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"FROM MY WINDOW."

Illian Whiling

(Hotel Brunswick, Boston.)

The sunset burning low Falls on the Charles,—a flood of golden Dimly, as in a dream, I watch the flow Of waves of light.

The splendor of the hour And

Repeats its glory in the river's flow; and sculptured angels from the guardent tower.

Gaze on the throngs below.

Dimly, by gift or grace, I see the hurrying throngs before m yet 'mid them all I only see one face Under the meadow grass.

Ah, love, I only know How thoughts of you forever cling to me; I wonder how the seasons come and go Beyond the Sapphire Sea?

("From Dreamland Sent," by permission of Little, Brown & Company.)

The Life Radiant.

Lilian Whiting

"And so she will try to establish the inner consciousness. To this end you should devote a certain hour daily to withdraw your thoughts from other things and cen-tre them upon her, not with any straining, but with a calm and restful feeling."

(From a communication to Edward Mait-and in reference to Dr. Anna Kingsford.)

Dr. Anna Kingsford, the well-known author of "The Perfect way," and "Clothed With the Sun," was gifted with the most wonderful illumination of psychic power. Emerson has somewhere asserted that The inviolate soul is in constant com ion with higher intelligences," and hardly any one,-poet, thinker, philosopher, or inventor, ever gave more evidence of this truth than Dr. Kingsford. The twelve lectures on the general theme of the origin, the nature, and the destiny of the soul which comprise "The Perfect Way," were given in London, before a private audience in May, June and July of 1881, and it is no exaggeration to say that they inspired an absolute furor of enthusiasm. The London press gave liberal space for their note and comment and there was a very liberal and strong demand for their publication in form in the volume entitled "The Perfect Way: or The Finding of Christ.' The book was received with wide enthusi asm in America-perhaps especially in Boston; and it was the topic of the hour almost, if not quite, to the degree accorded also to Mr. Sinnett's "Esoteric Buddhism." Dr. Kingsford forcibly depicts Negation as "the agent of the lower nature," "the de-"The Deliverer of stroyer of the soul." the Soul must be free as air," she wrote,
"borne on the wings of a Thought that knows no fear and no restraint, and equipped with the blade of an all-penetrating knowledge, whose edge no dogma however hard, can turn." Again in "The Perfect Way," we find her saying:

"The enemy of spiritual vision is always Materialism. It is therefore by the dema-terialization of himself that man obtains the seeing eye and hearing ear in respect of diin the separation of the soul from the body, but in the purification of both soul and body from engrossment by the things of sense. By living so purely in thought and decess to prevent the interposition of any barrier between his exterior and his interior, his phenomenal and his substantial self; and by steadfastly cultivating harmonious relations between these two—by subordinating the whole of his system to the Divine central will whose seat is in the soul—the man gains full access to the stores of knowledge laid up in his soul and attains to the cognition alike of God and the Universe." in the separation of the soul from the

The book is full of these most impressive revelations of spiritual truth.

don, who traced his descent from a noted

Italian family of the Midle Ages, one of whom is said to have been the architect of

Anna Kingsford (nee Bonus) was born on September 16, 1846, in Stratford, England, the daughter of John Bonus, a prosperous shipowner and merchant in Lon

the Vatican; another the founder of Venice; still another a Cardinal of the church, with strong mystic tendencies, and another a great oculist and alchemist. Heredity is an normous factor in life and these antece dents of Anna Bonus Kingsford may serve to explain much in her own character and destiny. Her mother was of mingled German and Irish ancestry. As a girl Anna Bonus is described as of fairy like form with rich golden hair, and deep violet-hazel eyes,-changeful and luminous,-and with an aerial grace hardly suggesting human lineage. She was a born scholar and seer. "The faculty of seership manifested itself," says her biographer, "at a very early age Phantoms of the dead, and the states, physical, moral and spiritual of the living, were open to her view, and her provisions of impending death were always verified by the event.

She had great artistic gifts for music, painting and drawing, and "her native ex-quisiteness of touch and tone never left her." She went to Paris and studied medicine taking her doctor's degree. Her life (which closed its earthly chapter on February 22, 1888), was a most remarkable one, but its events and achievements cannot be touched upon here. Her grave is in the churchyard at Atcham, near Shrewsbury, (her husband being the vicar of Atcham) and it is marked by a Latin cross of white marble standing on a Calvary of three steps with the inscription: "In loving memory of Anna Kingsford, M. D., who died February 22, 1888." The grave is said to be always covered with flowers, perpetually renewed by throngs of visitors who revere her memory. "She was one in whom the aspirations of life were entirely turned toward the eternal and the series" said one of the London papers, "The whole of her adult life was passed in working unselfishly for others for the elevation of the spiritual side of humanity."

It is only, however, to more intelligibly present the nature of the communications between herself and her co-worker, Edward Maitland, after her death, that I have endeavored to give this little resume of her brief life on earth. One of her first communications to Mr. Maitland was made through a psychic who was almost an entire stranger and who first told Mr. Maitland that the initials "A. K." were shown to her. Through this psychic, Dr. Kingsford said:

"I put off all suffering with the organism. For the rest, I have only a sense of work unaccomplished. The past has gone with its joys and its woes, its triumphs and its failures. Look not back to it; care only for the future. For yourself all depends on the care you take of yourself how long you live. Work on quietly and stemfastly unimpressed by any strange influence. You have not time to repair errors, therefore avoid making them. . . . Your work is to give out truths to those who are in total darkness rather than to those who think they know. Avoid, then, the technicalities; help the receptive. And in writing my life do it only as the history of a soul, in its weakness and its strength, not as the of a person."

Mr. Maitland asked if she had been with him of late and had tried to make him conscious of her presence, to which she re-

"Yes, and you have received from me the impressions I wished to convey, though un-aware of their source. We used often in my life to read each other's thoughts di-rectly, without using words, and we shall now do this more and more according as you encourage the wish and direct your

Mr. Maitland then asked if there were much new matter of importance for him to receive from her. "And must I work hard?" he added, "or is there plenty of time pefore' me?"

"There is much to do," she replied; "but not much time to do it in. So work while you can."

The communications that were thus initiated between them and which occupy dozens of pages in the last volume of Mr. Maitland's biography of Dr. Kingsford, are deeply interesting and are also illuminating in the revelations they give of the nature and the possibilities of communication between the two realms of the ethereal and the physical. One in the unseen said to Mr. Maitland regarding Dr. Kingsford:

Mr. Maitland regarding Dr. Kingsford:

"She knows that the power will be given her to impress you herself so distinctly that she will be able to continue her work through you. The inner communication with you has already commenced. Soul speaks to soul; but your soul is not yet able to impart the impression to the body. . . . She will try to establish the inner consciousness. To this end, you should devote a certain hour daily to withdraw your thoughts from other things and centre them upon her, not with any straining, but with a calm and restful feeling. There is more difficulty in her case than in that of many others. For she was not an ordinary human form. She was an unveiled soul shining through the material being. She did not need to draw direct from material sources; she drew direct from the Infinite. did not need to draw direct from material sources; she drew direct from the Infinite.

. She bids us tell you that she now sees doubly all she saw and felt on earth.

She speaks more by impression than by expression. . . She was a soul caged in the body for the purpose of uniting the chain of the earthly and the spiritual, but she had not one idea in common whom she called her relations. with those She dwel among them, but was not of them, and had she not known you she would never have shown the life she developed interiorly. . . . She bids me tell you that a curious mist seems to come over her when she tries to recall the more material portions of her life on earth. She seems to see only the pur-poses which overshadowed all deeds. And that is often the way when we leave earth. The earth itself passes from our memory ugh all that made earth endurable live forever in our inner consciousness. . . . She rejoices to let you know that the was the ladder that led her spirit upward, ever upward. . . When a foul gets very high it is impossible for it to come in direct contact with the material. She might speak consciously to yourself, but yet inable to control your hand."

So these wonderful messages run on and, to the thoughtful reader, they are full of suggestion and illumination on the entire nature, in general, of the communication between those who have passed into the ethereal realm and those still on earth This communication is so largely a matter of spirit to spirit; it is so subtle, so delicate in its possibilities that it can never, except in its crudest conditions, be reduced to any given method or formulated in words or in special phases of expression.

The Brunswick, Boston,

The Religion of Love.

B mjamin Fay Mills.

"Love is identical with religion. An old philospher well says, 'God made men that they might love one another.' A Hebrew said to me of the address on Tuesday even ing, 'This is the true Jewish religion.' so it is. It is also identical with all that is true in every religion. This is especially the fact concerning Christianity, which is summed up in the two commandments of love to God and man, 'on which,' Jesus said, 'hang all the law and the prophets.'

"He taught nothing else in the greates religious utterance of history, the sermon on the mount, and said that God would forgive a forgiving man, and that the test the judgment would be the having clothed the naked, fed the hungry and vis-

"Paul said that knowledge, consecration and sacrifice were useless without love, and that 'all law is fulfilled in one word, even in this, "Thou shalt love." He says only three things abide and love is the greatest of the three. John says that 'Everyone that loveth is born of God and moweth God,' and that 'he that dwelleth in love dwelleth in God and God in him.'

"There is no great religion not founded on this principle. I could preach this doctrine to any group of sincere souls anywhere who really understand their own religion, and the one preached to could say, That is the true religion.

"A most eminent Hindoo said to me,
"My brother, you are a free soul if you know that love is all.' You may read all the great world scriptures, the Vedas, the Dhammapada, the Egyptian, Persian and Chinese bibles, and at the heart of all of them is this teaching.

"The modern forms of religion founded by George Fox, John Wesley, Emmanuel Swedenborg, Mrs. Eddy and Madam Blavatsky, all give the duty and power of love as the key to their faith. All say the meth od of attaining knowledge, peace, purity and power is through unselfishness.

"The ancient and modern philosophers from Plato to Kant, and the modern seers, like Whitman and Emerson, teach precise ly the same doctrine. Modern science with its doctrine of the unity of substance the correlation of forces and the identity of force and matter teaches a rational basis for the same philosophy.

"The great agnostics like Huxley and Spencer also say the altruistic man is the fittest to survive, and that we may anticipate the development of an altruistic so ciety.

"Modern social movements emphasize the same great truth in the economic world and the tendency to democracy is its political expression.

"We may also learn the value of love by observation. We see men dead while they live when they live selfish lives; and developing in every noble characteristic and influence when they live by love. We see nations that have tried to organize society and government on selfish principles go ing away, one by one, to the left hand, into everlasting punishment,' while the nations that emphasize the brotherhood of man grow in stability and power every day.

"We may also test this proposition by personal experience. Three things are necessary for a religious experience first that, man shall know that he knows God; secondly that he shall live in right relationship with his fellows; and thirdly, that he shall experience the necessary inspiration or the development of character.

"All these are fulfilled in the experience of a truly loving man. He knows God and he knows that he knows Him. John says, God is Love, and he that dwelleth in love dwelleth in God and God in him

We cannot know God intellectually, that , we cannot know all about Him-the finite cannot comprehend the Infinite Nothing conscious of separation could know all about God.

"We are told that Jehovah said to Moses No man can see God and live,' which meant that a man could not continue his ndividual existence and have universal consciousness at the same time. But man can enter into the beginning of a divine experience by becoming a lover.

"He could not be God in the largest sense until he became universal knowledge, and wisdom, and power; but he can real ize the presence of God and know the great reality in his experience when he ceases to identify himself with the smaller self which gives us the word selfish and identifies himself with the larger Self; in other words when 'he diverts his will on universal ends; when he lives a loving life.

"Every lover knows God, no matter by hat intellectual road he reaches Him, and o one but a lover can know the Eternal no matter to what extent he gives himself to purely intellectual development.

The will to love also puts a man ip right relation to his fellows. We talk of unsolved social problems, of educational and domestic and industrial and pelitical probems. There is no social problem except the application of the law of love to all forms of human association.

"In the home we need nothing but this The school is a failure that does not train the pupils to be unselfish and that youth only is educated from whom the divine is drawn out into expression.

"The church needs only this principle. A hurch that exists as the conservator of dead dogmas or the guardian of outgrown forms is a cumberer of the ground, while the church that exists as a generator of love is better worth than human institution

"All our economic world needs is the application of this principle. Business is not meant to be organized warfare, but a holy co-operation of human brothers in trans acting the Father's business.

"The principle of the home is needed and not that of the battle-field. If religion will not work here, it will work nowhere. Emerson says, 'at first a man is concerned not to be cheated, but when he learns to live, he is concerned not to cheat others. The religious business man is concerned for the man at the other end of the bargain.

"But we need more of this." We need the basis of brotherhood. I am a socialist, beorganization of the economic world on the cause I believe, as Edmond Kelly says his recent book, 'that Christianity is possible only in a society organized to transact its business unselfishly.' The organization of business on the principle of unrestricted competition, where the motto is; Every man-for himself and the devil take the hindmost,' where the success of one means the failure of another and the wealth of one the poverty of another, denies every fundamental proposition of religion, including the fatherhood of God, the brotherhood of man, the leadership of Jesus and the allsufficiency of love.

"I believe that men are now born who are to do for all the people in the rational organization of industry and commerce, what some of the 'captains of industry' twentieth century religion' will not be fully manifested until all society holds for the motto of the 'Three Musketeers,' 'All for one and one for all."

"This religion must also find expression n politics. Religious politics does not consist in carrying banners inscribed with the name of Jesus, but in endeavoring to get the principle of brotherhood realized in the conduct of the city, the state, the paion, and the world.

"Beyond this is the extension of peace among the nations. In my opinion, the greatest congress of religion the world ever saw was the 'Peace conference' at the Hague, and if we will, we may hasten the

"When the war drums throb no longer and the battle-flags are furled, In the parliament of man, the federa-tion of the world."

Wayside Thoughts.

George Spaulding Green, M. D.

Good, everlasting good, will come to all sometime.

Though we know not the day or the hour, But the coming flower

Will surely blossom when the soul-garden finds its proper clime,

Although greatness lies hidden within the acorn shell, that greatness will never develop until true conditions are brought to bear upon it.

Sometimes we feel like shattering all our thoughts as we would a china vase and, gathering the fragments, weave them into flowers of eternal beauty. After all, earth life is but a moulding time, making thought-vases and weaving thought-flowers to fill them, all made out of rude thought-clay."

This life is but the shadow, the real is on the "other side."

When the soul opens its windows there is no icy stare in the eye."

A real genuine fool must be a fool all the time, in season and out of season, every hour in the day (only when he is sleeping) and every day in the year. Sunday and all. We know of only one fool who is the same always, and that is the man who wastes his life in piling up dollars, who lives for money and nothing else, who starves mimself and everybody about him that he may increase his bank account, who thinks of nothing, works for nothing that does not end, in dollars. At breakfast, dinner and supper his talk is how to save, in food, clothes, fuel, furniture and in everything that concerns human living. Any one is a fool who goes through life and gets nothing out of it but money, who leaves nothing out of it but money, who leaves nothing out of it but money who leaves nothing out of it but money who leaves nothing out of it but money as a rich man.

An ordinary idiot is a public benefactor beside the fool who can show as the assets of sixty years of human life merely a million dollars worth of property. I. K. Washburn. A real genuine fool must be a fool all th

To forgive is to be a real man walk he path whose gateway is heaven.—W. the

THE CASTLE OF TWILIGHT.

In the Castle of Twilight I wander— Those wonderful walls fancy rears— The pages of memory turning, Love 'lumined and blotted with tears.

from the deeps of the ocean, down from the turrets alight, softly the pale, winged phantoms mystical heralds of night.

if throbbing of hearts that are pulseless oft touches of hands that are still, and spoken by lips that are ashes yes breaking death's seal with love'

And close the embrace that enfolds me (Break gently, O.sea on the shore)— And pillows my pain the dear bosom That knew it and soothed it of yore.

O beautiful Castle of Twilight! Life's waves at thy threshold are cast; From gateway to turret thou'rt peopled With the ghosts of the Days that ar

Spiritualism and the Law.

Hon. Charles R. Schirm, President of the First

A careful reading of the Spiritualist papers has convinced me that Spiritualists, generally, have but a very limited-knowledge of the law as applied to questions involving a belief in the phenomena of Spiritualism.

From time to time I have gathered data which I decided to compile for our press as a meagre, but, I hope, useful contribution to the Cause. I say compile, because these articles will contain not so much of what my opinion may be as to the law, but cather exercise from the decisions of courts what my opinion may be as to the law, our rather excerpts from the decisions of courts and particularly those of last resort. If there are repeated quotations, reiterating the same doctrine from different sources, such repetition is made for the very pursuch repetition is made for the very purpose of producing upon the mind of the reader an indelible impression, whereby he may be fitted to rely with confidence upon his knowledge when called upon to defend our Cause at times when special preparation may be impossible. I would advise the readers of these articles, who are interested in establishing the prestige of Spiritualism upon a solid basis in the eyes of the world, to clip those parts containing the legal decisions; because it has cost many hours of patient labor, digging among law books, to collate and digest them, and they may be helpful in future legal contests.

legal contests.

