the joys of by-gone days. I know that beyond the days of earth are other days and in them I shall surely live. I shall have my dreams realized then, and I shall have again my loved ones and shall fear no parting from them. I am content here. Christ has shown me that life, even my life, has a purpose and an end to achieve. I have a progress to make and the only dread that I have is that I may miss the opportunities which may be mine here, and go forth by and by empty handed. This I dread, but this I must try to avoid and work on as best I can, but it is joyous, happy work, for always with me is My Christ, my helper when I fall, my redeemer when I stray, my guide at all times.

And Christ has taught me Truth. I can look back to the days, when in the bitterness of sorrow, or in despair over the destruction of my fondest hopes, I wandered in the darkness, or thought I did, until a voice, sweet as a bird of the morning, spoke to me from my inmost soul and bade me wander no more. I was led, wonderfully so it seemed to me, into ways that brought me to the truth I longed to know. The Gates of Heaven swung open and my loved ones spoke to me again of love that never dies and of life where the richest hopes of the human soul find full fruition. I was taught, sometimes by my own beloved, sometimes through the lips of other men, but most often by the Christ within, truths of love and of destiny and of God that are of more value to me than all the jewels of earth.

And thus Christ has taught me Love, and for this I am supremely glad, for even this world is larger to me now than it was before. I see new beauties in sky and star and cloud, in sea and hill and stream and

plain, but most of all in the faces of men. Is it a magic power I have, for it seems to me I can look into the faces of those whom men call vile and see beneath the dark exterior a light as of a golden star, and I know that there, too, is Christ? And I know that however dark the man may be he is my brother in Christ, and in so far as he will permit me, I love him, and I rejoice for the star that is within him and that will yet shine forth and make his life glad. This spirit of love includes all the rest, peace and truth and content, and prepares the way for still another thing, for thus far all that Christ has been to me has been principally for my own benefit and the gratification of more or less selfish longings.

Christ is now teaching me Service, and the last it seems must be the best. I cannot have true peace, truth is of but little value and I surely cannot love unless I also serve. I must be "In His Service," and that to me means simply in the service of my brother man, and to do unto them as I would that they should do unto me and to each other. Thus far my service has been very small, but I look for opportunities to serve, and wisdom and ability to grasp and utilize them, and I trust that by and by I shall be experienced in service. Christ is all to me. I cannot love him unless I love not only those dear to me in spirit and in the flesh, but I must love all men, nor can I love them without loving him, for Love is one and Christ, the God life permeating all that is, is Love. As I love I strive to serve, and as I do these I have peace. The shadows of the past are but memories, and even they are gilded with the rays of his peace when I bring them again to mind. The joys of the past and those of today have greater glory as I view them in the knowledge of his presence with me through them all.

But, strange as it may seem, I neglect Christ even now when a moment's pause would reveal him to me. Flesh and blood, it seems, sometimes makes us forget our divine parentage. Were it otherwise we should all be saints. There are few saints and I am not one of them; but I do know that as I keep my mind and heart fixed upon Christ I am better and happier in every way than when I do otherwise. Turning away only brings unhappiness. Still, I turn away, and then it is that shadows fall around me, then the chill descends, the beauties of the landscape and the sunlight in men's eyes fade away from before me and I wander in the mists until I cry again to Him, and His Presence is ever there to lead me back into the sunlight and away from the cold and the darkness. The road is rough sometimes, but it was I who chose it and I must not complain. I know that ere long I shall reach the right path again and Heaven and earth will be radiant and vocal with beauty in sight and sound and I shall again rejoice, and Christ will be with me through every step, both in the darkness and in the light.

So I love Christ, and I would that every man and woman would do so, for judging by my own experience life is only darkness and toil and hopelessness without Him, but with Him there is peace and truth and love and the joy of service and the knowledge of progress ever onward toward God of whom Christ is, and of whom I and all men are.

The Outlook, a strong supporter of the President in the main, commenting on that portion of his recent "Muck-Rake" speech which proposes to remedy the alarming tendency to concentrate the wealth of the country in enormous fortunes of the few, by having the National Government regulate by a "progressive tax on all fortunes beyond a certain amount," on this suggested remedy the Outlook speaks, and we believe soundly too, in this way:

"We agree with the President's diagnosis: such fortunes are a menace to the Republic. We do not consider the remedy which he proposes to be adequate. We doubt whether the Federal Government can under the Constitution levy such a progressive tax on all fortunes. We are quite sure that if it could do so it would only mitigate, not cure, the evil. The remedy must go deeper. Law must at least so far modify the tariff as to prevent it from being a stimulant to the acquisition of great fortunes. It must bring all corporations under such legislative supervision and control that the common people can invest their savings in productive industrial enterprises as safely as they are now invested in savings banks. Above all, it must, by a system of taxation on the land and its contents, secure to the people that common wealth which under our present industrial system is put up to be gambled for by the unscrupulous or laid hold of for their own benefit by the astute and the strong. In brief, we cannot maintain an industrial system which promotes the creation of great fortunes in the hands of a few and remedy the evil by distributing among the people a part of the fortune of the possessor's death. We cannot go on eating fats and sweets and preserve our health by an occasional dose of calomel."

When you are shooting at everything and everybody, take no credit for your marksmanship if the fallen has marks of your poisoned arrow.



## Fraudulent Practices a Menace to Our Cause.

One of our scientific Spiritualists, who is familiar with our Cause, asserts that Spiritualism has been held back at least twenty-five years because of the fraudulent practices under cover of spiritual gifts. No one familiar with existing conditions in our large cities can doubt that our Cause has suffered and is suffering severely from these abuses.

And while every true Spiritualist regrets these conditions and would gladly welcome any remedy that will oust the false and the fraudulent and not injure the honest workers, yet up to this writing no Spiritualist has, to my knowledge, given this ideal remedy.

If we are unable to figure out a remedy for these unfortunate conditions, we can hardly expect otherwise than that the ruthless hand of the law will reach out in its crudeness and take the matter in hand.

The city of Buffalo is moving in that direction and is now considering the enactment of an ordinance prohibiting the practice of clairvoyance, fortune-telling, sorcery, magic, and soothsaying except by those licensed by the city authorities so to do, and the license fee proposed is \$300 annually.

The president of the State Association has appeared before the Ordinance Committee and endeavored to secure a modification of the conditions of this ordinance, and below is a brief synopsis of some of the arguments presented.

We fully realize that even if our suggestions are carried out, we have only a crude solution of the question; and since other cities may move in the same direction, some Spiritualist may have the time, the wisdom and the disposition to think out and present a better way to deal with this menace to our Cause.

TO THE ORDINANCE COMMITTEE OF THE COMMON COUNCIL OF THE CITY OF BUFFALO.

In relation to the proposed ordinance imposing a \$300 license fee for the practice of clairvoyance, fortune-telling, etc., in the city of Buffalo, it is claimed by those favoring the enactment of this ordinance that it is necessary for the protection of the people from impositions and fraudulent practices of dishonest persons whom, it is claimed, flock to the cities for a few days (or a few weeks, as the case may be) and through glaring advertisements, claiming marvelous powers, gather in the shacks and depart for new fields, for new victims.

That there is much truth in this claim and that fraudulent practices of this character do actually take place, we do not dispute, and no one more deeply regrets these conditions than the Spiritualists themselves; and the organized movement of Spiritualism will welcome any legitimate action by the city authorities that will weed out these practices that are being carried on under the name of spiritual gifts.

So that in so far as the intent and purpose which it is claimed prompts the movers of this ordinance we are in perfect sympathy therewith, but the ordinance as introduced, would, as it seems to us, reach way beyond the mark at which it is aimed, and would, if enforced, do great injustice to a large body of Spiritualists who are doing honest, conscientious work for the uplift of the human family.

Consequently, as president of the New York State Association of Spiritualists, representing the organized movement of this religion, I ask the privilege of presenting a few thoughts from the standpoint of a Spiritualist.

First. Clairvoyance is the spiritual sense of sight and with persons thus gifted, it is just as natural to see clairvoyantly as to see with the physical eye, and while the spiritual or clairvoyant sight is a natural gift, it is a finer, more attenuated sense of sight, and the person so gifted discerns the more attenuated spiritual body and spiritual things which cannot be seen or discerned with the physical eye.

The nature of clairvoyance in this particular respect is so similar to the physical sense of sight that the one can no more be reached and prevented by legislative enactment than the other, consequently it must be the abuse of this gift or the improper use of the word to cover fraud and dishonesty, that has no relation whatever to clairvoyance, that we are to deal with. Consequently the enactment and enforcement of this ordinance as it applies to clairvoyance, without some modifying feature, is hardly a practical thing to do.

Second. Furthermore, the practice of clairvoyance is an important part of the religion of Spiritualism; it furnishes proof of the continued life of the individual after the dissolution of the physical body. As such it is a legitimate religious rite or privilege certainly as much as any religious rite or privilege of other religious organizations.

To forbid the Spiritualists, who are an organized religious body, the practice of clairvoyance, or to require of them a license, for such practice, would be an encroachment upon their Constitutional rights and privileges, and I am certain that you gentlemen are not desirous of imposing upon the Spiritualists of Buffalo anything of this kind.

We are not unmindful of the difficulty confronting you in dealing with this question. For, when money getting unduly encroaches upon religious and philanthropic works, as we so frequently see in connection with all religious and reform movements in this age of extreme commercialism, any attempt to weed out the false and the unworthy and avoid injury to the good and true is fraught with at least as great difficulties as those referred to by the great Teacher of 1900 years ago in the parable of the tares and the wheat.

We may doubt the propriety of attempting to deal with present conditions, in accordance with the advice of that Teacher, and yet we believe the difficulty of this problem is fairly illustrated by that parable. And I hope and trust that in the wisdom of this honorable body, an adequate solution of this question may be reached which will result in at least lessening the

evil and at the same time avoid injustice to honest, conscientious, humanitarian workers.

We sincerely hope you may see your way clear to omit the gift of clairvoyance as among the things to be licensed. But should you finally reach the conclusion that this cannot be done and that the ordinance must be enacted without such exemption, we ask for the relief which the amendment, proposed one week ago, would give by the insertion of the following clause:

"The provisions of this ordinance shall not apply to, or be binding upon ordained ministers, speakers and mediums holding license heretofore or hereafter issued by the New York State Association of Spiritualists."

I sincerely thank you for according me this patient hearing.

