

BANNER OF LIGHT.

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NO. 14

CARL SCHURZ.

Memo. June 1891.

O, Exile, driven from thy fatherland
To keep the torch of freedom o'er alight,
To gleam in brightness 'mid oppression's
night,
Which German William spread o'er Teuton
strand,
Resisting Reason's power with royal hand.
While thy great soul was lost to kingly
might,
It burst in gladness on Columbia's sight:
Like meteor in the firmament, which
spanned
Our freedom-loving home from sea to sea.
If foe to kings, ne'er traitor thou to truth,
Thou bore our banner, helped the slave be
free;
In middle life still true to dreams of youth,
Thou statesman, patriot, ever in the van
'Mid great defenders of the rights of man.

The True Relation Between Faith and Works.

(Abstract of lecture delivered in Toronto
by W. J. Colville.)

Every intelligent observer of human conduct—and certainly every one who studies the influence of conviction on behavior—cannot fail to realize that faith is inseparable from reasonable and beneficent activity.

Faith and belief should never be confounded, because the latter can, and often does exist without the former. To believe whatever reports may be in circulation is no mark of fidelity or faithfulness, but is, on the contrary, a sign of faithlessness or lack of definite conviction of one's own. In the earliest days of the Christian church, as the epistle of James abundantly proves, the same controversy existed which has convulsed ecclesiastical bodies throughout many succeeding centuries. Faith is the root of a great, spreading spiritual tree whose branches must ramify widely above the surface of the earth. Faith without works is comparable to a root which remains buried in earth without supplying vigor to a trunk above the ground from which fruit-bearing branches should proceed.

Good feeling, sincere friendliness, honorable purpose, must be the great motives which lead to noble conduct, but if they produce no visible effects the world may be pardoned for thinking lightly of their value. It is no part of the duty of organized society to inspect private beliefs or to enquire into secret feelings. Therefore, from an exterior viewpoint they are justified who declare that religious convictions are of no moment any further than they produce results in conduct. Matthew Arnold's famous saying, "Conduct is four-fifths of life" provokes deep enquiry as to the hidden remaining one-fifth and its influence upon the manifested four-fifths. Were it possible to conceive of a state of existence where external conditions bore no relation to interior life, where thoughts and feelings exercised no sway over words and actions, we could dismiss faith as a spiritual possession entirely from our social and industrial reckonings and confine our teaching exclusively to the domain of manifest behavior.

But, living as we do on a planet where every inward feeling and secret thought is liable, at any moment, to spring forth in corresponding words and actions, we should prove ourselves insane did we attempt to teach the non-importance of interior convictions. We are delighted with every exhibition of benevolence and pained by every manifestation of injustice; but we never reach the cause of either until we trace it to faith or unfaith, to righteous conviction or disaster-breeding faithlessness of some variety. Lack of faith in the essential goodness of human nature is responsible for more misconduct, amounting to positive cruelty and flagrant injustice in many instances, than in all else combined.

Reason tells us unmistakably that we shall never rise, on the plane of conduct, above the ideals we entertain in secret; and we shall derive but small benefit from entertaining even glorious ideals if we discredit our ability to make them manifest. Faith is fundamentally fidelity, but it is also trust and confident assurance that we can succeed in ultimating whatever it is our

fixed desire to render actual. Self confidence is a very necessary form of faith, but it ranks no higher in intelligent esteem than confidence in others, and surely no keen observer doubts that whoever finds true nobility in self will find it equally in others. Faith in human nature is the master-key to all successful reformatory work and without it every educational enterprise must necessarily languish, for we cannot reasonably attempt to alter nature at its source though we can greatly aid its evolution.

Ingersoll made the unreasonable statement that faith and fear are twin daughters of superstition, but what he termed faith was only a mean gullibility or unreasoning credulity. The disposition to believe whatever we are told is not faith, but reveals its absence, consequently so long as belief and unbelief are confounded with fidelity and infidelity it must prove impossible to show the beneficent results of faith.

Let us imagine a state of society in which the doctrine of universal confraternity is sincerely held as a conviction by whole communities, the result in action must inevitably be worldwide peace, for neither war nor unrighteous competition can possibly prevail where public sentiment is utterly benevolent.

Faith is sometimes regarded by philosophers as an intellectual rather than an affectional force, and such it may well be considered when we remember that many kind-hearted people are mischievously wrong-headed.

Goodwill is the first essential in noble character, but right understanding must keep it in constant company or we shall witness the pitiable spectacle of sweet-tempered people falling into grievous errors on account of their lack of knowledge. To have faith in the goodness of Deity, to but no confidence in human nature is to start well as a theologian, but end badly as an anthropologist, and so greatly does lack of confidence in human integrity neutralize the blessed results which might logically flow from kind intentions that lack of faith is alone responsible for failure to carry many a noble desire into effect.

With regard to what is technically known as religious faith much ground needs to be very cautiously traversed on account of the exceeding bitterness which often accompanies religious controversy. Simple faith in God is always ennobling and sustaining and that intellect must be clouded indeed which fails to acknowledge that confidence in Supreme Goodness must of necessity prove a wellspring of practical beneficence.

If we all had faith in infinite Love and Wisdom we should never be really discouraged or disheartened nor should we in any circumstances despair of any soul or of any righteous cause. Lack of faith in Deity is the fruitful cause of immeasurable misery, because without sustaining and enlightening faith we naturally feel overwhelmed and crushed when confronted with the many appalling perplexities which meet us at every turn. Faith in individual human immortality is another perennial fountain from which can flow living water to fertilize this outer earth where the mystery and sadness of physical dissolution wraps multitudes of tender hearts in gloom. The stupidity of those materialistic brawlers who tell us that we have no need to concern ourselves with any future state of human existence is a colossal insult to human intelligence in view of the undoubted fact that millions are today weighed down with almost insupportable grief because their nearest and dearest have been removed from this external plane. It is unquestionably true that in so far as faith produces no effect on conduct we can afford to treat it with unconcern, but the instances are so exceedingly numerous where works and words are the palpable results of faith or of misbelief that we cannot remain rational and deny that there is close connection between inward conviction and outward life. In the case of religious prejudices we can see continually the baleful effects of wrong beliefs, and if we judge trees by the fruits they bear there is little difficulty in tracing the relation between what people believe and what they say and do. It seems almost incredible that people should long entertain decided views on any subject with-

out displaying them in action even if not in speech. Where there is positive knowledge, belief is no longer necessary, but in such instances a lesser light has given place to one of greater magnitude. Real faith in the blessed truth that all things are working together for the best, inspires us with dauntless courage and equips us for the performance of heroic work. Optimism in theory leads to enthusiastic determination to do the good which we assuredly can accomplish, while a pessimistic creed is paralyzing in its effects on effort. Though we are told perpetually that we cannot prove the being of Deity or demonstrate human immortality as we can demonstrate an example in mathematics, we are not logical or rational if we refuse to trace the effects of holding certain articles of faith on conduct. We ought to know from experience to what extent and in what directions our own faith affects our lives and we should never hesitate to proclaim and advocate whatever we find tending toward nobler living when we entertain it. If some individuals sincerely believe that by appealing to the latent goodness in others, those others can be aroused to become useful and even noble members of society, benevolent work will be undertaken with excellent results in the community in which such individuals reside, and if others equally well situated believe it useless to employ such measures in their vicinity all such wholesome work will be neglected. Show us your faith by your works is a most reasonable challenge and everyone who has faith in his own faith will be ready to accept it.

Faith without works can be repudiated faithfully, for such reputed faith is truly faithlessness. The relation between faith which is interior and spiritual, and works which are exterior and physical, is exactly the relation between mind and body and between blood and skin. If we all hold to a high standard of interior fidelity we can safely allow our speech and conduct to proceed from it spontaneously like foliage, flowers and fruits from roots of trees.

The Venerable Archdeacon Colley.

A PERSONAL NOTE.

Of all the excellent periodicals devoted to the message of Spiritualism none gives clearer evidence of the dignity of its mission than "The Harbinger of Light," ably edited by Mrs. Charles Bright. So long as it continues under her able leadership no one need fear for the interests of the Cause at the Antipodes. In the last number that has reached us there is printed a personal note from Archdeacon Colley to the editor. As it contained facts for the first time given to the public and from his own hand, we take pleasure in placing the substance of the word before our readers. In a picture given for publication underneath it were given the titles to which he is entitled, and added to these, by his own request, was added, "And a Spiritualist." A pretty suggestion, if not a rebuke, to some of our American pupils who seem so afraid to be reckoned as such that much of the force of their testimony as to the facts of Spiritualism is weakened.

NOTES BY ARCHDEACON COLLEY FOR THE
HARBINGER OF LIGHT.

Archdeacon Colley, Rector of Stockton, Warwickshire, has been known to be a Spiritualist for more than 30 years. His pulpit utterances have always been most outspoken with reference to the Theosophy of Swedenborg, and the truth of spirit return occasionally from beyond the grave when permitted for human good and to subserve a right use.

Since the publication of his experiences, eight and twenty years ago, he has held their republication in reserve, making provision for giving them again to the world, in book form, when he had gone forward to the other life. But seeing that nothing has since his first reports been recorded of the same high and momentous nature, he has lately felt it to be his duty personally to recount these marvels, and publicly challenge cross-examination touching the occurrences of which he wrote.

It was for this that he proposed the appointment of a Committee of the Church Congress last year, under the presidency of the Bishop of Salisbury, to sit in camera and examine him and his statements; for his friend, Archdeacon Wilberforce, of West-

minster Abbey, had, at the Church Congress of 1881, during his absence in Natal, quoted what he wrote, January 22d, 1878, which was as follows:—

"I am not astonished at the incredulity of the ignorant touching these astounding marvels; for even now, after all my large experience, the things I have witnessed and recorded are so overwhelming, that should a cessation of these inexplicable phenomena take place, and should the progress of these miraculous things be arrested, and further evidence of the reality of what I know to be true not be forthcoming, the future might perhaps find me in a doubtful mood relative to matters most assured; yea, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperiled my clerical position and prospects carefully and accurately to report."

Archdeacon Colley's appointment, in 1879, as coadjutor of the world-renowned bishop Colenso, and to rank, as Archdeacon, next his Lordship in the historic Diocese of Natal, brought about a cessation of the mysterious happenings republished in his recent lecture. But now a new advance is indicated, the Archdeacon being psychically told that with an Inner Circle of devout truth-seekers, united prayerfully to observe the rules and discipline of the past that make for heaven on earth, these arcanæ celestia may be recurrent as embodied actualities in our midst, and again today be visible, prehensible, material, human, and divinely real as of old, when the sons of God, as materialized spirit-forms, visited the earth and walked with the children of men (Genesis vi. 2 and 4), appearing so natural that they were regarded as ordinary men until the inner atmosphere—the still ether of our stormy air—reopened to enclose and shut them from our view (Genesis xviii. 2 and 8, St. Matthew xvii. 3, 4, 5).

President Richardson of N. Y. State Addresses New York Spiritualists.

We are not unmindful of the interest you have manifested in relation to Spiritualism, and appreciate your efforts for the extension of this knowledge. No doubt the consciousness of having contributed toward the happiness and the uplift of a fellow man or woman has amply compensated you.

As the people come to know more of Spiritualism and what it stands for, they more fully appreciate the great good from intelligent co-operation of spirits embodied, with spirits disembodied, and from the ennobling influence of advanced angel teachers whose inspiration touches and quickens the highest and best in our natures and encourages the children of earth to kind thoughts loving acts and noble deeds.

The increasing number of persons who are reaching out for this knowledge indicates that the time is opportune for a larger work and new departures that will place Spiritualism on a loftier plane, nearer in keeping with the ideals of true Spiritualists (not only those who call themselves such, but the thousands who remain outside the organized movement).

The officers of the New York State Association have endeavored to keep their colors flying. They have striven as best they could with the support that has been accorded them. But with every true Spiritualist in the State united and working together harmoniously along the lines above suggested, infinitely more can be accomplished. Is there a person who has studied the subject and knows what Spiritualism really stands for, whether he calls himself a Spiritualist, a Christian or an agnostic, who would not gladly welcome a departure which would place Spiritualism on a firm foundation, in its legitimate position before the world as a practical reform movement?

Then let each be willing to sacrifice something; a little time and effort, or a little money, and withal the thought influence for the success of such an undertaking.

We invite your co-operation and your attendance at the Annual Convention. If you cannot attend in person, be with us in spirit. Let your thoughts go out for a successful convention and a successful year, to the end that wise solutions of the important question may be reached. That an active official board may be selected, and that the results of the coming year's work may be something to be proud of.

Most truly yours,
H. W. Richardson, Pres.

What Spiritualism Has Done.

Mr. E. Wake Cook, speaking before the London Spiritualist Alliance recently on the theme "Christian Science in the Light of Modern Spiritualism," (fully reported in that brilliant English messenger, "Light") closes his very able and complete address with this faithful summary:

Spiritualism has united, in a way hitherto thought impossible, science, philosophy, and religion. It has given a meaning to existence never before so clearly discerned. It has brought consolations never before so clearly demonstrated. It has been in the van of all the light-giving movements. It gave us Theosophy before the Blavatsky Theosophists; and it gave us spiritual and mental healing before the Christian Scientists. It gave us the grandest conception of the Cosmos that ever penetrated the mind of man.

It made discoveries that the scientific men are only just beginning to discern, and it will be generations before the world comes abreast of our advanced conceptions. In touch with Mysticism on one side, and with Modern Science on the other, it has added vast new territories to Psychology and it has made Materialism look childish.

In touch with Theosophy in one direction, with Christian Science in another, and with its present-day revelations and inspirations from the unseen as a basis, thus harmonizing with true Christianity, it embraces the most advanced thought in all directions. It has demonstrated the reality of the after-life, and given us the first rational conception of it; and it has been blessed with all the Pentecostal gifts!

It is not possible for present-day Spiritualists to fully fathom the profound significance of this far-reaching movement of ours; but they know something of its value, truth and beauty. Realizing this and the spiritual powers within them, and the higher powers so ready to help, they should do the best of all healing. Every one should cultivate these healing powers systematically, and gradually reduce healing to a real science. We should remember the grand destiny—the ineffable glories awaiting us, and we should let them fill our thoughts, until we live in an atmosphere of helpful and beautiful suggestions which would gradually remould our bodies to the higher ideals, and turn this world into a real Mount of Transfiguration.