Shortly after the advent of Modern Spiritualism, the wills of Spiritualists, when not made in conformity with the views of their orthodox relatives, were usually con-tested on the ground that the decedent's belief in the phenomena of Spiritualism was belief in the phenomena of Spiritualism was sufficient proof of his want of soundness of mind as well as his incapability of executing a valid deed or contract and, consequently, of his incapability of executing a valid will; and this, too, in the face of the fact that the testators had during long years lived active lives, were known as good business people and had accumulated extensive extensive enough to expressly the good ousness people and had accumulated estates extensive enough to provoke the cupidity of their surviving heirs who did not think themselves sufficiently favored. The courts, however, have made a marked distinction between the religious

marked distinction between the religious belief of a testator and an insane delusion growing out of his belief and controlling him in the disposition of his property. This distinction applies not only to Spiritualists, but to the believers in all faiths. I will illustrate: To believe that spirits can communicate with mortals and direct them, the different life, has in numerous cases. in the affairs of life, has in numerous cases been held to be insufficient ground for breaking a will; but if the testator imag-ines that spirits have given him informa-tion prejudicial to his heirs-at-law, and on ton prejudicial to his heirs-at-law, and on-account of that supposed information which is, in fact, false, he disinherits those heirs, then he was laboring under an insane delusion. In the latter instance it is rea-sonable to hold that in the absence of such delusion he would have made a differ-ent will and that the contested will is not really that of the testator. Again to beent will and that the contested will is not really that of the testator. Again, to believe in the Holy Spirit and its religious offices as taught by the so-called orthodox churches, is no reason for invalidating a will; but if the testator imagines that the Holy Spirit has urged him to disinhesit a crippled child, for the reason that the child has been marked by its infirmity as a child has been marked by its infirmity as a child of Satan, then the will is the direct result of that delusion. A belief in the existence of that delusion. A belief in the existence of God, as we all know, is no reason for upsetting a will, and yet, if the testator disinherited his children because he imagined that God had appeared to him and told him to the control of the control to the c to do so because they had refused to join the church, then the testator was acting under an insane delusion, connected with his belief in God, and his will should be set

There may be instances, as applied to Spiritualists, where there is no delusion when it would be undoubtedly right to set saide their wills, on the ground of undur influence exercised. by communicating spirits. A will is intended to be the purpose and desire of the person making it, and not the will of another mind, whether incarnate or decarnate. Anybody may properly give advice to a person making a properly give advice to a person making a will, just as he may in any other business of life, and the mere advising and suggesting is not exercising undue influence; but to write or dictate a will or any part of it, of another person, without that person's thorough knowledge, clear understanding and unforced sanction, would manifestly be improper whether done by spirit or mortal. There are people of mediocre mind and large vanity who imagine that they "came into Spiritualism" through the labors and designs of ancient, great and learned spirits, and that these same spirits, among whom are to be found Jesus, Socrates and

acter of the past, to dispose of their property against their own judgment, in the belief that they are yielding to superior wisdom in their unjust discrimination against those naturally entitled to share in their estates. Sound judgment and horse sense can never be otherwise than a great advantage to any person in his dealings and confidences with men or spirits.

In reviewing the case of Robinson vs. Adams, 62 Maine, 369 (Redfield's Cases on Wills, 369) Judge Redfield sets forth the extent to which mere geligious opinion is disregarded, in considering a testator's capacity, as follows:

pacity, as follows:

"Mere speculative opinion upon any religious question, however singular or ab-surd in the common judgment will not af-fect the validity of wills made by such persons. But when a will is unjust and unrea-sonable to the last degree and is the direct offspring of a belief which has no existence, in fact, so far as all human testimony goes,

it cannot be maintained."

In the case of Gass vs. Gass, 3 Humphrey 278, it was said:
"No belief as to future rewards and pun-

"No belief as to future rewards and pun-ishments or the principle of justice upon which they are to be administered, or other religious creed, can be regarded as evi-dence of insanity, since there is no test by which their truth can be ascertained, so as to determine whether they are delusions or not, and if so, whether they will yield to reason."

Many Spiritualists may not be willing to concede that there is no test by which the truth of religious beliefs can be ascertained, but for just and practical reasons out of which grows the non-interference of the courts, it is a good doctrine.

(To be continued.)

Associated Objects and Needs.

George W. Kates.

The esprit of an associate body of people creates its public value. There must be a utilitarian spirit and effort in order to posutilitarian spirit and enort in order to pos-sess power for good. A distinctive purpose is commonly understood to be an essential for the association of individuals into an organization of effort. The modes and means of effort must be according to the needs and aims of the body. These vary with regard to whether the same are social, political or religious. But each presuppolitical or religious. But each presup-poses some specific benefit to the associate parties.

There does not exist, in the material life we are living, the possibilities of an unselwe are living, the possibilities of an unser-fish spirit actuating our public associations. The exercise of charity comes nearer to the observance of an unselfish spirit than pos-sibly any other need for organized effort; for charity is better bestowed when an individual renders the same unknown to as-sociates and entirely free of possible ap-

plause.

Social and political bodies of people have distinctive selfish purposes, hence lack any possible moral or spiritual impulse that can be made an exemplar unto humanitarian or

be made an exemplar unto monacture ethical societies.

The religious organizations are supposed to exist for moral purposes in order to conserve soul interests for life in the spheres beyond physical death. Education of the experiments of th conserve soul interests for life in the spheres beyond physical death. Educational institutions are distinctive and humanitarian; but back of the intent is often a spirit of profit for the corporation, excepting municipalities, which renders this essential by public taxation.

The public schools seem to be the most unselfish institution we can now discover to exist. But these educational efforts must be the result of organization and management or they would fail in attility.

or they would fail in atility.

It seems to be self-evident that the best association is an educational one; and that calls for educators who are trained to such a pursuit. In turn, each scholar, sooner or later, becomes an educator. This, then, under the second of th folds the true means of propaganda. There is no vicarious plan for education but is positively a result of personal application. The same law applies for soul unfoldment; hence, soul interests should have their

educational institutions, equal or superior to the ones for mental culture.

to the ones for mental culture.

Have the churches applied this need? Do
the present Spiritualist societies fill the requirement? Viewing these candidly, the
observer says: "No!" We cannot expect
ecclesiastical bodies to assume an education; al effort, except to propagate their special

doxy.

There is no distinctive effort upon the part of the church body to make its institution an edebational one. The paramount object is to make a subjective membership to forms and ceremonies that become only a system of worship. Shall we similarly organize the Spiritualists? Shall the latter recognize a spirit hierarchy any more than mortal one? To both of the questions

there is likely one general reply: "No!"

Have they not made a fetich of the spirits? To a great extent. Have they not Have they not made a fetich of the spirits? To a great extent. Have they not sought public propaganda to the detriment of personal culture? Suda is the condition of the usual society. Have they made their associate efforts of special educational helpfulness to their members? No more than for the general public. Would it not be well to develop Spiritualists who are such as the result of a training or education, psychic and mental, before seeking to unfold a system of public propaganda? It seems to be obvious that a large number at least of the so-called Spiritualists need such development.

Spiritualism is essentially the ethics of spiritual force. How many Spiritualists understand such ethics? Perhaps we are all very much lacking.

If we desire to make the Spiritualist Society educational, let us begin by obtaining a personal education. Is that selfash? Perhaps so. But superior to our personal needs is the greater one of being useful to our fellow humans. So long as we only demonstrate a fact, or give a spirit message, we are failing in our full duty. These facts

such, and their application to personal lite, in necessary to the mental, moral and spiritual welfare of humanity. As all students are compelled to be such before they can be professors; so should be the Spiritualists.

We are greatly wasting effort half rendered before we are fully able to give the same to the public at large. Thus we encourage sensational rather than meritorious effort. We look to financial proceeds more than to the actual results mentally and morally. Membership interests are sacrificed to public propagands. Is it not time to look into the immediate interest of each member of the local society of Spiritualists? Have we not decimated our numbers by a careless regard of associate members? From much personal experience I so conclude. There is not a proper concentration. We say such is impossible because we do not preach hell and the devil. Surely we can concentrate and unify and enthuse upon one preach nell and the devil. Sarely we can concentrate and unify and enthuse upon personal attainment of the good rather than merely to escape consequences of the bad. Truth and culture should rally us more than mere personal happiness in the sweet bye

The now is all important! The future de-

pends upon the now!

Of all impulses that actuate my public career, the one to aid Spiritualists to become cultured, enthusiastic and united, is so dominant that I feel strong efforts must be put forth. To that end I urge meetings for members only. That is not from a selfish desire; but for a great humaritarian pur-pose. To accomplish good, we must gain pose. To accomplish good, we must gain ability. To be a body of power, we must have personal esprit. When we can unify our interests, we will find the internal growth that shall create public power.

We must learn to support our cause instead of depending upon public patronage. The platform worker is the butt of public likes and dislikes rather than the worthy

and dislikes rather than the toiler whose efforts have a spiritual and mental value. Capacity to draw a crowd often is the precedent of public censure and often is the precedent of public censure and usually tends to decimate membership in-terests. These are solemn and serious ob-servations for consideration of our as-sociate people. Try to place your speakers and mediums upon a meritorious basis in

and mediums upon a mentorious basis in relation to your spiritual education—and hold meetings for members only.

Then you will see an internal growth that will aid your public efforts; and your spirit the satisfaction of curiosity nor to give messages from platforms will not be for some one a "test" who does not know it to be such when he sees it. The messages will become such—and we shall so proclaim it. Members will not be as are the public—always testing the spirits and mediums; but will gladly listen to their instruction and growth in understanding and mutual fellow-ship. The public workers will become bet-ter propagandists, because the members shall first be securely converted, and united shall first be securely converted, and united as true co-operators with spirits and their mediums. Try it! You will realize a concentration and a support that you have not as yet achieved. The scientists are about to claim the right to prove and establish spirit phenomena, and issue competent professors of psychies from schools of psychology. To preserve a distinctive feature, the Spiritualists must become the students and teachers of the ethics of the spiritual forces, and apply these to human mental, moral and spiritual growth. and spiritual growth

Our Penal Institutions. .

The Hon, Samuel I. Barrows, writing in the Christian Register recently on the sub-ject of penal systems, has these thoughtful suggestions for their improvement:

ject of penal systems, has these thoughtful suggestions for their improvement:

To reduce crime we must stop making criminals. The reformatory principle must be everywhere applied. All our penal institutions should be classified to this end. Jails should be simply houses of detention for those awaiting trial, and prisoners should be kept separate during this period which should be as brief as possible. Reformatories should be provided in adults as well-as juvenile offenders. The grading and marking system should be introduced in all State prisons. The whole system should be so organized and animated as to correct the corrigible, and to enable society to distinguish between the corrigible and the incorrigible. For the former the period of confinement and discipline should be followed by a period of conditional release. Prisoners should not be released in any other way. We should get rid of the absurdity of the definite sentence under which the judge, in sentencing a man to lease. Prisoners should not be released in any other way. We should get rid of the absurdity of the definite sentence under which the judge, in sentencing a man to prison, decides just on what day he shall come out. Conditional liberation is now widely applied in America and Europe: it ought to be extended to all prisoners. No one should be absolutely released until he has proven by a period of residence in society his desire and capability to live an honest and law-abiding life. In order that he may be prepared for this conditional liberation he should be placed under influences which can affect and mould his character. Every sentence should be indeteracter. Every sentence should be indeter-minate. The prisoner's release should de-pend upon what he has done to earn it.

"In addition to the things, already tioned, I can only briefly mention, without argument or illustration, some further things which ought to be done in most of

things which ought to be done in most of our States:

"Take prison administration entirely out of partisan politics.

"All persons convicted of violating the State laws should be dealt with by the State and committed to its custody.

"The State should assume control of all penal institutions. Better classification, creater economy, would result.

"Prison industries should be centralized under State control. Prisoners may well be employed on articles needed for State use, but this should not prevent the sale of prison-made goods in the open market.

"No prisoner capable of work should remain in idleness. Prisoners should be allowed to share the proceeds of their labor.

"At present we punish the family more

"The system of paying sheriffs' fees in criminal cases and so much per diem for the board of prisoners should be abolished and replaced by a salary system.

"Jails and prisons should be made to conform to the highest requirements of modern sanitation. Abundant light and air are necessities.

modern sanitation. Abundant light and air are necessities.

"Radical measures should be taken to prevent the spread of tuberculosis among prisoners, and its spread in the community after their release.

"Measures should be taken to distinguish habitual criminals and first accidental offenders.

"Imbeeites and feeble-minded persons should no longer be punished as if they were responsible.

"All professional criminals and incorrigible offenders should be permanently withdrawn from society and utilized by the State under a humane discipline."

Shaker Life and Ideals.

In a recent address before the International Council of Women at Toledo, Ohio, M. Catharine Allen of the Shaker Community, Mount Lebanon, N. Y., gave a most valuable account of the history of Shaker movement and its service. would gladly give the full text did space permit but we can only give it in part, or this account, while it is worthy of a fuller account.

Acknowledging the One Great Source of all that has ever blessed humanity, we will now only look back to that branch of the French Prophets known as Camicards, to find that deep religious influence which in England during the 16th century drew together, a little band of devout Friends or together a little band of devout Friends or Quakers, called New Lights. These being often powerfully wrought upon by the Spirit, like the converts in Pentecostal time, in derision were called "Shaking Quakers;" hence, our name, for to them in Quakers;" hence, our name, for to them in spiritual offspring was born a remarkable child—Ann Lee, of Manchester, the founder of our Order, whom we love to call "Mother Ann Lee." To her was given a still increasing light, and it may be of interest right here to state, that, although we are late in giving the matter large public prominence, in those days of severest Calvinism and the meek serving of woman—among and the meek servitude of woman,-among other advanced religious conceptions, mad clear to Ann Lee, were two most impor-tant, not only to our own societies, but vital to the highest interests of the rac. These were: First, that all depravity, disease and warfare, all inharmony in the na-tion, in the home, in the individual life, are traceable to the disorderly relations of the sexes, wasted vitality, masculine domina-tion, whether in or out of wedlock: Sec-ondly, that in God we have full parentage, the Maternal equal with the Paternal prin-ciple and spirit

ciple and spirit.

We attach importance to the completer, We attach importance to the completer, riper conception of God as our Father-Mother, because basic to the acknowledged equality of the sexes and the consequent reorganization of society in all its varied departments. That will come, is coming, how rapidly! In one brief generation, where woman has been the helpmeet of man in the life of the State, what glorious coults. Woming without an occupant for results-Wyoming without an occupant for

her prisons!

It was in 1770 when religious persecution had placed our Mother Ann behind the bars of a dark and cheerless prison, that he mind was thus illumined. The long-sought mind was thus illumined. The long-sought light from the heavenly world flooded her soul, empowering her to go forth with inspiration and might, bearing this glad message of woman's full equality with man, woman's right to her being—body and soul! A pioneer in that revolutionary movement which has made possible this, and all the lesser associations, in which the work of woman is conspicuous and through which woman is conspicuous and through which, under the leadings of the brooding mother-love for man and woman alike, shall be wrought a glorious emancipation.

Under spiritual guidance and with the promise that in America she could extend

promise that in America she could extend her discipleship, in 1774, accompanied by a few devoted followers, she came to this country. A new relationship was formed in virgin purity and brotherhood, and as naturally as fruit follows blossom, under the power of this love communistic societies were formed in different states which have stood the stress and storms of more than

stood the stress and storms of more than a century, while many other worthy efforts of a similar nature have lamentably failed. While heeding the injunction of our good Mother, Ann Lee, to "Put your hands to work and your hearts to God," our societies have not been unmindful of that culture which ministers to the mind and soul, and for many years past have been abundantly supplied with the best of books and periodiwhich ministers to the mind and soul, and for many years past have been abundantly supplied with the best of books and periodi-odicals. Many important public movements have been themes for discussion and for well written articles for the press. Books of special interest are often enjoyed in groups and items of general interest are frequently and items of general interest are frequently read at the table. In a historical work by Prof. J. P. MacLean, it is stated that more publications have been issued by the Shaker Societies than by any other body of people of approximate numbers. Flowers lend their cheering, refining influence to the home, both in summer and winter. Hygiene has received much attention in dietary and general habits, swine's flesh, tobacco and all intoxicants having been early discarded, and the bloodless diet was by many adopted many years ago. In the North Family, at Mount Lebanon, neither flesh nor fowl have appeared on their tables for more than thirty years, yet they are always abundantly spread with nutritious and appetizing food.

food.

In this outline of the origin and home life of the Shaker Opder little has been said of its mission and accomplishments in other directions. We wish it distinctly under-

any law of nature. But, in consonance with many eminent students, we recognize the ripening process in the evolution of the race, with the possibility of utilizing vital energies on the higher plane of regeneration as taught by the Christ through numerous witnesses. It is the few, rather than the majority, who in early life are capable of this. Many ripen to it through the experiences of marriage. No one who does not feel it the greater privilege and larger freedom should attempt to live the Shaker life; no one who has not outgrown the desire for the private purse; no one not large enough to work side by side with those of far less ability, broad enough to be patient with those of less enlightenment, tolerant enough to live peaceably with those who differ in opinions and manners, nor sweet enough to receive favors at any

those who differ in opinions and manners, nor sweet enough to receive favors at any time when need requires, with no means of compensation but their heart's love.

Think not of us as an institution, cold, mechanical and lifeless, but a sweet home of congenial activities and companionships, where government is parental, the Father-Mother love beautifully manifest through conscientious, intelligent and large-hearted leaders who know what it is verily to be the servants of all. Think of us not as hard, narrow and dwarfed deficient in those symthe servants of all. Think of us not as hard, narrow and dwarfed, deficient in those sympathies which make noble and tender relationships of husband and wife, parent and child. Ours is but the larger family in Christ, where all the qualities essential to the private family are nurtured and lifted up to the higher plane of being, in tenderest care for old and young, and in a fervent out-reaching of a soul to drawleo our ranks new members, who shall share with us and

out-reaching of a soul to drawleto our ranks new members, who shall share with us and become inheritors of the blessings, spiritual and temporal, which are ours to enjoy.

Now, to the oft-repeated question, "What has your Order accomplished for the benefit of the world at large?" First, our societies have always paid a full share of public taxes, while all other similar organizations have been exempt, and today, in the National Treasury is over \$2,500,000 accruing tional Treasury, is over \$2,500,000 accruing from pension moneys refused by rightful claimants, who, had served in the wars of the Revolution and 1812, early members of our Order. Why refused? On the ground

the Revolution and 1812, early members of our Order. Why refused? On the ground of the Peace Principle. It was regarded as "blood money," not fit to build into the New Jerusalem, although in a time of severest powerty and struggle. Our societies have never received donations, save in one instance to aid in publishing a book, while, on account of religious convictions, many have been disinherited by relatives. None, because of poverty, have ever been refused admission to our homes, but, upon entering, have freely shared of its blessings, although often too unskilled to be self-supporting.

More useful inventions are accredited to the Shakers than to any other people of equal numbers. Most of these have gone out, unpatented, for the good of the world. Many industries have originated among them. The flat, springy, sewer, broom, instead of the heavy round one, must have proved a blessing to every household in our own and other lands, and the one-horse wagon has been equally useful. Doubtless, the greatest benefit to the public and at most cost to themselves, has been the excellent training of the thousands of children who have found homes among them. Glad cellent training of the thousands of children who have found homes among them. Glad of the good extended to any, they can but regret the acceptance of so many children of inferior grade, those incapable of appre-ciating the aims and spirits of the Order, or of responding to the pure and gentle influences under which they have been influences under which they have been placed. Having seen the error, we intend henceforth to leave such for public institutions. It is our desire to send out with every child schooled among us a pure, strong character with high ideals and purposes, and also to find some among those whom we rear who will be attracted to our lifé as permanent members.

During the 130 years of our existence as an Order, including about 70 distinct groups or communities, no members have been a public charge, no magistrates re-quired to settle internal difficulties, for, in

quired to settle internal difficulties, for, in the government of each group has been included a court of arbitration.

