THIS WORLD OF OURS.

William Brunton

This world of ours hung in the sky,
And keeping all the stars in view,
As nightly they in bliss go by,
Swift sailing in the seas of blue;
This lovely world all made for man,
With thousand creatures at his sid
Is part and parcel of the plan
The good, great God has glorified!

He called it out of listening space, And wrought it of white fire of thought; The circling ages gave it grace, And flowers and man were to it brought; O wondrous is the beauty here, And wondrous is the human heart; And wondrous that we find it dear, And love so well to do our part!

We feel the cosmic purpose thrill, And burn like fire within our veins; We would the perfectness of hope fulfil, That spirit in its wisdom gains; We feel in sooth a task is ourswork and win faith's manhood high, Or else why beauty of the flowers: Or else why planets in the sky?

O if the Power such splendor brings. To brighten emptiness of space, Onlike a bird that sweetly sings, I hear a word of higher grace, He'll call new beauty to the mind, To give o'er life its sweet control; And all the joy this earth can find, Shall have its Eden in the soul!

The Life Radiant.

Lilian Whiting.

"O Love and Summer! you are in the dreams and in me!"
Wals Whitman.
All beauty and joy and love liness are on

the air, and in the world.

"Whoever you are, motion and reflection are especially for you!

The divine ship sails the divine sea for

you. One has only to take his passage on the divine ship that sails the divine sea and enter into the rose and gold of radiant days, for life, like wireless telegraphy, is only a process of selectivity and the choice is in one's own hands. Not the choice of events. There seems to be a certain destiny about events that are not (directly; at least), connected with one's own acts or conduct.

"Events come upon us in the dark," says George Eliot. Just what magnetic currents our own thoughts, deeds, dreams and visions set in motion, who may know? But surely this is logically true; if we by some subtle and complex processes of inner life, draw to us given events, then by other mental processes we may change those events and deflect their course. Or we may bring to bear mental processes which will intensify and crystallize them into the texture of life.

Life is the more complex in that it is constantly two-fold; always woven of the mingled forces of the Seen and of the Unseen; always the co-operation of those in the ethereal world with those here. Many of the strongest evidences of the companionship and the influence or aid of friends in the Unseen are so aubtle and delicate in their nature as only to be among those spiritual things which must be spiritually discerned. Research and investigawe their place and are contributing to the establishment of the deepest and most important truth in all spiritual life; but they cannot reveal the more delicate and indefinable processes wrought by sympathy and insight.

There is one very obvious and ineradicable difficulty with which those who are attempting to in any way interpret psychic truth, have to contend, and this is the difficulty inherent in the very nature of the subject-that the entire truth gained can never be publicly presented. There are two great facts to be made manifest; that of the persistence of life, and the other that of the persistence of communication between in the physical and those in the This communication is ethereal worlds. sometimes one of great difficulty, and these difficulties are strikingly illustrated to any student of wireless telegraphy, which also has the realm of the ether for its opera

"What do you do when you 'start' message by the wireless?" was asked of

"We shake the ether," was the reply. That is to say, a vibration is set up in the ether. But this is what thought does. Thought can be so projected as to set up vibration in the ether. And when it does and when its vibrations are received, we call the process telepathy. In the wireless telegraphy the tall poles are fitted up with wires to receive and register the vibrations sent out in the ether. - But the human organism is a far higher and finer and more subtle receiver and registrator of thought vibrations. The mind is both a receiver and a transmitter.

When the vibrations are sent out from "wireless" station they move in ever widening circles, like those produced when a stone is thrown into the water. These vibrations register themselves at every station within their radius which is tuned to the same key of receptivity. The same result is, unquestionably, seen in the world of mind. Let a thought be in the air, and every brain which is impressible and tuned to the same key of receptivity receives it, and this may account for the fact that inventions, almost identical, will be made by two or three or more persons at the same The thought is in the ether, and the minds attuned to that key receive and announce it. In just this fact that so many stations may register the same message has been one of the great defects of the wire less. It is this defect that the Stone sys tem, which has stations in Boston, at the Charlestown Navy Yard, in Portsmouth, Brooklyn, and other points,-it is this defect that Mr. Stone claims to eliminate by his system of selectivity.

But, again, what analogy is here? Only those stations, tuned to the same key, receive this message that is in the ether. Likewise, only those minds in accord, and in the same key with given messages, will receive them. This truth effectually answers the objection to spiritual communications, frequently made, that one thus opens the door to evil spirits. They cannot come save where there is the same key of vibration. The tall white poles of the wireless telegraph system register no message save that with whose vibration they are in tune.