H. W. Richardson.

## Mr. and Mrs. G. W. Kates in an Easter Service, Conneaut, O.

We are indebted to the "Post-Herald" of Conneaut for the following intelligent report of an interesting Easter service held in Spiritualists' Hall, Conneaut:

"At Spiritualists' Hall Easter was observed yesterday by appropriate services. Rev. and Mrs. G. W. Kates officiated. The decorations of flowers and plants was very excellent and made a beautiful setting for the speakers. A song service was given by Mrs. Kates, Mrs. Bonney, Miss Grant and others, with accompaniment by Mrs. Finney. The address of the afternoon was given by Mrs. Kates upon 'The Beauty of Death.' This was ably handled from the standpoint of death being natural and the resurrection fully compensatory of life on earth. The revelation of the spirit has always taught that we go into a life of progress, where every possibility of the soul is given opportunity to develop out of sins and ignorance."

"The speaker showed that death is only a means to higher life; and the world spiritual, being entirely natural, we meet the loved ones gone before, which causes us to rejoice with a great joy, death for us becomes beautiful. But a life ill spent brings its natural result, and death does not eliminate us from the dross we have gathered. 'As we sow, so shall we reap.'"

"A children's service of much interest followed, interspersed with songs and recitations."

"At the evening meeting, Mr. Kates spoke upon 'The Resurrection Proven by Past and Present Revelation.' The text was: 'God is not the God of the dead, but of the living.' The speaker inferred from this that the apostle realized that there is in reality no such a thing as positive death. It is but a change of the state of existence, comparable to the butterfly, but more immediate, for death and the resurrection are simultaneous. As Paul said, 'In the twinkling of an eye, at the last trump, we shall all be changed.'"

"The speaker argued that all must be resurrected at once, because that is the process of nature, and the law of God and nature is identical. Nature never absolutely destroys. No soul can be eternally lost; for soul is an eternal principle of life. The apostolic doctrine that we are resurrected only through and by Jesus, is erroneous, and was in no sense claimed by their Messiah, who only demonstrated to their materialistic minds that he had risen. And as other thousands of spirit persons have so demonstrated, we can accept with all faith that Jesus did."

"When this mediator, medium, messiah, said, 'I am the resurrection and the life,' it was so said by the spirit controlling the medium, Jesus, as the spirit speaks today. Hence it was not that Jesus is the resurrection, but the spirit. It was the spirit who performed the works and said: 'If ye have faith, these works shall ye do.' It was the words of the spirit that became 'The word of God,' for the early Christians worshipped the spirit and enjoyed the spirit teaching. Jesus wept as he considered Lazarus to be dead, but the spirit had power to recall Lazarus from coma, and said, 'I am the resurrection.'"

"The speaker argued against a physical resurrection and claimed that spiritual continuity is proven by the scriptures and reaffirmed by modern revelations. Indeed, the spirit birth has been discerned by human eyes, and hence power to see the spirit is within possibility, if not near, being developed. All nature proves the resurrection. The present festival is when the dormant forces are springing into visible expression and give promise of a fruitful power that, from the decay and death of last year, will bring renewed life and added fruitage. 'That which thou sowest is not quickened except it die.' And it is now fully proven that 'There is a natural body and there is a spiritual body.'"

"The true Christian dispensation becomes a spiritual one, revealed in the past and the present. All churches must prove the resurrection, for mere faith does not suffice. The spiritual kingdom will be established when all know 'the truth and live righteously under the law of being.' 'The last enemy that shall be destroyed is death,' and that destruction having already occurred, we are fully ready and expectant to hear the angel songs of 'peace on earth and good will to men.'"

## "Fish and Game Country."

A New Booklet Issued by Boston & Maine Passenger Department, Boston.

The angler who is planning or preparing a vacation this spring or summer should write to the Boston & Maine Railroad, General Passenger Department, sending a two-cent stamp for the new illustrated booklet entitled 'The Fish and Game Country.' It will be mailed to any address. This book is entirely new, having just come from the printers; has a beautiful colored drawing on the cover and about sixty pages of choice illustrations and reading matter.

During the dark ages, the church built cathedrals for God and dungeons for men. —Ingessoll.

## New York State Spiritualists' Annual Convention.

The Annual Convention of the New York State Association of Spiritualists will be held in the city of Buffalo June first, second and third.

The Convention will meet at Spiritualist Temple, corner of Jersey and Prospect Streets. There will be three sessions daily. The day sessions of Friday and Saturday to be devoted to business and the election of officers, while all the evening sessions and the day sessions of Sunday are for lectures, mediumship, music, etc.

The growing interest in Spiritualism and in the important truths for which it stands demands of each individual Spiritualist greater devotion and larger sacrifices for the Cause. Changed conditions demand departures from old beaten paths in the presentation of these important truths.

More people are seeking this light than ever before. The need for the inspiration which higher angelic forces are ever ready to give was never greater than at the present time; hence the need of united, energetic action.

The Convention of 1906 will be called upon to deal with important questions which the changing conditions are forcing upon us and representative workers and Spiritualists from all over the State will be present.

We urge upon all societies the early selection of delegates and that the proper reports and credentials may be filed as early as possible with Herbert L. Whitney, Secretary, 55 Irving Place, Brooklyn, N. Y. A full program will be published later.

Sincerely yours,  
H. W. Richardson, pres.

## 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 Street, 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.

Public Spiritual Circle every Friday afternoon, 446 Tremont Street. Mediums welcome. Mrs. Nellie Carleton Grover, conductor.

Odd Ladies' Hall 446 Tremont Street. Bible Spiritualist Society, Mrs. Gutierrez, president, holds meetings every Sunday. Circle, 11 a. m. Evidences, 2:30 and 7 p. m. Circle, 4 to 5.

First Spiritual Science Church, M. A. Wilkinson, pastor, Commercial Hall, 694 Washington Street. Services, Sundays, 11 a. m., 2:30 and 7:30 p. m. Tuesday, 3 p. m., Indian Healing Circle. Thursday, 3 p. m., Psychometry.

Chelsea Spiritual Church holds services Sundays, 2:30, 7:30 p. m.; Fridays, 3 p. m. in Gould Hall, 280 Broadway, Chelsea.

First Spiritual Temple, Exeter Street. 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, conference at 8. All are welcome.

Harmony Hall, 724 Washington Street. Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 2:30 and 7:30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.

First Spiritual Church of Boston, Inc. Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., two flights. Conference, 11 a. m. Services with test classes, assisted by Mrs. Peak Johnson, Mrs. Morgan, Mr. Jackson, Professor Peak, Miss Strong, 7:30 vesper service. All are welcome.

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, May 2, Hygiene (vegetarian) supper from 6:30 to 7:30, followed by the usual conference. This will be the last Hygiene supper for the season.

American Psychical Research Society, Inc., Odd Fellows' Hall, Malden Square, Malden, Mass., Sunday evening, 7:30, Harvey Redding, president. Mr. and Mrs. Osmond F. Stiles, Mrs. Abbie Burnham, speakers. Seats free. Circle Thursday evening, at the home of the president, 202 Main Street, Everett.

Malden Progressive Spiritual Society, Inc., 138 Pleasant Street, Mrs. Alice M. Whall, president. Sunday services, April 22, 2 p. m., Children's Lyceum; 3:30 p. m., circle for messages and spiritual unfoldment; 7:30 p. m., Anna R. Chapman of Brighton will occupy the platform. Circle every Thursday evening, 7:45 p. m.

Lynn Spiritualists' Association, Cadet Hall—Sunday, April 29th, Miss Annie Foley of Haverhill, one of the best test mediums in the work. Circles at 4. Concert, 6:30. Friday evening, April 27th, Mrs. A. J. Pettengill will give a benefit for the Unity Camp building fund, in Freedom Hall. Tickets 10 cents.

Mrs. Dr. Caird and Mrs. Mamie Helyett hold test circles every Tuesday and Thursday evenings at 7:30 and Saturday, afternoons at 2:30 at their rooms in the Banner of Light Building, 204 Dartmouth Street, Boston.

## The Work in Missouri.

No doubt many readers in Missouri wonder what the press agent of the Missouri State Spiritual Association is doing that they see no report, and henceforth we shall endeavor to redeem Missouri by having a report weekly.

The Missouri State Association has its new by-laws and any person interested in the philosophy of Spiritualism can receive a copy free of charge by writing Mr. H. R. Gates, the secretary, 4130 West Belle Place,

St. Louis, Mo. All the societies chartered by the state of Missouri report excellent interest in our Cause. At the last meeting of the state board the matter of missionaries for Missouri was taken up, and while the matter has not been definitely settled upon, the state board expects to have one or more state missionaries building up subordinate societies in towns where no regular societies are organized.

The state board of Missouri has organized a dramatic club known as the Garrick Sketch Club, the purpose of which is to give entertainments to assist in maintaining its missionary and assist subordinate societies who are in need of funds. Its first entertainment will be given early in May and we hope to report a splendid financial success.

Sunday, April 15, the Temple Lyceum of St. Louis, about fifty, visited Mrs. Price's society, on South Seventh Street, and spent an excellent day. It was inspiring to see the hall filled with children eager to learn the truth.

Much credit is due Mr. Beauvais in connection with his work in the Lyceum.

We hope to have a report from all the Missouri societies; they should write the editor-at-large, 3204 Lucas Avenue, in order that we may know their progress. We have been instructed by the state board to ask persons living in the state of Missouri in any locality who think that there could be a society organized in that community to correspond with the secretary; also all organized societies which desire the services of a missionary during the coming summer and fall, will please write Mr. Gates what can be done towards securing the needed assistance. The same will be brought up immediately before the executive board and given the proper attention.

Respectfully yours,  
G. A. Gilbert,  
Editor-at-Large.

## 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.]

MARY COVILLE.

From the home of her daughter in Bridgewater, April 14th, Mrs. Mary Coville, aged 80 years. Mrs. Coville was the mother of the well-known artist, Mrs. Mulligan, who makes Onset her summer home, and the mother has for many years visited this place for each season. Mrs. Coville was a firm believer in Spiritualism and was always at the meetings. She had a large circle of friends who will greatly miss her outward presence. She leaves two daughters who have the knowledge of our philosophy to bring its comfort in this the hour of their sorest need. The funeral services were held at East Wareham, Mass., her home in her younger years, the writer officiating.—Geo. A. Fuller, M. D.

What an opportunity for South Wind to apply the Christianity it has been singing and testifying about through the years. O that it might!

What an opportunity, too, to live patiently, bravely and so strongly that any abuse whatever shall call forth no reply but the unanswerable argument of a blameless life. Silently, determinedly go forth into a blameless future and all true hearts are with you, and the faithful husband, and the dear children.