Because of this focusing of high ideals in practical life, far more than for any outward accomplishment of our societies, many have appreciated them for those esoteric forces which outflow with vitalizing power, helping onward the grand army of workers for a higher standard of righteousness. Hitherto, we have been occasionally represented as Vice President or Local Secretary in various important movements to which we have otherwise contributed support, but we regret that we have not done more in co-operation with other organizations, and as witness of our desire to be more closely affiliated, we ask you now to accept our name in membership, with grateaccept our name in membership, with grateful recognition of the grand work of the

Oś course Mark Twain was bound to have his say upon the dominant topic of reformed spelling. He does not think the reform will be accomplished. "And I'm sorry as a dog," he says, "for I do love revolutions and violence." It would take only two years to make the change, he estimates. "To begin with, the nation would be in a rage; it would break into a storm of scoffs, jeers, sarcasms, cursings, vituperations, and keep it up for months—but it would have to read the papers; it couldn't help itself. By and by, and gradually, the offensive phonetics would lose something of their strange and uncanny look; after another by and by they would lose all of it, and begin to look rather natural and pleasant; after a couple of years of this, the nation would think them handsome, sane and expressive, and would prefer them to any other breed of spelling. For unto the eye of that can make a haystack-hoopskirt beautiful, any other conceivable horror is an easy job."—Boston Transcript.

The Bebietwer.

"Enigmas of Psychical Research," by Prof. James H. Hyslop. Herbert B. Turner & Co., Boston.

& Co., Boston.

Prof. James H. Hyslop, former Professor of Ethics and Logic in Columbia University, in his most recent book, "Enigmas of Psychical Research," just published by Herbert B. Turner & Co., of Boston, with the painstaking caution which characterizes the true scientist, considers carefully the evidence tending to establish the facts of the Ancient Oracles, Crystal Vision, Telepathy, Dreams, Apparitions, Clairvoyance, Premonitions and Mediumistic Phenomena, citing in the chapter devoted to each only that testimony which has no reasonable doubt. His decision is in each case that these things, all of which have been flouted and laughed at by the ignorant or the interested, the materialist or the churchman, do exist. The evidence, which will bear the test of legal rules, is clear and convincing, establishing the facts.

Now for his explanation.

Here he is more cautious still, so very careful that the layman grows almost impatient. The three explanations of these

careful that the layman grows almost impatient. The three explanations of these phenomena, which are possible in the present state of our knowledge, are:

1. Subliminal consciousness, meaning hereby all the possible subjective processes of our own minds;

2. Telepathy, or communication between the minds of the living;

3. Spiritistic communications between the dead and the living.

These causes operate sometimes singly, sometimes in conjunction, but all point in one direction, suggesting an existence after death.

The Professor is not ready to grant to Telepathy the application to all forms of super-normal phenomena which its more

zealous advocates claim for it. The theory called Telepathy is not a demonstrated, scientific fact. It is but a working hypothesis; that is, an explanation of admitted phenomena which, if proven, will make unnecessary the claims of Spiritualism. Thus it is eagerly seized upon by the materialists and all opponents of Spiritualism.

But this new book reminds us, the claims of telepathy are in as much need of sus-taining evidence as is Spiritualism. There is no way known to science today to ex-plain how Telepathy works. In terms of matter it is almost impossible to state facts of mind, although to understand the latter it is often necessary to paraphrase the operations of the former.

A thought is an intangible something which arises within a human organism. Telepathy claims that that thought can influence a mind a thousand miles away creating a similar thought. To do this, one mind is either present in two places at the same time, or one mind must act and create

same time, or one mind must act and create an effect, where it is not.

Science knows no way in which a force can be existent without contact. To explain telepathy, therefore, its advocates must prove an intervening medium of

do this they are compelled to to a further hypothesis of ether. Ether is the most attenuated form of matter known, these advocates claim. It pervades-every-thing. All space is filled with it and it in-terpenetrates the atoms of the hardest sub-stance known. Yet it is elastic and the vi-

terpenetrates the atoms of the hardest substance known. Yet it is elastic and the vibrations of ether which are supposed to carry the messages of the wireless telegraph, also explain telepathy.

Prof. Hyslop shows how impossible a conception the etheric explanation is. It is simply unthinkable.

And yet an apparent telepathy does exist. But its alleged effects can be as well explained by the Spiritualistic theory and some of them can be intelligently explained only by the latter.

The closing chapter which is both historical and prophetic is the most striking part of what will prove to be a great, if not an epoch-marking, book.

This chapter assumes the truth of the fact of communication between the dead and living and the establishment of a life beyond this where individual identity is still maintained.

That more is not known of that life, is of

and living and the establishment of a life beyond this where individual identity is still maintained.

That more is not known of that life, is of no moment. It may be wisest,—it probably is,—that the conditions there be left unknown. Perhaps to us, conditioned by our mortal clay and its saws of being, it is impossible to explain the life hereafter, just as it would be impossible to explain to a denizen of the African jungle the workings of the wireless-telegraph.

But the fact of a life beyond is of immense importance and one that it is the duty of the leaders of the present day thought to consider and investigate.

When the poor had "the gospel preached to them" in Greece and Rome, the promise of immortality was a new idea. The age had sunk to a materialism quite satisfying

had sunk to a materialism quite satisfying to the cich and idle, but offering no relief or comfort to the poor for their sufferings

The new Religion offered them a Heaver of biss. They therefore seized Christianity and the Church for centuries has held this promise before the longing eyes of the serf, the laborer and the poor man and thus maintained control over the masses whose only wealth was hope and belief in the

Then came science, smashing the idols of the priesthood, cheapening the means of life, multiplying the comforts of living and promising a heaven on earth of material things, which made unnecessary the life-long waiting for the rewards of toil and

pain.

Science and religion were at war and religion, having naught but the shadowy satisfactions of a faith which offered itself alone as a proof of its teachings, became decadent. Today religion offers its votaries only husks; and by the hypnotism of long established custom, the deluded worshiper at its shrine imagines that he tastes in these husks the succulent flavor of good.

Science has won; but, until now, it had naught to offer in place of the food for the soul which it had shown to be husks, save the bald selfishness of a bare materialism. It starved its victim, until those victims craved even a diet of worms.

But scientific psychic research now steps in and rehabilitates the old doctrine of better things to come in the life hereafter. This time it builds on a foundation—of fact,—demonstrated, proven fact. And the materialism which science gave birth to, science will now develop into a new religion, a growth of a faith with a rock foundation, which, will once again reassure earth's suffering, toiling millions and bring back the true kingdom of God to earth. Such is, or may be, the result of careful, unwearying Psychic Research, scientifically conducted; and being such, hereafter let no sneering sceptic inquire derisively "What's the use of Psychic Research?"

Mime Inness.

The Man-Deity, by T. T. Watts.

The Man-Deity, by T. T. Watts.

This little pamphlet of 54 pages is the ebulition of a mind captivated by philosophical discussions, without adequate equipment. Every young man has a periodwhen he is perfectly certain that all the usually accepted philosophies are wrong. Most young men grow out of this state. But while it lasts, they are very loud. Some never get beyond the tether of the calf, and yet retain the vociferousness of that youthful animal. All they need is to keep still and think. Then they will cure themselves and the circumambient atmosphere will not suffer.

The author of this pamphlet should profit by this advice, which is offered in greater kindness than he will probably acknowl-

The Psychic History of the Cliff Dwellers, by Emma F. Jay Bullene. 5 by 8 in.; pp. 256. The Reed Publishing Company, Denver, Col.

This book is an alleged history of the Cliff Dwellers, based upon revelations made to the author by psychometrical means. Of course, of its accuracy there is no way of deciding, except upon such historical light as has been gathered. The author derives the Cliff Dwellers, the Mound Builders, the Actors the Tolkers and the Zini Indiana. Aztecs, the Toltecs and the Zuni Indians, all from immigrants from Scandinavia 5000

years ago.

There is no one who can say this is not true. But one can say that all the probabilities from known facts indicate its inac-

The oldest known historical facts as to the Norsemen place their visits to America not longer ago than the 10th century of our

not longer ago than the roth century of our era. There is no evidence going farther back. The evidence we have in this little book puts the Cliff Dwellers back to a period of time when, geologists reason, the beginning of our era was still to occur 3000 years in the future.

This is a long hiatus. It makes the story of the book appear improbable.

The literary style of the book is a bit high flown." The author likes long words and revels in their use. The result is that the meaning is left in doubt, sense being sacrificed to sound. The book is, it is probable, a fanciful idea of what might have been, based on insufficient knowledge of the facts and an inadequate conception of the facts and an inadequate conception of the structure of society and government.

One can scarcely see its utility. It certainly is not history. Neither is it romance.

Mime Inness.

Materialization a Fact.

William Phillips.

(Written for the Banner of Light.) Can those entities of life called spirits so materialize as to become visible to the

mortal eye? mortal eye?

There seems to be a cloud hanging over the claim for the fact of materialization. This should not be so. Mr. Credulity often leads us astray and we should be more careful and take nothing for granted because a form or a shadow appears.

A form claiming to be a sister gave me, through a medium long years of com-

through a medium, long years of com-munications; but really, after all, was it

Thus I mused one day while going to visit a medium. But when the seance was ormed, and a sweet calmness pervaded the formed, and a sweet cambess pervaded in room, the medium began by saying, "I see a lady, a friend of yours. She has dark au-burn hair which hangs in wavelets over her head, eyes of dark gray with prominent forehead, and teeth so pearly white," with other details of her outward appearance when I last saw her. Then the medium dewith I last saw her. Then the medium de-scribed the farm I was brought up on, the dwelling and the mill, with incidents seem-ingly useless to mention. Then the me-dium said, "She says tell you, I mention these little things that you may know that it is I who now speak to you."

Sister seemed to be aware of my thoughts, yet gave no upbraiding for lack of the state of the same of the sa

of faith in her identity, but was rather pleased with the sincerity of my purpose. This is not staterialization, but it goes to prove how anxious our spirit friends are

to prove how anxious our spirit friends are to be recognized by their friends of earth. I was never in what is called a seance for materialization, but should I be I will test every form that comes to me claiming an acquaintance. Forms passing through the from may be artificial reflections. But if real spirits strong efforts would be made to fully identify themselves, not but there are more materializations of grosser prof. fully identify themselves, not but there are real materializations of grosser or of more etHereal forms, such in every case are not difficult to identify. Moses and Elias, when seen on the mount, were recognized at once, though never seen in earth life by the apostles. Saul recognized Samuel at once. And the lady medium of Endor seemed to now by intuition it was Samuel.

But let me dwell for a while a little nearer home.

In 1846, when father started with his family from Illinois for Oregon, a cousin of mine, named Shedrach, about my own age, 18 years, wished to go with us, but could not secure an outfit in time, consequently

remained at home. I missed my cousin's company very much, for we were brought up in almost the same dooryard. But after the vicissitudes of a winter in Oregon had passed, and the warm days of April had come, I began to feel strongly the presence of Shedrach near. I wondered at this, it was so new to me. Again and again, stronger and stronger, I felt this presence near. It seemed I could almost see the form, until one morning in June, while carelessly proceeding to my work, a shock as from an explosion came from my left. I turned quickly in that direction and saw Shedrach standing in open space about three rods away. He saw that I recognized him, smiled and disappeared. I did not hear directly from him again for forty years, nor did I learn through earth channels that he had passed on until four years nels that he had passed on until four years

nels that he had passed on until four years after the vision appeared.

Here was a genuine case of materialization, and how persistently were efforts made for recognition!

You must allow me to relate my first experience in regard to communications with my spirit sister, the one already spoken of in this article.

If was in 1855. I was at that time investigating the Philosophy of Life. "Is it really a fact that our spirit-friends do return and commune with us? Or are all such claims illusions?" I was strictly honest in my inquiry. I wished above all things else of the kind to know.

things else of the kind to know.

A careless hour came in time, or rather a lull in my thoughts on that question. I heard a familiar voice call from my left: "William, I am here." Turning I saw a white, fleecy cloud, seemingly one hundred yards away, in the middle of which sister was standing. We conversed audibly a few minutes, (as sister and brother, would after was standing. We conversed audibly a few minutes (as sister and brother would after only a few weeks' absence, for it did not seem a longer time had passed, but the fact is, ten years had gone by, when the spirit disappeared), but the cloud remained

in its place for a half hour.

Was not this also a spirit materializa-tion? It seemed from the conversation of sister and myself that she had long sought to make her presence known to me, but until that hour could not do so because of adverse conditions. But after this happy meeting sister appeared to me no more for

many long years, but through mediums she often came and conversed. But in the absence of actual knowledge of the spirit's identity, a shade of doubt of the spirit's identity, a shade of doubt would arise, or, as the poet would say, "an hungering for a closer walk." consequently a soul prayer would arise, "Is it sister after all?" This prayer was answered, as already stated, as well as could be at that time in the midst of the cares incident to our life on the farm.

But during these years of communica-tions through mediums, I enquired of sister, How do you pass the years of time in spirit life?" The answer came. "I superin-tend a kindergarten here," describing the school and the peculiar modes of teaching there, all in harmony with nature's law. Time passed until a few years ago, when, as the shalles of night were closing down, and I had drawn the blinds low, a small, vaporous light appeared beneath the ceiling, expanding and forming an archway across the room. The room became lighted as with moonshine and I saw sister's form near the moonshine and I saw sister's form near the foot of my bed, plainly dressed, but seemingly of rich fabrics. She slowly advanced to the front and plainly spoke these words. "I have turned missionary now," then gradually passed from view. After forty years' teaching she had given up the kindergarten for other modes of doing good in other featle of labor.

This is another case of genuine materialization. A materialization which, had it appeared 2,000 years ago, would have been

appeared 2,000 years ago, would have been handed down to us as divine,—and so it is. On different occasions when my room was thus lighted by night, I have seen spirit children playing around and across my bed. Have heard their laughter, and words spoken one to abother, and sometimes to me. At other times could see their lips move but could hear no sound of voice.

These children were all plainly but neatly dressed as we might see our country school

children today.

Here were more genuine spirit materialirations, with no special cabinet prepared, no medium to advertise a special time when spirit forces could dominate the material, but our ever faithful and our ever watchful spirit friends will use every offered opportunity, and sometimes prepare the way themselves, to thus manifest their presence to the people of earth.

But when mediums set a time for denizens of the spirit world to manifest to or communicate with mortals, and that time is unpropitious for such work, we well know that failure will be the result. On the other hand if all conditions are favorable for such work at that time, great things may appear. As P. B. Randolph says. "Have patience with the tricksters," and hold them strictly

to the line of nature's unfolding.

He declared the responsibility was get He declared the responsibility was get-ting beyond him, writes one who knew J. M. Barrie, in the April issue of the Critic, and after infinite coaxing he finally per-suaded young Barrie to go to a well-known bank, and at least to try and manage his money in the orthodox way. Knowing the directors, some of whom were present that morning, the friend introduced the author, who salema and roundered observed orders. morning, the friend introduced the author, who, solemn and round-eyed, obeyed orders but said never a word. He paid in a sheaf of fat drafts, was given a passbook, put through all the formulas, and was finally asked in a genial fashion by the white-haired bank president if he would not like some money. Barrie nodded, and still under instructions and preternaturally silent, he filled out a check, handed it across the counter, shook his head when offered paper money, and received ten golden sovereigns in return. There were handshakings and good wishes exchanged, then finally the outer door swung to, and Barrie, his face a burst of sunshine, clapped

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humbug or deception, but an hose you can test without spending a cold. A. SMITH, 1987 Gloria Bldg. Milwaukse, Wis.

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his pocket and exclaimed, "Well, old man, I did them that time!" "Did whom? What on earth are you talking about, Jimmie?" inquired the tall Highlander. "Why, the way I got into them," was the reply. "I shove the man a mean little scrap of paper, the man gives me a jolly handful of gold.

I tell you it's great! It's the easiest way
of making money that ever I struck. I say
give me a bank, a bank first and last and
always."

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Rose said: "Oh, mamma, I've got a canker on my toe!"

Walter exclaimed: "That isn't a canker. A canker is what they throw overboard on a ship to make the ship stand still. What you've got is a popcorn."—Ex.

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Banner of Light.

SOSTON, SATURDAY, MAY 5, 1906.

POR THE WESE ENDING AT DATE.

Supered at the Post-Office, Boston, Mass., as Second-Oto-

"Where no wood is, the fire goeth out; so where there is no talebearer, the strife ceaseth."

Dr. Pritcheft in his recent book, "What is Religion?" says that "the organizations which exist among us today calling themselves churches have the advantages and the weaknesses of other human organizations." With a certain judicial tone he asserts that "much of what the churches do commends religion to men; a large part of that which they do has but little effect either for or against religion; and a considerable part of what the churches do, unfortunately, discredits religion." A large constituency will fully concur.

The City of Light Assembly furnishes the first program for the Camp Season, 1906, and from July 13 to September 2, it seems planned to have the World's Best Thought presented by capable teachers at this point, rich in the history of Spiritualism.

It is evident, already, that the Board made no mistake in selecting Laura G. Fixen as General Manager. The program is evidence of her efficiency. We shall print the program in full in our next issue.

Don't fail to read the chapter in Wonder Wheel Department this week. Mr. Webber has something even for us who dare not be classed as adepts.

Ex-Congressman Schirm of Maryland begins a most useful work for us in this issue of the "Banner" under the caption, "Spiritualism and the Law." He is to furnish the "Banner" readers with a series on this important matter. He thoughtfully suggests that the readers who are interested in establishing the prestige of Spiritualism upon a solid basis in the eyes of the world clip from these papers those parts containing legal decisions, as it has cost him many hours of patient labor, digging among law books, collating and digesting them in the hope that they might be helpful in future legal contests, when special preparation of such Mowledge might not be possible.

We know that many of our readers preserve their "Banners" for filing, and many, after reading, send them on to some one else (a bad habit where he can subscribe for an extra copy). That we may help the reader to compile this series for the use suggested and at the same time not mutilate his regular copy of the "Banner," we will make a special price on a second copy and mail this second copy to the subscriber for three cents each, postpaid.

"He that hath no rule over his own spirit

A word from our English cousin, William Stansfield, written from Newcastle, Pa., finds him looking for neighboring friends who will communicate with him with reference to establishing the work in and around Newcastle, where he may be addressed at 27 N. Mill Street.