A Word from Berkeley, Cal.

To the Editor of the Banner of Light.

We thank you for the kind words of sympathy which you have extended to us through the columns of the "Banner." While we have not suffered greatly through the earthquake, we mourn with our Mother City in her great sorrow, and we are glad to say that Berkeley has been able to do her share of relief work. We opened our hearts and doors to ten thousand people, and we have yet within our fold a great many people who will probably remain with us for many months. One from a distance can never realize the desolation and frightful destruction of the once prosperous San Francisco. While nearly all chimneys were thrown down by the tremor our little school suffered no damage. Although we did not open it for more than a week since that time, we have had a full attendance, something the public schools cannot boast of, as their attendance has not reached a third of its former average.

We are in a prosperous condition and will hold our graduating exercises on June 8. Enclosed you will find a petition which we intend to present at the next meeting of the State Legislature, January, 1907, and we are now circulating for signatures. Thanking you for the courtesy you have always extended to us, we remain,

Very respectfully yours,
Samuel Taylor.

To the Honorable the Members of the Legislature of the State of California.

Honorable Sirs: We, the undersigned electors of the State of California, being opposed to Compulsory Vaccination, respectfully petition your honorable body to enact the following bill:

AN ACT

To Prevent Vaccination Being Made a Condition Precedent to Admission to the Public Schools of the State of California.

The people of the State of California, represented in Senate and Assembly, do enact as follows:

Section 1. That hereafter it shall be unlawful for any Board of Health, Board of Education, or any other Public Board acting in this State under police regulation, or otherwise, to compel by resolution, order or proceedings of any kind, the vaccination of any child or person as a prerequisite for admission to or attendance upon or receiving the benefit from any public or private school in the State of California.

Sec. 2. All Acts or parts of Acts in conflict with this Act are hereby repealed.

Sec. 3. This Act shall take effect and be enforced from and after its passage.

"If you would serve your brother because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you."—Emerson.

MEMORIAL DAY.

M. H. Morris.

Bright lovely May is here again,
And flowers now bloom o'er hill and plain;
Our hearts now turn, to those of old,
The heroes true—the warriors bold—
Who gave their lives, that we might be
A Nation Great, and Strong, and Free.
And so we strew bright flowers today
Upon their graves in charming May.

The spring has conquered frost and cold;
Those days are with us—days of old;
Once more we live those hours again.
The while they struggled to maintain
"Old Glory" that a nation Free,
Reconsecrate to Liberty,
Might evermore again be ours;
And so we strew their graves with flowers.

And as we scatter flowers today,
When all the world is one bright May,
This thought comes to us once again:
Their Spirits near us still remain—
Those Patriots pure, and brave and bold,
Whose names are with the saints enrolled.
So place bright flowers above each tomb,
And consecrate with tears, their bloom.

1906.

Lurking Fallacies in Our Theology.

Mark A. Barlow.

(Concluded.)

There is another weakness in our modern church life which is not only fallacious but pitiful—and that is the teaching in the Sunday school. Huxley's imaginary dialogue on the Sunday school lesson is not overdrawn. Children do see inconsistencies, and their little minds are cramped and warped by the answers they receive to their honest questions. It takes years to outgrow the false ideas implanted by the overzealous Sunday-school teacher. If anyone should maim a child physically so that it would take years for him to regain his normal health, he would be branded as a criminal and lodged in the penitentiary. Is it not equally criminal to maim the mind of a child, by false teaching, so that it will take half a life-time to unlearn its effects? A man has, of course, a right to teach whatever he honestly and thoroughly believes, but no man has a right to teach a thing as divinely true about which he himself entertains grave doubts. The fundamental fault of our Sunday school is that the teachers are not absolutely honest. For instance, they do not really believe that the ravens fed Elijah, or that the axe swam, etc., but they teach the boys and girls that these are divine facts, for, as they say, these stories contain a moral lesson. What would we think of a public school teacher who would tell the children that eagles by the command of God brought food to Valley Forge because Washington was fighting a righteous cause; or that Lincoln constructed rafts of cannon to convey his men across to Virginia, and that they were floated by the will of God? Isn't it rather a dangerous way to teach a moral lesson? Are there not innumerable things arising in everyday life from which to teach children morality and right living? If we are to teach children from the Bible let us teach them our honest thoughts, the best knowledge that we have. Let us answer their questions intelligently, not put them off with such expressions as, "All things are possible with God," or "The Bible must not be questioned." If Infinite God really inspired the Bible, could it not withstand the questionings of a twelve-year-old boy? If it is merely a piece of ancient literature, finite in its origin, what harm can come from questioning it? Some teachers are of the opinion that children are not matured enough to understand a correct explanation. This is not true. Truths are simple and natural and easily understood. It is only false ideas that have to be elaborately woven in order to hold together. If a child's mind is matured enough to frame an intelligent question, it is self-evident that his mind is seeking the simple truth. We have no moral right to give more or less.

What constitutes the prodigious change of thought between the sixteenth and twentieth centuries? Is it not merely the extension of our knowledge into new provinces of nature, and the unifying of this knowledge into something approaching a complete whole? A new impetus was given to scientific thought by the discoveries of Columbus and those navigators immediately following him. One after another the pioneers of science have blazed trails into new and strange regions of the universe, suffered thumbscrew, rack and pillory at the hands of theological savages, but fearlessly kept on, cheered by the dawning light of new and great truths. But the goal has been worth the race. Four centuries of persecution, torture, and later, ostracism have borne fruitage in the Doctrine of Evolution—the grandest generalization of the world has ever seen. None but natural causes are appealed to from the star-dust to the Alps, from the protoplasmic cell to the swiftest race horse, from the tiny pigment spot to Jesus, Shakespeare and Herbert Spencer. Nothing spasmodic, nothing supernatural, nothing extra-natural enters into the universe of the modern thinker. Everything is the gradual unfolding of the preceding, slowly, naturally, continuously, just as the rose-bud becomes the full-blown flower, through its own inherent energy. The universe today is just what it was yesterday, plus the physical, chemical, and psychological changes due to the interrelation of its parts. The universe today is just what it was a thousand, a million, or a hundred million years ago, plus the changes due to the action and reaction of its materials and forces, physical and spiritual. No extra-natural interference is needed to account for all that the universe is, or ever has been. That which we call spiritual, about which the Psychological Re-

search Society is learning so much, is as much a part of nature as that which we fuse with the blow tube. So, why not cast away those habits of thought, those articles of creed, which even slightly hinder a clearer understanding of the universe? Why not be perfectly honest with our own minds, using our whole reason carefully and deliberately, but fearlessly? Why not mount the inner heights of open and candid discussion, free from the gases of decaying dogma?

When our pithecolid ancestors reached the stage of self-consciousness and began to think and fear and hope, they worshiped natural objects and ascribed to them a will and thoughts similar to their own. The wrath of these natural objects they propitiated with gifts and vows, and sought their favor by prayer and service. As ages came and went the more familiar objects ceased to be worshiped. Only the least understood was an object of veneration and piety. As barbarism was reached temples were erected and shrines were consecrated to particular gods, which were given form and personality partly through dreams, partly through fancy, and partly through psychical experiences of trances, visions, etc. As our era came temples were converted into churches, heathen ceremonies were Christianized, Pagan goddesses became blended in the Virgin; and the Greek Logos was identified with the Jewish Messiah. Feticism has never been wholly eradicated from our religious thought, but persists as does the rudimentary third eyelid, scalp muscles, or foetal hair covering in our physical form. It is not a long journey from the crouching savage praying to the thunder cloud to spare his hut to the minister beseeching God to restore health to his parishioner suffering from an attack of typhoid. What is the sacrament but a transformed libation? What are the candles at the altar and coffin but a refined form of the fire which the savage kindles to light the soul to the underworld? What is the cross itself but a pagan symbol hallowed by centuries of mystical rites before Christianity was dreamed of? And so, the lurking fallacies in our theology are merely the rudimentary remains of paganism, and oft-times feticism, handed down from the long, long past.

What the intelligent mass of people expect from the ministry is the same consistent, careful thought in theology as is used in other sciences. They expect the same effort to outgrow imperfect views which were nurtured in the childhood of the race. Any advance made in one science throws a flood of light on all the allied sciences. We ought to reasonably expect this in theology. The growing mass of earnest, thinking people, searchers after new and larger truths, do expect this—in vain. Never in history has there been so large a proportion of the upright, noble, pure, spiritual people hungering for larger religious truths. But they feel that larger religious truths are not apt to be bound up in doctrines otherwise fallacious. They ask for bread and ye give them a stone. They ask for a fish and ye give them a serpent. They are fed on the husks of worn-out creeds. They are listening to faint echoes of Mediaeval superstition.

If the clergy hope to regain their former position among the thinkers of the world, let them not reject the full import of new facts; let them follow the law of parsimony in all their reasoning; let them reason as candidly in regard to Christ as in regard to Joshua; let them be careful but fearless in all their thinking, asking their questions of the known universe as a whole before accepting an answer. Until they free themselves from the shackles of a dead past and grasp the trend of nineteenth and twentieth century thought there is little hope of gaining the intellectual respect of inquiring, searching, thinking men. If they wish to gain this respect, they must steer their theological bark free from the breakers of exploded dogma; they must cleanse her from stem to stern of every Mediaeval fungus growth; they must take their soundings from the geological depths below, and their course from the nebulous star above; they must boldly sail into the mighty currents of modern thought, knowing that there are other worlds yet to conquer; they must quit forever this Sargasso sea of the quasi-miraculous—the floating remains of a long sunken continent of ignorance and superstition.

Scientific Murder of Dissociated Personalities.

Charles Dæwborn.

(Concluded.)

Most certainly the doctor does make out a very interesting case to be argued before and decided by the Supreme Court of Cosmos, so far, at least, as all these "dissociations," with bits of memory and fragments of experience, can be counted as exhibits, and filed with the other Court Records. And we can conceive that, differently endowed and variously excelling as they are, they may yet be truly compounded and rolled into one body, soul and spirit such as Chiron will consent to ferry over the Styx, and St. Peter to admit through his gate. But sometimes certain of these "fragments," with all their bright intellects, behave so abominably that it seems certain B1—the saint—got the entire goodness belonging to the crowd. It will have to be most carefully remixed before the old form, with its new blendings, can be received into polite society, either here or hereafter.

So far, as I have said, we do seem to have proof in this interesting case, that the human mind can be broken into fragments, each with a personality that would certainly permit its owner to be married, divorced, or hung for murder, in any civilized community.

It must be weird to have half a dozen distinct persons greeting you through the one

body of Miss Beauchamp, and no two of them treating you alike, so that from hour to hour you never know whether you are to be counted as friend or foe. But somehow, thanks to hypnotic suggestion, the doctor did at last convince all but one of these young ladies that a judicious mixture would be a decided improvement.

B4 was for a long time a most serious obstacle to the plans of Dr. Prince. She was a strong character, so mentally strong that Sally could not read her mind. As a consequence they fought all the time, not merely a cat and dog fight, but like a whole menagerie turned loose with what Sally called "hell to pay," till the keeper, Dr. Prince, could somehow compel submission.

These letters to one another are worthy of profound study, for they embody so much of what we call "real smartness" that we wonder how the professor dared to call the writers "fragments." However he has done it and must take the consequences. If he is right, as he seems to be, then Mollie Fancher, Rev. Hanna, Mary Reynolds, the local preacher from Vermont, and the myriad others in different countries, now known and recorded by very learned scientists, are all specimens of the same genus. That is to say, they are, or have been, just broken up specimens of humanity that it has become the pride of science to analyze and reunite.

"Those whom God has joined let no man put asunder" was a good maxim until Deity run foul of the divorce Court. And now, if it be asserted "those whom God has separated let no man unite," Science is doing it and must take the consequences.

So far this has been a very interesting study of a very interesting case, but the most remarkable part of it is yet to come. We have now to take Sally into our most profound consideration. She won't mix or blend. Not a bit of it. Even the good doctor can't really count on her as "dissociated." There is too much of her. I can imagine it relieved the doctor's feelings when he had branded her as "devil" in his analysis of the three in one.

She certainly was not a saint, at least of the historical variety. But she claimed to be a woman, and The Woman of that crowd. I don't mean that she claimed to be the real Miss Beauchamp, but she asserted herself as more entitled to own that body, and remain in it, than poor B1. As for B4, Sally called her Nobody—Just Rubbish. She could not, however, quite let her, as she attempted. She watched the doctor, and learned his hypnotic formula, and hypnotized the others when she wanted to. In fact the doctor often wanted her help, and tried to keep good friends with her. But at the last when Sally found out what the doctor intended it became a battle royal.

The doctor had at last made up his mind that Sally was just the "subconsciousness" of Miss Beauchamp, and when a doctor makes up his medical mind even an emetic won't "dissociate" it. Personally, if I am a whole personality, I don't believe in a "subconsciousness" independent of its headquarters in the human brain. What is called "subconsciousness" is to me only an extension of a man's normal mentality, beyond the limit of his mortal sense. However, the doctor not only believes in it, but calls Sally one.

At last the learned professor seems to acknowledge that Sally is not one of the "dissociated" crowd. She is "all there" every time. Sharper than the sting of a wasp, and just about as amiable as that insect. But the doctor speaks, on one occasion, of her exhibiting something of a love side to her nature. She helped the doctor in his study of this remarkable case, even going into psychological details with a power of analysis that compels admiration.

In her autobiography she tells us she remembers her childhood as always associated with B1, who, by the way, she always hated and despised, and managed for years to make her life miserable. The trouble at that time was that while she could read all the thoughts of B1 she could not get her eyes open to earth life. At last she accomplished this, and became the chief character in this wonderful play.

We have at this point to turn for a moment to the doctor himself. He is evidently a scientific materialist. Everything is to be explained from the standpoint of a materialist who knows nothing, and believes nothing that cannot be studied, and repeated over and over again in his or some other laboratory.

If he ever asked any of these "appearances" questions as to the invisible side of life he has made no reference to it in his book. And most likely the various "fragments," however intelligent, would have had nothing to tell, for they appear to have just woken up and gone to sleep again in a sequence that took no note of weeks or months or years. But it was very different with Sally. She never went to sleep, and we have reason to believe she could have startled the doctor had he not been chained to the theory of her "subconsciousness."