In all the churches now we are coming to a unity of expression concerning the main fact, which is that the spirit of man is the inhabitant of a spiritual universe, and that death and the grave have no power of destroying that which was not born of earth and cannot share its fate.—Christian Register.

MRS. M. B. HEDRICK, Psychic, 44 Herkimer Street, Brooklyn, N. Y. Private sittings daily. Seances Sunday, Tuesday and Friday at 8 p. m. Ladies' matinee Wednesday afternoon, 1:30. Telephone 207-J Bedford. Readings by mail, \$1.00.

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By Prof. JAMES H. HYSLOP, Ph. D., LL. D., Vice-President of the Society for Psychical Research. A comprehensive account of the investigation of Crystal Vision, Telepathy, Dream Coincidences, Apparitions, Premortals, Clairvoyance, Mediumistic Phenomena, etc., by that eminent group of Scientific men composing the Council of the Society for Psychical Research.

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For the use of Lyceums, Lecturers, Students and the general public. A manual of the Lyceum system, containing a complete list of Lyceums in the United States, Canada, and Europe, with their names, addresses, and the names of their presidents and secretaries. Also a list of Lyceum members, with their names, addresses, and the names of their presidents and secretaries. A book by the aid of which a Lyceum can be organized and conducted without other assistance.

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## Our Home Circle.

MINNIE KENNEDY SOULE.

## TWO ANGEL BOYS.

M. Lu Rue Harrison.

(Written for the Banner of Light.)

As the love lit moon shines  
Thro' the clambering vines,  
Round the walls of my cottage in beauty  
That rise,  
And the shadows of evening creep down  
From the skies  
I retire from the earth and her vanishing  
joys  
In the stillness to think of my "two angel  
boys."

In the calm air of night  
Does my spirit delight  
In the dear moonlit landscape, the velvety  
ground,  
And the stars looking forth on the silence  
profound;  
But more soft and more lovely than mortal  
enjoys,  
Is the landscape where wanders my "two  
angel boys."

Round my windows that rise,  
And look up to the skies,  
Lovely blossoms are breathing their frag-  
rance around,  
And with sweet scented petals bestrewn  
the ground;  
But more fragrant the flowers, which no  
frost e'er destroys,  
In the gardens where frolic my "two angel  
boys."

Aye, full bright is the blaze  
Of the sun's loving rays,  
As it sparkles on wave top or vibrates thro'  
air,  
And no earth light in glory with it can com-  
pare;  
Yet far brighter and softer the light God  
employs,  
To illumine the home of my "two angel  
boys."

Yonder brook in the wild;  
Thou sweet mountain born child,  
Grant one kiss from thy lips so refreshing  
to me,  
Then laughingly bound on thy way to the  
sea;  
But thy kiss, tho' refreshing, hath naught  
of the joys  
Of the brook by whose banks sport my "two  
angel boys."

## A LINK IN OUR GOLDEN CHAIN.

THE LIGHT WILL NEVER DIE  
THAT LOVE KEEPS BURNING

It was early evening and we were sitting  
in the library with no light save from the  
open fire; the shades were not drawn and  
from the neighboring houses, a friendly  
gleam, now and again shot into the room  
but left no appreciable difference in the  
light and shadow all about us.

Across the broad, open space that lay  
between our neighbor's house and our own  
was thrown a shaft of light from her kitchen  
window.

We were only dimly conscious of it, so  
much it seemed a part of the picture before  
us, but we could distinctly see the bare,  
black branches of trees, the men and  
women moving up and down the street, a  
lone cat on the fence and the neighbor,  
herself, as she moved about the room in-  
terest upon the duties of her home.

Suddenly everything grew dark outside.  
The fence, the cat and the people passing  
by were swallowed up in darkness.

For an instant we were bewildered and  
felt as if some black shadow had fallen on  
the room where we sat, till glancing from  
one familiar object to another and finding  
nothing changed we looked out again  
across the open space and saw that the light  
was no longer shining from the window of  
our neighbor.

She had finished the work of the evening  
and put out the light she no longer need-  
ed. She did not see us sitting there in the  
silence and the shadow, catching glimpses  
of the life outside by the light which she  
had lighted for her own use and con-  
venience; nor did she know that when she  
dropped the cover of darkness on her fin-  
ished duties she left us in the deeper  
shadow because of her light that had been  
shining.

And we! Well, we had been enjoying the  
borrowed light without question or grate-  
ful recognition to ourselves until we lost it  
and then we knew.

Ah, how often we sit in the borrowed  
light and drink in the beauty it makes pos-  
sible for us to see and make no sign of  
our knowledge of its shining except in pro-  
test when it is extinguished.

Indeed the knowledge only comes to us  
when the darkness tells us it is there no  
more.

Why not set our own lights a-burning?  
Are we indolent and dreamy and quite  
content to sit in the reflected light which  
our neighbor sustains for his need, then  
let us be so no more.

The impossibility of hiding the light  
when once it is lighted makes it possible  
for anyone to walk in the half-light and  
stumble on through the uncertain shadows  
of an illumination upon which he has no  
claim, but where is the earnest, honest, up-  
right soul who could be happy in such de-  
pendence on another's expression?

If the spirit friends have had one ab-  
solutely clear and unchangeable message  
through these years of teaching and build-  
ing which they have devoted to us, it has  
been that of individual responsibility and  
absolutely unerring result from the expen-  
diture of opportunities.

Dare we say "How dear and sweet is  
peace" and never raise a voice nor lift a  
finger's weight that the burdens of the  
peacemaker be lightened?

Dare we boast of the happiness of life in  
a free and civilized land when no act or  
word of ours has helped to sustain the high

standards that fill us with pride?

Can we say that we are living in the light  
of the truths which the spirits have been  
teaching until we have set the altar fires  
burning and have brought the wondrous  
gleam into the remotest corners of our  
earthly temples?

The responsibility is ours to keep the  
movement of Spiritualism alive and active  
as a power for good in the world, and if we  
are only living in the light which our neigh-  
bor has set afloat we may be left in dark-  
ness and the night at any moment, nor shall  
we dare murmur or complain.

Someone is keeping the Sunday service  
open for Spiritualists in your town. Are  
you doing anything to help?

Someone is writing the story of the won-  
derful truth that the world may be blessed.  
Are you helping the work along?

Someone is keeping the literature alive  
with the vital breath of love. Are you a  
sharer in the burden?

How can you hope to reap what you do  
not sow?

If you really want the blessed knowledge  
that has sent a gleam across your dark  
wave to keep on shining, why not trim a  
lamp and set it burning in your window?  
M. M. S.

## Goldie's Circus.

Goldie and Fred had been to the circus  
and they came home with their heads so  
full of the wonderful things they had seen  
that they forgot their manners at the sup-  
per table and had not the least bit of inter-  
est in the home lessons which they had  
promised so faithfully to study that evening.

Fred turned the leaves of his geography  
excitedly, searching for the names of the  
countries where elephants and zebras were  
found, and Goldie drew pictures of the  
bare-back riders, who seemed to her like  
fairies on the backs of the swift-flying  
horses.

Fred took a peep at what she had drawn  
and snickered as he whispered, "That looks  
like the whirling dervish on a camel," and  
Goldie said she meant it for a dervish, any-  
way.

That was the beginning of Goldie's cir-  
cus and nobody knows when the end would  
have come had not Aunt Nellie watched the  
first performance from the cellar stairs and  
carried off the whirling dervish in a state of  
dizziness never before experienced by any  
of the dervish family.

After Goldie had called "Good-night,  
Freddie," a dozen times more or less, as  
she lay in bed, trying to remember every  
single thing that she had seen at the circus,  
there was a long wait, a little tossing to  
and fro and then all was still.

Fred was asleep, there was no doubt  
about that.

The silence was too much for Goldie; she  
did wish that Fred wasn't such a sleepy-  
head, she had something that she wanted to  
tell him. She must tell him and she must  
tell him just then. She stole quietly out of  
bed and tiptoed into his room and whis-  
pered, "Freddie, Freddie, wake up. I want  
to tell you something. We can have a cir-  
cus, we can; I know just how to do it, will  
you help me?"

Freddie was too far away in the land of  
dreams to realize what a solemn compact  
he was making with his little sister and so  
he very sleepily but very seriously assented  
to all her plans.

Then with a last admonishing whisper,  
"Freddie, don't forget all about it in the  
morning," she crept back to her little bed  
and sleeping, dreamed that she was stand-  
ing on one toe on the tip of the nose of a  
lion as he walked around and around the  
school-room seeking whom he might de-  
vour.

For the next week there was much sup-  
pressed excitement in the neighborhood of  
Berwick Park and the children could be  
seen in little groups any time after school  
all talking at once and laughing and jump-  
ing about in a very tumult of expectancy.

Once in a while a boy would saunter  
down through the alley by the back yards  
and when he got opposite Fred's gate he  
would suddenly disappear; and one or two  
girls had been seen slyly edging along the  
back fence with bundles of generous pro-  
portions.

That was all that the older people knew of  
the preparations that were being made for  
that circus. Friday night Goldie told her  
mother that all the boys and girls were  
coming over to play in her yard the next  
afternoon and that the boys were going to  
put up a tent.

Saturday afternoon arrived at last. All  
the morning the boys had been hard at  
work on the tent and at one o'clock a more  
respectable circus ground it would be hard  
to conceive of. The clothes-pole stood  
bravely up in the middle of the yard and  
the sheets that had been unceremoniously  
borrowed from various mothers on the  
street looked very white and rather new for  
a circus that had traveled extensively.

Many a little fore-finger bore the marks of  
the needle as it halted in its journey  
through the sheets that "just had to be  
sewed together so no one could look in and  
see the circus without paying."

Fred was inconsolable because they  
could have no parade, but was finally com-  
promised with on terms that were satisfac-  
tory to him. He was to be Ring Master  
and snap his whip and give out the orders  
and make himself generally the big man of  
the show.

He was very imposing in his father's  
riding boots and silk hat and a red sweater  
that he borrowed from a boy in the high  
school who was on the ball team.

Goldie insisted that the sweater didn't be-  
long with the rest of the outfit, but Fred  
assured her of the advantages of having a  
mixed costume, by telling her how good it  
might be for him to take the part of a  
jockey if he had to and the red sweater  
would be just the thing for that, especially  
as he had a bicycle cap which he could slip  
on.

At exactly two o'clock the band began to  
play and the performers, dressed and wait-  
ing in the laundry, hurried to the door to  
hear the first announcement by the Ring  
Master.

"Grand march of all nations led by Miss  
Columbia," shouted Fred, and one by one  
the company fell into line and marched into

the little tent while the band played "Hail  
Columbia."