A cheery word from the veteran Newman Weeks, written from Lansdowne, Pa., tells of his excellent health and occasional trolley rides of six miles to the services in Philadelphia. He marks the good work done by Mr. Emerson at that point and urges settled speakers, adding, "Variety is not always the spice of the true life." Many happy years for him, and us in his happy acquaintance.

Our California Friends.

We are being solicited, from different points, to work on individual plans for the aid of Spiritualists who are victims of the terrible disaster. We are bleeding from the heart's center in their experiences, but we do not believe the time has yet come for classifying the victims. The magnificent response in funds from all quarters has been made for the common sufferers, without respect to color, creed or social standing.

The funds are contributed by citizens, as members of the great American family, for its members located in the stricken district, and we can see no humiliation for any one in accepting, as he needs, from funds sent for just this application.

As soon as we can learn the exact needs of the different Spiritualistic centres, lyceums, societies and Spiritualistic organizations, we can see that as Spiritualists we will feel a tugging at our heart strings that will compel us to contribute toward the re-establishment of the work in the stricken localities.

At that time the "Banner" will be open for a general movement for our own, and will expect every Spiritualist to respond as he is able.

Our friends, Mr. and Mrs. Howe, of the "Occult Mystic" we are informed have suffered complete loss of their plant but themselves were beyond harm through absence from the city. This suggests a field for assistance as they were doing a needed work, both as publishers and as officers of the Spiritualist State Association. We doubt not there is other useful work to be strengthened as we learn the needs.

We must not be understood as unsympathetic or dictatorial as to measures, but at this time we believe it will be better to wait until we can act more intelligently along lines for permanent aid, relying on our contributions as citizens to the general fund for immediate relief.

With this view no one is to be discouraged at any seeming failure of individual plans to raise funds especially for Spiritualists.

We should welcome any information from reliable sources showing the conditions of our Spiritualist friends and the needs for the Spiritualist work in the afflicted district.

Oblique Sunshine.

There is no more difficult antagonist to meet than the ignorant opponent who emits falsehoods with the assurance of a trut teller. He is not a liar, because he believes his own false statements. This gives him the air of a ponderous gladiator, when really his armor is too thin to bear its own polish.

Such a critic as the above describes, has in some unimaginable way obtained the freedom of the editorial columns of the "New York Sun."

He begins with the usual jargon of the dignified ignoramus. "It is a grave accusation that Prof. Hyslop makes against science, as represented by the great maiority of scientific workers."

This "grave accusation" formula is the inevitable resort of intrenched prejudice. Suppose the accusation is "grave," is it less likely to be true? And the truth of the charge, not its gravity, is the important point. Such reasoners are wont to feel that they must be right if they can but have the "majority" with them, especially the "great majority." Does truth go by numbers?

sort of apostles of gus would thee numerical Christians have made in the days of His ministry? They would have been the loudest to shout "Crucify him" because the "accusation" against Him was "grave" and the "great majority" were against Him

This brilliant editorial falsifier speaks of Prof. Hyslop as among the "few thoughtful men of learning and knowledge who have undertaken to inquire into this subject" (spirit communication). Then it those who have investigated it are "few," how can the opinion of "the great majority of scientific workers" (who according to our author have not studied it at all), be of the slightest value?

Verily, our editor is a Daniel come to judgment. He convicts himself of foolishness in thirty lines of a column of the Sun. Like the old epitaph one wonders since he is "so soon done for," what he "was ever begun for."

The "great scientists" upon whose dictum this editorial logician depends to refute the truths of Spiritualism and to discredit poor Prof. Hyslop, are Darwin, Husley, Tyndall and Faradas.

We do not have to step out of his own column in the Sun to refute many of the statements of this Sir Forcible Feeble of materialism.

Darwin, it seems (thirty more lines down the column), "resolved to enter more deeply into the matter." So he called in Huxley, Huxley "promptly discovered the secret" and reported "the performance" to be "as gross an imposture as ever came under my notice."

Thus it appears that, in the twinkling of an eye, "promptly." Huxley settled the whole problem that has puzzled all the learned men who, under the name of the "British Society for Psychical Research," have been studying it for twenty years.

Truly, a scientific proceeding. Upon one medium's seance alone was the opinion of Huxley founded. And neither he nor Darwin went further

Tyndall's fiasco ia his celebrated "prayer gauge" shows his utter incompetency as an investigator of psychic phenomena. One would as soon ask Tom Pfatt to investigate "graft" as to expect a really expert opinion on psychics from Prof. Tyndall.

And Faraday was the same.

For the sake of possibly enlightening our journalistic Sun-shiner, let us make him a challenge.

We aver that in all the world, through all time, he can find no learned man who ever investigated psychic phenomena thoroughly, fairly and honestly, with a mind open to the truth, who did not arrive at the conclusion that the so-called dead can and do communicate with the so-called living. He may take all the time he wishes and at the end he cannot name one man.

On the contrary, every man of science knows that Sir Alfred Russel Wallace discovered the one truth which has made Darwin's name, immortal, that of Natural Selection, at the same time Darwin did. And Sir Alfred Russel Wallace was a Spiritualist. He had studied psychic phenomena and believed. Darwin had not and disbelieved.

Sir William Crookes, as great a man as Huxley, or Tyndall, or Faraday, is a Spiritualist. He has studied psychics for thirty years and believes. Huxley and Faraday had sittings with one medium and did not believe.

Faraday declared the whole thing either "fraud" or "self deception." What an indictment of his own powers as a scientist, to announce such a conclusion upon facts which every scientific student has declared lead to the opposite view.

And what a commentary upon himself it is that a man should willingly permit his own ignorance to be advertised so widely as does this man in his editorial in the Sun.

"M ysteries of the Seance," etc., etc.

We are in receipt of an anonymous publication bearing the above title, with the name of the publishers given as "Lunt Bros.. Station A, Boston."

A careful perusal of this much advertised book leaves us with the impression that it is practically valueless for the objects named in its announcement.

When an author starts out for reform with a big R, and carefully hides behind a self-styled, "A Life-Long Spiritualist," as the most definite point given for his identification, whatever he may write of his loyalty to the Cause, his purpose or his knowledge, can have little weight with men who want to know.

Not one of the tricks that he is burning to disclose has he associated with a single mediumistic worker, except by thinly veiled hints that seem cowardly in their intent and hard to be distinguished from malicious slander if he named the persons.

But is what he says of the methods employed in mediumship true?

We have not been able to study properly many of the phases of mediumship to which he refers; but if his explanation of how "Independent Slate-writing" is produced as a sample of his "careful investigations" his work is valueless, or worse. He gives various explanations for this form of mediumistic work and concludes, "But we can in all truth assure them (the sitters) it was done as we have described," and adds, "they (the mediums) cannot succeed otherwise."

Now we have had unusual opportunities to study this phase of mediumship through that marvelous psychic by whom the lamented Epes Sargent obtained such covincing evidence, which he has reported liberally in his "Scientific Basis of Spiritualism," whom he refers to as "Charles E.

Watkins," He is now practising medicine and known as Dr. C. E. Watkins.

We have had the unu We have had the unusual opportunity of knowing this medium in his home surround-ings, had him in our own home and received him familiarly in counting re editorial quarters and seance room, and not one of the methods naamed by this "life long Spiritualist" as the "only way it can be done," could have been of the slightest use in the work done for us by Dr. Watkins' mediumship. On the contrary, he never touching the folded ballot rolled by us tightly into a crumpled pellet, never leaving the room, holding the slates always above the table under conditions where a confederate was absolutely impossible not only, but of no use had he been sitting in the same chair with the medium,under these conditions we have had seven messages out of twelve pellets given between the slates, on the slates, and every one containing internal evidence that put them beyond question, even if they had been written by his own hand.

We were present when a little company sat in sunlight with this same medium and the results and conditions are described in the above personal experience with him. We cannot give the details of this in this article but will later if requested.

Now if this author has not explained one single experience which we have had on this line, how can we believe that he has the explanation for the other phenomena?

We should not devote so much space to this matter if the book was not quoted with so much assurance, every little while.

And we might feel less interested if he did not quote the "Banner" as endorsing the book by its editor. No editor in this office since October. 1903, has endorsed the book, nor can, unless it gives better evidence of worth than appears to us.

It is one thing to describe certain stage methods, under whatever name given, and quite another thing to undertake to teach that the phenomena can only be produced in the fraudulent way this author describes.

Lest this article be construed as a veiled advertisement for Dr. Watkins, we will say

Lest this article be construed as a veiled advertisement for Dr. Watkins, we will say that we fear for personal reasons he will need to be used for this work again. This we consider a great loss to the work, for he has unusual power.

So as by Fire.

The test of fire is one of the oldest methods of aboriginal determination of guilt. The accused, according to the ancient ordeal, was required to thrust his hand into the fire. If the hand burned, he was guilty. If it came forth unscathed, his innocence was thereby established.

Across the continent, in a locality so remote that within the memory of men of seventy, a journey of six months at least was required to reach it from New England, on a recent morning were borne the tidings of a cataclysm followed by a holocaust. The earth yawned and San Francisco sank in destruction. Fire succeeded earthquake and when the smoke had cleared away and terror had subsided, the disaster was complete. The once proud city had almost ceased to be; and the scattered people from their bivouac on the hills saw death and desolation spread like a pall over busy mart and happy homes. The ancient ordeal of fire had tested the city and it had not endured the test.

Such a visitation of horror, the worst the world has known within the time chronicled by history, would once have been called a visitation of God and a punishment for sin.

That it is a visitation of God we, too, must believe; but not in the old sense; not as a punishment. Nature's laws are God's and the sinking of the earth's crust at this particular spot was as simple a following-out of God's law as is the rising of the sun or its setting in twilight splendor on a mid-summer night. The law we know not; yet we were involved in its workings. It was another illustration in the physical world of the truth of the old common law adage,

"Ignorance of the law excuses no one."

The world is many times smaller than when no telegraph stretched its iron thread over mountain and prairie and through the abysmal depth of ocean. The joy which the whole world shares with every part is but the counterpart of the sharing, by every part, of its woes.

Ensconced by our snug firefides in times of old, the joys and sorrows of the village made the horizon of our lives. Now the world is our village and hourly the tick of the sounder brings the happiness or tragedy of a world to our hearths.

What is the test as by Fire of this modern ordeal? Not the life or destruction of millions of dollars' worth of buildings and merchandise; not the physical pain of the horrible deaths of the people by the Golden Gate, however bravely that may have been endured. To meet death bravely, to endure its pangs stoically, requires hefoic hearts; but heroism is as old as the race and is a virtue in which the Anglo-Saxon and his white conferers scarcely excel the yellow mongol, or the red man of the forest.

The real test is the truth with which the Great Teacher tries all men's souls in the parable of the Good Samaritan: The charity that vaunteth not itself and is kind; the outrush of God's love in the heart of man; the divine breaking forth from the human: the pity which makes the whole world kin.

Has our dear land withstood this test? With thanksgiving and proud humility, we can answer a mighty "Yes." To meet the world's greatest calamity, the nation has given the evidence of its greatest act of kindness. In twenty-five minutes after the first flash of intelligence from the Pacific, Boston had wired back twenty-five thousand dollars, and in less than a week Massachusetts had swelled her help to half a million, and today is past the mark of three quarters of a million! And the end is not yet! The giving is half the gift and the spirit of the givers is well illustrated in the published lists of contributions, where it was announced the very first day that an "un-known man" had contributed twenty-five thousand dollars. An "unknown man!" Unknown, perhaps, to you and to me; but there must be in the Providence of God a record wherein is preserved this giver's great name in letters of gold.

This is the test. "So as by fire" are the hearts of men tried in this year of grace; so as by fire they come forth bravely unscathed; so as by fire are these deeds writ large and bright on the everlasting heart of the great loving God.

'And the greatest of these is charity."

Important Announcement.

"There is no truer truth obtainable by

Miss Christine Brown will commence a scries of instructive studies, in the Banner of Light Lecture Rooms, on Wednesday, May 9. at 7.45 p. m., on the theme of "Music.—Its Uses and Applications." We have few people so well qualified to illustrate the power and uses of music as Miss Brown.

Those who have been privileged to receive in Miss Brown's hour for Healing through Music, will understand us when we name her work as incomparable. Those who are not familiar with her work should "come and see." It is unique as a work in the city.

Admission fifteen cents.

School Records Should Reveal So-

In delaying the adoption of adequate records and accounts, educators, whether in New York or in other cities, must have overlooked the important fact that a system which fails to disclose weakness, inefficiency, and unsatisfied needs must also conceal strength, efficiency, and progress, to oppose revision is, therefore, to deny a school system the privilege of proving its true worth and of securing the generous financial and moral support to which it is

A searchlight directed upon every city from its educational headquarters, and from educational bureaus of state and mation, will reveal social needs that otherwise escape notice; will, by prompt notice of children, families, and destricts needing attention materially strengthen every private and public child-saving agency and render the schools themselves more efficient in preventing ignorance, truancy; crime, and dependence.

pendence.

One negligent New York truant officer, or one Philadelphia teacher who fails to tell of truancy because "the truant makes trouble," can manufacture work for a score of child-saving agencies; indifference to children illegally employed will furnish relief societies with clients for generations to

If the highest purpose of the public school is to teach citizenship rather than scholarship, to develop moral, industrial, and civic efficiency, what better first step than for teacher and director to practise what they teach, and discharge their duty as trustees by rendering account of their stewardship in such a way as do make possible and necessary the hearty, because intelligent, co-operation of their community in support of every demonstrably sound, efficient school policy?—From "The Demand for Better School Reports," by William H. Allen, in the American Monthly Review of Reviews for May.

Address of Jesse Shepherd.

If any one can furnish the present address of Jesse Shepherd, benefit may accrue to the same.

Heresy is a cradle; orthodoxy a coffin

Oh, the comfort, the inexpressible comfort of feeling SAFE with a person, having neither to weigh thoughts nor measure words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and then with a breath of kindness blow the rest away.—D. M. Craik.

"You need to let your light shine naturally, and to let other people shine as they please."

The Literary Wolorld.

LILIAN WHITING.

"The world of books is still the world."

" Lacy Baltimore."

A new novel from the unique genius of Mr. Owen. Wister comes as an event in the literary world and in "Lady Baltimore" the reader finds a delicately touched, graceful story; not of the impassioned order of fiction; not a problem novel; but an alluring and humorous story which rivals "The Virginian" in its own delightful way. The insights of human nature are most amusing. There is "Mrs. Wegnelin" who observes that "'Eliza' rates few things more highly than her own judgment." The romance is a very sympathetic one and among the special favorites of this summer's fiction will be "Lady Baltimore" which the Macmillan Co. present in their usually attractive guise. (New York and London: The Macmillan Company.)

"The Lady of the Decoration."

There is perhaps no one story of the opening summer that has made itself such a witching favorite as "The Lady of the Decoration," a title bestowed on a delightful American woman, a young widow of Kentucky, who goes to Japan to teach in a mission school and whose little enameled witch is unposed by her provide to the provide the provide the provide the provide to watch is supposed by her pupils to be a decoration from the Emperor. She has en-tered on this work, partly to support hersell, partly to escape from her small, social world which knows too well the tragedy of her married life. At first she does not dream that her heart is all Jack's—Jack who has worshiped her all his life. It is only when she thinks that Jack has grown tired of waiting that she comes to undertired of waiting that she comes to under-stand that it is not homesickness alone which makes life in a foreign land so lonely "There is nothing under God's sun," she writes to Jack, "that can repay a woman for the loss of love and home. It's all right to love humanity, but I was born a specialist." (New York: The Century Company.)

" Bird and Bough."

A little volume of verse by John Burroughs whose lyric,

"Serene I fold my hands and wait"

has made itself a household word, is just has made itself a household word, is just issued from the famous old Boston house of Houghton, Mifflin & Company, in which is collected the poems that he has been contributing to the magazines for many years. As the title implies, the pieces are all poems of nature. "The one thing that I claim for my verses," says Mr. Burtoughs in his preface, "is that they keep a little closer to our wild nature—to the birds, the flowers, the seasons—than most of our minor poetry has done. Then if I have minor poetry has done. Then if I have also succeeded in bringing home the bough with the bird I heard singing upon it or some suggestion of its place in the fields and woods and in the season, my title will need no explanation." Mr. Burroughs has a fine faculty for simple and musical verse, and those numerous lovers of nature who, and those numerous lovers of nature who are also lovers of poetry will find this a most delightful and companionable volume. (Boston: Houghton, Mifflin & Com-

"The International Studio."

Always so able and interesting as to render itself an absolute necessity of house-hold as well as of purely artistic life; "The International Studio" has of late achieved a new brilliancy and an even deeper inter-The May number is all flowers and sunshine—all aglow with summer radiance with its alluring "Color inserts"—a number of flower paintings and other paintings reproduced in color,—the "Roses" of Katherine Cameron being especially lovely, and that, too, of the interior of St. Sofia, Constructional

antinopie.

The Emperor section contains papers on Modern Flower Painting," "The Art of The Emperor section contains papers on "Modern Flower Painting," "The Art of Alexander Roche, R. S. A.," "The Arts and Crafts Exhibition at the Grafton Galleries," and other interesting matter while, on the American side are papers on "Frederic Dana Marsh," "Glass Mosaic," "Albert L. Grott's Work in Landscape," and "The Last Exhibition of the Society of American Artists"—the "Society" now being about to consolidate with the "Academy," "The Exhibition of the New American Painters" also receives due notice. In the Painters" also veceives due notice. In the "Society" exhibition, Childe Hassam receives the Carnegie prize for his "June"—a lovely ideal genre work. (London and New York: The John Lane Company.)

"The Century Magazine."

The installment of the serial story, "Fenin this May number of the Century is perin this May number of the Century is per-haps the best expression of Mrs. Ward's long and arduous labor in producing fiction. For one speaks of Mrs. Ward's work as abor advisedly. She is, at the best, a purely made writer; well made, perhaps; a writer of unquestioned culture and liberal local-ledge of many literatures, especially knowledge of many literatures, especially knowledge of many interactive, con-in the French, where she is always on fa-miliar ground; but all the same everything she does is rather in the line of territory conquered rather than inherited. What

"All aspiration is a toil; But inspiration cometh from above And is no labor."

There is no trace of inspiration in Mrs.