It happens that just one expression of hers—only one—throws some light on this all important question. She had quarreled with the doctor, and had fought him to the bitter end when she realized that he was trying to smother her. She perceived that he was attempting scientific murder of her personality, and, after many bitter struggles, she came to the conclusion she would be sent back "to where she came from." That is to say, out of earth life, for if her eyes were to be closed once more she could no longer be the Sally of our story. Here is a brief extract from one of her last letters to the doctor:

"B1 is going to be dead all the time to save complications, and because she wants to save you trouble. Isn't she a goose? She hasn't made any last will and testament like mine. . . . She ought to make one, too, oughtn't she? Some of the spirits who neglected to do so are awfully troubled now, and they try in every way to atone for their carelessness. . . . Do you think B1 will be a spirit?"

To me that little extract embodies one of the most important truths in this book,

dedicated as it is to science. It is light through a crack, where almost anybody but a cold blooded scientist would have flung the door wide, and insisted on sharing Sally's knowledge of the world of spirits.

Sally knew what spirits thought and felt, therefore was a spirit herself, one and indivisible. Apparently she could not answer her own question as to the future of B1, and it remains unanswered by the doctor because it did not permit of laboratory experiment. To my mind this extract absolutely proves that Sally was no part of B1. But what of B1, and B4, and the rest of this interesting family oneness?

Were they spirits? They exhibit throughout the book just as much and distinct personality as the reader or writer, except that there were gaps in their memories. The reader and writer must each answer this question for himself.

The doctor tells us, almost in the last page of his work, that after Sally's disturbing influence had been destroyed—when poor Sally had been "quenched" by science—he succeeded in blending B2 and B4 into a personality that had a full orbed womanhood of its own, combining apparently all the fragments—except Sally—and the memories and experiences of the entire family. He had at last a true Miss Beauchamp. But it was not the one who was his patient, or any of his hypnotic creations individually. It was a new creation out of the old materials, as distinct as the new creations in fruits and flowers by Luther Burbank. Man can apparently create man if the raw material be given him.

This last Miss Beauchamp, I believe, remained mistress of the form for some two years, though subject to brief lapses into B1 or B4 if she gets excited or overworked. That might fairly be the last word anent the doctor and his clever and patient treatment of the poor invalid who applied to him for help. His creation is a well woman, and should bless the doctor. There is, however, a last word to be said to the believer in immortality, for he is directly concerned in this question of personality.

It seems to be a natural fact that a personality can be split and shivered into fragments, and we may infer that many among us, strangely wayward and eccentric, have sustained just such a "dissociation of personality." To what extent lesser fractures take place, perhaps to all of us, we can only guess. Some, like Rev. Hanna, may only become two persons in one body. Others, like Miss Beauchamp and Mollie Fancher, perhaps half a dozen. And some, like Mary Reynolds, may even evolve a dozen such new personalities. The life-long invalid may well be but just one of several, of whom all the rest, like the Beauchamp family, would if brought to the surface, know nothing of pain or sickness.

It appears as if hypnotism, or else shock, is necessary to show us what is going on below the surface. And the new personality may be only "demented" and fit for an asylum, like one of the Beauchamp family. It seems it may sometimes exhibit a saint (like B), weak, suggestible, and very religious; or a strong willed, obstinate character of marked individuality like B4.

So far as recorded by these scientific explorers I do not remember an instance of change of sex in any of these "dissociated personalities." This is most natural, for we cannot conceive of the most skilled surgeon splitting a woman into a man, or the reverse. And these facts of Nature do not in the least militate against the other great fact called "spirit return," which is as much a natural fact as this multiple personality. But they do throw a halo of mystery about the fact of personality in spirit life.

We cannot conceive immortal men and women existing save as persons. And whether he or she can split over there we cannot even guess, for we know absolutely nothing of the conditions of that life.

If "shock" can dis sever some in earth life, what can be a greater shock to mental personality than the process called death? Tearing the individual out of his earth body must be a terrific shock, and may well produce effects that, if understood, would explain much of the confusion, contradictions and limitations that mark spirit return. We seem at best to get only a limited part of our friend or loved one's personality. This has been explained by much twaddle about "conditions being unfavorable."

Spirits sometimes seem to have only a limited earth experience, like that of Sally. And we must remember we only know Sally as she peeps out through the organism of Miss Beauchamp, exhibiting undoubtedly a character shaped from certain portions of the mortal brain that the others could not use. Spirit Sally and Dr. Prince's Sally may be quite different persons. Sally may make a "spirit return" through some other form if she can find her way out. She will have to manifest accordingly, and probably will not appear either as clever or malignant as in this history.

If Sally should come again let us hope she may have some scientific friend in mortal life gifted with a holy curiosity to find out what she has to tell about the spirit side of life, even if what she says cannot be proved in his laboratory.

Meantime it seems as if Dr. Prince has proved the possibility of "saint, woman (or man) and devil" in each and all of us, if properly "dissociated." The wise man and the fool may be very closely related. It is only a matter of association and dissociation for any of us. With which profound observation I bring this examination of the learned doctor's book to a close.

What Spiritualism Teaches.

It teaches by its facts and phenomena, by its messages from teaching spirits, by its seers and philosophical interpreters, and by appeals to nature and the operations of evolution spiritually translated:

1. That all human beings are immortal and progress forever.
2. That death is an incident in the evolution of individuality, and does not change character.
3. Leaving the body, with the limitations

it imposes, and entering into a larger sphere of relations and correspondences, with all the inner senses opened, the individual is newly situated in a world that answers to all the senses opened by death.

4. After death, spirits enter those societies most congenial to them, and hence best adapted to their needs.

5. Their conditions, and hence their needs, are forever changing progressively, and hence they graduate from one plane to another, and from one society to another, forever.

6. That spirits know what they did before death, and what they have learned since; but no human spirit is omniscient, and, if it progresses eternally, can never be perfect.

7. Spirits are interested in this world and its inhabitants, to the extent of their humanitarian sympathies and the desire to investigate its many problems, from the new situation that enables them to observe the inner causes that actuate human conduct, and also from personal interests in the friendships established here and not broken by death.

8. All varieties of spirits exist after death and are liable to share in the communications we receive.

9. Many highly intelligent, moral, and humanitarian spirits have communicated and worked individual reforms, and given direction and inspiration, and crowded with success great national movements, whose leaders were mediums unknown to the world, and perhaps to themselves.

10. Spirits who teach through mediums are liable to err. Firstly, because of imperfect mediumship; secondly, because conditions often invite the action of incarnate minds which impress the sensitive with their ideas, prejudices, and desires, and cause the medium to echo them as the teachings of a spirit; thirdly, the spirit may be confused in a first attempt to communicate; fourthly, a spirit may give for truth that which is only belief, as is often the case with mortals; fifthly, a spirit may willfully lie. Many other causes for discrepancies might be added if necessary.

11. It is taught by all the wise and good from the spirit world that mediums should never surrender their reason and moral sense.

12. The spirit world—wherever it may be—is to the unfleshed spirit, as real, as substantial and as natural as this world is to our physical senses.

13. Happiness increases with progress.

14. Cause and effect—or the reign of law—are as real in the spirit world as in this.

15. Evil doing receives its reward by the action of causes that cannot be evaded, but never as the direct punishment of an arbitrary, despotic, anthropomorphic God.

16. This world is made better, the sum of human misery diminished and the sum of human happiness increased, by the influence of spirit communion.

17. Spirits inspire mediums to do humanitarian works, rescuing the fallen, saving the victims of alcoholism, intercepting suicidal intentions, curing the sick and suffering by laying on of hands, or by clairvoyant diagnosis and prescriptions.

18. After allowing all that is claimed for fraud, there still remains a liberal margin of phenomena that must be credited to discarnate spirits. These spirit manifestations are both intellectual and physical, showing the close approach of the two worlds and the near relation of the physical and the spiritual, and of humanity in the flesh and out.

These are a few of the teachings of Spiritualism upon which Spiritualists are substantially agreed. There might be hundreds more presented if necessary. But these ought to be sufficient for a basis upon which to build a permanent and widely useful organization to outlive all others, and outdo all others, in the highest and best works of science, religion, and human education and improvement.

Lyman C. Howe,
In "Message of Life."

Attitude of the True Scientist.

That fearless little monthly from Minneapolis, whose mission is to "proclaim the freedom of health," under the name of "The Liberator," under the caption of "Science and Occultism," gives out these thoughtful words:

"Much has been said about how the church has opposed scientific advancement, but fairness compels us to acknowledge that every recent gain in scientific knowledge has been made by the positive 'heretics,' while the negative orthodox scientists, those who thought the attitude of denial especially scientific, have sat on the fence and made fun."

And again, in the same article: "There is one distinction that must be kept in mind when the scientists begin to enquire, and that is the distinction between the learner or student and the practitioner. The student may be familiar with the whole theory and practice of something and yet be fully conscious of his own inability to reproduce the phenomena he thoroughly understands. The scientist also should not be too urgent in his determination to set his own conditions. He may be supposed not to be well prepared to know what conditions are essential to successful experiment. He is in a field where his authority avails him nothing. He is there as a learner and he must be content to allow the practitioner to set his own conditions until such time as he has mastered the theory and philosophy of the activity under examination, and then he may be allowed to say what conditions shall be received as a test of genuineness."

This is the teaching of exalted discarnate spirit teachers: "You cannot enter the 'Silence' to ask for material things or cater to physical wants and necessities. Entering the 'Silence' is spiritual unfoldment." "Seek ye first the kingdom of God and his righteousness and all things shall be added."—World's Advanced Thought.

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on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to reach for
the benefit of its many advertisers. Advertisements which
appear fair and honorable upon their face are accepted, and
whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once discontinued.
We request patrons to notify us promptly in case they discover
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to be dishonest or unworthy of confidence.

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then sent or the change cannot be made.

Banner of Light.

BOSTON, SATURDAY, MAY 26, 1906.

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

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

Miss Whiting postpones her European
trip until autumn, and goes to the Grand
Canyon, Arizona, to write another book
for the presses of Little, Brown & Co., to
be published early in the coming autumn.
We understand it is to bear the title, "The
Enchanted Mesas."

The Banner had the extreme pleasure of
an hour from Mrs. Helen Stuart-Richings
this week, on her way to Hartford, Conn.,
for the Sunday. Mrs. Richings brings a
rich inspiration. We would we could have
kept her in Boston for a longer stay.

"Anniversary Week."

For many years our Liberal friends have
held the last week in May as special days
and Boston as the special point for the de-
livery of their annual message to an atten-
tive world. We noted in these columns last
week distinctive features offered by our Uni-
tarian brethren in their convention of May
21 to May 25.

The "Free Religious Association of
America," founded in 1867 by a body of
earnest men and women, when it cost some-
thing to declare the truth on these great
themes, holds its thirty-ninth annual con-
vention here on May 24 and 25.

Among the good things promised on this
occasion is a message by Rev. Jenkin Lloyd
Jones, on "The Authority of Truth." "The
Winning of the Real Bible," by Rev. Joseph
H. Crooker and on the subject, "The
Higher Demands of International Ethics"
(doubtless a peace argument), by Rev.
Algernon S. Crapsey, of Rochester, N. Y.,
whose declaration for his conviction of
truth has placed him under the rod of the
diocesan court of his locality.

This open convention will be held in
Parker Memorial at 10 o'clock Friday. The
festival, with luncheon and addresses, will
take place in the Parker Fraternity Hall,
Parker Memorial, at 1:30 Friday. That
master in Israel, Rev. Edward Cummings
(associate pastor with Edward Everett
Hale) will preside. There will be brief ad-
dresses by Col. Higginson, Julia Ward
Howe, Mr. V. A. Tsauoff, of Macedonia, and
others in whose message the world has an
interest.

Tickets to the luncheon are \$1.00 each and
can be procured until noon, Friday, at the
store of Oliver Ditson Company, 150 Tre-
mont Street, or by mail of Albert S. Par-
sons, Lexington, Mass.

All friends of Liberal Thought are cor-
dially invited. Annual membership in this
organization costs but \$1 per year and in-
cludes many valuable privileges in literature,
reports and membership courtesies.

The stigma that formerly was attached to
anything free in religion belonged to nar-
rower conceptions of revelation, religious
duties and authority, and the wide sectarian
field represented by the speakers announced

indicates a true fellowship by sincere work-
ers for the release of overburdened hu-
manity.

"Peace" will be the theme of larger in-
terest, doubtless, and in the face of Dr.
Crapsey's address on this theme in 1904, in
which he confronted us with these startling
facts:

"This country has the smallest military
establishment of any of the great Christian
powers, yet this establishment cost the
people of the United States for seven years
(from 1897 to 1903 inclusively) the sum of
\$668,546,158.37. This sum the working peo-
ple of the United States have paid. For
mark you, every dollar which is spent must
be earned by somebody in the sweat of his
brow. And for this vast expense we have
had one foreign war lasting for three
months, and have made one foreign con-
quest. . . . If to this cost of present war we
add what we are paying for the expenses of
war in the past, by way of pensions to sol-
diers and interest on the public debt (which
is war debt) then we reach the bewildering
sum of \$2,306,412,546.27 in seven years."

With this picture before us and a demand
for yet larger appropriations, and ever ap-
propriations for equipments, what more
telling for the release of the overburdened
than a union of forces on lines of "Higher
Demands of International Ethics?"

An Invitation to the Waverley Home.

To the friends and workers in the Cause
who have been making inquiries relative to
the beginning of the Sunday meetings at
the Home we will say that the first official
meeting for the season will be held on the
first Sunday in June at 2:30 p. m.; "but why
in the world do the good people need to
wait so long before coming out to see me?"
said Dame Nature to me today. "Am I not
just beautiful to look upon now in my new
emerald dress, does not good old 'Sol'
shine and smile upon me and does not
Aquarius weep tears of joy because of my
wondrous beauty?" "Then invite the peo-
ple out now," said Mother Nature, "tell
them to come out from their brick and
stone houses and stuffy rooms, tell them to
come out and see me and I will do them
good." And so, dear friends, in view of
the above invitation from "Mother Nature,"
you are invited from now on to join with us
at the Waverley Home.