The band did not number many pieces,  
but that was in its favor for two reasons;  
it took up less room and the music was less  
deafening than if the cornet and drum had  
been multiplied by two.

Gracie Leland was Miss Columbia and  
with a white dress almost covered with tiny  
flags and some red, white and blue bunting  
draped over her curls she was quite irreas-  
onable. All smiles and dimples she marched  
around the ring, followed by representatives  
from the four quarters of the globe.

The Eskimo was there in his mother's  
fur-lined coat turned wrong side out; a  
Filipino girl walked behind him with a  
bunch of raffia straw tied about her head  
and falling over her shoulders; the Chi-  
nese wore the market boy's frock and car-  
ried a tea chest, and an Oriental maiden  
had brass curtain rings tied to her nose and  
her ears and a key chain wound many times  
around her wrist.

Every pet cat and available dog had been  
mustered into service and a parrot shrieked  
loudly from its cage.

O, it was an imposing spectacle and no  
one felt that the two cents paid for admis-  
sion was a cent too much even if there were  
no performance to follow; but when  
George Bancroft ran into the ring with his  
big brother's duck trousers on and a mutil-  
ated pillow slip drawn over his head and  
turned two-somersaults without a moment's  
hesitation, it began to look as if the great  
and only Forepaugh had a rival that might  
cut into his business.

It was all so perfectly splendid that  
Goldie was whirling about in her dervish  
costume in a most exciting fashion, so that  
when the Ring Master announced in a loud  
voice, "The wonderful whirling dervish, the  
only one living in Boston will now whirl,"  
she rushed into the centre of the ring and  
began to whirl in a most startling and  
miraculous manner.

She had been practicing every spare  
moment since she had planned the circus, but  
the numerous white skirts she had only put  
on for the real performance. They were  
stiff and heavy and she had only turned  
once or twice on her dainty little toes when  
she felt so giddy and strange that she was  
sure she would fall and then, O, fatal move-  
ment,—she made one grab for the clothes-  
pole and down she and the pole and the tent  
came in one ignominious heap amid the  
shrieks and cries of the girls, the barking of  
the dogs and the howling of the boys.

Then it was that Aunt Nellie flew from  
her hiding place on the cellar stairs, where  
she had been watching the children in their  
antics and disentangling the poor, unhappy  
dervish took her upstairs to repair the  
damage.

After the tears were dried and the excite-  
ment was over Goldie confided her secret  
to the family. She wanted to buy a pony  
and learn to ride as the bare-back riders did  
and she thought she might earn enough  
with the circus to do so.

Fred brought up the sixty cents which  
had been taken in, as all the boys and girls  
thought Goldie ought to have it as she was  
the only one hurt and besides it was her  
circus.

Goldie's eyes were shining like stars in  
the joy of her great wealth.

"Look, mamma," she cried exultantly,  
but her mother only said very softly and  
gently, "Would you have wanted Gracie  
Leland to have all the money if she had  
pulled the tent down and spoiled your  
circus, even though she didn't mean to do  
it?"

In a minute Fred was on his way to in-  
vite the rest of the circus performers to  
come and get their share of the dividends.  
M. M. S.

## How to Open a Book.

Hold the book with its back on a smooth  
or covered table; let the front board down,  
then the other, holding the leaves in one  
hand while you open a few leaves at the  
back, then a few at the front, and so on,  
alternately opening back and front, gently  
pressing open the sections till you reach the  
centre of the volume. Do this two or three  
times and you will obtain the best results.  
Open the volume violently or carelessly in  
any one place and you will likely break the  
back and cause a start in the leaves. Never  
force the back of the book.

"A connoisseur many years ago, an excel-  
lent customer of mine, who thought he  
knew perfectly how to handle books, came  
into my office when I had an expensive  
binding just brought from the bindery ready  
to be sent home; he, before my eyes, took  
hold of the volume and tightly holding the  
leaves in each hand, instead of allowing  
them free play, violently opened it in the  
centre and exclaimed, 'How beautifully  
your bindings open!' I almost fainted. He  
had broken the back of the volume and it  
had to be rebound."—Modern Bookbinding.

## A Homesick Boy.

I'm visitin' at Aunt Maria's  
And I'm homesick as I can be;  
It's sawdust and shavin' for breakfast,  
And shavin' and sawdust for tea.

She says it ain't sawdust and shavin',  
But some kind of nu-triment food;  
Anyway 'tain't pie nor doughnuts,  
Nor fritters, nor anything good!

She never has jam nor cookies,  
She says they are awful for me;  
We eat 'em like sixty at our house,  
An' we're all of us healthier'n she.

She won't let me have any sugar,  
Because it will give me the gout,  
And meat I can't swallow a mite of,  
Till I've chewed it an hour about!

Didn't know I had any liver,  
'Cause you see, I was never sick much;  
But I'm hungry for all I can think of,  
'Cept sawdust and shavin' an' such.

Oh, I want to see Ma and Louisa,  
And Grandma and my old ball,  
But I guess I'm homesicker for doughnuts  
Than anything else at all!

Emma C. Dowd in Life.

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 steno-  
graphically by a representative of the "Ban-  
ner 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 Spirit-  
ualists or subscribers to the "Banner of  
Light," so may we ask each of you to be-  
come a missionary for your particular lo-  
cality?

## INVOCATION.

Now as the glad day comes again we  
come with our heart's best offering of faith-  
ful devotion to the truth that has made us  
free. Nothing seems too great a burden to  
be borne for the sake of carrying this truth  
to the uttermost parts of the earth. No  
shadow seems so dark that it could not be  
made light and beautiful by the inflowing  
of the knowledge that has been born to our  
souls. So wonderful and so complete is life  
with all its various spheres of activities, so  
closely intertwined each with the other in  
every expression and every personality that  
it gives us the greatest joy to feel this and  
to tell about it and to help the world to un-  
derstand. The little life of today would be  
so insignificant and incomplete, so far fall  
short of that beauty and unfoldment which  
every soul desires, that it seems strange  
that those who yearn and long and seek for  
the full expression cannot at once under-  
stand the story that we strive to tell; but  
that is the bondage of habit and custom and  
only the strong heart of love may break  
down the barriers which custom builds up.  
So we would be filled with that loving  
strength that never wearies and never is  
burdened and never seeks for anything but  
to give the life and the joy to the hearts in  
need. So we would be filled with that  
Divine Love which is made manifest to us  
in so many, many ways and we would speak  
the word and sing the song and pray the  
prayers unceasingly until every upreaching  
soul catches some echo or gleam of life, or  
some bit of strength to help it in its pro-  
gress. So again we consecrate our lives to  
the service of Spiritualism. So again we  
give all that we have that life may be made  
understandable and right, through the in-  
flowing of the truth of the spiritual life.  
Amen.

## MESSAGES.

Lily, South Boston, Mass.

There is a little spirit here who says her  
name is Lily and that she wants her mother.  
She has brown hair and eyes and she is  
just as sweet as she can be and she says,  
"Mama, papa is with me and he is so an-  
xious for me to come and tell you how happy  
we are together and how glad we are to see  
you in better conditions. Don't be worried  
about your health, you will be better. You  
have passed through so much and you  
worked so hard for us children that you  
strained yourself and now you must try and  
take things a little easier. My grandpa is  
with me too and he says to tell you that  
you are so mediumistic that it will be an  
easy matter for us to come into the home  
and make some signs to you that we are  
there. You won't have to move away as  
you have thought sometimes you might.  
You will probably settle where you are and  
your life will be steadier and better than  
ever before. Mama, I was sorry to leave  
you. Many times after I went away I used  
to come and crawl up in your lap and put  
my hand on your face and try to make you  
understand how close I was to you, but you  
cried and cried and cried so much that you  
couldn't see me. Since you have come to  
Boston to live I have been very happy and  
now you are getting interested in spirits I  
am happier still. I want this to go to my  
mama, who lives in South Boston, and she  
will be glad to get it. My mama's name be-  
gins with G and she is a German."

Archibald Smith, Johnstown, Fla.

A spirit comes to me now and says that  
his name is Archibald Smith and he says, "I  
lived in Johnstown, Fla. I don't know  
how to begin to tell you what I want to.  
This is very strange to me and I only come  
at the urgent request of my friends. My  
wife is in great distress over my death and  
I cannot rest until I have made it evident to  
her that I am near her and will help her.  
Why I cannot see that I have lost one bit  
of consciousness of her life, in fact, I think  
I understand better what she is thinking  
and her need. There are so many people  
about her giving her advice that they nearly  
make her crazy, and what she needs is to go  
away and leave them all for a little while  
and take a rest. Close to her she always  
keeps my picture; everything that she can  
do that seems to draw me close to her she  
does, and I want her to know that I would  
come anyway whether she did these things  
or not. Her name is May; she is well, so  
well that she often says that there is no  
hope for her, she has got to live a long time  
before she can die. Life looks like a great  
black wood through which she must go  
alone and it makes her discouraged and dis-  
heartened and I don't want it so. Tell her  
for me that there is no power anywhere that  
can ever keep me away from her now. That

I know that death does not separate and  
knowing that I speak with determination to  
keep close by her side. I am as lonesome  
as she is; I want her as much as she wants  
me, and I want her to see if she cannot es-  
tablish some line of communication, for her-  
self, I mean. Many things I would say, but  
I am not able to. No one was to blame for  
my going, she isn't to feel that it was all  
wrong. I sometimes think I simply went  
ahead to prepare a place for her. Give her  
my love and tell her I neither forget nor  
cease to love her."

Lucy Babbitt, Oakland, Cal.

There is a spirit who comes here now  
who says her name is Lucy Babbitt and she  
says, "Isn't this beautiful? I am so happy  
that I hardly know what to do to think  
that I can come and speak to my friends. I  
lived a long way off from here, in Califor-  
nia, and it is so good to be able to find my  
way from one place to another and see the  
friends that when I was alive I was kept  
away from, because of the distance. I want  
to send my message, my particular message,  
to Frank. He is so much immersed in his  
business affairs that he hardly takes time to  
think of the spiritual life. He is a good  
man and he does a great deal of good in  
the world, but he confines himself to the  
physical world and forgets the great world  
of spirit outside. When I was with him we  
were very happy. We read the same books,  
were interested in the same subjects and in  
every way seemed eminently adapted to  
each other, and when I went away from him  
he just closed the book of happy experi-  
ences and turned himself into a machine to  
grind out so much work each week. It is  
wrong and I don't like it. I want him to  
open his eyes to the truth of my existence  
and I shall keep at it until I am able to  
make him do so. We lived in Oakland and  
I would like him to make an effort to find  
out if I really came here and what I really  
wanted, and I am sure he will not be disap-  
pointed because I feel quite confident of my  
ability to prove my identity. That is all  
and I thank you."