Ward's work from "Robert Eismere" down to "Fenwick's Career," but that she is laborious to a degree that appalls one to conceive; that she is intensely ambitious to achieve a permanent place among the novelists of the English language, there can be no doubt. If her most ardent admirer can feel that she divides this field now with Edith Wharton, there can hardy be a doubt (even on the part of the admirer can feel that she divides this field now with Edith Wharton, there can hardy be a doubt (even on the part of the admirer can feel that she divides this field now with Edith Wharton, there can hardy be a doubt (even on the part of the admirer can feel that she divides this field now with Edith Wharton, there can hardy be a doubt (even on the part of the admirer can feel that she divides this field now with Edith Wharton, there can hardy be a doubt (even on the part of the admirer can feel that she divides this field now with Edith Wharton, there can hardy be a doubt (even on the part of the admirer can feel that she divides this field now with Edith Wharton, there can hardy be a doubt (even on the part of the admired that the last surviving charter member of the lodge of Free and Accepted Masons, in the lodge of Free and Accepted

THE PARTY OF THE P

mirer) that she has "much to learn and much to forget" before she can rank where any comparison can be justly made: Mrs. Wharton is spontaneous; she mirrors life,—not in any merely photographic way, but with the grouping and the selection of a born artist. Mrs. Ward manufactures her fiction sometimes with more and sometimes with less felicity,—but still it is made. In this May instalment of "Fenvick's Carcer" it is certainly extremely well made, although the pathological element (of which Mrs. Ward is so fond) is as usual carried out to a literal detail that revolts one's sense of the fitness of things. The May Century is a very breezy, out-of-doors number with its "Nelly Curtis in the Mount Vernon Garden," "The Old Garden at Mt. Vernon," "The Gardens of Cornish," and other garden features. Luther Burbank, the great California florist, writes on "The Training of the Human Plant," showing that food and environment play a great part in the development of life. In addition to all these garden revelations is Hildegarde Hawthorne's poem, "The Garden,"—a dainty lyric in which are these especially lovely lines:
"But, flushed with fairy light,

"But, flushed with fairy light, Your moving branches by far winds set blowing. And mystic flowers in your barders grow-

(New York: The Century Company.)

Letters from Our Beaders.

The editor is not respons ble for opinions expressed by correspondents and simetimes publishes what he does not agree with for the purpose of presenting views that may elies discussion.

"Only Spirit."

To the Editor of the Banner of Light: In the Banner of April 14 an article appeared under the above caption. I have heard this statement long ago, and I am aware that it has been accepted as in-

heard this statement long ago, and aware that it has been accepted as infallible by many persons. Emerson said that truth was the most valuable thing a person could have.

This is my only reason for considering the above statement. The writer quotes Dr. Putnam as authority for this statement, and appears to think the question is settled for all time. Let us see: This universe is made up of an infinite multitude of objects or things of many constituent parts or jects or things of many constituent parts or kinds and of which we become conscious through the senses, and through them only. They are unthinkable, and unknowable, except through these channels.

All that exists, no matter what its form (man included), is coexistent and core-lated with all things in the universe. Because we are finite beings, we are able to have a knowledge of the infinite only in a relative sense. We are unable to absolutely dissociate a single atom from all other atoms or things that exiet in the material world. We know of time and space in a relative sense only. All that exists (man inrelative sense only. All that exists (man included) is known as matter. The writer quotes Dr. Putnam as saying: That matter does not exist except as a manifestation of energy. How did the Doctor find out this great truth? Can it be proven? Can he dissociate energy from matter? If he can, what's left? Can either exist without the other? I hardly think so. He quotes the Doctor as saying: "The earth is canable the Doctor as saying: "The earth is canable." the Doctor as saying: 'The earth is capable of being expressed as energy. In fact that is the only way it can be expressed.' Does the Doctor mean to have us think or believe that such a phenomenon is possible? Can energy manifest itself in any form or state, so that we may become conscious of its existence except through our senses. its existence except through our senses, which is matter in the human form? Again he says: "We know of matter only through the effergy it exerts on the various senses we are endowed with." In this case energy is associated with the human, which is matter and energy coexisting together. It appears that the good Doctor has the cart before the horse in this statement. To before the horse in this statement. To make this statement understandable and true as it seems to me, it should read as follows: We know of energy only through its various manifestations in conjunction with matter. This we witness and know in every heart beat we take, and in every breath we breathe.

breath we breathe.

It would be as logical to assume that an apple could bud, bloom and mature into ripe fruit, independent of the parent tree. The apple is a something in the objective state, related to and associated with the tree, a manifestation of energy and matter. The association of energy and matter to gain the risk the only way we are able to gain gether is the only way we are able to gain knowledge of anything. If there is some other way, it's certainly of recent discov-

W. W. Sprague.

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 centa per line will be made. About seven words make a line.]

HENBY WILDER

To the experiences of the newer life, on To the experiences of the newer life, on Saturday, April 21, 1906, at Hingham, Mass., passed Henry Wilder. For 77 years he had walked the streets of his native town and no man had aught to say against his honesty, his uprightness, the sweetness of his_life,

of his life.

Postmaster through many administrations, the last surviving charter member of
the lodge of Free and Accepted Masons, in
Hingham, he had passed the last years of

Sarah Burns, was to him always "Aunt Sarah," a pleasantry of address which indicated the well known sweetness of his character and the cheerfulness which always marked his daily life. He was an optimist in all things, feeling the goodness-of God whose revelations he knew were as readily obtained now as in the days of the prophets. His zeal in his beloved belief is well shown by his having stayed until the last train for the night had gone in order to be present at the whole of a seance he was attending. When the sitting was over he walked home to Hingham from Boston.

His reading was as wide as his sympathies and his artistic nature found expression in very commendable work with his brush.

Such characters are rare. Once this loss Such characters are rare. Once this loss was deemed irreparable. Now we know his departure is not loss; it is hardly removal. He is still with his friends and could he not hold communion with them, he would grieve as much at his own misfortune as his friends would for his loss. In all things he found good. Now on the other shore he has learned the good is true. The flowers which he always found on his feet as he rambles through the vales of Heaven, John F. Simmons.

EDWIN WILDER.

Edwin Wilder of Hingham, Mass., many times an interesting contributor to the "Banner of Light," has passed to the Home "Banner of Light," has passed to the Home of the soul, leaving a host of friends to, over miss the personal contact with his always genial and uplifting personality. The cause of Spiritualism has always been dear to his heart, and for it, he has been a strong and independent advocate. He had the unusual gift of drawing all to him, and the townspeople of Hingham will sadly miss his pleasant face and encouraging words. Having held the position of postmaster for twenty-five years and conducting the Children's Progressive Lyceum for the Children's Progressive Lyceum for quite a lengthy period, his opportunities for exercising his interest and geniality have been extensive. The world is surely better for having had him with us. In anticipation we shall meet him in the larger life.

Mrs. George B. Holbrook.

Edwin Wilder.

A TRIBUTE.

Edwin Wilder was the youngest of nine children, born to Edward Wilder and Abi-gail Sylvester, he having first seen the light of day in South Hingham Feb. 8, 1820. He was educated in the village schools, and later learned his trade as ship, house and sign painter, at which he worked many

He filled faithfully the office of post master in his native town he loved so well, from 1863 to 1888; way a member of Old Colony Lodge of Masons, having received his degrees in that lodge in 1857, and was Worshipful Master of the same in 1862 and 1863, and on several occasions officiated as

He was married Feb. 12. 1852, to Olive M. Whiton, by whom he had two children, a daughter and son, who survive him, to-gether with three grandchildren.

His funeral was held from his son's resi-

dence in Hingham and was in charge of Rev. I. C. Cornish (an untimate friend of the family), assisted by the Masons, and was largely attended by relatives and friends from Hingham and the neighboring towns. The interment was in the Edward Wilder lot at South Hingham.

Thus has passed from our mortal view one beloved by a large circle of relatives and friends who are left to mourn his loss. His was a kind, genial nature, and those who knew him best ever found in him a true friend and counselor May we all try to console ourselves with the thought that what is our loss is his gain; but for those who loved him best, it is hard to be reconciled.

Mrs. W. S. Butler.

Cora L. V. Richmond Honored.

A Chicago correspondent of the "Ban-ner," writes that the "Band of Harmony" celebrated on the nineteenth of April: the anniversary of the birth of Mrs. Cora L. V. Richmond, pastor of the Church of the

Soul. He says:
"The floral tributes were numerous and elegant, and many beautiful presents, tokens of love and esteem, were in evidence. Mrs. Goodrich, president of the Band, closed her opening address by asking for short speeches appropriate to the occasion. Dr. T. A. Bland was called upon to open

this part of the program. He said in part:
"When quite a young man I read a
book of lectures given through the lips of
a little girl, who bore the name of Cora a little girl, who bore the name of Cora Scott. I thought those lectures wonder-fully thoughtful, eloquent and beautiful; and the chief cause of wonder was, that they should have been delivered by one so young; one who, by all ordinary standards, was entirely incapable of thinking on such an exalted plane, and expressing such ripe thoughts in a manner so cloque book was an inspiration to me. thoughts in a manner so cloquent. That book was an inspiration to me, as well as a revelation. I did not then understand its full significance. That came to me later when I had grown larger, broader, freer. I have kept in touch with that little girl ever since then, I have seen her ripen into a splendid womanhood. I have noted her growing fame, which now extends throughout the civilized world with much pleasure. growing fame, which now extends through-out the civilized world, with much pleasure. My wife and I have long numbered her among our choicest friends. I am glad of the privilege of paying her a slight tribute on this auspicious occasion. I congratu-late her on the blessed privilege she has enjoyed, of voicing lessons of wisdom from dwellers in the higher realms of spir-it, to those who dwell on this lower plane of life. "Mrs. Lucinda B. Chandler, and a num-

and life work of Mrs. Richmond, who bore her honors with quiet dignity, while her radiant smile showed her appreciation of the kindly words which were spoken by her admiring friends."

Announcements.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds ser-vices 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 after-100n, 446 Tremont Street. Mediums wel-100ne. 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. 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.

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 sess

First Spiritual Temple, Exeter Street

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. First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. Services held every Sunday at America Hall, 724 Washington Street, up two flights. Conference 11 a. m. Services 2.30, with test classes. Vesper service, 7.30 p. m. All are welcome.

Chelsea Spiritual Church holds services Sundays, 2.30, 7.30 p. m.; Fridays, 3 p. m. in Gould Hall, 280 Broadway, Chelsea.

American Psychical Research Society, Inc., Odd Pellows' Hall, Malden Square, Malden, Mass Sunday evening, 7,30. Har-vey Redding, president. Seats free. Circle Thursday evening, at the home of the presi-dent, 202 Main Street, Everett.

Malden Progressive Spiritual Society, Inc. 138 Pleasant Street, Mrs. Alice M. Whall, president. Sunday services, 2 p. m., Children's Lyeeum; 3,30 p. m., circle for messages and spirit unfoldment: 7 30 p. m., lecture and messages. Circle every Thurs-day evening, 7,45 p. m. day evening, 7.45 p. m.

Mrs. Dr. Caird and Mrs. Mamie Helyett hold test circles every Tuesday and Thurs-day evenings at 7.30, and Saturday after-noons at 1.30 at their rooms in the Banner of Light Building. 204 Dartmouth Street,

Connecticut's Annual Convention

The twentieth annual convention of the The twentieth annual convention of the Connecticut State Spiritualist Association will be held in Unity Hall, Hartford, Saturday and Sunday, May 5th and 6th, Speakers for the convention are Kev Wilson Fritch of Peoria, Ill., and Mrs. Helen Stuart Richings. B. D. A., of Philadelphia, Pa. It Mrs. May Pepper's health will permit she will act as psychic on Saturday, May 5th. Business meeting at 10.30 a.m., Saturday, 2.30 p. m. lecture by Mrs. Stuart-Richings, 7.45 p. m. lecture by Rev. Saturday, 2.30 p. m. lecture by Mrs. Stuart-Richings; 7.45 p. m. lecture by Rev. Wilson Fritch on subject.—"The Natural Ground of Spiritualism." or "The Meta-physics of Spiritualism." Sunday, May 6th, Conference at Alliance Hall, 26 1/2 Chapel St.; 2.30 p. m., Unity Hall, lecture by Mrs. H. Stuart-Richings; 7.30 p. m. lecture by Rev. Wilson Fritch, subject.—"Self Realiz-viton." At one of the sessions Mrs. Richation." At one of the sessions Mrs. Richings will give a dramatic recital—"A Tale of Witcheraft Days, Salem, Massachusetts, 1692," by Virginia Woodard Cloud. Music will be rendered by the Ladies' Schubert Openter of Botton. Quartet, of Boston, J. E. B. Dillon, Secretary.

We talk of a "flood of ideas." This is literally true. Ideas are on tap in the spiritual world, and we can draw on them if we know how to open our being to their influx.—Lucy A. Mallory.

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our Some Circle.

MINNIE MESERVE SOULE.

Only a Vell Between.

Anna M. S. Roseiter.
(Written for the Banner of Light.)
yanished days! when life was fresh
and fair,
aummer fragrance filled the ambient

air; not mourn thy loss, but with thee fled

Friends, who such sunshine round my path-

Friends, who such sunshine round my pathway shed.

The stars have not the lustre of those days;
The flowers bloom not so bright 'long woodland ways;
The sun and moon lack light of other years;
Dim are the eyes that gaze through falling

Voices of vanished years at midnight come emory's call, from lips long cold and dumb.

Only a misty veil o'erspreads the space, That hides from me each well-remembered

face.

Dark is the path, weary the way I wend,
But blest be the meeting at the end!"

A LINK IN OUR GOLDEN CHAIN.

GIVE TO EVERY SOUL PERFECT FREEDOM

It was long after the hour when she usually went to her rest that a sweet little woman sat working away, her fingers deftly fashioning some indescribable bit of

Often she walked softly across the room and looked at the sleeping baby, whose pink fist doubled up so tightly that it madeher smile and also invited her warm kisses on the tips of the little fingers.

At last she tossed her thimble into the basket, picked up the bits of silk and a few discarded ornaments and surveyed the creation of her genius with an air of satis-

Then as she heard a step in the hall, she ran hastily to the mirror and setting the ne what jauntily on her head waited for her husband's final word which would de-cide its fate.

her husband's nnar work
cide its fate.
"Look," she said, with a mischievous
smile, "I simply couldn't wear the old hat
any longer, money or no money, and so
I've got this, how do you like it?"
I've got this, how do you like it?"

A very wise man was this husband and so he did not approve too quickly, for, as the little wife often said when he grew enthusiastic at the first glance at her handiwork, "Oh, it is not my work you are praising, but my effort."

So he surveyed the new hat at various angles and distances and finally said quite seriously, "It's a mighty pretty hat and mighty becoming too, but do you think you ought to have afforded such an expensive one now, when I have just had such reverses?"

Then she ran to him, pulled his face close to her own and said as she kissed him, "My dear, that's just what makes me so happy. That's your old felt hat you throw away last winter and I cleansed it and found this silk and these feathers in my hand how and I manufactured a Paris hat."

band-box and I manufactured a Paris hat."

Then they both grew jubilant and he was sure that he could redeem himself financially as long as he had such a brave helpmeet who could make so much out of so

Sunday morning found our friend, for she

Sunday morning found our friend, for sine was our friend, at church arrayed in the new lifet and looking very stylish and up-to-date in it too.

She knew her husband had failed in business, but had no idea that she ought to array herself in "sack cloth and ashes" as an emblem of her sorrow and so she held up her head with something like pride that she could still appear presentable before her ner nead with sometining like pride that sie could still appear presentable before her neighbors and friends without trespassing on the limited income of a man who was more than poor, because he was in debt. Only a few days after her appearance at

arch, her sister-in-law, a woman who uldn't sew a hat together and then wear

couldn't sew a hat together and then wear it afterwards without running chances of being adjudged insane, called on her and protested against her extrawagance.

"Extravagance," gasped the lady with the obedient and tactful fingers, "what have I done? Would you like me to give away my broadcloth suit that is two gears old and buy serge just to look poor?"

"Of course not," responded the representative of the gossips, "we all know the auit is not new, but that hat is a better one than I have owned for five years and it's a shame for you to keep your husband in debt all the time just because you want to be in style."

For a minute or two our friend was at the ridiculous asserti all the fire and independence of her strong young spirit resented the attack, so unwar-ranted and so unkind.

"I am falls apable of managing my own

and attending to my own hats, but I take in opinions to color," she re-ed with something like asperity, and can't take in synthesis to a sponded with something like asperity, and the sister-in-law, in her own opinion, much abused when she had simply tried to teach an extravagant woman how to help her husband to keep out of debt, went back to her own domicile with a determination to make no secret about her complete disapproval of her husband's brother's wife, and to show by her own undecorated bonnets what a sightful and economical wife one brother had while the other was "so extra-

That is the way of the world.

The is the way of the world.

When any man or woman dares to judge other by his action, his dress or his manner of speech, trouble is brewing for some

dy knows this is true and yet a mistaken verdict had never been by a finite and very human and public, the average man and won on shaping his life and inter-

course with his associates by the expressed opinions of someone else.

Why not let the whole matter alone and at least let everyone have the opportunity of running the race without the handicap of an expressed opinion?

We Spiritualists surely ought to have learned by this time the powerful influence that one spirit has over another and knowing this ought never to dare to send our thoughts like swift winged messengers from the citadel of our spirits to lay even a feather's weight of influence on one whose back is burdened with the stress of living and learning to live aright.

living and learning to live aright:

Let him sit in judgment who will, we will not, but will demand for every soul the same freedom from criticism and opinion

same freedom from criticism and opinion that we demand for ourselves.

The inner life, so closely shut away from mortal eyes can never be fairly understood by the fleeting glimpses which the passerby catches through an open window or a garment flying in the wind.

And we don't have to know.

That is, the essence of the whole matter, what difference can it possibly make in

What difference can it possibly make in our action whether our neighbors and ac-quaintances are wise or foolish, rich or quaintances are wise or foolish, rich or poor? Our one purpose must always be to make the world richer and more beautiful, nearer to the complete and perfect expression of the spiritual life, and to do this we not only need every particle of energy conceivable for that lofty living of the ideal in curselves, but may not dare to allow a doubtful, upcertain or discordant thought to flow out into the world to mar the shape or color of that most stupendous and won-derful expression of God in the world, the soul of a man.

M. M. S.

Goldie Punished.

Fred came in from play one night, his face shining with good humor and on his hands the stain of mud from much shooting of marbles

"Say, Goldie," he shouted, almost before the door was closed. But Goldie did not

usually she was watching for him from the hall window and helped him to get himself in order before he made his appearance at supper, and while he sometimes carried the supper, and while he sometimes carried the mark of a whisk broom on his cheek or a very wet lock of hair spanked smoothly down on his forehead, both he and Goldie felt that it was hardly safe for him to pre-sent himself at the table without some vis-

sent himself at the table without some vis-tible evidence of a recent attempt to be clean and free from dust.