J. H. Lewis.

A Brave Man.

An old lawyer once said that no man is
fit to be a detective until he has served an
apprenticeship of at least five years, and by
that time he is unfit. This paradoxical ex-
pression means that by the time a detective
has learned how to pursue crime, he has
ceased to be able to determine the guilty
from the innocent, and believes guilty every
man who is accused.

In the Tucker case, as (it is well known
to lawyers) in many other notable cases,
after the crime had been imputed to Tucker
the effort of all the Commonwealth officers
was not to find the one who had committed
it but to convict Tucker. It is always so.

Some crime is committed which stirs the
whole community. It will not do for the
officers to assert that they cannot detect the
criminal. If they do the outcry of disap-
pointment may abolish their offices. There-
fore somebody must be convicted to ap-
pease the public and save the officers. When
some "clue" points to one man the whole
pack of criminal "sleuths" devotes its
whole energy to convicting that man. By
using the outrage known as the "third de-
gree," the unfortunate victim is trapped into
a statement which is warped, bent and
twisted until it seems to fit into a chain of
disconnected and probably innocent circum-
stances and the government has a perfect
case of "circumstantial evidence."

This was the sort of case upon which
Tucker was convicted. So slim and tenuous
was the thread of circumstantial evidence
that the boy's life depended upon whether
the wounds could have been inflicted by a
knife with but one sharp edge. If they re-
quired a two-edged knife then the Tucker
knife could not have done the work.

To prove this physicians were called,
among others the Medical Examiner of Sul-
folk County, Dr. Frank W. Harris. Upon
the case stated to him (he never saw the
wounds) he gave it as his opinion that the
Tucker knife might have made the wounds
described. Upon this the now famous "in-
telligent" jury convicted Tucker.

It is a serious thing to be responsible for
the death of a human being and after Dr.
Harris had given his opinion and its result
had been so seriously borne in upon him,
he was forced to review carefully the whole
thing. He read over the whole testimony,
he calmly thought it out at a time when the
urgency of an Attorney-General, whose pro-
fessional pride and long service as a prose-
cuting officer made him see only guilt in
any accused man, had ceased to urge him to
follow the suggestion of guilt and close up
the ranks of the phalanx of official prose-
cutors. He went further and tried experi-
ments. He found that wounds such as the
testimony had described could not have
been made by the Tucker knife. His opinion
had been wrong. It had sent an innocent
man toward the death chair. What would

it matter? He might keep quiet and no one
ever be the wiser. But that was not Dr.
Frank W. Harris. He was not made of that
sort of clay. In spite of professional pride,
in spite of the possible loss of professional
prestige, he openly and squarely admits his
error. "I was wrong. I will demonstrate
to any living man that I was wrong and that
it was impossible for the Tucker knife to
have inflicted those wounds." There spoke
the brave, honest man. All honor to him
for his bravery. Thank God Massachusetts
can number among her official servants one
such man.

Review of Passing Events.

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

"ROCKEFELLER INSTITUTE BEGINS ITS GREAT
WORK."

The millions of Rockefeller were gath-
ered by cruelty, they increase by cruelty,
and it is fitting that they be devoted to
cruelty.

How a portion given to the University of
Chicago has been employed in the pursuit
of "Science," meaning the vivisection of
monkeys in lieu of human beings, has been
already mentioned. It would seem that the
heartless cruelty of that school could have
no parallel, and yet another has been
founded in New York City which starts out
with laudation by the public. It is the
Rockefeller Institute for Medical Research
formally opened May 11 with eclat. It re-
presents an outlay of three millions of dol-
lars. It is five stories high, "built for busi-
ness," has a staff of fourteen professors and
accommodation for fifty students.

A reporter says that:
"The equipment of the institute is said to
be perfect. Every detail for scientific in-
vestigation, from a large gathering of live
dogs, guinea pigs, rabbits, and
monkeys to the most delicate instrument,
has been provided.

"On the roof of the building, in a well-
ventilated and well-kept series of inclosures,
are cells for many dogs that have been
gathered for the first experiments. During
the inspection of the building yesterday
they leaped eagerly toward the glass upper
panels of the doors, giving wild greetings
to those who had visited them. One fox
terrier bounded up and down, like a fubber
ball, even neglecting his food, preferring a
kindly and friendly glance of a human eye.

"In an adjoining building were a lot of
monkeys. One of them has already been
injected with the virus of so many diseases
that he enjoys the term immune. The rest
of his life is practically assured for him. He
has had in a mild form about everything
worth having."

In his address on the occasion, President
Eliot of Harvard said, that although the
work of the school might entail pain to the
lower order of animals, it was the most
humane work that could be done.

In the days of the Inquisition, dungeons
were prepared in connection with the tor-
ture chamber, where men and women could
be kept until the time came for them to be
brought to the torture. It was to gratify
hate and love of pain, in the name of re-
ligion! Religion, in thy name what suffer-
ing has been borne!!

In the day of the great universities, rooms
are furnished for the multitudes of animals
kept in store, to be brought forth before
gaping students by red-handed professors
to torture such as no friend of the Inquisi-
tion ever devised, in the name of Science!
Science that is the type of all that is noble,
pure and truthful; which seeks to blend all
phenomena in harmony as expressions of
one beneficent cause; Science that in its in-
ner court, culminates in righteousness of
human character, pure, and magnanimous
as the conception of God; Science in thy
name, thine altar is made a rack of torture,
thy courts shambles, and the floor of thy
temple flows with blood of the innocents!

"Medical Science" has become a synonym
of remorseless torture, and its now most
lauded remedies are products extracted
from the blood of animals made putrid by
injections of toxins.

"Equipped for Business!" What is this
business? The vivisection of animals; ex-
perimentation with toxins and anti-toxins,
according to freak and whim of professor
or student. "Most delicate instruments?"
These are the racks to which animals may
be bound so firmly they cannot move; gags
to be forced into their mouths that they
cannot cry out; electric coils to apply to
the nerves, and forceps, hooks, and scalpels
to tear and cut.

The "Material" was stored in a liberal
supply, to be constantly renewed as used
up.

What is the method of study?
It is illustrated by the monkey that "has
had about everything worth having," that
has been inoculated with every disease germ
and toxin, and anti-toxin. He has been
made a herald of what is to come to all his
unfortunate tribe who fall into the hands of
the men sent to the tropics to secure them
by these musk-scented professors. He was
inoculated with one disease and after death
illness recovered. Then he was given an-
other, and another.

Recovering, he had diphtheria serum in-
jected into his blood, and after the fever of

that corruption had subsided was given
tetanus serum, to test its anti-toxin, etc.,
etc.

This merciless process was continued un-
til there was no reaction against the in-
jected poisons.

What for? What was discovered. What
benefit to medical science applied to man
are these experiments on monkeys?

Again what will come to the "fox-terrier"
so delighted with "a kindly and friendly
glance of a human eye?"

He was, as his actions prove, a pet ac-
customed to loving caresses. He probably was
stolen and sold to the manager of this de-
partment of the institute. He has longed
for the coming of his friends as a prisoner
longs for freedom. His release will come
when he is dragged to the dissecting table.
Then a "wonderfully delicate instrument" is
prepared to receive him. Clasp grasp his
limbs, a loop holds his neck, a gag is thrust
into his mouth. He cannot move or flinch.
The "fifty students" gather around on the
seats, while the professor neatly removes
the skin from leg or side, showing the mus-
cles, lifting up arteries and veins with
hooks; cutting away muscles to show the
nerves; cutting through the ribs to show the
beating heart; removing section of the skull
to show the brain; or inserting an electric
wire to give illustration of the spasms pro-
duced by electric currents. "Horrible!" yes,
horrible. "Too shocking to write, or to
read!" True, but how can such an ac-
cursed thing be exposed without shocking
words?

If so shocking to speak of what must it be
in reality? And for what is it done? What
is gained to science by a mob of students
seeing a professor cut a living dog in
shreds?

Not one dog, but scores and hundreds of
dogs, cats, guinea pigs, goats and monkeys.
Every day, for it is a college for "work,"
not for learning from books. There is to
be a constant experimentation. Hundreds
of animals will be constantly kept subject to
some form of disease, or the fever of tox-
ins. Every student can have "material" for
individual "study," that is, experimentation.
When one crop of students are graduated
another takes its place and the "work" goes
on—on—in its infernal cruelty.

Do they not give anesthetics? So they
pretend. Sometimes, but most of the ex-
periments do not allow of it. In none of
the inoculations can it be practical. In
other experiments the value of the results
depends on the prolongation of the animal's
suffering.

WHAT GOOD?

The most eminent physiologists, pathol-
ogists, surgeons and physicians have
given their evidence of the worthlessness of
such experimentation. Lawson Tait spent
the last years of his life in renunciation of
the conclusions to which he had arrived by
vivisection. Surgeon-General Gordon, Sir
B. W. Richardson, Sir Charles Bell, Sir
Thomas Watson, Sir William Fergusson,
who stated before the Royal Commission
that he did not know of any advance in
surgery from vivisection of lower animals.
Dr. Edward Berdoe, who said that he
knew of no advance in medicine from ex-
periments on animals, but of many mistakes,
on impartial witnesses.

"I deny altogether," said Lord Chief Jus-
tice Coleridge, "that it concludes the ques-
tion to admit that vivisection enlarges hu-
man knowledge." He placed his objections
on moral grounds.

For admitting something is gained to
knowledge, is such cruelty justified?

IS AN APOLOGY NEEDED

because this subject is brought before the
Spiritual public? It appears that no other
class of people are alive to the great moral
issue involved. There is not a leading se-
cular journal in this country that will admit
an article reflecting on the methods of these
institutes. They have only fulsome praise.
The professors fill the ears of reporters and
editors and the most wonderful results are
promised. The college doors are closed
against the public and no inarticulate cry of
pain can reach the outer world through the
deadened walls of the dissecting room.
Medical journals publish detailed accounts
of revolting experiments without comment
or disapproval, or rank the red-handed tor-
tures among the foremost scientists. When
Senator Gallager introduced a bill into
Congress, asking for governmental inspec-
tion of such Laboratories, he met a storm
of opposition. All he asked was publicity;
that the people might know what was done
in the dissecting room.

The Humane Association desired space at
the St. Louis Exposition to exhibit some of
the "delicate instruments," and other ob-
jects, but President Harper succeeded in
making the Board rescind this privilege al-
ready granted and confine the exhibit to a
narrow book stall. The Humane people
wanted to show the public the appliances of
this modern inquisition, and if they could
not, if nothing could be shown, why was
such an effort put forth by the vivisection
professors to prevent them?

It is this experimentation that President
Eliot, head of one of the greatest institu-

tions of learning in this country, calls "Most
humane!" If it be humane, what is
cruelty? How can the human mind be so
dwarfed and distorted as to take such a
view? Only by believing that man is given
dominion over the animal world; that ani-
mals are inferior beings, without rights, and
not demanding justice, mercy or attention
from him.

Spiritualists as a class believe in evolution
and the corollary of the solidarity and unity
of all living beings. They are humane and
believe in absolute and impartial justice; in
pity, mercy, and that wrong done to the
least is nevertheless a wrong. They believe
that needless suffering inflicted on the lower
creation is as reprehensible as though on a
human being. The affliction of cruelty
makes cruel men and women, an unfeeling,
debased and brutal people.

ITS INFLUENCE ON THE STUDENTS.

We may deplore the suffering of the ani-
mal victims, but the influence of such prac-
tices on the students is as deplorable. The
most feeling and sympathetic will, under the
influence of college spirit, grow unfeeling
and hardened. After gaining a diploma,
will the fabled doctor have the sympathy
for the suffering of his patients that he
should? Will he not have a desire to seize
opportunities and proceed with his experi-
mentation on human "Material?" Will he
have acquired a correct knowledge of dis-
ease and its cause? Will he not largely
trust in the innumerable toxins and anti-
toxins strained from fever-putrid blood?
Who would dare trust the life of one they
loved to the mercy and skill of such a doc-
tor? Yet these are the men who have made
the "medical trust" the most grasping, and
tyrannous of all others and constantly be-
siege legislatures for laws to make them
more secure in their position!

The President and Judge Humphrey

Reverence is a valuable quality. Its lack
often occasions regret. Misplaced rever-
ence is sometimes as vicious as is too little
regard for its mandates.

The President of the United States in
recent utterances has criticised severely the
decision of a justice of the Circuit Court of
the United States. In "cold-roads" Boston,
where the President's methods and manner
of accomplishing his objects often create
horror, these remarks of the Chief Execu-
tive have been viewed with great disap-
proval. Throughout the country the news-
papers of the opposition have taken up the
cry.

A careful consideration, however, will
show not only that the course of the Presi-
dent was permissible, but that it was his
duty. As Executive the President has to
"do things." Should he fail in this, his
duty is not performed. It is the province
of the courts to declare what the law is.
If the declaration is wrong, criticism must
create its correction. If it be right, criti-
cism can but establish it the stronger. To
criticise the decisions of our courts is every
man's right. The courts themselves recog-
nize it. While the decision stands, it
should be obeyed and the President has
never advocated, even by suggestion, the
disobedience of Judge Humphrey's deci-
sion. If new legislation be required to cor-
rect an old worn out rule of the Common
Law, that can be brought about only by
agitation and discussion.

Therefore while we must all obey the
decisions of the courts, let no man hesitate
to criticize them, lest wrong prevail.

It is interesting, however, to find ap-
plause for the President's action from
sources that found sufficient reason to op-
pose Mr. Bryan, when a candidate for the
same office, for similar temerity. Events
reveal our similarities.

King Alfonso the Debtor.

The following interesting story is in cir-
culation giving an experience of King Al-
fonso with a gypsy woman whom he en-
countered a little while before his visit to
France. It seems her face attracting his
attention, he proffered her money, but she
proudly refused, saying:

"King, keep your money. My race is
older than yours! I am the last of the
Almoravids, who reigned in Morocco and
in the south of Spain in the eleventh and
twelfth centuries. I will give you a piece
of gold!" With this the gypsy placed in
Alfonso's hand a coin with the effigy of
Tshag, son of Tachefin, and the last King
of the line of Almoravids, who died in 1147.
"Preserve this talisman, and it will shield
you from every peril," she advised him, and
it is asserted that the moment of the bomb
explosion in the Rue de Rivoli Alfonso held
the coin in his hand, being in the very act
of showing it to President Loubet.