## The Spirit Playmate.

Mary Ralston Finch.

(Written for the Banner of Light.)

## AN EXPERIENCE.

Little Robert when but three years of age  
had a little spirit companion that seemed  
to be often near him (the unseen by the  
rest of us), whom he called "Minnie." Once  
when starting out to play his mother wanted  
him to have his overcoat on, but he objected  
saying that he and Minnie were going to  
ride their stick horses and that she went  
so fast he couldn't keep up when he had on  
his heavy coat, and that Minnie didn't wear  
any coat at all, "only her little hat." He  
said once when "she went down town with  
them she wore her blue dress and had  
flowers all over her, and in her hair too." I  
asked him how she went and he replied,  
"Oh! she rides with us in the buggy."

When his mother kissed him he would  
say, "Mamma, you must love Minnie some-  
too." When given buttons to string for  
amusement on bad days he invariably acted  
for needle and thread for Minnie. He acted  
as though she were a visible being and to  
him she certainly was. The effect on him  
was to make him more gentle. Never any  
boisterous play when he had her with him.

When he came across the street to my  
house he often said that he and Minnie had  
come to look at the pictures in the dic-  
tionary. Then with the book open on a  
large chair and a chair for each one to sit  
on he would show her the pictures, telling  
their names. The name of the hedge-hog  
had always made him laugh and he wanted  
to give that, he told me, to Minnie and I  
said "All right." Then when he had found  
it he said in the most pleasant manner,  
"Here is your little hedge-hog, Minnie."

I once took the chair that he so seemed  
empty, and he exclaimed, "Oh! G'an'ma,  
you have taken Minnie's chair!" I imme-  
diately apologized, saying I had forgotten,  
which was true. In putting back a table  
once he had a startled expression on his  
dear little face and said I was pushing the  
table right against Minnie. I assured him I  
had not meant to do so. I asked him once  
how large Minnie was, and he considered a  
moment and said, "Not quite so big as  
Em'y," his older sister.

A clairvoyant recently told me the same  
in almost his very words. In describing his  
home in the Spirit-Land this woman re-  
marked: "He has a little girl with him," and  
I suggested it might be a baby sister that  
had gone before. "No," she said, "it was  
not a relative." Then I asked if it was the  
spirit playmate he had played with and she  
said it was and spoke of her light hair.  
Robert had often mentioned it saying, "All  
her folks have light hair, too, and they live  
across the big water, and they have boats  
and they fish and Minnie has a little boat  
of her own." He once found a picture of a  
bridge over a stream with rocks down be-  
low. After looking at it for some time he  
took it to his mother and pointing to the  
rocks said, "That looks like the very place  
where Minnie keeps her boat."

Once he heaved a deep sigh saying,  
"After awhile Minnie is going to die and I  
am going to have a red Minnie. Her face  
and hands and her feet are red and she  
wears a red dress, but just for every day she  
wears a white dress." Then with another  
sigh he said, "Oh! I guess I'll keep 'em  
both." (both). We thought the latter might  
be an Indian girl.

To designate them he called one the "blue  
Minnie" and the other the "red Minnie."  
He once came to me saying: "G'an'ma, the  
place where Minnie lives there is no frost  
nor snow, and the roses never die." Not  
long after this he said: "G'an'ma, when I  
go where Minnie lives I am going to get her  
little boat and come after you the very first  
one." Now since he has gone with his  
mother to the "place where Minnie lives,"  
I am waiting for the sweet messenger and  
the little boat.

The astronomer scanned the heavens,  
while the church branded his forehead with  
the word "infidel," and now not a glittering  
star in all the vast expanse bears a Chris-  
tian name.—Ingersoll.



## The Question Bureau.

CONDUCTED BY W. J. COLVILLE.

Questions by A. F., Cleveland, Ohio.—Is the home and its surroundings subjective or objective, in spirit life? Do spirits travel through space in keeping with the solar system?

Answer 1. In reply to whether a spirit home is objective or subjective, we must declare that it is both. First, subjective or interior and then objective or exterior. In spirit life affection and desire take form in palpable environment, so much so, that it is quite reasonable to state that the extreme statements of mental scientists concerning the power of fixed determination and unflinching concentration upon a definite ideal to bring that ideal into effect are by no means without foundation in the experiences of spirit-life. In every state of existence there is both an objective and a subjective, the latter being always the cause of the former; unseen causes producing tangible effects. Tangibility is an entirely relative term having no absolute significance. In order that a home be tangible to its occupants, it must sustain a corresponding relation to their bodily condition and the "astral" or psychic body is quite as real and solid to the senses of that plane as the physical body and all its accessories are real to inhabitants of the physical plane. It must never be forgotten that all inventions are psychical also before they are finally ultimate physically. The spirit world is the realm of ideation and its consequences. We can never rightly apprehend a spiritual mode of existence so long as we cumber our thinking with the false notion that the material world is ever anything, but a region of effects or eventuated consequences.

Fashions of all sorts are mental before they can be physical and as mental states vary, outward fashions alter as an inevitable result. In spirit life we do and we appear as our inner condition prompts. There are simply fewer disguises than on earth and the matter of the psychic plane lends itself more immediately to the volition of the spirit than does the grosser matter of the material plane. So weird a story as "The Woman in Gray" by Ethel Watts Mumford, published in "The Smart Set" (April, 1906) is quite true to many actual experiences, and there are many people who are unconsciously clairvoyant like the man in that story who is pictured as a healthy, robust Englishman though possessed of a decidedly sensitive temperament. The Savoy Hotel in London is not exactly the place where people would be apt to go in search of psychic mysteries as it is one of the most fashionable and largely patronized hostilities in the British metropolis, but it is true to life that a woman who may have committed suicide through grief within its walls might still remain within them and continue to appear to those who could see her, dressed as she was accustomed to dress before the tragic ending of her earthly course. Death does not quench affection and it was only natural that a woman who truly loved a man who had deserted her should seek to meet him even after she had lost her material frame. There is far less difference between our ante-mortem and post-mortem condition than people usually suppose and we are convinced that with the trend of modern psychical research entirely in the direction of demonstrating this fact conclusively, it will not be long before this vital proposition will be accepted almost universally and in consequence of such acceptance a basis will be laid for a philosophy of life continuous, at once so reasonable and so inspiring to morality that though the old theological myths will be discarded there will be an all-sufficient ethical note in the new teaching to more than compensate for loss of credence in ancient stories, which, though originally founded on psychic experiences have long been so beclouded and perverted as to render them too fantastic and obscure to meet the requirements of the present generation.

Answer 2. Those spirits who are still connected with the revolving globes which constitute a solar system must necessarily be included in the population of the moving galaxy. All suns and planets are spiritual and each sun and planet is an expression of some definite degree of spiritual life. When a soul has ceased to be an inhabitant of the spheres connected with a certain system of worlds, it passes on into another system in the universe, but it is only probable that souls whose states of attainment are largely beyond our present ken are free from definite association with certain revolving globes. We cannot escape from a planet or a system by outgrowing in ourselves the conditions it embodies and presents.

Questions by M. C., San Francisco.—What is the location of the human soul in the physical body? Where does our intelligence or Infinite Intelligence originate?

Answer 1. The human soul is not to be located in the body as though it abode at a single point, for it pervades the body entirely, animating the organism at every point. Wherever the soul is absent, there decay sets in, and wherever the soul is fully present, there is made manifest abundant life. It may not be necessary for the soul to be actually confined within the body during incarnation as a liquid is corked up within a sealed bottle or a solid within a tin, but the effluence of the soul must pervade the body or physical dissolution must ensue. The most sensitive points in the body are the brain and the solar plexus and these are in direct communion one with the other. At these points in the organism the matter of which it is composed is more pliant and more directly susceptible to spiritual influx than elsewhere in the body. The soul at those two vital points may therefore be said to make its presence known more definitely than anywhere else.

Answer 2. We cannot possibly say where Infinite Intelligence originates for it simply is and that which eternally is must be the origin of all existence. Our finite individual

consciousness must be included within infinite consciousness. We are individual entities within the infinite and as such we feel we are immortal. The origin of the Infinite is essentially unthinkable.

## Letter from W. J. Colville, "En Voyage."

To the Editor of the Banner of Light:

Dear Sir,—I am writing these few lines to my many friends in Boston and wherever your widely circulating columns travel: from beautiful Honolulu where the good ship, "Sierra," on which I am voyaging to Australia, has stopped for this day (April 4), to land and embark passengers and take on a large amount of cargo. Honolulu well deserves all the praise bestowed upon it. It is lovely in the extreme at this season and offers numerous inducements to rest and pleasure seekers who have toured Europe and perhaps Egypt and many other parts of the old world and are on the lookout for new sensations and experiences of truly charming character.

I was here for a few hours one day during December, 1901, and can readily observe that during the past four years many great improvements have been made. American and Hawaiian customs and institutions are being very successfully interblent, and the wholly cosmopolitan nature of the population, in which a great many nationalities mingle, is one of its greatest charms. Ships to and from all parts of the world stop here and the scene on the landing stage is intensely picturesque and active. In all my travels I have never seen quite so varied a grouping of nations in a comparatively small place, except at Port Said and that is by no means so beautifully situated as Honolulu and by no means so clean.

Weather during six days' passage from San Francisco has been variable: the sea at times has been very high and the boat has tossed considerably, but being a good sailor, I have experienced no serious discomfort.

My five days in California, March 24, 25, 26, 27 and 28 passed all too quickly. I delivered nine lectures (five in San Francisco, two in Alameda, one in Oakland and one in Berkeley) during that brief period and the audiences that greeted me were too large for the seating capacity of the halls on several occasions. I was expected to stay some months in California, but a very imperative call from Sydney made it necessary for me to leave March 29 so as to begin work there April 22. My numerous friends in California have exacted a promise from me to return to them within six months, if possible and to remain some time on the Pacific Coast.

I am sending by this post some answers to questions and shall hope to forward another letter from New Zealand where this boat is scheduled to arrive at (Auckland) April 16. After spending one day there it proceeds to its terminal, Sydney. My address is now until further notice, care Henry Cardew, editor "Progressive Thought," 5 Moore Street, Sydney, Australia.

I expect to leave that city July 24 for New Zealand where I shall probably spend some time on my backward journey to America.