"Goldie, Goldie," Fred called again and smiling expectantly he peered into the closet, peeped behind the big chair in the corner and then tiptoed softly toward the sitting room sure that he would hear "Boo" and a merry laugh just as soon as he touched the door.

he touched the door.

But the door opened without the pressure of a little body on the other side and no sound greeted his ears and no bright face gave him welcome.

His mother sat there, very quiet indeed it seemed to him, and his auntie glanced up from the evening paper and told him his necktie was untied.

"Where's Goldie?" he asked turning to his mother who looked very unhappy, "Goldie has been a naughty girl and I have sent her to her room."

"Goldie has been a naughty girl and I have sent her to her room."

"What did she do?" asked the boy, curiously, for somehow Fred could never think of Goldie as doing anything very bad.

"She disobeyed me."

That was all Fred knew about it and a simple case of disobedience didn't seem to him to warrant any such severe punishment. as being shut away from the family.

as being shut away from the family.

Supper was not a very cheerful affair that night and when the cranberry sauce was passed and the chocolate cake and Fred thought of how much Goldie liked cranberry sauce, better than prunes or apple sauce or even peach preserve, and how he always gave her his chocolate frosting for part of her cake he grew very red in the face and very soon asked to be excused from the table.

Just what he could do about the matter he did not know, but he felt he must have a talk with Goldie or he would die.

Softly he crept up the back stairs and tried the door of her room, but it was locked.

locked.

locked.

"Goldie, Goldie," he whispered. In a minute a little rustling noise assured him that Goldie was on the floor listening.

"Open the door," he said.
"I can't," came in a smothered voice from the inside, "Mamma locked me in and said I must stay until I said I was sorry."

"We'll you are sorry, aren't you?" bravely demanded Fred.
"No not very any way, not yet."

bravely demanded Fred.
"No, not very, any way, not yet."
"Oh, come on, say you're sorry and come on down stairs, it's awful lonesome,"

But I'm not sprry, I'm glad; I had a lovely time and the squirrels on the Con mon were just as tame as our kitty and we fed them peanuts and one of them ran up on my arm and let Susie pat his head while he was cating.

"I wish I'd been mere," said Fred, sur-

prised out of his role as adviser and guide by his interest in the story of the little run-

"I guess if I'd been there we could have coaxed one of them to follow us home and then we could have kept him in a cage," continued Fred with an air of superior

then we could have kept him in a cage,"
continued Fred with an air of superior
power.

Goldie was rather doubtful about that
and suddenly remembering how long it had
been since dinner, declared that she was
"awfully hungry."

"Haven't you had your supper?" asked
Fred in a doleful tone.

"Only a piece of bread and butter,"
whimpered Goldie. "Mamma said I could
come down and eat when I said I was sorry
for worrying her so much by running away,
but I didn't run away at all, I only took a
walk with the girls."

"O this is mean!" declared Fred in the
first stages of rebellion, "I don't think our
mother ought to act like a step-mother and

that's just what Bert's step-mother does to him every time he does anything like the rest of us boys. I'm going down and tell her I think she ought to let you come to supper and have your chocolate cake and play parcheesi with me."

Like a young warrior Fred burst into the dining room and laid the case before the family, but it was-useless. Nothing but repentance for the concern she had caused her mother and a simple telling her so could release her from her confinement.

"You don't want to act like a step-mother, do you?" he demanded rather vigorously, "because if you don't you had better let your little girl have enough to eat and not be shut up in a room alone without anyone to take care of her if a fire should come."

The father and mother smiled and Fred went to the kitchen to tell his woe to

Mary.

Mary listened and said nothing.

This was all too much for the boy who pictured to himself his dear little sister up stairs alone and starving to death. The was that she would never live until morning unless he got some food to her some way, so he stole into the pantry and surveyed the various good things that might sustain Goldie's life.

She didn't need bread, she had eaten some of that, but there was the cake and there was the cranberry sauce, yes, he would take some of each; but how could he get into her room with it, that was the

He took a small dish, filled it with the red, jujey sauce and hastily stuffed two squares of the cake in his pocket and made his retreat while Mary was washing the dishes. Then he hurried to the cellar and found a long, narrow flower box and put his trophies in it. It was true that it looked rather large

for the purpose, but that was a small mat-ter when there was so much at stake, so carefully keeping it right side up he went to Mary's chamber which was directly over

As he passed the door he stopped long nough to say, under his breath, "Keep up enough to say, under his breath, "Keep up your courage, Goldie, go to your window and look up."

There was much noise above her head as Goldie opened the window: She could not see Fred for the window ledge was too broad, but she answered his excited en-quiries about her location in a half-fright-

never heard him talk so fast, it

Seemed to her.

To her amazement a big box moved slowly over the casement and began to descend, slowly, slowly and Fred called rather loudly it seemed to her, "Take it in, Goldie, t's cake and sauce.

The box started all right and was coming down as gracefully as a bird when suddenly it swung free from the building and the dish being heavier than the cake, it tipped right up on the end and trickle, trickle we the red sauce all the way down the side

"Oh Freil, Fred, pull it back," cried Goldie, "it's spilling." But that was a fatal command, for giving it a quick jerk, the string slipped off and over and over tumbled the box, the cake, the dish and the cranberry sauce and hit Aunt Nellie just as she put her head out of the window below to discover the cause of the racket.

Down went the window with a bang and before Fred could realize the calamity that had befallen his food supply, or Goldie re-cover from the shock of seeing Aunt Nellie cover from the shock of seeing Aunt Reine struck on the head by a piece of chocolate cake, while her face was covered with cranberry sauce, the sound of three pairs of feet was heard on the stairs and three dis-tinct voices were all calling, "Goldie," "Fred," at one and the same time and in no

rery tender tone either.

Fred got his senses first and stoutly de-

Fred got his senses first and stoutly defended his position on the plea of taking care of Goldie if no one else would.

Goldie was in tears.

The catastrophe had been so sudden, so awful and complete, that it wiped out every happy recollection of the afternoon escapade and she nestled close in her mother's arms and whispered, "Oh, mamma, I didn't mean to make so much trouble. I'm awfully sorry. Don't punish Freddie and don't let Aunt Nellie die."

The game of parcheesi was the best Fred and Goldie ever played, for mamma and papa both played with them and Aunt

and papa both played with them and Aunt Nellie looked quite like herself as she smiled at them after the cranberry sauce had been washed from her face and her hair had been rearranged.

M. M. S.

What Is Life! nee Willing.

(Written for the Banner of Light.)

What matters it to me or you If wealth and honor be denied?
Tis all the same when we are through
As death will level earthly pride
'Twixt king and peasant. Where's the

game? There's nothing permanent in fame.

This busy world will keep its pace And falter not at our decree, While others come to fill our place; Likewise "pass on" as year's increase. Our name and place are soon forgot, With all the service we have wrought.

No one is satisfied with life.

Tis all too short to serve our needs.
Too full of labor, care and strife,
Like gardens overfun with weeds.
If this be all, why are we here,
To battle on with death so near?

A Mystery this life appears
While hope is whispering "all is well,"
And silencing our doubts and fears
With promises that we shall dwell
In worlds beyond more bright and fair,
Nor pain nor death shall enter there.

SPIRIT Mlessage Bepartment.

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 or earth. The messages are reported steno graphically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff.

These circles are not public.

To Our Readers.

We carnestly 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 bensit of the "Banner of Light" as it for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

INVOCATION.

O Infinite Spirit, so filling and manifest-ing by love and tenderness from fragile flower to mightiest oak; so impressing, in flower to mightiest oak; so impressing, in many, many ways, infinite care and love, we turn to Thee this hour and would be blessed by a more complete understanding of what life and its duties and opportunities mean. Sometimes the limitations of our own comprehension bind us and so oppress us that we yearn to be free and stepping outside of all, over these boundaries understand and cemprehend the wonderful life of the spirit. Yet we know that all these things but urge us on to greater strength, and so while holding fast to the knowledge of the power of spirit we would not be blind to the steadying purpose of limited life or to the unfolding capacity that expresses itself in various new made paths when the broad, open way is closed through circumstance or condition. May the love so deep, so true, so abiding that is through circumstance or condition. May the love so deep, so true, so abiding that is manifested in every condition of life find a resting place in our heart and may we be so sanctified by its presence that we shall never cease to do love's bidding, into whatever darkened chamber it may beckon us, to whatever lofty height we are wooed by its tender voice. May we still do it with all that serene faith that love alone fully expresses. So when we come into this little circle, we would come with the consecrated spirit, that all these dear hearts, who are spirit, that all these dear hearts, who are seeking to find their own, may find strength and assurance and steadiness in our pure. So may we bless them and those y love and make the world brighter by influence. Amen.

MESSAGES.

John Emery, Thomaston, Me. The first spirit that comes to me this

The first spirit that comes to me this morning is a man who says his name is John Emery. He is about sixty-five or seventy years old, but very strong and vigorous looking and seems to have kept his strength up until the very last of his life. He says that he lived in Thomaston, Me., and he says, "This is not entirely strange to me for I have known more or less about Spiritualism ever since the first manifestations began. The seriousness of it and the importance of it never appealed to me so much as today and it is with a good deal of joy and earnestness that I come to and the importance of it never appealed to me so much as today and it is with a good deal of joy and earnessness that I come to give my communication, hoping that it will help somebody to understand this truth that is so useful and practicable as well as beautiful and lovely. My wife, Elizabeth, is with me and she says that there are so many of our friends who would be glad to know that we are still interested in them that she thinks it is a good idea for us to come together and to say that the spirit-life is all that we expected and much more. We cannot find words to express just what this added joy is. It seems to be a new sense developed in us rather than a superior condition in the life, for we see trees and rocks and flowers and people that are almost exactly the counterparts of the things in your life and yet we understand them better and love them better than when we were in the body. Just as an artist sees more color in the sky than someone who has never tried to study the sky or look at it understandingly, so we see more of the spirit in the spiritual expression than we did before we came into life as spirits. We think it would be quite possible for people in the body to spiritnally comprehend the things in the physical life and get more out of them if ten, but in a school where daily and hourly opportunities for growth present themselves, that the great pressure will be relieved from the minds of men. We want to send our love to our friends and to say that Henrietta also joins with us and urges us to say that there seems no lack or loss of love since our transition. Thank you very much."

Joseph Williams, Peterbore, N. H.

Joseph Williams, Peterbere, R. H.

There are three spirits who come here with such a desire to speak that I hardly know which one to speak for first. They are all so urgent and seem to be equally in need; but I will take this old gentleman who seems about sixty-eight or nine years old and is very feeble and hardly knows which way to turn to get his message to his wife. His name is Joseph Williams and he says, "I want to go to my wile whose name is Lucy and she lives in Peterboro, N. H. She is so lonely and more disturbed than

like trespassing on your kindness long enough to send her a word about my condition. It is no dark or strange or in any way a disturbing influence that brings me back, but just my desire to have her know that I am all right and that I do see her and do want her to understand that I cannot be separated from her. I found little Edward who passed away so long ago, and over whom we mourned so bitterly, and it was a surprise to me when he told me of many incidents in my life with which he was familiar. He is a beautiful son and I know that you will be so glad to see him when you come. You will be proud and glad to know that God didn't leave you without the child, even though you didn't have the privilege of bringing it up in the life as we hoped and prayed for. Sister Katherine is with me and she is just as independent and quite as fussy about having things as she wants them as she was when you knew her. The spirit life hasn't seemed to change her very much, but Henry says, 'it will bye and bye when she opens her eyes to the fact of how uncomfortable she makes people.' It won't be long, dear, at the longest before you come to me and while I don't want to hasten the day a single minute if there is anything in the earthly life for you, still I shall be glad when you are here. Think of me every night as coming to the home and looking after things, and seeing that everything is done, and looking after you. Thank you very much."

Samuel Carr, Providence, R. I.

The next one that was pressing me so hard to speak for him is a man about forty years old. He has very black hair and blue eyes and a dark mustale and thin face. I don't think it is sickness that made him thin, but that he was always like that. He thin, but that he was always like that. He is very nervous and quick in his movements. He says his name is Carr and the first name is Samuel. "He lived in Providence, R. I., and he says, "I feel like making apologies to almost everyone I ever knew for my irritableness. I don't know that I ever had the excuse of being sick, but I kept growing worse and worse until I was unconscious of the fault-finding habit that had fastened itself upon me. I have got a wife too and her name is Annie and I have a boy and I have some friends. I find it very hard for me to tell what I want to Sverything seems so intimate and closely Everything seems so intimate and closely connected with my family life that I hate to talk about it but I didn't know any other way to send a definite message. There are a good many mediums who are kind enough to speak for spirits, but it is hard a good many mediums who are kind to send a message to someone who consults a medium just for his own affairs. One feels like an interloper and as if the time didn't rightfully belong to him. I have a little girl over here, her name is Nellie, my mother is here too and she is as happy to have me with her as if I had just been away on a five or six years' tour and had returned to the old home. My father is alive and he is not the least bit interested in this sort of thing. He thinks it is unphilosophical and half prides himself on being interested only in the things that pertain to the physical life. It is not any use to argue with him, all we can do is to let him wait until he comes over here, then he will know. I am not buying and selling goods any more, but am just as much interested in the success which is entirely apart from the simple buying and selling and is only attained when a man has good judgment and sticks to his opinions, is unwavering when he is convinced of values, and unswerving in his devotion to truth. So ment and sticks to his opinions, is un-wavering when he is convinced of values, and unswerving in his devotion to truth. So I am studying men and women and inci-dentally learning much about growing things like t ees and flowers and all that sort of thing. I am very grateful to you for letting me speak."

Jenuie Marston, Kennebunk, Me.

Now the third spirit that comes to me is a girl about twenty years old. She says she lived in Kennebunk, Me., that her name was Jennie Marston and that she had a very sad condition surrounding her death. She has been in the spirit life some years, but has been in the spirit life some years, but has had no chance to say what she wanted to and is making this her very first message from the beyond. She says, "My mother is one of those practical women who strives very hard to make the best of conditions when there is no help for them." She was more troubled and disturbed over my death than anyone ever knew, for she kept so brave and strong through all the first days that no one could read her heart. Many a time I have seen her after the family had gone to bed, sit down and think, think, think about me and wonder how it think, think about me and wonder how it all happened and I want to tell her that noall happened and I want to tell her that no-body was to blame but myself. There is nothing that could have been any different except as I might have made it so. Often I have been to Harry and have seen his agony that he couldn't prove some things spiritually comprehend the things in the physical life and get more out of them if they were unfolded spiritually and with plenty of time and the knowledge that life time was right for my coming. The past to be performed in three score years and ten, but in a school where daily and hourly love even though I acted as if I didn't. The comportunities for growth access them. see the effect of it on those I really did love even, shough I acted as if I didn't. The trouble began long before my death and I, myself, don't even know just how it all be-gan. I want my mother to know how much I do love her and how it was only she and her love that kept me as long as I stayed. I am trying to be so good and brave and so I send this message. I thank you."

Soldiers who plot and plan for their own advancement get tripped up by a Law that is stronger than man.

The Law of Obedience rewards the faithful, and its infraction is a becken for Neme-

ais.

Would I then stamp out all personal ambition? No, but I would write across the firmament in letters of light this undisputable truth, proven by every annal of history, that the only way to help yourself is through loyalty to those who trust and employ you.

1

The Question Bureau. THE ST W. J. COLVILLE

Questions by S. G., San Francisco:— Will you kindly locate universal mind? What is the time of the beginning of my soul?

Will you kindly locate universal mind? What is the time of the beginning of my soul?

Answer 1. It is impossible to locate universal mind in any special place, because that which is universal is omnipresent. We can easily locate a city in a country, a country in a planet, a planet in a solar system and a solar system in a universe, but if we then endeavor to locate a universe we must predicate as infiniverse in which Sir Alfred Russel Wallace employs it in his truly remarkable book entitled, "Mans Place in the Universe" in which the learned writer endeavors to prove that the universe of which this earth is, in his opinion, in some sense the centre is limited in dimension though vast in extent. Universal mind is the intelligence which pervades the universe and is its essential life. In theosophical-writings, notably in the works of Annie Besant, we encounter the ancient idea of the Logos ensouling the universe. We'are all partakers of universal life, therefore we are all located as individuals in the great Universal Man or Maximus Homo. "Cosmic consciousness" a phrase often employed by modern seckers after unity conveys the idea of a consciousness wide as the cosmos and therefore including all lesser consciousnesses within its ample Self. "The Self and the selves" is another phrase often encountered in Theosophic literature and to endeavor to a explain precisely what is meant by the expression we may resort to the familiar and easily followed illustration of the multitude of cells which are contained within a single body, each self being truly alive and having a distinct consciousness of its own, in the dederated consciousness of the larger unit. This sense of universal consciousness by no means robs us of our darling sense of individuality, but it does tend to annihilate that "sense of separateness" which renders race and individuals hostile one toward the other. When we begin to grasp that one universal life is partaken of by us all and that we are truly members one of another, that "sense of separateness" which renders race and individuals hostile one toward the other. When we begin to grasp that one universal life is partaken of by us all and that we aire truly members one of another, as the great electrician Nicola Tesla long ago declared was a scientifically demonstrated verity we cannot longer cling to those prejudices and antipathies which far from being necessary to the preservation of genuine individuality are only provocative of disunion and distress wherever they are permitted to endure. Universal mind may be referred to as the source of conscience or common instinct among us all with which we are constantly becoming acquainted in ever enlarging measure. We all discover that the earliest impulses of childhood agree well with the idea of universal life, for a child seems to regard everything as common property; it is only as he grows up and submits to artificial restraints that he develops a personal sense of ownership and a faculty of private acquisitiveness. up and submits to artificial restraints that he develops a personal sense of ownership and a faculty of private acquisitiveness. This in some degree, seems necessary to the development of a fully self conscious individuality, but when this is sufficiently unfolded the next great ethical step is toward relinquishing in large measure the claims of personality or to speak more exactly, in consecrating this intense self-development to the common good. To realize univeral mind in any physical sense is to feel truly alive all over and enjoy the sense of oneness with all expressions of life wherever we may meet them.