Whether the talisman is effective only
for the possessor or will include him only
after becoming Mrs. Alfonso does not ap-
pear, but the King did not include the "sub-
merging" act in their inspection of a sub-
marine at Portsmouth the other day, and she
did receive a chill from exposure in the sur-
face experience with the submarine of suffi-
cient seriousness to demand attention from
the court physicians. But it is not reported
if the King holds Tshag, son of Tachefin,
responsible.

Our Home Circle.

MINNIE RESERVE SOULE.

An Angel in the House.

How sweet it were, if without feeble fright,
Or dying of the dreadful, beautiful sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on ours
His divine eyes, and bring us from his
bowers

News of dear friends, and children who
have never
Been dead indeed—as we shall know for-
ever.

Alas! we think not what we daily see
About our hearths, angels, that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air—
A child, a friend, a wife whose soft heart
sings
In unison with ours, breeding its future
wings.

Leigh Hunt.

A LINK IN OUR GOLDEN CHAIN.

LET US PROCLAIM THE TRUTH THAT SAVES US.

From Lancaster, Pa., the tidings have
come to us of the passing of our friend, that
firm, staunch supporter of Spiritualism, Mr.
George Kiehl.

With mingled feelings of gladness and
pain we read the story of those last days
when with the joy of a fulfilled hope shin-
ing on his face he turned to greet his loved
ones in the invisible world.

His brave, sweet spirit was so manifest
even unto the last, and his devotion to the
truth which has been revealed to him was
so actively expressed in that, something
more than love and admiration stirs our
hearts.

A wave of gratitude sweeps over us that
we have been privileged to know and call
our friend a man who swore allegiance to
the expression of spirit-communion be-
cause of its undeniable power to bring
peace to the heart of the mourner and
never faltered in the performance of the
duties and responsibilities which he as-
sumed in its behalf.

It seems but yesterday that an appeal for
help was put into our hand by this man
who today lays down the record of his
years with service rendered to our Cause of
unspeakable value in the community where
he lived.

He had already passed the meridian of
life and reckoning by the years was an old
man.

He was done with the activities of busi-
ness and like a man whose task had been
performed he sat in peace and plenty and
planned for happy hours of companionship
with her who had early joined him in the
march of life and whose comfort it was his
greatest desire to produce.

Just when his dream of happiness
seemed about to be realized, the loved wife
sickened and passed away from his side.

Then in an agony of soul he pierced the
shadow and through the darkening gloom
pressed on until he caught the message of
her spirit and was assured of her undying
love and unchanged personality.

Like a flood of radiant sunlight the
truth shone into his life and all the awful
suspense and dreadful doubt was driven out
of his consciousness and the sweet, serene
certainty of the spirit-life and spirit-com-
munion made reparation for his pain and
solace for his loneliness.

No effort was too great for him to make
to get the definite word from her whom he
loved so dear and finding no opportunity to
consult a medium in his own city, he jour-
neyed to New Jersey and called on Miss
Abby Judson, whose teachings in the Ban-
ner of Light appealed to him.

She received him with that sincerity
which ever marked her intercourse and sent
him on his way with renewed energy. He
came to Boston and from there he found
his way to Onset and listened to the philo-
sophy and was sustained by the many evi-
dences of the constant attendance of the
loved ones.

It was wonderful and beautiful to see his
face shine with rapture as he breathed the
air of truth.

He wanted to find some Spiritualist near
his home that he might talk these matters
over and many miles distant from his home
he found one whom he traveled to see,
and spent a most enjoyable day.

Only one Spiritualist and that one so far
away that frequent visits were out of the
question did not dampen his ardor or dis-
pel his desire to have understandable com-
panionship.

One of the remarkable, but certain things
about the inflowing of a great truth, and es-
pecially the truth of Spiritualism, is the
fading away of interests in the fleeting
show of material things.

Nothing seems a fit topic for conversa-
tion but the things of eternal value, and all
small and minor matters lose significance
and importance and the heart yearns for
the blessed companionship of those who
believe and are interested in the spirit
world, its inhabitants and the law of com-
munication.

Mr. Kiehl yearned for just such com-
panionship and with an undaunted courage
which makes the memory of his life shine
in resplendent beauty he decided to tell the
people of his city the story of his experi-
ences and let the light illumine their dark-
ened lives as it had illumined his.

With energy, money, devotion and love
for the truth that had given him peace, he
has for four years and more been working
to establish a centre for Spiritualism and he
has succeeded to that degree that as a
tribute to his undying zeal a flourishing so-
ciety with well grounded plans for the con-
tinuation of the Spiritualistic work remains.

For a long time he had been planning to
have Mrs. Sadie L. Hand fill an engage-
ment with his people and he had also
planned to have her speak the last words
over his body when he should go away.

This month of May was to be to him a
time of rejoicing, for at last his hope was
to be realized and Mrs. Hand was to serve
his people.

Alas, the days brought illness and when
she arrived it seemed impossible for him
to see the triumph of his wishes. But the
same courage and strong will which had
made it possible for him to surmount all
obstacles in the path of his plans, now filled
him with an unquenchable desire to be
present at her initiatory service and he was
driven to the hall and introduced her, much
to his delight and her pleasure.

"I am much better," he said, when he re-
turned, but that was the beginning of the
end.

In a few days the struggle was over and
the book of his earth-life was closed.

What an inspiration he has left us for
the continuance of our efforts in the work
entrusted to our keeping!

Not content to take the bread of life and
eat it alone in his little cushioned corner of
the world, but with true missionary zeal,
and brotherly love eager to share his
choice possessions with those in need.

He spread the table, prepared the feast
and bade the hungry to dine. That is the
way to redeem the world from suffering
and pain and despair.

It is not enough to be fed and well kept
spiritually and in selfish indulgence and in-
dolence forget the poor and needy.

We are all agreed about the narrow and
selfish position of one who seeks only to
care for his own material comfort, and the
world is making rapid strides in the art of
convincing men and women of the beauty
of true brotherhood; and why should we
feel that it is to our credit that we don't
talk much about our Spiritualism and make
no effort to proclaim it to the world?

Why should a woman feel that she is to
be commended when she says, "Oh, I be-
lieve in Spiritualism, but I do my work in
a quiet way among the people who wouldn't
understand or receive the truth if I
named it?"

Out upon such cowardice
Either we have been the recipients of a
marvelous and life-giving truth for the last
fifty years, or we have been living in a
"fool's paradise."

If it is a marvelous and life-giving truth
and we have really been sustained, we are
ingrates indeed and selfish in the extreme
unless we make every act of our lives ex-
pressive and beautiful with the elixir and
hold our cup to the famished lips of every
thirsty traveler along the way as we
whisper, "In His Name."

In the name of all those who have served
us both here and in that other life, in the
name of that Infinite Wisdom which guides
unerringly the heart of love to its own, let
us proclaim our sweet message and save
from woe and terror, from misunderstanding
and fear, the world that sits aghast at the
feet of Death.

M. M. S.

Elephants' Fondness for Dress.

Elephants are fond of finery and delight
to see themselves decked out with gorgeous
trappings. The native princes of India are
very particular in choosing their state ele-
phants and will give fabulous sums for an
animal that exactly meets the somewhat fan-
ciful standards they have erected.

For these they have made cloths of silk
so heavily embroidered with gold that two
men are hardly able to lift them. The
elephant which usually led the state pro-
cession of a Rajah being ill, the magnificent
trappings were placed on one which had up
to that time occupied only a subordinate
place. The animal, delighted at its finery,
showed its glee by little squeaks and kicks
of pleasure that general attention was at-
tracted to it.

Not long after another state procession
was formed, and the previous wearer of the
gold cloths, being restored to health, took
its accustomed place and trappings, when
the now degraded beast, imagining, per-
haps, that he was being defrauded of his
promotion, was with great difficulty re-
strained from attacking the leader of the
parade.—The Search-Light.

Home Building of the Birds.

Frances Broome.

(Written for the Banner of Light.)

"Tis the sweetest thing to remember
If courage is on the wane,
When the cold, dark days are over
Why the birds go North again!"

Ella Higginson.

How our hearts glow and thrill at the
sight and song of the first blue-bird, robin
and martin! How eagerly we watch when
they are choosing a location to build, hop-
ing they will consider us worthy neigh-
bors and feeling quite flattered if they do
so. I get a great deal of pleasure watch-
ing the birds house-hunting and settling
down to domestic life.

I was startled very early one morning in
May by hearing a sharp hammering near
the house; it flashed upon me that it might
be the golden winged wood-pecker. With
a field glass I scanned the leafless trees of
the orchard; sure enough, there was the
beauty drilling a hole in an old apple-tree.
When he saw me, he flew away and did not
return, although he had drilled an opening
almost large enough to enter; either the
interior did not suit him or he objected to
being watched.

The purple martins interested me most.
One morning the orchard was suddenly
filled with them; dainty in dress and in
song. Their song, which is simple, sounds
like the rivulet in the spring sunshine; and
such a charming garb, white satin vests and
purple coats. A pair found a deserted tenement
of the Flicker in an apple tree within
a few feet from the door. The male martin
thought he had discovered just the right
place for housekeeping and told Mrs.
Martin so in the most tender of tones, but
the Mrs. was hard to please; such indiffer-
ence was exasperating to an interested
spectator.

Mr. Martin would sit in the doorway and
beg Mrs. Martin to just peep in and see

how cozy and home-like it looked, but she
was the very picture of indifference. At
last after much coaxing she condescended
to look in and soon after they took posses-
sion. I judge that the play was the
feminine attribute of "playing off."

After the matter was settled between
them, trouble arose outside. It seemed I
was not the only one who was watching
them. A blue-bird had been sitting on a
tree-top near by and just as soon as the
Martins had decided to take the house, the
blue-bird planned to bother them.

Every time they made a move to enter he
would make a dash at them and drive them
away. This he kept up for an hour and
when at last he tired of his joke he flew
away.

They then went to house-keeping in
peace.

The first of July I stood as father and
mother to their only offspring. He
tumbled out of the front door every day
for a week or more. I am conceited
enough to think that Young Martin would
never have been launched successfully on
the world without my aid.

The busy, blessed Robin builds every-
where about our homes. One happy pair
built on the trellis over the door, another
on the highest branch of a horse-chestnut
tree. I also found a nest of young Robins
at the foot of an apple tree; a low bush
concealed the nest from curious eyes. This
was certainly out of the order of the
Robin's habit of nesting. Usually the
Robin builds openly with no thought of
concealment; he is frank and a most neigh-
borly bird. Mr. and Mrs. Phoebe were fly-
ing about the shed chamber where they had
made their nest for several years. I was the
loser by being so social, for they did not
build on the premises and I missed their
song all summer.

The King Birds chose the highest branch
in the orchard for their nest. These bold,
fearless birds must have their lookout.
They built a rakish looking nest of grass
and straws galore, and hen feathers stuck
out defiantly from the outside; inside the
nest was lined with soft wool, a most com-
fortable nest for the little Kings.

I take off my hat to the King Birds.
They are friendly with the gentle birds like
the robin, sparrow, blue-bird and others,
and will allow them to alight on the tree
where they nest, but let a hawk, crow, or
blue-jay even show a beak in the orchard,
and they will not wait for the "chip on the
shoulder," but will drive them away with-
out any ceremony.

The Blue-bird carries out the traditions
of the real blue-bloods: a pair occupies the
same hollow knot-hole that has been held
in possession by the Blue-birds' family for
fifteen years or more. It is a wonder how
they remember the same old apple-tree on
that sunny hillside way up in Maine. I like
to think the children come back and rear
their young in the old home. Another
neighbor is the Cedar Bird or Wax-wing.
They never parade their household to the
public, and it's only by accident you find
they have been house-keeping within a few
rods from your door. They are the polite,
shy, conservative bird. Their nest is al-
ways very much hidden. A pair of chip-
ping sparrows built their nest in a meadow
sweet-bush, a very near neighbor. I was
as much startled as they to have half a
dozen or less of youngsters tumble into the
grass as I brushed against the bush which
held their nest.

I have only named a few of our bird
friends. As you begin to study bird-life,
you will see how true it is that birds build
according to their own character and it is
a study once taken up will lead you into
paths of pleasure little dreamed of.

The Mole and Its Subway.

"Moles have been making a subway
under my lawn," the suburban resident re-
marked as he surveyed a long, narrow rib-
bon of dying grass which divided the vel-
vety expanse into irregular patches of liv-
ing green. "And there goes an express,"
he added, as an undulation ran along the
ribbon, betraying the movements of a mole
underneath. Then he told some facts about
the little animal.

A full-grown male mole measures six and
a half inches from the tip of the snout to
the end of his three-quarter-inch tail, and
weighs three and a quarter ounces, on an
average. Its girth at the shoulders is five
inches. The female is smaller. The crea-
ture feeds twice a day, at about 8 a. m. and
3 p. m., his diet being earthworms, which
it kills before eating. The worm's heart is
near the head, in or near a kind of ring or
elevated fleshy belt to be seen on all worms.

The muscular strength of a mole is con-
siderable in comparison with its size and
weight, which accounts for the rapidity
with which he constructs his subway. This
is deep in the ground or near the surface,
according to the weather. Worms work
deep in dry weather, and the mole works
accordingly.

There is an erroneous idea that the mole
is blind. It has a pair of brilliant black
eyes, very small, but anatomically the
counterpart of those in other animals. In
addition, it possesses a pair of muscles with
which to draw the eye deeper into its orbit
when necessary. The mole's hearing is ex-
tremely sharp.

Search-Light.

Friends.

Not he, that counts my errors:
Not he, that holds me back
With doubting words to show me
Wherein and how I lack:
Not he, that sees my failings:
And, seeing them, is free
To take my measure by them—
He's not the friend for me.

But he that learns my virtues,
Who takes me at my best;
Who notes my greater failings
And overlooks the rest;
Who, after I have striven
And have not failed, is free
With words of commendation—
He is the friend for me.

Selected.

SPIRIT
Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM-

SHIP OF

MRS. MINNIE M. SOULE.

In Explanation.