We all highly appreciate the beautiful writings of Lillian Whiting and Mrs. Soule, which enrich the "Banner" so greatly from week to week, and we shall all miss the fine essays and poems contributed by William Brunton whose sudden passing to Spirit Life came as a great surprise to many readers. As one who knew him well and esteemed him highly, I would gladly add my tribute to the many which have been written in his honor, but no words of mine could add to what has been already published, so I attempt no eulogy of one whose life career and character may well be summed up in the two great words, "Ever Faithful."

I expect my new book, "Universal Spiritualism," which is being published by R. F. Fenno & Co., New York, may appear at any time. I sent in all the manuscript and corrected proofs before I left Canada. I sent the publishers my full subscription list and the money I had received from subscribers; so the book may be in your hands before this letter can be published. All persons now desiring the book must obtain it at the published price in the regular way of trade. The retail price is \$1.00 and I am sure you will sell a great many in the "Banner" bookstore. Although not so complete as I could have wished, I can safely declare that I have very carefully selected from thoroughly reliable sources all imported matter and have only written myself what I feel certain is wholly reliable. During my visit to San Francisco, I found the distinguished author, Prof. Van der Naillen, hale and hearty and engaged in writing still another book. I think the theme is "The Spiritual Life Strenuous." He is a thorough-going enthusiast and is making some very important scientific discoveries which serve to add another link in the great chain of spiritual evidence.

Miss H. M. Young, who is still living at 1649 Everett Street, Alameda, is actively co-operating with spiritual workers and circulating the "Banner" to the utmost of her ability.

Your gifted correspondent, David Leisk, is a very fine speaker as well as writer. His work in Oakland is highly appreciated; he is a valuable acquisition to the platform. "Au revoir" till we reach New Zealand. Yours sincerely,

W. J. Colville.

## A Notre Dame Lady.

"I will send free with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 337, Notre Dame, Ind.

## Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents. He is not a medium, and does not claim to be, and for the purpose of preventing those that may claim to be mediums.

## Brother Smith on His California Trip.

To the Editor of the Banner of Light:

I have just arrived home from a trip to California, where I spent the winter in Los Angeles. I had the pleasure of meeting many true and tried Spiritualists. That land of sunshine and flowers is particularly adapted to the growth of advanced ideas and this explains why there are so many Spiritualists and Liberals there.

In an ordinary meeting of seventy-five persons there would be half a score of mediums, and as many more, men and women, who were capable of making fine extemporaneous speeches. It is a wonder, almost, that in such a large city, and with so many believers in spirit communion, there should not have been ere this a large temple to accommodate the many different societies. They seem to have ignored the fact that in union there is strength, and so they are struggling along in different halls that are used for other purposes by various orders.

There is, however, an effort being made to unite forces and erect a temple to be used exclusively for Spiritual meetings.

Having read the writings of Prof. J. S. Loveland for forty years or more I had the pleasure of meeting him several times and listening to his philosophical views on the various phases of Spiritualistic phenomena. His writings are always square and positive and I had formed the opinion that he was stern and sort of inflexible in his nature. He is just the opposite. Kind, genial, accommodating and ready to answer any and all questions asked. He is 88 years of age and is lecturing constantly before various societies and holding discussions. His hair shows but slight tinctures of gray and he has a full set of natural teeth. He is truly a wonder. His mind is well stored with historic and Biblical lore. He has labored in the Spiritual vineyard nearly three score years, and is held in profound esteem by the community in which he resides.

Seventeen acres of land have been purchased by the Spiritualists in the suburbs of Los Angeles for the purpose of a Camp Ground. Lots will be sold for building purposes and it is expected that many will build homes on this land and locate permanently and have a community of Spiritualists large enough to support meetings all the year round.

While California is beautiful in winter, the scenery and conditions in summer are not more delightful than in good old New England.

Beautiful Verona Park, on the Penobscot River in Maine, will now demand our attention, and we hope to make it more attractive than ever the coming season.

Rockland, Me. Freeman W. Smith.

## On Capital Punishment.

To the Editor of the Banner of Light:

I do not believe in the old law—an eye for an eye, a tooth for a tooth. In this twentieth century men and women should be unfolded in mind and soul so that capital punishment should be a thing of the past. A better way—let the man of woman live: give them a chance in such a case as Tucker's. A soul hurried out of this life under such conditions as electrocution is an injury to humanity.

The body is destroyed; a murder is committed in the name of law—where is the spirit or soul? Does it go to its Maker, as some people think, or is it close to the earth sphere trying through its ignorance to impress some other human to commit crime? Friends look deep.

I hope Tucker's life may be spared; his sentence commuted, not wholly for Tucker's sake, but for his mother's, for humanity's sake. Let love, truth and justice reign in Old Massachusetts.

Boston, Mass. Izzetta B. Sears.

## Ladies Can Wear Shoes

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, tired, aching feet. At all druggists and shoe stores, 25c. Don't accept any substitute. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

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OF THE UNITED STATES.

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Invitation: Spiritualists everywhere are invited to send contributions, lectures, and mediums to the Association. A large and valuable consulting library and files of various Spiritualistic journals from different parts of the world will be supplied.

Every Spiritualist visiting Washington should call at this office. All communications to be addressed as above to HARRY T. LONGLEY, Secretary.

## The Religion of Spiritualism

ITS PHENOMENA AND PHILOSOPHY.

By Samuel Watson.

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Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every duty, combine to render this a book that will attract the attention and command the serious perusal of thoughtful minds. It is eminently well adapted to place in the hands of those whose attachment to the faith and forms of the Church incline them to have nothing to do with the subject upon which it treats. Twenty-nine chapters, 62 pages, cloth bound. Price \$1.00. Postage 10 cents.

For Sale by the BANNER OF LIGHT.

## The Discovery

OF A LOST TRAIL.

BY MR. CHARLES B. NEWCOMB.

Mr. Newcomb's great ability as a writer upon subjects of spiritual truth is too well known to require further reference at this time. It is sufficient to say that he is a teacher of the highest order, and his words are so clear and so full of being able to impart them to others. It is a rare book, and its merit should command for it a large sale. A writer says:

"Mr. Newcomb made a distinct success with 'All's Right with the World,' which continues in the front rank of the metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another work from his pen. He has a way of words of help are being so much to make the world better by making men and women better able to understand and enjoy it. 'Discovery of a Lost Trail' is a simple study of this strange and beautiful thing that we call life, but grand in its scholarly simplicity. In the words of the author, 'Plain suggestions of conscience, patience, goodness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom.'"

For Sale by the BANNER OF LIGHT.

## Works by Henry Frank.

## The Doom of Dogma and the Dawn of Truth.

This work consists of a criticism of all the teachings of religion from the earliest times, showing the origin of Christianity in primitive nature-religion, and the evolution of Mythology.

It has been reviewed by most of the principal critics of the world and highly praised.

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The Literary World (London, Eng.). "This handsome book is meant to strike a mortal blow at Dogma. It contains not a few passages of eloquence."

The Critic (N. Y.). "Mr. Frank proposes to destroy theological dogma and substitute a rational foundation for religious belief. He says many wise things."

The Boston Investigator. "Mr. Frank is a fascinating writer. He handles language like a master. But he is no writer of sounding phrases. He is a thinker and fearlessly utters the truth."

Mime Incess (The Banner of Light). "Mr. Frank is a poet whose poetry rings with the melody of music; a musician, who sings his message. He plays upon the human heart with a touch and technique as delicate and perfect as ever pianist mastered." The Dial (Chicago). "The criticism in this work is fertile and extreme. It is the fruit of much thoughtfulness and patient labor."

The Arena (Boston). "Mr. Frank has given us a bold and radical treatise. It is reverent, broad, constructive, scholarly and extremely valuable."

400 pages, cloth bound, gilt top (hand-somely produced by the Putnam's). Postpaid, \$2.00.

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This consists of one hundred and six Meditations, expressed in exalted language, touching on every emotion and aspiration of the human heart.

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Elia Wheeler Wilcox (the poetess). "It is a beautiful, interesting and most helpful book. I read it daily."

Salvadora (author "Wisdom of Emerson"). "Your work is a blessing to the age; a star lighting humanity to loftier spiritual freedom; a benediction; a flower making glad the waste places of earth."

Health Culture (N. Y.). "Henry Frank is more than a splendid teacher and great thinker. He is a poet and a music-maker. His book appeals to many."

B. O. Flower (In the Arena). "Here are over one hundred Soul Prayers that are indeed prose-poems."

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Some have written the author calling this book their Bible, their New Testament, their Divine Revelation. One writes "he wishes he had some of Carnegie's millions that he might buy them up by the million and distribute them broadcast through the world to bless mankind."

175 pages, cloth bound, thick, soft tinted paper, handsome 8 vo. Postpaid, \$1.50.

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MRS. M. J. BUTLER, daily sitting for Medium, Trance and Business Medium. Readings daily at "Banner of Light" Building.

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## Banner of Light.

BOSTON, SATURDAY, APRIL 28, 1906.

## Society's 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 accept all, but our space is limited. Use ink and write plainly.

## Topic for the Progressive Lyceum.

April 29, 1906. Our Associates.  
Gem of Thought: "Keep good company and you will be one of the number."  
For information concerning The Progressive Lyceum authorized Lesson Paper for the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

## Boston and Vicinity.

The Children's Progressive Lyceum, No. 1, of Boston, held its regular session in Red Men's Hall, 514 Tremont St., Sunday, April 22 at 11.30 a. m. After the discussion of the lesson by the groups and the march, Baby Vinto, Queenie Knowles, Olive Sharp, Pauline Pfeiffer, Charlotte Turner gave readings; Elsie Curtin, a song; Mrs. Waterhouse, Mr. Cleveland, Mr. Cooper and Mr. Willis, short addresses. At one o'clock the circle was formed. The interest is still growing. All are cordially invited to visit this Lyceum.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 694 Washington Street. Morning circle, many beautiful thoughts, messages and readings given by Dr. Blackden, Mr. Privoe, Mr. Baxter, Mrs. Sears-Hill. Afternoon, Mr. Brewer assisted on the platform. Beautiful solos by Mrs. May Lewis, also messages, followed by Prof. Clark Smith, Dr. Blackden, Mrs. Robertson, Mrs. Kemp, Dr. Mahomet. Piano solo by Prof. Milliken. Evening, opening services conducted by Prof. Clark Smith; remarks and messages, Mrs. Sears-Hill; followed by Prof. Clark Smith, Mrs. Kemp, Dr. Blackden, Mr. Robertson. Beautiful songs and piano solos by Prof. Maynard, the blind soloist.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. All enjoyed the delightful address given by Mr. Mason, the president, in the morning. Mr. Chase, Mr. Newhall and Mr. Mackie all spoke with great force. Messages were given by Mrs. Peake Johnson, Mr. Fitzallen and Mrs. Morgan. All enjoyed Mr. Mason's remarks in the afternoon. Mr. Chase then spoke and messages were given by Mr. Johnson, Mr. Jackson, Mrs. Morgan and others who were present. Classes were formed and the various mediums gave many messages. Before the evening service, Prof. Peake gave a musical which was much enjoyed. In the evening the president and the pastor gave grand discourses upon "The Greatest Thing—Forgiveness." "Let us Pray for Forgetfulness" was the keynote of the pastor's words. Messages were given by Mrs. Johnson, Mr. Tuttle, Mr. Mason and the pastor.