Answer 2. If the soul be considered as an immortal spiritual entity it can have no beginning and no ending, it simply is. A

Answer 2. If the soul be considered as an immortal spiritual entity it can have no beginning and no ending, it simply is. A vehicle through which the entity makes itself manifest has a beginning and can have an end, but the entity itself is without beginning or end. We are now living in certain well-defined limitations, learning definite lessons and accomplishing definite work. In the midst of these limitations we look back to their beginning and forward to their ending, but we (our real selves) are greater immeasurably than our instruments and environments. There is no tune to the soul which simply realizes condition or state. Time belongs to the periodic revolutions of planets and is experienced by that lesser consciousness which is related to planetary existence, but the spiritual unit itself is timeless, living in the eternal state. It is only when we grasp something of what is meant by the eternal now that we can realize the concept of immortality. Our expressions begin and end, but we as spiritual entities abide forever.

Address Before the Anti-Compulsory Vaccination League of Berkeley, Cal.

The following is a partial report of an ad-

The following is a partial report of an address given before the local chapter of the Learne by the Rev. J. Stitt Wilson, as reported by the "Berkeley Daily Gazette":

"Two functions are found in all forms of life, one self-preservation and the other preservation of the species. As we rise in the scale of being these functions find expression in two types of life-egoism and altruism, selfishness and self-sacrifice for human interests. When the principle of egoism reigns, it develops into a ruthless individualism, that seeks its own profit, or pelf or power and tramples on the rights and liberties of the people. The altruistic principle actuates men and women to throw themselves into the teeth of oppression or tyranny and stand for human welfare, even to the uncalculating sacrifice of their personal welfare or private good.

THE EXAMPLE OF CHARACTER.

THE EXAMPLE OF CHARACTER.

"The supreme example that we have of this type of character is Jesus. He was su-premely the Man of Good Will." When the ruthless individualism of priests and Caesars was trampling on the souls and bodies of men, he said, 'I lay down by life

for the sheep, I come to set at liberty them that are bruised. I come that they may have life and life without measure.'

"The ever-recurring business of men of good-will is to duplicate this passion for humanity, exhibited in the life of Jesus. Wherever the life and liberty and happiness and gladness of human life is menaced there the men of good-will appear, feeding their lives away to the race.

"Only in modern times do we find truly great movements for human emancipation from the dominance of men and things. For centuries and centuries, countless human lives were sacrificed to the ruthless cruelty of the self-seeking tyrants, slave masters, rulers and priesthoods of superstition and darkness. Palaces, pyramids, temples were built, their stones actually cemented by human blood. The men of good-will were few to protest against the gross selfishness of the strong, or when they did appear they were quickly dispatched. Power must not be interrupted in its carnival of human blood.

"But a few centuries ago the first break was made in this long slavery and suffering of the race.

ras made in f the race.

THREE GREAT LIBERTIES

"Three great liberties have been achieved, three great empires have been overthrown. The empire of superstition, the imperialism of mere dogma, the tradition and the might of hereditary monarchs ruling by divine right—these have received their death blow.

"Priests sought to control God and monopolize spiritual reserves, and with this the intellectual treasures and possibilities of the race, and kings and princes monopolized the functions of government and rode the backs of the people.

"But our fathers burned by fagot and fiame to gain the right of private judgment. God was made the common property of the people, and hence personal religion became a possibility. Galileo and Burns and Servetus and a host of other martyrs for science wrested the monopoly of truth from the dogmatist and traditionalist, and hence the possible world of human intelligence was democratized. It was made the common property of the race and this guaranteed private enjoyment in some degree of culture, and Jefferson and Adams and Washington wrested the monopoly of government by kings, and gave us a 'government of the people, for the people, by the people.' The 'my' government of the king, became the 'our' government of the king became the 'ou

justice.

"And now again today an oligarchy of wealth, an autocracy of money, an empire of the dollar over man is rapidly coming to its supremacy. Out of a world of clashing competitive interests the ruthless strong are gathering to themselves all the fundamental equipment of civilization, by which all the people get their bread. The wealth of the billionaire grows apace; the mass of people dependent on monopolies and trusts for a dependent on monopolies and trusts for a chance to live increases. Here the freedom, individuality and happiness of the people are menaced. Tyranny comes in a new guise. The oppressor no longer seeks to monopolize God, or learning, or government, but to control the physical means of existence, primarily, 'who controls my bread controls me.' Here is the new slavery.

IN AND OUT OF THE CHURCH.

"Men of good-will-in the church, out of when of good-will—in the church, out of the church; you have only one place to stand in the struggle and crisis. That is again where the Christ stood—with the people that are bruised and against the sys-tem of capitalism and competitivism that now rises to its climax in a despotism of 'e dollar, the imperialism of wealth.

NEEDS OF THE PEOPLE.

"And as our hero fathers made God, as it were, common property, to guarantee re-ligious liberty; and our martyr Brunos made truth common paperty, to guarantee to the individual the security of private research; and as our Jeffersons and Frankins made government 'our' government, the common property of the people and this guaranteed to each man the ballot and the rights of private citizenship, so today one progress of liberty for the race is before

Use Allen's Foot-Ease.

A powder to be shaken into the shoes. Your feet feel swollen, nervous and damp, and get tired easily. If you have aching feet, try Allen's Foot-Ease. It rests the feet and makes new or tight shoes easy. Cures aching, swollen, sweating feet, blisters and callous spots. Relieves chilblains, come and bunions of all pain and gives rest and comfort. Try it today. Sold by all Druggists and Shoe Stores, 25 cents. Don't accept any substitute. Trial package FREE Address, Allen S. Olmsted, Le Roy, N. Y.

Tree Dedicated to William McGlinn.

Looking not unlike other trees which Looking not unlike other trees which have been planted in Independence Square by the city, an Oriental Plane tree was planted a few days ago in the southwestern-corner of Independence Square, Philadelphia, by the Philadelphia Spiritualistic Society, and on Saturday, April 21, was the centre of an impressive ceremony. The tree has the distinction of being not only the only one of its variety in the square, but it is the first tree ever planted in the historic plot by any society, individual or corporation.

poration.

The tree, was planted to commemorate, and was dedicated to the memory of the late William McGlinn, a member of the Spiritualistic Society. The privilege of planting the tree in Independence Square was secured for the Spiritualists by their attorney, Francis Macomb Gumbes. He is a member of the Society of Friends and has been active in Quaker affairs.

A band of children of the Lyceum, a branch society of Spiritualists, opened the

ervices of dedication. an American flag, the banking marched to the an American flag, the based of about thirty children marched to the tree, where they gave the flag salute and sang "The Star-Spangled Banner." Samuel Wheeler, speaker of the Philadelphia Lyccum, made the opening address. After telling of the object of the gathering, he introduced Edgar W. Emerson, a prominent Spiritualist of Manchester, N. H. Mr. Emerson spoke briefly of the historical associations of the surroundings, and of the sentiment which prompted the commemoration of the lives of those who have done things.

After Miss Florence Clark, of the Lyccum, had recited Wadsworth's "Lines Written in Early Spring" and the Lyccum had sung "Shoulder to Shoulder," Mrs. Henry M. Shupe formally dedicated the tree. Striking the trunk with a rose, she said, "I now dedicate this tree to commemorate the memory of William Mc-Glinn,"

After the dedication the children of the

Ginn,"

After the dedication the children of the Lyceum marched through Independence Hall, saluting the Liberty Bell as they entered and giving the flag salute as they left the building.

The committee in charge of the dedication consisted of the following named persons: Mrs. William McGlinn, Mrs. Henry M. Shupe, Mrs. S. Snyder, Mrs. Thomas Locke, Mrs. M. Hendricks, Miss Mary C. Carroll, Miss Mary Galloway, Samuel Wheeler, R. S. Williams, Thomas Locke, Edwin C. Meyers.

The Lawyer President.

HOW LINCOLN'S EXPERIENCE AT THE BAR WAS A SWORD IN HIS YEARS OF POWER.

WAS A SWORD IN HIS YEARS OF POWER.

When at last Lincoln was clothed with powers such as few monarchs ever exercised, when the fate of men and of the very nation itself often depended upon a stroke of his pen, and caution and vigilance born of his long experience at the bar characterized his every action. It would be interesting to hear the confessions of the hundreds who called at the White House with the purpose of obtaining his signature to incriminating documents, only to have their apparently innocent request granted in such a manner that it defeated their sinister designs. Almost every line of Lincoln's writing, from the official document to the scribbles on the little calling cards which he used to answer the thousand-and-one requests of the visitors who thronged his anteroom day to answer the thousand-and-one requests of the visitors who thronged his anteroom day after day, shows a master of prudence, acquainted with the dangers lurking in every piece of paper, and able to guard himself against surprise with apparent unconcern.

It, was a time when great events often hung upon trifles, when the effective man was he who could tell whom to trust and whom to suspect, and at every crisis and all hours of the day there was a shrewd lawyer.

whom to suspect, and at every crisis and all hours of the day there was a shrewd lawyer in the White House.

It was Lincoln the lawyer as well as the statesman who suggested and urged compensated emancipation upon the slaveholding States, and who, as counsel for that great cause, himself drew the draft of the bill designed for Delaware, which, had it been generally accepted, would have saved thousands of lives and millions of treasure. It was Lincoln the lawyer who, against his personal inclinations and the heaviest of moral pressure, resisted every effort of the abolitionists to deprive the South of her property rights without due process of

her property rights without due process of law, and it was not until every legal remedy had failed that he exercised his authority as a military commander and issued the Eman-cipation Proclamation.

It was Lincoln the lawyer who, fortified by his experience in hundreds of jury trials, watched the people to whom a mighty issue was being presented, and, by anticipating and interpreting their thought, inspired public confidence and won a united support. It was Lincoln the lawyer who, knowing the crucial point in his cause and keeping it continually in sight, remained serenely sane in the babel and pressed steadily forward, undiverted and undismayed. It was Lincoln the lawyer who wrote the state papers which are today recognized as models of finish and form, not only in his own country, but wherever statecraft is un-It was Lincoln the lawyer who, fortified

own country, but wherever statecraft is understood, and it was Lincoln the lawyer whose shrewdness and tact not only saved the nation from foreign complications, but paved the way for the Alabama arbitration and award.

and award.

On the 11th of April, 1865, only four days before his death, Lincoln spoke of the work still uncompleted. It was the hour of countless legal questions concerning the status of the seceded States, all based upon the inquiry whether they were still in the Union or out of it, and hot discussions on this delicate point were carrying the disputants far afield. The great advocate, however, waived the quibbling issue aside and passed directly to the heart of the case, "That question," he remarked, "is bad as the basis of a controversy and good for nothing at all—a merely permicious abstraction. We all agree that the seceded States, so-called, are out of their proper relation

so-called, are out of their proper relation to the Union, and that the sole object of the government, civil and military, in regard to those States is to again get them into that those States is to again get them into that proper relation.... Finding themselves safely at home, it would be utterly immatrial whether they had ever been abroad. Let us all join in doing the acts necessary to restoring the proper practical relations between these States and the Union, and each forever after innocently indulge his own opinion whether in doing the acts he brought the States from without into the Union, or only gave them proper assistance, they never having been out of it." Reading those words, who can doubt that it would have been Lincoln the lawyer who would have proved the genius of reconstruction had he been allowed to live and help 'bind up the nation's wounds?"—From Frederick Trevor Hill's "Lincoln the Lawyer" in the May Century.

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

WORKS BY

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Canot help being uplifting and inspir
There is a delightful sense about it of be
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CONTENTS.

you
We miss our Boys at Home
The Land of the bye and bye
The good Times yet to be
The Land beyond the Stars
They are Walting at the Portal When the Dear ones Gather at Home

at Home
Resting under the Dalsies
The Grand Jubilee
Dear Beart come Home
Come in rome Beautiful
Dream

Own
My Mother's tender eyes
I sing my sweetest Song
All hall the dawning Light
The Home that's waiting if
If you love me, tell me so
Beautiful Home of the Anof my Childhood days should die to-night a sweet and faded

The songs I sang for you flower The songs I sang for you flower and the flower than the flower than the flower to sing faithful unto death freedom's grant triumph ful merod trium, tom's grand trium, as the Stream andering, Boy come home Serene I fold my hands The ring my Mother wore a Sweet beautiful Flowers

sing to me Darling, to night Oh, let me rese The Stars and Stripes un-furled Bright land of the Blest Open those Pearly gales of light We shall know our own

Mother dear, oh! meet me there Our darling Nannie The poor Man's glad release I'm never growing old Only a glinpse of the face! am seeking Our growing home to day to commyting home to day to constitute the seeking Sweet volces at twilight Kins me' dood-night! She's waiting there for me Aspiration Aspiration
Rest is coming bye and bye
Ob when shall we ever ge
there est
Waiting near the golden stair
Beams of love light
The Golden Gates are left
Alar Ajar Love that never dies Looking beyond Will come back to me The Angel Kissetin me Invocation Those happy golden days I threw a Rosebud at thy feet. Gathering Flowers in Hea-ven Bright Star of Hope

Mother, take me in your arms
Mother's beautiful hands
There's a day of triumph
coming
Open wide the golden Portal
One by one the old Friends
fall

fall I know that they miss me as Bome.
The soul goes marching on A thousand years in Biblin life.
Mother dear, oh! meet me

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BOSTON. SATURDAY, MAY 5, 1906

Societary Rews.

ent should be ad chihis office by the

Topic for the Progressive Lyceum

May 6, 1906 .- Motion, Life, Joy. Gem of Thought:

"Labor is life,-'tis the still water faileth, Idleness ever despaireth, bewaileth; Keep the watch wound, for the dark dust assaileth,

Flowers droop and die in the stillness of

"Work and pure slumber shall wait on thy t, thou shalt ride over Care's coming billow." Work

Be noble, and the nobleness that he In other men sleeping, but never dead, Will rise in majesty to meet thy own. Then wilt thou see it gleam in many eyes: Then wilt pure light around thy path be shed. shed.

And thou wilt never more be sad and lone."

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.

Ladies' Spiritual Industrial Society, Mrs. Belcher, president, Dwight Hall, 514 Tremont St., April 26.—Usual attendance at business meeting. It being' the monthly dance, there was a small attendance in the evening. A special request is made that all members be present at 5.30 to attend the business meeting, May 3. Good test mediums at 7.45. Supper at 6.30.

The Cambridge Industrial Society held

The Cambridge Industrial Society held is regular meeting April 25. Mrs. Whall, its regular meeting April 25. Mrs. Whall, president of the Malden Society, was the speaker, and delighted her audience with speaker, and delighted her audience with her fine work. A large delegation of mem-bers came with her from Malden. Wednes-day, May 9. Mrs. Katie Ham will serve this society. Supper at 6-30.

Dwight Hall, April 25.—The Ladies' Lyceum Reunion met for the business meetreum Reunion met for the business meeting in the afternoon, serving supper at the usual bour, with tables all filled. After the social hour, Mrs. Butler introduced the following speakers and mediums: Mrs. Waterhouse, Mrs. Dix, Mrs. Morgan, Mrs. George, Mrs. Howes. Mr. George Cleavand assisted with the singing, Mrs. Butler closing with communications.

First Spiritual Science Church, Mrs. First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 604 Washington St.—Grand spiritual circle. Messages and readings by Dr. Blackden, Mrs. Cutter, Mrs. MacArthur. Afternoon: Opening exercises by Mr. Brewer; Mr. Roberts, Mrs. Fox, Miss Stone, Mrs. Robertson, Mrs. MacArthur, Mrs. Wilkinson. Dr. Blackden, Mrs. Reed. Solos by Mrs. Stone, Exercises, Opening, exercises, Computing exercises, Computing exercises, Commercial Comm Dr. Blackden, Mrs. Reed. Solos by Mrs. Stone. Evening: Opening exercises concert of inspiring music on harp and violins. Remarks by Rev. Geo. Vaughn. Mediums of the evening: Mrs. Fremont, Mrs. Stone, Mrs. Fox, Prof. Clarke Smith, Dr. Blackden. Solos by Mrs. Lou Rockwell. Recitation by Mr. Starkey.

First Spiritual Church of Boston, Inc. Rev. Clara E. Strong, pastor.—The morning address was given by the president, Mr. Walter Mason. The pastor followed with Walter Mason. The pastor followed with carnest words upon duties towards others. Miss Rhind gave some prophetic readings. Mr. Chase and Mr. Allen, formerly of Lynn, both gave grand thoughts upon the theme of the morning. Messages were given by Mrs. Peake-Johnson and others. The president, Mr. Chase and Dr. Huot spoke in the afternoon. Messages were given by Mrs. Cutter, Dr. Huot, and Mrs. Johnson, after which classes were formed and all, enjoyed the next hour. The evenaing session was opened by Dr. Charles E. Huot. Mrs. Peake-Johnson gave messages. Grand thoughts were given by Mrs. William S. Butler. Messages were given by Mrs. Mergan and the pastor. Friday evening, May 4, public circle, 30 Huntington Ave., Room 420. Pastor assisted by Mrs. Peake-Johnson and Miss Strong. Monday, May 7; annual meeting for election of officers. earnest words upon duties towards others. tion of officers

The Chelsea Spiritual Church, Mrs. H. F. Nutter, President, hold anniversary services at 2.30 and 7.30 p. m., Sunday, May 6. Musical Program at 4 p. m., Mrs. Mattie E. Hoyt, pianist; supper served at 5 p. m Mediums invited. Indian Peace Counci Monday evening, May 7.

American Psychical Research So Harvey Redding, President. Cited and day evening at the home of the president. First half hour devoted to healing. Delineations by Mr. Redding, followed by comminguishings from visiting mediums, Mr. Harvey Redding, President. Circle Thurs munications from visiting mediums, Mr. Skinner, Mrs. Knight, Mrs. Smith and Mrs. Dean who answered mental questions. A large attendance and a very interesting meeting.

The meeting of April 29 opened with song service. Mrs. Grace Reeder at the piano. I nvocation by the president, after which he read the Scripture lesson followed by an address, subject, "Angel Messengers." He held his hearers with intense

tory delineations. Meeting closed with hymn and benediction.

The last social of the season was held at the home of the President, 202 Main St., Everett, The evening was passed with singing, playing and recitations. Caroline and Mae Hughes, Mrs. Grace Reeder, Mrs. Frank Vickery, Nelson P. Flint, Mr. Greene, Mrs. Wainwright, Miss Ruth Cole filling the program. Mrs. Abbie Burnham and her little guide, Patience, gave some fine messages in her own inimitable way. The large number present went home happy after enjoying a very pleasant evening and wishing the host and hostess many happy returns. happy returns.