The following communications are given
by Mrs. Soule while under the control of
her own guides for the good of the indi-
vidual spirits seeking to reach their friends
on earth. The messages are reported sten-
ographically by a representative of the
"Banner of Light," and are given in the
presence of other members of the "Banner"
staff.

These circles are not public.

To Our Readers.

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

INVOCATION.

To thee, O wise and tender spirits, we
send our prayer in perfect trust and know
that the answer will come back to us in a
wave of renewed strength and more posi-
tive energy. This faltering, feeble life
which so dimly expresses the high and lo-
fty ideals of our spirit; this stuttering, stam-
mering proclamation of the truth that has
been revealed to us is so unsatisfactory that
we send our prayer, that a wonderful in-
flowing may make us strong and steady
and bring our expression out in a clear,
true and triumphant note. So much we long
to whisper to every soul the secret of our
happiness; so much we yearn to give ev-
ery preaching and out-reaching spirit the
assurance that opportunity will come in
time for all its best deeds and noble pur-
poses, that we sit in the silence and wait
for the outpouring of the spiritual power.
In this hour we meet that those who find
no other avenue of expressing their love
may come and speak to us and feel that we
freely carry forward their message. May
there be no hindrance in the path; nothing
but the pure and unimpeded expression
which speaks of perfect attunement. Amen.

MESSAGES.

Sarah Roberts, Haverhill, Mass.

There is a woman about sixty-five years
old who comes here and touches me on the
arm and says, "I would like very much to
tell you that my name is Sarah Roberts and
that I am anxious to go to my friends in
Haverhill, Mass., and tell them I have
found light. It was so dark for me before I
came. I had so much trouble and I sup-
pose I made so much trouble that I could-
n't see the light at all, and now I have come
and I want to make it plain to them all that
I am not wandering away from them nor
am I discouraged over the conditions that
have come to them. Charlie, my boy, is
alive. He knows more or less about this
subject, but he would have an idea that I
wouldn't come back any way and he would
have an idea that it was better for me to
leave me in peace. David is with me, and
he says so long as there is any of our
blood left in the world that we will have
an interest in the world's affairs. I wish I
might say to Charlie that his wife is often
with me and that she has grown quite ac-
customed to the influences of this life and
has found much to do that will interest
her and keep her from unhappiness. His
little boy is with me too. Now I haven't
said half I want to, I seem to have got so
mixed up that I cannot express myself free-
ly, but it is all in my heart and I love them
all and wait for them all. Thank you."

Frank Mills, Malden, Mass.

Here is a spirit of a man probably thirty-
eight years old. He looks very happy and
strong and vigorous; his hair is quite dark
and curly and his eyes are blue and he has
a little dark mustache and he says, "Please
say that Frank Mills of Malden, Mass., has
reported at this office and is anxious to talk
with his friends. I died very suddenly and
I don't feel that I can go on or take up any
special line of work until I have made some
effort to give my friends some information
that I know will help them. When I first
came over I couldn't believe that there
would be some way for me to connect with
my family. I thought it must be some mis-
take, but as the days went by and I didn't
seem to get ahead any I made some in-
quiries and found I could come here and
report. My wife's name is Annie; she is
just as meddlesome as she can be. She
thinks it is nervousness and everybody has
something to say about the state of her
mind, but I don't see any reason for her to
be afraid or for me to keep away. I be-
lieve that she will feel much better after she
has had a talk with me. A man cannot leave
a woman and look back and see her back
bending beneath the burdens that he has
promised to bear for her and not feel if
there is any way in Heaven or Hell,
that he will do it. That is a strong word I
have used, but I think I would go through
purgatory or any other condition of pain
to get at my own people. I don't want
them to think that I am wandering around
like a lunatic in a strange place; I have
found something to do and there are no
pressing demands on me. I seem much
like a child that always finds everything
ready for it some way; but I do want my
friends to know that I could settle down
and be of more use to everybody after I had
made connections and they understood

about me. I am very grateful to you. You
have been patient with my halting way and
I thank you."

John Pierce, Gloucester, Mass.

Here is a spirit of a man probably fifty
years old. He has a full beard with a little
gray mixed in it, dark brown hair and
kindly blue eyes. He is square shouldered
and very strong looking and he says, "Well
God bless us, I am really here talking and
I don't know how I got here. I cannot
seem to feel any difference or to make my-
self understand that I have been dead ten
years. My name is John Pierce. I am
from Gloucester. I was a fisherman. I was
drowned. I might have expected it, but I
didn't. I thought I knew more about the
water than most men knew about the land,
but one thing a fisherman can never reckon
with and that is a squall. He don't know
whether the wind is going to whirl him in-
land or not and it is pretty quick work to
right a craft when the wind changes sud-
denly and shifts its quarter. I want to go
to Mary Ann Pierce. She knew me and she
has known all my people. I don't know
what to tell her about this life over here. It
is true we have a sea. It isn't all fair and
sunny pastures and I don't believe I would
be satisfied if I couldn't see the ocean; but
I have seen my old friends and comrades
and I would like them all to know that it
isn't such a bad thing to die after all. I
have seen David and Louisa. I am not un-
happy. Once in a while I get home-sick to
get a glimpse of the old place and then I
go back; but for the most part I am getting
pretty well contented in the new life and I
wouldn't come back to stay for a good deal.
I have got a chance to read some of the
books I used to want to read when the new
library was put in. I thought I would read
and I was a subscriber, but I didn't make
much at it. Had to give up. I never trav-
eled very far from home and when I did I
traveled on the water. I wish I could make
everybody understand that their friends are
living. There ain't any need of monuments
and decorated cemetaries, for there isn't
any one there; but I don't expect it is any
use to say anything. Just as a lot of chil-
dren like to play that their sawdust dolls
are real flesh and blood babies, so a lot of
people like to think their troubles are real
and that death is an enemy, and that a
corpse is all there is to the friend they have
loved. I want to tell them all to cheer up
and look on the bright side of things and
know that there are some truths that they
have not begun to comprehend. That is
my message and I thank you."

Charles Pingree, Dover, N. H.

There is a spirit of a man who comes to
me and says he is Charles Pingree. "I am
from Dover, N. H. I don't want to make
much fuss about this, but I am awful glad
to come back. I died suddenly, at least I
didn't expect to go, and the shock was
pretty hard for my friends. I didn't know
I had so many friends until I had gone. I
had a good many fights, had a good many
people who didn't agree with me and I used
to get pretty discouraged and think I had
better give up trying to serve the people;
but when I died I found that people were
calling me a right good fellow and doing all
they could for my family. I belonged to
several organizations and they all stood by
in good shape. I would like to send word
to Abby, telling her that I am all right, and
I am glad the life is just what it is, and if
I can only get to her and talk more plainly
and definitely I could tell her a good many
things that I cannot tell in this public way.
My heart is just where it was before I died.
I am not bothered about my breathing; I am
more bothered about being able to express
myself. Thank you very much. If I can
be of any help to you people why just send
me word. Good bye."

Annie Kimball, Keene, N. H.

There is a spirit of a girl who stands be-
side me and speaks in a very sweet and
beautiful way. She says her name is Annie
Kimball. She is about twenty-two years
old, very fair, light brown hair, and beau-
tiful blue eyes, and she says to me, "Will
you say that I lived in Keene, N. H., and
that I am most anxious to go to my
mother, whose name is Mary, and that she
is just beginning to understand something
of this spiritual life? When I came into
the spirit, I didn't know a single thing
about it. It seems so strange that one can
go on and on and live to grow up and never
have any comprehension of the life after
death and yet that is what most of the boys
and girls that I know are doing. I often
see Harry Foster and I find that he has
more idea of this spirit life than all the rest
and that is because his aunt used to talk
about it so much. My grandmother is so
close to me that she seems to almost take
the place of my mother. She and Uncle
Charlie are doing all they can to make me
understand that there is a way in which I
can speak to my mother besides this. I am
going to keep studying and trying until I
accomplish it. I was very much interested
in painting and while I couldn't do much,
still my mother has some things that she
prizes very highly that I did. They look
like daubs to me now, but as long as they
please her I am satisfied." This spirit
seems to be fond of black, as though she
wore it a great deal and it was so unusual
for a girl of her age to like that it used to
bother her mother, but she says, "I think it
was because I had a notion that it looked
distinguished. I never knew that I had any
particular reason for it; only that I liked it.
I have a little brother over here, Eddie,
and he is just as dear and sweet as he can
be and I am glad to bring him to my
mother. Thank you."

If lands and houses and labeled prefer-
ence before my fellows were necessary for
my arrival, then must I remain with the
great majority who have them not. As for
it, I, and every child of man, may go for-
ward toward the Highest with none of these
things.

W. A. Willing, Iowa State Spiritualists' Association and N. S. A. Board.

In the Matter of the Misconduct of The State Spiritualists' Association of Iowa:

BILL OF COMPLAINT.

To The Board of Trustees of the National Spiritualists' Association:

Comes now W. A. Willing, a member in good standing of the First Spiritualists' Society of Northwood, Ia., chartered under the State Spiritualists' Association of Iowa, and makes complaint against said State Association of Iowa as follows, to wit:

Paragraph 1. That the State Spiritualists' Association of Iowa is duly chartered by the National Spiritualists' Association of the United States of America; that the First Spiritualists' Society of Northwood, Ia., is duly chartered under the State Spiritualists' Association of Iowa.

Par. 2. That said Spiritualists' Association of Iowa is guilty of gross misconduct in the employment of one Josie K. Folsom-Stewart and her husband, C. W. Stewart, to take part in the public work of the Fifth Annual Convention of the said Spiritualists' Association of Iowa, which was held in Des Moines on January 18 to 21 inclusive.

Par. 3. That said Josie K. Folsom-Stewart and her husband, C. W. Stewart, were found guilty of fraudulent practices and conduct unbecoming an official by a committee appointed by the Official Board of the National Spiritualists' Association at its regular meeting in Minneapolis in the month of October, 1905.

Wherefore, Complainant asks that the charter of the State Spiritualists' Association of Iowa be revoked and for such further relief as the Board may deem equitable and just in the premises.

(Signed) W. A. Willing, Complainant.

State of Iowa, Worth County [ss].

I, W. A. Willing, upon oath depose and say, that I am complainant in the above entitled cause, that I have read the foregoing complaint and know the contents thereof, that the statements and allegations therein contained are true as I verily believe.

(Signed) W. A. Willing.

Subscribed in my presence and sworn to before me by the said W. A. Willing on this 23rd day of February, 1906.

(Signed) Dow Simonds, Notary Public in and for Worth County, Ia.

(With Notary's Seal.)

Bill of complaint of W. A. Willing based on Article X of N. S. A. By-Laws.

Answer to the Preferred Charges of W. A. Willing Against the State Spiritualists' Association of Iowa.

To the Board of Trustees of the National Spiritualists' Association of America and Canada:

Now comes John D. Vail, President and Dora C. Crosby, Secretary of the State Spiritualists' Association of Iowa and make answer as follows:

First. We admit that the State Spiritualists' Association of Iowa is a duly chartered organization subordinate to the National Spiritualists' Association.

Second. We admit that on the dates specified in the charges, we did arrange with Mrs. Josie K. Folsom-Stewart and her husband, C. W. Stewart, to take part in the public work of the Fifth Annual Convention held in Des Moines, Ia., Jan. 18th to 21st inclusive, the said Josie K. Folsom-Stewart to give ball and clairvoyant readings and C. W. Stewart to give two lectures.

Third. We reply that the two phases of test work that the medium was employed to do had never been questioned by the National Spiritualists' Association or anyone else to our knowledge, and the Spiritualists of Iowa who had known of her work in campmeetings wanted her at the Convention. They demanded that we give her a chance to prove her work if she could do so, by letting her have one evening to give a special test seance for her card writing and pictures. This we granted with the agreement that Mrs. Folsom-Stewart would make no charge for her other work for the convention. Only one member of the State Association or of any subordinate association ever made a protest, and W. A. Willing did not protest until after the advertising matter had been distributed.

Fourth. We reply that we do not consider the charges of W. A. Willing are questions that the Trustees of the National Spiritualists' Association have anything to act on, nor any other body of Spiritualists until it has had a hearing by our own convention, and then on appeal. In fact we know of no by-laws, constitution, resolution or motion that requires any State association to submit for approval the names of the mediums that the State associations wish to employ at their annual conventions or at any other time. We think the matter is the prerogative only of the State associations, and therefore declare that we are not guilty of any misconduct nor have we shown disrespect to the National Spiritualists' Association in employing Mrs. Josie K. Folsom-Stewart, for the reason that the two phases of her work that we engaged her for, she had never been tried upon, nor was there any question in the minds of her worst enemies that she was not a first-class medium in her work as a clairvoyant and ball reader—the two phases in which she did her work for the State Spiritualists' Association.

The card writing and special picture seance was for the benefit of many persons and friends of the medium who wished to see her work in that line and judge for themselves; and after they had witnessed her wonderful work under the most rigid test conditions (more rigid than the National Spiritualists' Association required) the demand was to endorse her by the State Association, which they did.

Therefore, we ask the National Spiritualists' Association to ignore the charges of Mr. W. A. Willing and remand the whole matter to the State Association of Iowa at their next convention. If not the whole matter will be opened up again at our next

National Spiritualists' Association convention in Chicago, Ill., and if it is, we will have plenty of evidence that cannot be ignored to prove beyond any doubt in any court in the world that Josie K. Folsom-Stewart has been shamefully abused and maligned, and that she is honest in her work and does not need helpers to fake. What she needs is sympathy and a harmonious meeting and patience, and she will convince the most sceptical. We have many letters condemning the course of Mr. Willing. The Spiritualists of Iowa believe in giving a "square deal" to everyone, and we believe in giving every soul a chance to vindicate every charge made against it. We who have been in the Spiritual work for many years know the subtlety of the finer forces of mediumistic power, and know that mediums cannot always do good work, and sometimes the best of them will make a total failure—this to us is the best proof of a genuine medium—so we say, keep on testing a medium, if she or he desires it and are willing to go under the strictest test conditions you can think of, and if they finally succeed they ought to be highly honored. Test them we say ninety and nine times. That's the only way to find out the Truth, that's the way to keep souls good and honest, and any crowd which shows the disposition of the old Puritans or of W. A. Willing, that when a person is once condemned, that person is condemned for all time and Eternity, and that there could be no mistake by the judges—if that is their platform, we of Iowa wish to withdraw from their company.