L. S. I. S., Mrs. Belcher, president. Dwight Hall, 514 Tremont Street, April 19, had a large attendance at the services on the above date. The president opened with an invocation followed by Prof. Clark Smith with a short talk and astrological readings. Dr. Lindsey gave a very interesting address, concluding with readings. Mr. Spaulding, a young medium, gave an address under spirit control and he demonstrated the wonderful power which he possesses by reading ballots. Mr. Langley gave a poem and Mrs. Belcher occupied the remainder of the evening with psychometric readings, closing with a benediction. Thursday, the 26th, the society will hold a dance.

The First Spiritualist Ladies' Aid Society held its regular meeting Friday, April 20, in Appleton Hall, 9 Appleton Street, Mrs. M. A. Althe, president. From 7 until 8 was held the sale. Aunt Polly was also around with her grab bag, which was a great success, socially and financially. Mrs. Waterhouse opened the meeting in her interesting way, followed by Mrs. Sanger, Mrs. Kimball, Mrs. Mason, Mrs. Dick, Mrs. Annie Chapman, Mrs. Berry. Friday, April 27, Salad Supper, usual price, 15 cents.

American Psychical Research Society, Harvey Redding, pres.—Meeting opened with song service, Mrs. Frank Vickery at the piano. The president offered an inspired invocation. Piano selection by Mrs. Vickery and a beautiful poem by Mrs. Emma Wells followed. Mrs. Abbie Burnham, vice-president, gave a fine address and held her audience with interest. Her subject was, "The Laws by Which We Are Governed." Mr. O. F. Stiles gave good satisfaction. Mrs. O. F. Stiles and her guide gave messages that were readily recognized. Mrs. E. F. Cote was the soloist of the evening. Mr. Redding gave wonderful delineations. Meeting closed with hymn and benediction. Mr. and Mrs. Redding have in circulation a petition for the commutation of the sentence of Charles Tucker and through their untiring efforts have secured over five hundred names. The mid-week meeting had a large attendance. First half hour was devoted to healing, succeeded by a piano selection by Mrs. Emma Wells, who also read an inspirational poem. The president gave some remarkable delineations followed by many messages given by visiting mediums among whom were Mr. and Mrs. Osgood F. Stiles, Mr. Skinner and Mrs. Knight. Mrs. Smith was present and Mrs. M. E. Dean answered mental questions. A delightfully harmonious evening was passed. The last social of the season will be held at the home of the president, 202 Main St., Everett, April 27.

The Cambridge Spiritual Industrial Society of Cambridge will hold its regular

meeting, Wednesday, April 25, in Cambridge Lower Hall, 631 Mass. Ave. Mrs. Whall, president of the Malden Society, will be the speaker. Supper at 6.30.

Malden Progressive Spiritual Society. Mrs. Alice M. Whall, president.—Thursday evening circle Mrs. Whall presided, with Miss Flossie Shippe at the piano. The circle opened with a praise service, Mrs. Morton offering the invocation. Mrs. Morton and Dr. Franks spoke words of sympathy for the suffering people of San Francisco. Dr. Franks and the president gave many fine messages. Closed at 9.30. Sunday, April 22, the Lyceum opened at 2.15 with singing. The group subjects and the general subject, "Sympathy," were discussed with much interest. The march was beautiful. Closed at 3.15. 3.30 p. m., afternoon circle presided over by Mrs. Whall, with Mrs. Andrews at the piano. Opened at 3.35 with a praise service. The president spoke very feelingly about the terrible calamity in San Francisco. A collection was then asked for the sufferers and a goodly sum realized. Mrs. Reed and Dr. Franks gave many beautiful messages. Evening meeting opened at 7.40 with a praise service and Scripture reading by the president, who again appealed to the people to extend their aid to the San Francisco sufferers. A goodly sum was realized. Dr. Franks was introduced and gave many beautiful and accurate messages. The president occupied the balance of the evening in duplicating the fine work of Dr. Franks. Closed at 9.30 with singing and benediction.

## New England States.

First Spiritual Union, Norwich, Conn.—The month of April has been a busy and most successful one. Mr. Blinn resumed his labors the first Sunday and has given excellent thought each Sunday with good sized audiences present. On Easter Sunday Mrs. Alice M. Whall of Malden followed the lecturer with spirit messages in a manner that was dignified and very pleasing. Every message was explicit, direct and quickly recognized. Her work was excellent. On April 11th and 12th the ladies held an Easter sale from which over \$80 were realized above expenses. It was very encouraging and many congratulations were received on the handsome appearance of the tables and booths. At the supper next Thursday there will be a dramatic entertainment. Mrs. Chas. E. Burdick, Eugene J. Carroll, Miss Emma Mowry, Mrs. A. P. Blinn, Dr. Clarence Capron, and several of the children will take part. Last Thursday evening about forty members of the society called upon the president, Wm. F. Bogue. It was a genuine birthday surprise to him, but he soon recovered his breath and made all feel at home. The evening was pleasantly spent in social chat with music, speeches, recitations, ending with a most bountiful collation. Everyone, young and old, had a most enjoyable time and the hours passed all too rapidly. May Brother Bogue be spared to the society which he has so well served and enjoy many more occasions of the same kind.

Providence, R. I., April 17.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular supper and sale Monday evening, April 16, with a large attendance. The fancy articles were well displayed. Piano and vocal solos and recitations were pleasingly and well rendered by the young ladies. The supper was excellent. At eight o'clock Mr. H. L. Stackpole came from his wigwam in full dress Indian costume which his Indian control had made and it is considered a fine piece of work. After circling the hall, he returned to his wigwam, where he gave communications which proved to be absolutely correct. The president personally supervised the affairs of the evening. The next circle will be held at Mrs. Fuller's, 34 Hudson St., Tuesday evening, May 1. These circles are public and all are invited to attend. The proceeds are for the building fund which is growing rapidly and in the near future it is hoped the society will have a home of its own. Watch for the notice of their coming anniversary in May.

Haverhill, Mass., Helping Hand Association of Spiritualists, Shepard S. Ham, president.—Sunday, April 1, Mrs. A. J. Pettengill of Malden spoke. Her lectures and messages were as usual of the best. Katie M. Ham created a surprise by coming into the meeting, having just returned from a two months' engagement in Pittsburg, Pa. She was received by an outburst of applause and gave a few well chosen words in response. Quimby's Orchestra furnished music. A large audience was well pleased. Sunday, April 8, Mamie Helyett was the medium and her messages were the best ever given by her from this platform. Sunday, the 15th, Maggie Butler of Boston spoke. Her work was grand in both lecture and messages. She has won the love of Haverhill people and has been engaged for next season, Wednesday the 18th, the association held its annual reception. The evening was much enjoyed by a large audience. Vocal and instrumental music, readings and messages from the spirit-side of life by Mrs. Ham, Mrs. Varney and Mrs. Adams. Lunch was served in all present.

Portland, Me.—Sunday, April 22, Mr. J. S. Scarlett of Cambridge, Mass., delivered an interesting lecture and gave some very good messages. Mr. Scarlett will again address the First Spiritual Society on the first of July and the 2d of September.

The Providence Spiritual Association had as speaker on Sunday, April 22, Dr. Geo. A. Fuller of Onset, Mass., who delivered two very instructive lectures. Dr. Fuller also gave a class lecture at 10.45 which was largely attended. Next Sunday, April 29, Nettie Holt-Harding will again be with this society and a large audience is looked for. The Helping Hand Society held another weekly circle Wednesday evening at the home of the president, Mrs. Mary E. Jones, 363 Lockwood St., and there was a very large attendance, there being over fifty people. Many beautiful messages were given by Mrs. M. E. Jones and Mrs. Olive Ken-

dall. The next meeting will be held at the home of Mrs. Phoebe Collins, 74 Admiral St., next Wednesday evening. These circles are open to the public and all are invited to attend.

## Field at Large.

The annual meeting of the First Association of Spiritualists of Washington, D. C., was held April 17, and the following list of officers elected to serve the ensuing year: President, F. A. Wood; vice-president, Mrs. M. J. Stephens; secretary, Mrs. H. D. Morgan; treasurer, W. H. Crowell; trustees, Dr. J. F. Simonds, Henry Steinberg, F. C. Just, Mrs. I. L. Keeler, Mrs. J. H. Moore. The secretary's report shows an increase of membership and a steady growth of the auxiliary, proving itself one of the strongest supports of the association, due very largely to the perfect harmony existing in the society. Another season services will be held at Quade Bros., new hall, 1214 F St., N. W., and still further growth and prosperity is anticipated.

The observance of the fifty-eighth anniversary of the Modern Advent of Spiritualism, in Galveston, Texas, really began Wednesday, March 28, when at the Temple Mr. William Parr, secretary of the society and Lyceum, and Miss Candace E. Sander-son, musical director of the Lyceum were married. The Temple was beautifully decorated with purple and white, the dominating flower being violets. The bride wore violets in her veil and twelve bridesmaids, also maid of honor, carried baskets of violets, and the three flower girls strewn violets down the aisle, which was formed with twelve white pillars decorated with violets. The young couple passed to the Lyceum room of the Temple after the beautiful service by Rev. John W. Ring, and under a floral bell held a reception to their many friends. Refreshments were served and the affair was truly pleasant. The two following nights Max Hoffman of Des Moines, Iowa, held seances. Saturday night the young people presented a comedy-drama which Mr. Ring wrote. At its close the audience voted a name. "Love Triumphant." Sunday morning the Lyceum held its Anniversary service. In the afternoon the ceremony of "Naming the Baby" was performed by Mr. Ring for the infant daughters of Mr. and Mrs. Clement G. Martin of Galveston and Mr. and Mrs. Ed. Ramsey of Houston. The music for this ceremony was composed by Mr. Ring. At night Max Hoffman held another successful seance. Tuesday and Wednesday nights other seances were held with marked success. On the last night the society presented Mr. Hoffman with a medal. This was in the shape of a star—the emblem of Texas—and in the centre was the emblem of Spiritualism—the human face inside a sunflower surrounded by the sun rays. Appropriate inscription was engraved on the back. Mr. Hoffman's message aroused marked interest in the cause of spiritual demonstration. He also held successful meetings in Houston, Texas.