The wonder with which humanity looks on the marvels of life is imaged by Bishop Brooks in this passage:

"Two men alike are in the spirit of their time; they both are men of wonder; they both confess their ignorance; they both stand marveling at the quick changes which are flashing all around them, and at the dim mysterious infinity into which the simplest mysterious infinity into which the simplest things around them stretch away and where their sight is lost. So far they are alike. But now to one of those men it has been shown, flashed from some sudden lightning which has blazed out of the cloud, or dawning slowly to has out of the very substance of the cloud itself, out of something in the very bosom of the mystery which met the mystery in his own heart and scoke to it in mystery in his own heart and spoke to it in some way; it has been shown to one of them that there is a Mind which knows what he is so hopelessly powerless to know; there is a God to whom this strange bewilderment is not strange. Somewhere there is an eye which looks on all this and feels no wonder because it looks it through and through and sees its first principles and and through and sees its inst principles and final causes clear as daylight. The other man knows nothing of all this. To him the wonder that his own mind feels runs every-where. The world is a great snarl and mysery not merely to him but to every intelli gence which he conceives of. He is like a sailor on a ship that has no captain. Not merely he does not know where the ship is going; nobody knows; at least nobody knows whom he knows. Is it not clear how yast the difference must be? To, the one man the darkness is all palpitating with light, the light of a knowledge behind it the light of God, in whom is no darkness at all."

The agnostic is, indeed, "like a sailor or a ship that has no captain. Not merely he does not know where a ship is going; nobody knows." While, to one who has faith and insight, "The darkness is all palpitating with light, the light of knowledge be hind it, the light of God in whom is no darkness at all." Certainly to the Spiritualist "the darkness palpitates with light. The messages are clearly recognizable.

A little record made by a mother whose daughter (a girl of some eight or nin years) was accidentally drowned-a private paper, never printed—comes into my hands and offers some beautiful illustrations of the truth. While they were bringing the body

of the little girl the mother heard her voice close at hand, saying: "Mamma, I'm all right." She recorded her strong force of conviction that the child was "truly living." and wrote: "I would not fail her now, but keep that vision of her soul open that the way may be clear between this world and the spirit-world; that no sense of separation may cloud her new life. . . . That night her face was full of wonder and I seemed to see her being led along in heavenly places and seeing all around her new and beautiful things. All through the summer the sense of her nearness never left me. I turned from grief and tears lest it cloud my spiritual vision, but far more than that-lest the sense of companionship be dimmed and she miss her mother's love."

The record from which I venture to quote these few lines covers many pages and is full of radiant truth. The recognition that sorrow and tears cloud the way between the two realms is one to commend itself to all. Grief makes itself a barrier, and gives pain to those in the ethereal realm whose lives 'may be saddened, or gladdened, by friends here, just as on earth. The gates of opportunity to still give love, thought devotion, do not close with death. The privilege is, indeed, only intensified, and nade more possible.

For "The darkness palpitates with light. the light of a knowledge behind it Love and summer illumine all the dreams and illumine the spirit, unlading and im mortal.

"O Love and Summer, you are in the dreams and in me!"

The Brunswick, Boston

Immortality.

Aunte Knowlton Hin

The struggles of the poor, the avarice of the rich, the ambition of the politician, the insane folly of the voluptuary and butterfly of fashion, afford little time for serious cor sideration of the great problem of soul life

This reckless living seems strange when re know that life's brief span on earth must end soon or late.

The verdant fields of yesterday are barren oday. The flowers that bloom today will be dead tomorrow. The Voices of Nature in all their varied moods forever and un ceasingly chant the requiem of the dying world.

Death is ever present and deeply con erns each one of us. The king, the peas ant, the rich, the poor, the wise, the ignor ant, the young, the old, all are embraced in the universal decree of death. But we would speak to you of the consoling assur ance of immortality, embodied in Spiritual ism; of a future happiness, boundless in extent, and endless in duration. Our philos ophy which proves the continuity of life and spirit return. These are consolations that will enable us to breast the most tempestuous waves of life, strong in the knowl edge that there is no death; what seems so is transition.

The sceptic may say, this theory of the ontinuity of life and spirit return is beautiful and consoling, but I cannot under stand it and therefore I will not believe it. How does the sceptic explain his own ex istence? How does he explain the wonder ies of the human mind, of the ul facu narvelous functions of the human body How does he explain the stupendous work of creation, the magnificent perfection of nature, and the majestic grandeur, beauty and harmony of the universe?

All of these things exist and are mani fest to our consciousness, yet we cannot explain one of them. We cannot explain the growth or development of a single blade of grass, and yet we know that blades of grass do grow.

And so we may conclude that our inability to comprehend is not a proof of the falsity of the theories embodied in Spiritualism. Indeed it requires but little investigation to prove it the most sublime faith bequeathed to mortals.

A belief in the Continuity of Life has een and is the common property of mankind. It is an ancient belief.