Respectfully submitted,

John D. Vail, President.

Dora C. Crosby, Secretary.

State of Iowa, Marshall County [ss].

I, John D. Vail, upon oath depose and say that I am one of the defendants for the State Spiritualists' Association of Iowa, and its president; that I have read the foregoing answer and the statements made therein are verily true, to my best knowledge and belief.

Subscribed in my presence and sworn to before me by John D. Vail this 17th day of March, 1906.

Carrie L. Anderson, Notary in and for Marshall County, Iowa.

(Notary's Seal.)

State of Iowa, Polk County [ss].

I, Dora C. Crosby, upon oath depose and say that I am one of the defendants for the State Spiritualists' Association of Iowa and its secretary; that I have read the foregoing statement, and to the best of my knowledge and belief it is true.

Subscribed in my presence and sworn to before me by Dora C. Crosby this 10th day of March, 1906.

Charles F. Leonard, Notary Public in and for Polk County.

(Notary's Seal.)

Unanimous Action of the N. S. A. Trustees—Full board in session at headquarters, May 8th, 1906.

This board finds that the Iowa State Spiritualists' Association, by its President and Secretary, enters the plea of guilty to the charge of "gross misconduct" in manner and form, as charged by W. A. Willing in his bill of complaint upon which that body was summoned to make defence.

We further find that nothing pleads by said officers in extenuation of their action in any degree lessens their intentional and willful defiance of the decision of the N. S. A. convention at Minneapolis in October, 1905, at which, after free and fair discussion, only nine votes were in favor of seating C. W. Stewart and Josie K. Folsom as delegates, and of that number two were cast by John D. Vail and wife, three by persons who on the final vote said that they misunderstood the issue involved, and two more by Mrs. and Mr. Louis Williams, the latter of whom as hired attorney for Stewart and Folsom, by the character of his plea upon the convention floor, and later by private utterance, admitted he believed his client guilty as charged of fraudulent practices under the guise of mediumship.

We believe President John D. Vail guilty of willful neglect of duty in allowing the aforesaid Stewart to utter upon the platform of the Des Moines convention abuse and falsehoods about the officers of the N. S. A. without any protest upon his part as president of an auxiliary body; we also note the monumental egotism with which he writes: "I have more real experience with all kinds of mediums, and have a better chance to know what I am talking about than the whole of the officers of the N. S. A." thus assuming data of which he has no knowledge.

We believe his headstrong course to be due to his unwillingness to weigh absolute proof of guilt, unbiassed by his personal friendships and previous predilection.

Because President Vail and his official board have allowed themselves to be hoodwinked by skilled cunning and deliberate trickery, and sent broadcast fulsome indorsements of Josie K. Folsom's mediumship, thereby insulting the N. S. A. and degrading our Cause, we hereby revoke and cancel the charter, 270, heretofore granted the Iowa State Spiritualists' Association as an auxiliary to this body, basing our action upon Section 6, Article 10, of the N. S. A. by-laws: "Upon the finding of facts the board shall rule and enter judgment as equity and justice may require, fining, impeaching, suspending, revoking or cancelling the charter, certificate or commission as seems to it just and equitable."

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Resolutions Adopted by N. S. A. Trustees.

[Official.]

At the regular meeting of the Board of Trustees of the N. S. A. held at Headquarters in Washington, D. C., the following was unanimously adopted at session May 9, 1906:

Whereas, certain so-called Spiritualists for the purpose of making secure the practice of fraudulent mediumship whereby an innocent public may be deceived and robbed and the most sacred feelings of human hearts outraged by simulating the forms of, and messages from their dead, are seeking to unite all fakes, their tools, followers and dupes into a secret oath-bound fraternity that will defend their trickery; and

Whereas, they are willfully, for their own selfish ends representing the Official Board of the N. S. A. as opposed to all physical or other legitimate phases of mediumship;

Be it resolved, That we call attention of all thoughtful Spiritualists to the following Resolution which was unanimously adopted by our annual Convention of 1901 and which is still the authoritative expression of the N. S. A. upon the question of phenomena and is heartily concurred in by each member of the present Board, to wit: "Be it resolved, by the delegates of the National Association here assembled, that we believe in and stand for genuine phenomena of every reputable phase."

Mary T. Longley, Sec'y.

The Election of N. S. A. Trustees.

Due notice is hereby given to the Spiritualists of the United States and all concerned, that at the regular meeting of the N. S. A. Board of Trustees, May 8, 1906, at Headquarters in Washington, D. C., Arthur S. Howe—President of the California State Spiritualists' Association, and Editor of The Occidental Mystic—was duly and unanimously elected by ballot to fill the vacancy upon the N. S. A. Board left by the transition of Brother Stephen S. Dye—till Oct. 20th next, or till successor is duly elected.

Mary T. Longley, N. S. A. Secretary.

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BOSTON, SATURDAY, MAY 26, 1906.

Society News.

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

Topic for the Progressive Lyceum

Sunday, May 20, 1906. "Every Moment has some Duty."

Gem of Thought:

Every day I'll try to do
Some little helpful deeds;
Just prove that I am true,
To all of human needs.

J. W. R.

For information concerning The Progressive Lyceum authorized Lesson Paper for the Nat'l Spiritualist Ass'n address John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

The First Spiritualist Ladies' Aid Society, Mrs. M. A. Allbe, president, held its regular meeting Friday, May 18, in Appleton Hall, 9 Appleton Street, Mrs. Lovring at the piano. Mrs. Haidee Hall gave some very fine vocal selections. Remarks and messages were given by Mrs. Waterhouse, Mrs. Mason, Mrs. Annie Chapman, Mrs. Dick. Memorial exercises, Friday, May 25.

Malden Progressive Spiritual Society, Inc., Mrs. Alice M. Whall, president, Louise Hall, 138 Pleasant Street. On May 17, the "Church Shower and Social" occurred. Members and friends assembled and after an informal reception, formed in line and marched around the hall and at a signal given by the president, a shower of coins fell into decorated umbrellas, suspended from lines. After the Shower and social, the president entertained the company for an hour giving messages. Sunday, May 20, the Lyceum opened by singing. The general subject, "What is the Best Method of Bringing out the Good in Everybody?" was handled in an instructive manner. Afternoon circle opened with a praise service. Mrs. Carter of Malden, Mrs. Dr. Pratt of Onset and the president gave many beautiful messages. Evening meeting opened with a praise service. Mrs. Kate R. Stiles of Onset was introduced. She spoke on "The Now, or the Spiritual Philosophy as Applied to this Life." Mrs. Stiles gave a very able and instructive address and gave many interesting messages.

First Spiritual Church of Boston, Rev. Clara E. Strong, pastor. Psalm 19 was the subject of the morning conference and all enjoyed the spiritual truths spoken by the old priest through the president, Mr. Walter I. Mason. Dr. Willis and Mr. Chase followed in the same thought. Messages were given by little Bluebell, Mr. Nutter, Mrs. Bolton and Mrs. Chapman, the chairman. 1 Sam. it was the theme of the president in the afternoon. Mrs. Cutter gave evidence of the power of the spirit. Solo by Miss Belle. Remarks by Mr. Chase, after which the pastor gave us some earnest words especially fitted for the workers. After a solo by Mrs. Lewis, messages were given by Mrs. Bolton. All enjoyed hearing from Mrs. Bemis. 1 Sam. 28 was the subject of the president in the evening and messages were earnestly and accurately given by Mrs. Sears Hill. After a solo by Mrs. Lewis, Dr. Willis and Hill spoke with power.

L. S. I. S., Mrs. Belcher, president, Dwight Hall, 514 Tremont Street, May 17, had a nice gathering at the evening exercises on the above date. Mrs. Ida Whitlock opened the exercises with an invocation and remarks followed by Mrs. Waterhouse. Mrs. Ranlette, Mrs. McLean, Mr. Litchman and Mr. Tracey gave communications. Mr. Cleveland favored with songs. The society holds its Annual Picnic at Peabody at the summer home of Mrs. Masey and all friends are cordially invited to attend and bring their baskets. Thursday, the 24th, will be the annual election of officers and all members are requested to be at the business meeting at 5.30.

Waltham S. P. Union Church held its monthly business meeting May 13. The following officers were installed for the coming year: President, George L. Clark; 1st vice president, Abbie M. Winslow; 2d vice president, Addie L. Podmore; corresponding secretary, Jane S. Ward; financial secretary, John Podmore; treasurer, Charles Fosdick. Eliza Ward, director, to serve with the officers. The last year has been the most successful year in the history of the society, due to the untiring efforts of its workers. In January a "Ladies' Aid" was organized and the financial success of the April sale was in a large measure due to their zeal and untiring work. Wednesday evening, May 11, Rev. Fred Wiggin served the society; his sound logic and common sense appealed to all. On the following Sunday, Katie Ham, one of the best psychics, in her usual way gave convincing proof of spirit return. The society are now making arrangements for its annual roll-call and banquet and anticipates a pleasant time. During the past month, the shadows have fallen: Brother Harvey J. Swan, the pioneer of this society, has been called to the higher life. All will miss his thoughtful, loving help and encouragement, but his life work was such a perfect example of what a life should be that they know "it is well with his soul."

The Cambridge Spiritual Industrial Society will hold its last meeting for the season, Wednesday, May 23, in Cambridge Lower Hall. In the evening there will be

a sale, entertainment for the benefit of the Relief Fund, Supper at 6.30.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 694 Washington Street. Morning, Spiritual circle; afternoon and evening, regular services; tests, readings and messages at each service. The mediums assisting through the day were Mrs. Robertson, Mrs. Caswell, Mr. Prevoc, Mr. Graham, Dr. Blackden, Prof. Clark Smith, Mrs. Grey, Mrs. Pye, Mrs. Eox, Prof. Mahomet, Mr. Brewer, Prof. Matook, Mrs. Kemp. Mrs. Lou Rockwell, organist. Tuesday afternoon, June 5, will be the Fifth Anniversary of the Indian Healing Circle. A grand time is planned. Ice cream and cake will be served free to all, no extra collection. Come and help have a good time.

American Psychical Research Society, Inc., Harvey Redding, president. Mid-week meeting was held at the home of the president, 202 Main Street, Everett. The first half hour was devoted to healing, followed by an invocation. A piano selection was rendered by Mrs. Emma Wells, who also read an inspirational poem, Mrs. Osgood F. Stiles and her guide, "Prairie Flower," gave good messages. Mr. Redding gave satisfactory delineations and Mr. Osgood F. Stiles gave fine communications. Mrs. M. E. Dean answered mental questions. Odd Fellows' Hall, Malden Square, Malden, Mass., Sunday, May 20, meeting opened with song service, Mrs. Frank Vickery at the piano. Invocation by the president; a selection on the piano artistically rendered by Mrs. Emma Wells; beautiful solo by Miss Lottie Abramson. Mrs. Abbie Burnham presented an able address on "Inspiration." Delineations by Mr. Redding satisfactory to all. Mrs. Burnham's little guide, "Patience," gave good messages and quaint sayings. Meeting closed with hymn and benediction.

The Children's Progressive Lyceum, No. 1, of Boston held a memorial service and the closing exercises of the season. Mrs. M. J. Butler, the president, opened the service, thanking the children and members and presented to one of the leaders, Miss Ray, a token of love and appreciation for her faithful service and attendance. Miss Ray has not been absent for ten years. Short addresses were made by Mr. Packard, Dr. Kenyon of Onset, Mr. Lang, Dr. Hale, Mr. Spaulding, Mr. Hastings and Mrs. Conant-Henderson. Readings were given by Baby Vinto, Olive Sharp, Caroline Neiss, Robert Carnaghan, Charlotte Turner, Evangeline Cousin. Songs by Dr. Hale, Gertrude Wellington, Elsie Curtis, Caroline Cousin. Piano solo, Miss Lizzie Johnson.

Dwight Hall, May 16, the Ladies' Lyceum Union business meeting was held in the afternoon and the officers elected for the following year were Mrs. M. J. Butler, president; Mrs. E. S. Weston, 1st vice president; Mrs. G. A. Dudley, 2d vice president; Mrs. Fred Howard, corresponding secretary; Mrs. M. E. Stillings, financial secretary; Mrs. Abbie Thompson, treasurer. Mrs. Andrew Berry, Mrs. Gentner, Mrs. S. E. Hall, Mrs. L. A. Buckminster, Miss Hattie Ray, Mrs. Nellie Kneeland and Mrs. Nellie Waite, board of directors. Mrs. Carrie Turner, matron. The society presented to Mrs. Turner and Mrs. Nellie Waite a sum of money to show their appreciation of their efforts in behalf of the Union. Mrs. Turner especially because of her cheerful, earnest endeavor in the interest of the supper. During the afternoon, Mrs. Weston held a sale for the benefit of the flower fund. After supper and the social hour, Mrs. Butler introduced the following speakers: Mrs. Waterhouse, Mrs. Dix, Mrs. Berry, Madam Bruce, Mrs. George, Mrs. Butler closing with communications. May 23 the Union closes with a banquet and social evening.

Unity Camp.—Dedication of new auditorium at Unity Camp, Saugus Centre, will take place on Sunday, June 3d. Services will be held at 11, 2 and 5. Among the many speakers and mediums who have promised to be present are Mrs. A. J. Pettengill, Mrs. Nettie Holt Harding, Mrs. Dr. Caird, Mrs. Mamie Helyett, Miss Nellie M. Putney, Mrs. Dr. Chase, Mrs. Hattie E. Lewis, Mr. and Mrs. O. F. Stiles, J. S. Scarlett, R. A. Macurda, F. F. Harding, D. H. Hall and probably others whose names have not yet been received by the committee. The exercises will be in charge of Pres. H. C. Chase, who is preparing a fine musical program, with several first-class soloists; James Singer, William Boomhower, W. A. Robbins, Fred Baker and others. Refreshments can be procured on the grounds as usual. Cars leave Scollay Square, Boston, every half hour direct for the camp gate. There will be no postponement on account of bad weather, as the new building can be made as tight and comfortable as any church. A cordial invitation is extended to every one to come and help make this the best day in the history of Unity Camp.