## First Spiritual Temple Opened for Cause of San Francisco Sufferers.

Thursday evening, April 26, at 7.30 o'clock the Temple will be used for a special meeting, arranged by Dr. William F. Barker, in behalf of the San Francisco Spiritualists and particularly the mediums, who have been victims of the great disaster. Admission free, but contributions will be solicited for this work. Dr. Barker believes there are at least fifty mediums among the victims.

## Movements of Platform Workers.

Helen Stuart-Richings closes a most satisfactory and pleasant two-months' engagement with the First Association of Spiritualists of Philadelphia, Pa., on April 20th; May 3d will receive ordination—selection from the Commission appointed by the Board of Trustees of the N. S. A., in the First Spiritual Church of Baltimore, of which she is a member; May 5th and 6th will speak before the Convention of the Connecticut State Spiritualists' Association at Hartford, and after a few days' visit with friends in New Hampshire will leave for points in New York and Ohio. Address until May 15th, 64 Dover Street, Manchester, N. H.

## Announcements, Special.

The eighth anniversary of the Helping Hand Association of Spiritualists will be held Sunday, April 29, 1906, at 11 a. m. and 7 p. m. in its hall, 82 Merrimack Street. The association was organized April 29, 1898, and incorporated under the laws of Massachusetts October 13, 1900, and chartered by the National Spiritualists' Association, Washington, D. C., August 21, 1902. At 11 o'clock in the forenoon a lecture will be given by George A. Fuller, M. D., of Onset, president of the Massachusetts State Association. He is one of the best speakers on the Spiritualist platform. Message work, Katie M. Ham, one of the many good test mediums of Haverhill. Music, Quimby's Orchestra. Reading, Grace Smith. Vocal solo, Alla Tripp. After the morning service the collector will hand to the directors the one hundred dollars contributed by one hundred people for the Building Fund. At 7 o'clock in the evening a lecture will be given by Dr. Fuller. Messages, Katie M. Ham. Music, Quimby's Orchestra. Piano solo, Prof. Folsom. The Association takes great pleasure in thanking the public for past favors and invite all to be present on this enjoyable occasion.

"Live where the joys are, and scorning defeat. Have a good morrow for all whom you meet."

## WONDER WHEEL SCIENCE.

(July 28, Copyrighted, 1904, by C. E. Webster.)

## Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

In various magazines and almanacs, Astrologic Birthday Influences are given, but

Birth Nos.	1	2	3	4	5	6	7	8	9	10	11	12
Apr. 21-22	B	F	G	M	E	K						
23-24-25	B	F	G	M	E	K						
26-27-28	K	B	F	G	M	E						
29-30	K	B	F	G	M	E						
May 1-2	E	K	B	F	G	M						
3-4	E	K	B	F	G	M						
5-6	M	E	K	B	F	G						
7-8	M	E	K	B	F	G						
9-10	G	M	E	K	B	F						
11-12-13	G	M	E	K	B	F						
14-15	F	G	M	E	K	B						
16-17	F	G	M	E	K	B						
18-19-20	B	F	G	M	E	K						

they are general, the same for all the world. This table is individual, and applicable to the different people, according to their Birth Number. A day may be very good

## Chats on Wonder Wheel Science.

(Continued.)

My Wonder Wheel system provides for a quick arrival at conditions, and no event can possibly occur unless the conditions are favorable to the event. Even then no special event can occur unless the special events are never certain unless we, at the favorable time, do our own individual part to favor the especially desired event.

When astrology is thus understood and appreciated it will at once take rank with the highest of religions and cults and become the "Head Stone of the Corner" which has so long been rejected by those who have for ages been trying to build Humanity's Temple to the Heavens.

Events are fatality. Conditions are not. We may overcome events by knowing when the conditions for such events are ripe, but we cannot overcome the conditions of our lives, because we are born to them. The conditions of no two persons are exactly alike, yet when we are all under apparently similar conditions, then we may work together for good or evil we may work to the special use to which we put the conditions, by then making the events for ourselves.

If we go to bed, the conditions will be the same, good or bad, but the events will not be the same as if we were moving about. Many people foolishly imagine that they can tell the conditions of their lives, whether good or bad, by the events that are happening. That is a childish supposition, for often the events of life that appear to be good, are the very worst things that could have come to us, for being under bad unseen conditions, they lead us astray and into the "temptations" alluded to in the "Lord's Prayer." Don't forget that the "Lord" of that prayer means the astrologic Lord. The principle, "Christ," not Jesus, and is the highest and overruling astrologic Lord.

## ABUSE OF HOROSCOPE.

Writers who know something of astrology, are beginning to show their hands in the literary field, and it will not be long before the world will be looking for news in the astrologic world as eagerly as they now look for it in the foolish world of Mammon. . . . An entirely new world will appear upon the surface of the earth. It will be the "New heavens and the new earth," spoken of in the Revelation, when the general world wakes up to the fact that there are more wonders in heaven and earth than they have hitherto dreamed of. A new world of commerce will be called into play. Astrologic counselors will be as much in demand as lawyers are today. Astrologic merchandise will be in demand such as the world does not dream of. Astrologic laws will be applied to in the trials of murderers and other criminals, and with more certainty of justice in the judgments, than in those based on present day circumstantial evidences; but the true and the most reliable portions of astrology will have to be better learned and appreciated than is at present practiced.

The conditions of the planetary indices are always in harmony for murder, both in the Nativity of the murderer and his victim, at the very hour of the day when a murder occurs; but the actual testimony of the precise event is not in evidence, except in the finest of mathematical operations, called in astrology "Primary Directions." These belong to the Horoscope, which is the fine or detailed department of the Nativity. It is in this mathematical portion of astrology that all errors are made, even by the finest mathematicians; not on account of lack of ability on the part of the mathematician, but on account of the inaccuracy of the time of birth, which must be accurate to the minute of birth in order to be even approximately near to a correctness of the positive event. Yet, in the case of a positively innocent person, there will be no harmony in the conditions of his Nativity, and the conditions of the victim of crime of which he may be accused. This certainly goes a great way in ascertaining fact beneficial to an innocent person and, when the science of astrology is more generally investigated, divested of the charlatan features that have been irresponsibly mixed with its holy laws, it will become one of the greatest boons to humanity that can possibly be, as, in multitudinous other ways (that the world is not as yet ready to consider), it is the panacea for all the mental ills with which the world is at present afflicted. To those who decry, in their ignorance its true merits, it need only be said, as Jesus said of old, "Father forgive them for they know not what they do."

for a husband and very bad for his wife, or vice versa. The table should be followed continually for greatest good, and not now and then.

The ruling people of the world during the term of this table are those born under No. 2. In this term of ruling, a large amount of Determination will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 4, 6, 10 and 12. It is the time of even number rulings, the negative or feminine forces of the world. Spring bonnets, house cleanings, repairs, etc., etc. One Judas, or opposing force in every circle. The opposing force and unfavorable will be No. 8, and Nos. 5 and 11 will also be unfavorable.

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

A very honest writer on the subject of the difficulties due to inaccuracy of birth, which affects the horoscope with its mathematical primary directions, speak approvingly of the Placidian methods of astrology and, in the same article, decries "old Ptolemy" and his "questionable methods." Yet he ought to know that the entire Placidian method is founded upon Ptolemy, and in almost every particular is precisely the same. Ptolemy did not invent the doctrines of astrology which he sets forth, he merely compiled from the old masters whose records were in the Alexandrian library. His astrologic and geocentric ideas are all that have ever been called into question.

The basic laws of astrology are the laws of gravitation, yet although we are taught that the law of gravitation was not discovered until the time of Newton, the basic laws of astrology were known in the time of Job. They knew it under a different name, for the squares were the same then as now.

The Horoscope denotes the gravitation of matter of which our bodies are composed, but there are laws of heat and cold, etc., of which our mental energies are the subjects and these may hold in suspense, or divert the course of a body operated upon by the laws of gravitation. The mental energies are denoted by the Nativity, irrespective of the Horoscope, and these stand superior to the laws of the Horoscope because our Will comes into play under the law of heat and cold. Hence both the Horoscope and the Nativity must be accurately judged in order to correctly prognosticate an event; but the conditions under which the will may act to bring about or to prevent or divert an event, may be known without the Horoscope.

Character and Disposition are too often mixed in Astrologic readings. Character is of the tendency of the Will, and comes under the laws of heat and cold; but Disposition, which means the Disposition of the Character, belongs to the Horoscopol law of gravitation, and may be overcome by the Nativity Disposition of the Character to which we are basically born.

Individuality and Personality are also too carelessly confounded and misunderstood. The Individuality is dependent upon the heat within our bodies. The Personality depends upon the Horoscopol form of the body. Without these discriminations not only the laws but the understandings of Astrology get most fearfully tangled and mixed in all investigations and considerations. Astrology is an exact Science, but nothing is exact to the minds that base their conclusions upon inaccuracies, or wrong points of departure.

There is nothing the matter with Astrology. The trouble is with the people. They have the most foolish and unreasonable ideas of Astrology, both the believers as well as its opponents. Many people entertain the most childish expectations and when these expectations are not fulfilled then, like a child, they lose faith and seek some other method in the false hope of realizing their childish expectations.

## "World Making" at Lily Dale.

Among the new men with great ideas who will be at Lily Dale this summer is Dr. Samuel Phelps Leland, Ph. D., LL. D., a scientific and literary lecturer and writer who has for over twenty years been a favorite on the rostrum.

The doctor will deliver two lectures on "World Making" on July 25 and 27, explaining the birth of worlds, their growth, geological period and changes, the forces that have wrought them, the production of life in its varied forms, the chemistry of petrification, the story told by fossils, earth and hills and the translation of the wonderful gospel of the skies.

The lecturer is not only a close student and a strong thinker, but an able orator, giving his audiences art, science and eloquence combined.

## Important Announcement.

We have been able to arrange for a series on Music—Its Uses and Applications, by Miss Christine Brown. The first will be given on Wednesday, May 9, at 7.45 p. m. in Banner of Light Lecture Room. Admission 15 cents.

To those who have ever experienced the uplift that comes from Miss Brown's incomparable work in this line of instruction no word is needed.

To persevere in one's duty, and to be silent is the first answer to calumny.—George Washington.