Malden Progressive Spiritual Society, Mrs. Alice Whall, President. April 26, Thursday evening Circle. Opened with a praise service. Mrs. Carter and Mrs. Thursday evening Circle. Opened with a praise service. Mrs. Carter and Mrs. Whall occupied the evening in giving many beautiful messages. Sunday, April 29, 200 p. m., the Lyccum opened by singing. The general subject, "Influence," was very intelligently discussed by the little ones followed by those older. A piano solo by little Miss Caston and a recitation by little Miss Mayle Saulshury followed. 320 p. m. Miss Mabel Saulsbury followed. 3,30 p. m., the circle opened with a praise service. Rev. James Smith spoke briefly or Spiritualism. Our Beautiful Religion." Mrs. Carter and Dr. Franks gave many fine Mrs. Carter and Dr. Franks gave many nne messages. Mr. W. E. Smith spoke briefly. 7,30 p. m., evening meeting opened with praise service. Mrs. Anna R. Chapman of Brighton, spoke on the theme, "The Kingdom of Heaven in Us Lies." She handled her subject in a very intelligent and instructive manner and after her beautiful address gave many fine messages. Mrs. address gave many fine messages. Mrs.
A. J. Pettengill will speak next Sunday.
Regular monthly supper, May 10.

Lynn Spiritualists Association, Cadet Hall. Sunday, May 6, 2,30 and 7,30, Dr. George A. Fuller of Onset. Last opportunity to hear this eloquent lecturer this season. Mrs. Dr. Caird, Mrs. Mamie. Helyett and other good mediums will hold circles from 4 to 5. Supper served at 5; song service and concert, 6,30.

Unity Camp Benefit.-Mrs. A. J. Pet-Unity Camp Benefit.—Mrs. A. J. Pet-tengill tendered the Lynn Spiritualists As-sociation a benefit on Friday evening, April 27. Nearly the whole time was used in message giving, which was more than sat-isfactory to the audience, some remarkably fine tests being given. The next benefit of the series will be given by Mr. and Mrs. Osgood F. Stiles of Boston on Friday evening, May 11, at Freedom Hall.

The First Spiritualist Ladies' Aid So-The First Spiritualist Ladies Aid So-ciety, Mrs. Allbe, president, held its regu-lar meeting April 27 in Appleton Hall, 9 Appleton St. Mrs. Mary F. Lovering, pianist. After remarks and messages from Mrs. Waterhouse and Mrs. Mason, Mrs. Maggie Butler kindly gave communications for an hour, all of which were very satisfactory.

New England States.

Lake Pleasant, Mass.-The Beethoven Quartet of Boston, mixed voices, has been engaged to sing at all services during the coming convocation at Lake Pleasant and assist in concerts. This quartet is second to none in ability, has a large repertoire, and each member is a soloist of ability. It will give solo, duet, trio and quartet selections among the numbers, and all music lovers at the lake have a treat in store. The circular for this year is now in the hands of the printer and copies will be ready for distribution about May 15th. Kindly enclose stamp when sending for cir-culars. Watch the Banner of Light each week for further mention of this camp's arrangements.—Albert P. Blinn, clerk, 8 Grove Pl., Norwich, Conn.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular circle Tuesday evening, April 24. at Mrs. Tourtelott's with a crowded house. The communications were given by Mrs. Brown, Miss Nellie Putney of Lowell, Mass., Mr. Chase, Mr. John Butterworth and Mr. Harrie L. Stackpole. Butterworth and Mr. Harrie L. Stackpole.
Miss Marble officiated at the piano. Mr.
H. H. Burdic sang a solo. The next supper and social will be held in Oriental Hall,
Westminster St., Monday evening. May 7;
a good supper and a pleasant evening is
guaranteed to all who attend. These suppers and socials are public and all are invited to attend to help along the Building

Fund.

Augusta, Me.—The Progressive Spiritualists' Society had as speaker for April 15 and 22. Mrs. Maud F. Litch of Lynn, Mass. She held two very interesting and well attended meetings each Sunday, notwithstanding that Easter Sunday was a downpour of rain from early morn until late at night. Her work was well received by the audience and all believe her to be an honest and earnest worker for the Cause of Truth.

First Spiritual Union, Norwich, Conn.— On last Thursday evening the Helping Hands served the usual fortnightly supper to dyer 150 guests. The tables were beau-tifully arranged and bountifully spread. Little Emma Maples and Lena Rivers entifully arranged and bountifully spread.
Little Emma Maples and Lena Rivers entertained with recitations, and at 8 o'clock the friends adjourned to the lecture room.
The veteran worker, Willard J. Hull of Chicago, editor of the Light of Truth, was present. Dr. Clarence Capren opened the evening program with a vocal selection, after which Mr. Hull was presented. He spoke for over an hour to an enthusiastic and delighted audience, being frequently interrupted with applause. Mr. Hull has lost none of his old time forcefulness or eloquence. His arguments were clear cutriconvincing and impressive; his wit was spontaneous, and his entire discourse was a magnificent presentation of the present trend of the movement of Spiritualism. At the close the friends gave a unanimous vote of thanks in appreciation and almost in a body, old and young, crowded to the

days of May with the regular speaker, Albert P. Blinn, serving, forenoon and evening. The next supper will be held Thursday, May 10th, and will be followed with a dramatic entertainment and musical select

The First Spiritual Association of Newburpport has had two successful months. The speakers for March were Mrs. Bonney, Mrs. Litch, Mrs. Pye, Mrs. Swift. For April, Mrs. Helyett, Mrs. Cate, Mrs. Pye, Mr. and Mrs. Dane and Mrs. Pettengill. All were glad to greet Mrs. Cate after her severe illness; her work was excellent. The other speakers have served this society so often that they need no extra words of praise at this time. The association celebrated its- 1rth Anniversary on March 7, with a "family supper" and a "birthday social." The arisen ones were remembered by having seats together on one side the long table, with a card and a beautiful pink at each plate. The vice president, Dr. Walton, was the first speaker for them, and he reported "every seat is taken." The birthday pennies netted a goodly sum. and he reported "every seat is taken." The birthday pennies netted a goodly sum. The workers at the Wednesday evening meetings other than local ones have been Mrs. Bonney, Mrs. Pye, Mrs. Chapman, Mrs. Ham. The Anniversary exercises were held April 1 and Mrs. Helyett conducted a very successful meeting. The speakers engaged for May are Miss Minnie Wells, Mrs. Wm. Butler and Dr. W. A. Hale.

Portland, Me .- April 29, Madame Kincade occupied the platform of the First Spiritual Society, afternoon and evening, Madame Kineade is one of the best local mediums. Good attendance at both sesmediums. Good attendance as some sions. Mrs. Annie L. Jones of Lowell. Mass., will occupy the platform Sunday,

May 6.

Providence, R. I.—The Association had as speaker on Sunday, April 29, the brilliant and illustrious medium, Nettie Holt-Harding of Somerville, Mass., whose lectures were very instructive. Mrs. Harding gave many beautiful messages which were marvelous and accurate, giving excellent satisfaction. Next Sunday the Association will again have Mr. Edgar Emerson of Manchester, N. H., whose work here always gives satisfaction. The Helping Hand Society met last Wednesday evening with Mrs. Collins, 74 Admiral Street, and although the president was unable to be with the society, they had a very successful circle. Messages were given by Mrs. Olive Kendall, Mrs. Mary McDonald and Mrs. E. Thorpe. The next circle will be held on Friday evening, May 4, at the home of the president, Mrs. M. F. Jones, 363 Lockwood Street. These circles are all public.

Field at Large.

The First Association of Spiritualists of Philadelphia has been served by the elo-quent lecturer, Mrs. Helen Stuart-Richings, April being the third month of her minis-try there this season. Her work is not only brilliant and attractive, but her wonderful intuitions, ready sympathies and rare tact draw to her all who once come within the sphere of her moral influence. A clear comprehension of her subject, thrilling eloquence, direct simplicity, keen logic, and above all, earnestness and sincerity, characterize the platform delivery of this gifted woman. She has been secured by the Parkland Camp Association for two Sundays in August, so that Philadelphians will in the near future have another opportunity of listening to her. This society keeps things near future have another opportunity of listening to her. This society keeps things moving. On April 25 a special entertain-ment was given in the Temple, with Mr. Samuel Stretton, the Association's musical director, Messrs. Haas, singers, and Master George Gatter, pianist. Mrs. Helen Stuart-Richings gave a dramatic recital, which we understand was unusual. On Sunday even-ing, April 29, Master Leroy Schisbe, seven years, was formally named as a member of the society with an especially impressive ceremony. Mrs. Richings' work for this society closed with this event and we are looking for her in New England.

California Anti-Vaccinationists.

It is with feelings akin to awe that we publish the following report of the work of our friends in California, while we are still uncertain of the fate of Berkeley. If the rumors should prove true, and Berkeley is totally destroyed, as has been rumored, the manly endeavor of this little band of self-sacrificing spirits speak through the gloom still in a clear voice that shall remain for an inspiration. Before the "Banner" goes to press we shall hope to hear assuring things from our friends:

At the Annual Meeting of the State League, which was held in Berkeley, Dr. W. W. Allen was re-elected as president. Among the vice-presidents we notice that

W. W. Allen was re-elected as president. Among the vice-presidents we notice that Mr. and Mrs. S. Taylor and Dr. Nellie Beighle were elected.

A committee consisting of the president and four others were appointed to draft a petition for the repeal of the Compulsory Vaccination law, to be submitted to voters for their signature and to be presented to the next Legislature.

The "Berkeley Reporter" states, in giving a liberal account of the convention, that "much enthusiasm and interest was shown and the members renewed their determination to do all in their power to assist in the repeal of the obnoxious Compulsory Vaccination law."

From the same source we learn that "At

nation law."

From the same source we learn that "At the exercises attending the raising of the stars and strips over the Auti-Compulsory Vaccination School the flag was presented to the school by the Women's Relief Corps of G. A. R. The children gave the salute when the flag was raised, and repeated the following oath of allegiance: 'I give my head and my heart to God and my country—one God, one flag and one language."

WONDER WHEEL SCIENCE.

Side Lights on Wonder Wheel Science.

Daily Guidance for All. by Birth Numbers.

In various magazines and almanacs, As-cologic Birthday Influences are given, but

Birth Nos. 42	1.2	3 4	5 6	7 8	9 10	11 15
Apr. 21-22	8 -	F-	6 -		E -	K -
25-94-95	- 8	- F	- 6	- 1	- E	- K
16-27-28	K -	8 -	F -	6 -		E -
29-30	- K	- B	- F	- 6	- 8	- E
May 1-1	E -	K -	B -	F -	6 -	
3-4	- E	- K	- 8	- F	- 6	- #
5-6		E -	K -	8 -	F -	6 -
7-8	- 8	- E	- K	- 8	- F	- 6
9-10	6 -		E -	K -	8 -	F -
11-19-13	- 6		- E	- K	- 8	- F
14-15	F -	6 -		E -	K -	8 -
16-17						- B
18-19-90					E -	

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

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 unfavored will be No. 8, and Nos. 5 and 11 will also be unfavored.

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

Chats on Wonder Wheel Science.

SAN FRANCISCO, ASTROLOGICALLY

I have seen it stated in some of the pa I have seen it stated in some of the pa-pers, from some "noted authority," that nothing in the heavens could be referred to as significant of the San Francisco dis-aster. Relying upon this newspaper au-thority, I did not look the matter up, till later.. Great Scott! "Nothing in the heavens." heavens.

The first quake took place on April 18, bout 5, a. m. The fire lasted several days. Now refer to the heavens briefly:—

April 13. Sun, parallel Saturn; Moon, sesqui-square Venus.

April 14.

Mercury, square Neptune; Moon, oppo-sition Neptune; Moon, conjunction Uranus; Moon, square Mercury; Moon, sesquiquare Mars.

April 15.

Moon, semi-square Saturn; Moon, sesel-square Jupiter.

April 16.

Sun, quintile Neptune; Mercury, square Neptune; Moon, parallel Mars. April 17.

Sun, semi-square Saturn; Moon, sesqui-quare Neptune; Moon, square Mars; Moon, square Venus. April 18,

Mars, semi-square Neptune, at time of sbock; Mercury, semi-square Mars; Mer-cury, semi-quintilė Venus; Mars, semi-square Neptune; Moon, semi-square Uracury. April 19.

Mars, quintile Saturn; Mars, sesqui-square Uranus; Moon, conjunction Saturn; Moon, square Jupiter; Moon, semi-square

April 20 Moon, sextile Mars.

April 21.

Mercury, square Neptune; Moon, square Neptune: Moon, square Uranus; Moon, semi-square Mars; Moon, semi-square Venus; Moon, conjunction Mercury.

April 22. Sun, semi-quintile Jupiter; Moon, semi

square Jupiter.

April 23.

Moon, conjunction Sun; Moon, semi-square Saturn; Moon, sextile Mars; Mer-cury, square Uranus.

Then the good Jupiter influences, fol-lowed in the wake of this train of evil in-fluences, which extended over 10 days, with Moon on the wane, both with Sun, and in the zodiacal-circle and the Sun also in the last degrees of Aries, the positive fiery sign. During the whole period, the planet Jupiter was very feebly in evidence, and, even at that, was in Gemini, the very weakest part of the heavens (astrologically), for Jupiter to be in; but Neptune, the water-god, and termed "seditiously evil," was strong in the watery sign, Cancer, and zodiacally in opposition to Uranus, the great disturbers of man's presumptions, both of them strong in evil zodiacal sign aspects, to both Sun and Moon, and these evils were strengthened by the evil aspects of all the minor planets, except Jupiter, and he in his weakest power.

Now, maybe this is all supposition, but and in the zodiacal-circle and the Sun also

Now, maybe this is all supposition, but it is written in the heavens where all may read if they feel so disposed. Search, if you will, among the heavenly

Search, if you will, among the heavenly records of the past, and see when you can find another to days with such evil portents, in like places of evil power, and, with Jupiter powerless to aid, until the Moon's change. Then Jupiter responds with substantial aid in goods and in finance and in generous terms of sympathy from all quarters of the earth, in manner such as was never known before. Why? Because the Sun and the Moon having passed the combination of evil aspects, the following aspects are largely of a Jupiterian type, and Jupiter has the field much to himself, after the evil forces are spent.

As Jesus of Nazareth said:—"When it is evening ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather today, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times."

Jove, Jehovah, Zeus, etc., are the various names that have been given to a planet that we know as Jupiter. Evils seldom occur to human interests when this planet is records of the past, and see when you can

in power, and people born under his rulings if free from modifications of the other planets, seldom work for a living, except in the most genteel manner. Hence, he was known as the "Self-Subsisting" god in biblical and mythological writings. The tribes of Judah and Benjamin were said to come under his rulings, and such of the Hencews were called "Jews." Jupiter does not favor people who are born beret, of his aspects, hence, Jupiterites, or Jews, were aspects, hence, Jupiterites, or Jews, were mythologically termed the crucifiers of Saturnine people, as personified by Jesus of Nazareth. Now don't lose the thread of this revelation, but follow the principle of the crucifixion, once more made manifest in San Francisco, as in Jerusalem, when earthquake and darkness terrified the inhabitants and the temples were thrown down. tants and the temples were thrown down, at the beginning of the Zodiacal Dispen-sation, known as the Christian Era. That dispensation is nearly closed, and the Dispensation of Brotherly Love, or Human Generosity, is dawning, as shown by the ready response to San Francisco's need, and of a nature entirely different to that of 1900 centuries ago, when the people fled to the hills, and believed that the spirit of the stricken Jerusalem would be resur-rected, but soon learned that it was of but rected, but soon learned that it was of but temporary promise of a new life. Why? Because man did not possess the feelings of generosity and brotherly love, as now dis-played at the Crucifixion of the Spirit of San Francisco, and it has taken 1900 years to teach man the principle of Christianity, which is "Help ye one another."

This living original which dealls in the

which is "Help ye one another."

This living principle which dwells in the darkness of the human mind, while the darkness has failed to comprehend it, has, therefore, been upheld during these 1900 years, by theological stories that could never be substantiated, yet were so filled with principles of living truth that they could not be altogether rejected. But, were today disposed to present living truths. we today disposed to present living truths, as wrought in Nature, in the ancient mythas wrought in Nature, in the ancient myd-ologic terms, we might again write a his-tory of the Christ principle once more crucified in San Francisco, in order that its vile dens of crime might be wiped out, and the Spirit of Innocence, that also dwelt therein, might be resurrected in a halo of beautified glory.

beautified glory.

To those with adept minds who can follow, astronomically, or astrologically, this pen picture, I want them to observe the fact that the Christian Era commenced with the 36 year cycle ruled by Saturn, and typified by the Man of Sorrows. Much more might be said along this line, but progressive enlightenment does not come in a flash, but "jot upon jot and tittle upon tittle."

I want just here to remark, that there were planetary influences at the time of the blowing up of the U. S. Gunboat, "Maine," in Cuba, 1898 of a nature in brief, like those in operation at the time of the San Franin operation at the time of the San Francisco earthquake. I, at that time, in print, declared that it was not done by the Spaniards, but from some otherwise seditious cause, by reason of the aspects of Neptune, Uranus and Saturn. No one thought of earthquakes then, but I now believe that the disaster to the battleship "Maine," was due to a slight shock, especially effective in the harbor beneath where the "Maine" was moored. The shock elsewhere felt was

the harbor beneath where the "Maine" was moored. The shock elsewhere felt was naturally ascribed to the explosion of the gunboat's ammunition.

In each and every case of these shocks, it would be well if accurate sidereal time can be obtained, to note the planetary hours. As near as I have been able to ascertain the time, they appear to come in Sattern of Mainer. time, they appear to come in Saturn or

I have digressed from the trend of my chats, in this issue, to deal with these imnediate interests.

Movements of Platform Workers.

Oscar A. Edgerly will serve the following societies: Worcester, May 6 and 13; May 20 and 27, Pittsfield; June 3, Providence; June 17, Lynn. Mr. Edgerly will act as chairman at Grand Ledge Camp, Michigan, through July and until August 20. August 22 to 26 he is engaged at Lily Dale. He is engaged for 1907 until April with the exception of January, closing his work in Cleveland, Ohio, the last Sunday in December.

Mr. A. F. Hill is to be the first speaker at the First Spiritual Science Church, 694 Washington St., Boston, May 6, at 3 p. m., when the subject, "What Is Socialism?" will be considered."