Lynn Spiritualists' Association, Cadet Hall, Sunday, May 27th, closing services for the meetings in the hall. Mrs. S. C. Cunningham, the noted test medium, will be the speaker for the day. Sunday, June 3d, dedication of new building at Unity Camp.

New England States.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular circle Tuesday evening, May 15, with large attendance. The communications were given by the president, Mrs. Wilkinson, Mr. John Butterworth, Mr. H. L. Stackpole. These mediums can always be relied upon for the best. The next circle will be held at Mr. Butterworth's, 141 Beacon Avenue, on Tuesday evening, May 29. The circles are public and all are welcome.

Onset Bay.—The Spiritual Church of Onset held services on May 6 and 13. Mrs. Dr. Seller of New York lectured on both occasions. Her subject on the sixth was "Christ, the Healer and Teacher." Subject on the thirteenth was "Thought Force, Its

Influence on Home Life." The church on both occasions was well filled and all were deeply interested. It was a new departure from the general teaching usually presented by the lecturers on the Spiritualistic platform. Dr. Seller is an interesting speaker and ought to be known more widely in this field of labor.

The Progressive Society of Spiritualists of Greenfield had for its speaker on April 29 Mrs. Emma B. Smith of Lawrence, Mass. It was her first appearance before the society and her lecture and message work was very fine and all hope to have her here again. May 6, James S. Scarlett, of Cambridge, gave a lecture of unusual interest full of philosophy and deep thought. His tests were excellent. May 13, Mrs. Lizzie Hall of Albany, N. Y., filled the room most acceptably and gave a most interesting lecture. Her messages and ballad-readings were excellent. Miss Dwyer at the piano and Miss Hartman, soloist, rendered excellent music at all lectures.

Fitchburg, Mass.—C. Fannie Allyn, of Stoneham, spoke for the First Spiritualist Society, Sunday, to large audiences at both services. The subjects for her addresses and poems were as usual taken from the audience and were most interesting. Miss Howe, pianist, finely rendered several selections. Mrs. A. J. Pettengill of Malden, test medium, will address the society next Sunday.

Lake Pleasant, Mass.—Cottages are letting rapidly and the demand bids fair to exceed the supply. The dancing season will open with a party in the pavilion on Decoration Day and dances will be held every Saturday evening during June. During July and August they will be held every night. The appeal for subscriptions for running the electric lights during July and August is meeting with some response.

Norwich, Conn.—On Sunday last, at the close of the morning service of the First Spiritual Union of Norwich, Albert P. Blinn was ordained under the laws and usages of the National Spiritualists' Association, and installed as pastor of the Union for a second year. The service was impressive. The ordination commission of the N. S. A. consisted of William F. Bogue, Dr. Wales W. Clapp, Ernest C. Cook, Mrs. Nathan Brewster and Henry R. Hayes. Dr. Wales W. Clapp, as chairman, administered the obligation and extended the rights of fellowship. This observance grants to Mr. Blinn the same rights and privileges in this state that the clergymen of other denominations enjoy and empowers him to solemnize marriage in accordance with the laws of Connecticut. The church was well filled with an interested audience. The instrumental music was furnished by Charles A. Dowsett and the quartet furnished the vocal music, assisted by Miss Annie Leopold, soloist. Invitations are out for the wedding of Eugene J. Carroll and Miss Emma Mowry, both active members of the Union. The wedding will take place on Decoration Day at eight o'clock in the evening in the Norwich Spiritual Academy, Rev. Albert P. Blinn officiating. A general invitation has been extended to the Spiritualists of Norwich. The building will be beautifully decorated by the young people of the society and a reception will be held in the vestry after the service.

It has been with much pleasure that the friends in Fayville were able to secure the services of Mr. Oliver Thomas Newcomb as speaker and test medium. The spiritual thoughts were high and grand and the messages for everyone were noble, comforting and very encouraging. They hope to have him once more ere the season is over. Wherever a message bearer is wanted the friends in Fayville willingly recommend Mr. Newcomb.

Providence, R. I.—The Helping Hand Society, Mrs. M. E. Jones, president, held its weekly circle at the home of Mrs. Susan M. King, Friday evening, May 18. There was a large attendance. Many beautiful messages were given by Mrs. Mary McDonald, Mrs. Susan M. Kind and Mr. John Butterworth; the last named being a new medium to the society. His work was highly satisfactory, his messages being promptly recognized. The next meeting of the society will take place Friday evening, May 25, at the home of the president, 303 Lockwood Street. These circles are open to the public and all are cordially invited. The Providence Spiritual Association had as speaker Sunday, May 20, Mrs. Nettie Holt-Harding, who delivered one of the best lectures of the season, afterward giving convincing proof of the continuity of life. Her messages were all readily recognized. Next Sunday two Memorial Services will be held with Mrs. C. Fannie Allyn as speaker. She will address the Prescott Post, G. A. R. and Ladies' Relief Corps at 2.30 p. m., also the Slocum Post, G. A. R. and Relief Corps at 7.30 p. m. There will be special musical and vocal selections for the occasion.

New Bedford, Mass.—The Spiritual Ladies' Helping Hand Society held its last supper of the season in Cornell Hall, May 10, with a large attendance. A splendid supper and a fine entertainment with addresses by the president, Mrs. Channing-Scarlett and Mr. Scarlett. Vocal selections and instrumental solos. A number not on the program was the presentation of a beautiful bouquet of flowers to the president on the occasion of her recent marriage. The members formed a group at the rear of the hall and marched in a body to the platform where Mrs. E. Jackson, a long-esteemed member and medium, presented the flowers with a most fitting speech. It was a complete surprise and Mrs. Scarlett responded beautifully, interpreting each flower and color spiritually. Mr. Scarlett also responded with kind words of appreciation. A number of letters of congratulation were read by the secretary. One from the Cambridge Industrial-Spiritual Society (through its secretary, Miss Came), showing the high esteem in which Mr. Scarlett is held there, where he has been a member for nearly fifteen years. Another from the Lynn Society, Mrs. A. Averill, secretary, stating that as a member of the

WONDER WHEEL SCIENCE.

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Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

| Birth No. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|-----------|---|---|---|---|---|---|---|---|---|----|----|----|
| May 22-23 | - | K | B | - | F | - | G | - | M | - | E | |
| 24-25 | E | - | K | - | B | - | F | - | G | - | M | |
| 26-27 | - | E | - | K | - | B | - | F | - | G | - | M |
| 28-29 | M | - | E | - | K | - | B | - | F | - | G | |
| June 1-2 | - | M | - | E | - | K | - | B | - | F | - | G |
| 3-4 | G | - | M | - | E | - | K | - | B | - | F | |
| 5-6 | - | G | - | M | - | E | - | K | - | B | - | F |
| 7-8 | F | - | G | - | M | - | E | - | K | - | B | |
| 9-10-11 | - | F | - | G | - | M | - | E | - | K | - | B |
| 12-13 | B | - | F | - | G | - | M | - | E | - | K | |
| 14-15-16 | - | B | - | F | - | G | - | M | - | E | - | K |
| 17-18 | K | - | B | - | F | - | G | - | M | - | E | |
| 19-20-21 | - | K | - | B | - | F | - | G | - | M | - | E |
| 22-23 | E | - | K | - | B | - | F | - | G | - | M | |

they are general, the same for all the world. This table is individual, and applicable to the different people, according to their

Chats on Wonder Wheel Science.

FAKE AND FAKERS.

Inadvertently, I desire to call attention to the fact that in the "Banner" of September 30, last, in speaking of the Roosevelt administration I said as follows:

"The presidency is not yet completed. Let us all be as true as we possibly can to the divine laws that are overruling the nation and alleviate secondary laws that are more personal."

I would now ask anyone who understands astrology to look at the planetary influences that Mr. Roosevelt is fast approaching, and do not forget that Mr. Roosevelt, like Mr. Gladstone, was born under a testimony of the heavens that every now and then makes him liable to slander and discredit, whether deserved or not. It is the warlike position of Mars in Capricorn which also gives him honors, mechanical ideas, boldness, self-assurance and fondness for warlike proceedings.

The heavens make promises. The promises are conditional, and not events without the finest of analysis. To get benefit from a promise we must do our own part towards it. If one does not do his own part in the line of the promise, then it is unreasonable to expect the promise fulfilled, in its exact manner, but the condition will surely produce, bodily or mentally, something akin to the promise, even though we go to bed when we ought to be up and about.

Superficially-minded people learn a few ideas of astrology. That is all right, but when they attempt to practice those few ideas upon others, with great pretensions, as if they knew it all, they then become Charlatans, or Fakirs, although they may not be frauds.

To fake means the doing of a thing not quite as well as it ought to be done, whether or not it is done as best it can be under the circumstances. It is used in the present day as synonymous with deceit. The hypocrite is a modern fakir, so is the man who attempts to make people think that his false teeth are natural. Roving mendicant priests were at one time termed "Fakirs."

The world was full of fakirs in olden times. They were not fakirs because they wanted to be fakirs, but because they did not know how to be anything else but fakirs. No one would be foolish enough to be a fakir if he knew how to arrive at the real thing without faking. There are fakirs today of the same sort, and many of the methods used by the ancient fakirs are being brought to light and are being used by the fakirs of today, for the same reason that the old fakirs used them. They do not know any better, yet, with what knowledge they have they are no doubt doing the best they can, and no doubt strive to get at the real thing. There is one consolation in connection with fakes, and that is that there would be no fakes if there were no real thing back of the fake. If fakes do the world no greater good they call our attention to the fact that there is a real thing on which the fake is founded, and, in time, it leads us up to a discovery of the law of the real thing and finally to the real thing itself. The old "moss-backs" who so glibly cry out against fakes would never be able to learn that there is a real thing if it were not for the fakirs who lead the way up to its discovery. The biblical writer knew of this when he wrote "First the corruptible and then the incorruptible."

Before our Puritan ancestors knew how to spell, they faked their spelling in a manner that would put Andrew Carnegie to blush. That faking brought us up to an understanding of classical orthography. Before we had churches on every street corner, the preachers faked meeting-houses out of tree stumps and the head of a barrel, and I have no doubt that their testimonies of the life to come were equally as fakey, but they were doing the best they could, for

Board of Directors there and a platform worker, they have only sentiments of the highest respect and regard for Mr. Scarlett. One from Mr. R. F. Churchill, president of the Greenfield Spiritual Society, full of love and appreciation for the work Mr. Scarlett has done in Greenfield; also one from Mr. Stiles and wife, Mr. F. W. Smith, Rockland, Me., and many others. The society feels that it has added to the forces in the Spiritual field by having Mr. Scarlett make his home in New Bedford. After the presentation, dancing was in order for the rest of the evening. This closed the social season with the society in a prosperous and harmonious condition.

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. 3. In this term of ruling, a large amount of activity will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 5, 7, 11 and 1. It is the time of odd number rulings, the positive or male forces of the world. The opposing force and unfavorable will be No. 9, and Nos. 6 and 12 will also be unfavorable.

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

they did not know how to do better. Fakes can flourish only among unenlightened people. The early colonists built faked forts, manned with wooden guns, and thereby frightened the uninformed Indians, but these fakes disappeared as soon as the Indians became enlightened. So, too, will every fake disappear when the people become enlightened enough to be able to distinguish between the real thing and its counterfeit. Because there were wooden guns, did not destroy the fact that there are real guns. Because there were tree stump gospel meetings did not destroy the fact that there are real church meetings. Because our early court records were framed with fake spelling did not destroy the fact that there is a true law for spelling, founded way back of Babylonish time.

If our teachers, instead of crying out against fakes, would cry out against the ignorance of our day and time, that permits people to run up against fakes, as the countryman does against a "gold brick," there would be some sense in the efforts which they pretend to make in behalf of the dear people. Instead of so doing they cry down the fake, and, worse than that, they cry down the real thing that the fakir is counterfeiting. Why? Merely because they know no better themselves. Not knowing that there is a real thing back of every counterfeit, they, in reality, become fakirs themselves in pretending to know something that denies the fact of the real thing.

How many people ever stopped to consider the fact that our senses are only avenues through which the mind operates. We do not in reality see with our eyes. We see with our mind, and whatsoever our mind is not focused upon we do not see, even though it is before our very eyes. The mind of most people gets fixed upon certain lines of thought, and it is utterly impossible for them to see a living truth, no matter how clearly it may be presented, so long as their mind is fixed upon some other manner of presenting, perhaps, the self same truth. This fact may be proven in many curious ways both physically and mentally. It is the law on which Hypnotism is being exploited; a law that has been known for ages under various other names, and no more wonderful in professional hypnotism than it is in our daily lives.

Stephenson and Hudson got their minds fixed on steam and steamboats. The world with mind fixed on other things laughed at the faked-up steam appliances and faked steamboat until they proved practicable.

I claim, and under proper opportunities, I can prove, to the mind not fixed in antagonism to its infallible laws, that astrology is the key to all the problems of life, but faked astrology is but the counterfeit, or forerunner of the real thing. If the general mind of the world becomes fixed very strongly upon the faked article, it becomes difficult to recognize the real thing. Like the lady, brought up in the city, in years gone by, she would not drink milk in the country because it was not the pure article like the "sky blue sort that she got in the city."

Fake astrology has its uses, where people will have none other, because, like the lady and the milk, the true article is not appreciated only by the most advanced intellects. The general world has to be educated up to the true article and the fakirs who do not know enough about the true to make proper use of it, are nevertheless doing better work for the advanced knowledge of humanity than the other class of people who know less about it. In darkest ignorance, due to fixity of mind, people cry out against everything which they are not able to understand.

Do we ever stop to think that fakirs are the forerunners of every form of advanced knowledge?

Life is neither Nirvana nor chaos; it is a never-ending struggle toward the Promised Land; and no sooner have we topped one hill than another still higher rises before us, which we shall find the easier to climb since our muscles have been hardened by the earlier effort. No sooner is one victory won than there looms before us the next conquest to be undertaken. There is never a truce in the fighting, and never a season when the armor may be laid aside. But of a truth the joy of living is in the putting forth of all our power in overcoming the obstacles which are more abundant and more difficult in civil life than on the battlefield. Yet the more abundant they may be, and the more difficult, the keener is the rest of combat, and the less worthy is the comfort which might come to us from giving up the struggle.—Brander Matthews, in "Outlook."