Study of the laws, literatures and religions of the various nations of the world and investigations into the custo noral ideas of all savage tribes of history afford evidence of a universality of belief

in immortality, and the march of civilization strengthens and perfects the belief. A conviction concerning a moral or religious which has always preyailed, and strengthens with age, is not due to an accidental cause, but must have a reason as sound and as universal as the belief itself. The reason can be no other than our common human nature and is the heritage of ur common humanity.

If the statements of Spiritualists seem mprobable, then let the Christian turn to his Bible, where he will find repeated and startling confirmations, not only of the coninuity of life, but of Spirit Return.

The Bible proves the continuity of life in these words: "Harps of gold are played by angel fingers in Heaven." If the sceptic ould ridicule the Spiritualists' idea of food in heaven, then let him read how "the rives of old gathered manna from heaven."

Does the Spiritualists' idea of books in eaven seem absurd? Then read in the Bible how "the Recording Angel writes igainst every one's name in the book

Spiritualists talk of homes in the futur e and are laughed at, but the sceptic has forgotten that the Bible says, "In my father's house are many mansions." let the believer and the unbeliever go on their ways rejoicing, never forgetting that no one man or body of men can hold al

The Webs We Weave.

Mary K. Price

what a tangled web we weave When first we practice to deceive

Who can remember the spotless purity early childhood, when no he had sulhed the

Sometimes one almost wonders if it i possible, in our complicated existence, to ive a hie of absolute truth. So much of ur striving is for appearance

The question we often ask ourselves is not. "What we are," but "What do we appear to be?

Seemingly the greatest temptation ery day is to deceive or at least to deviate to some extent from the truth. We fre quently ieel that in the interest of human ty we are obliged to be l'erhaps this is stating it too strongly, but we have all known instances where substituting a no for yes seemed the least of two exils

Poor Harry," the harrassed mother says, "has not yet come home een him?"

Can you tell her that you just passed him

frunk, and reeling on the street To save another pain, to hide the misdeeds of your own, to keep our individua miseries from the prying eyes of the world. urely these are virtues, but virtues in whose practice the cost must be counted. and each must settle with his own con cience, whether they ever demand a lie. But this is one thing, while deceiving for our own gain, deliberate hypocrisy is quite another; and of all the blots besmirching character this seems most foul.

The pretending to be what we are not Wearing a mantle of charity, so-called, to hide our meanness. Giving a few dollars to the heathen, or the poor, while planning to cheat our neighbor out of a few-hundred. delight in coarseness; like a certain man who assumed to be the embodiment of refinement, always quoting poetry, and raving over art to observe the least lapse of table etiquette in any one dining with him nearly caused him to faint, and for one to talk of the anatomy of the human frame or mention the digestive apparatus in his presence was to incur his displeasure ever after, so delicately refined (?) was he.. But when a prize fight took place in a neighboring city he drove a horse so hard, in order to be driven again, and he watched the disgusting spectacle with keen enjoyr through seventeen rounds of brutality. Yet his case is mild, compared to the hypocrite who uses his religion as a cloak, or the man who takes for his motto the David Harum rule for trading horses, "Do the others, and do 'em first," or the crafty man who under the guise of friendship plies his trade of cheat, like the spider, luring his victim

We are told that in business co lying and deceit are practiced, that no merchant ever sells as he so often advertises "for less than cost." We know h hard it is to obtain pure food. We also know that many men have one conscience for Sunday and another for the rest of the week; that some of those who are crying hard against "Sabbath desecration" are sanding their sugar," misrepresenting the value of real estate and coveting their neighbor's wives; that some of those who pray loudest are working their brains over time concocting schemes to defraud.

As we recount the misdeeds of others in this direction, can we say that we are guiltless? Does the shoe pinch our own foot? If so, take it off.

One is not required to proclaim his sinand meanness from the house tops: they are generally discovered without; and it is ommendable to try to appear at our best; but let it be our best, and because that is . what we honestly wish to be, instead of wearing virtue as a mask to hide the vice in which we revel.

Lying and hypocrisy. Dropped stitches and broken threads in the fabric we weave. Snares and traps to decoy those who love and trust us

In our searching and our seeking, Spying out another's sin, Let's not forget our own souls reeking, Let us turn our eyes within."

Commander Darget.

This up-to-date leader in French Spiritualistic' circles was born at Pauilhac, France, in 1847. At 18 he left the Lyceum and enlisted, fought Prussia at Metz, was made prisoner and escaped.

In 1871 he was a sub-lieutenant at Venome and learned of many cures made by magnetism.

This brought him no good luck. He passed successfully an examination for the Gendarmerie but his Colonel wrote the Minister of War the sub-lieutenant ought not to be admitted to this arm of the service

After he had been thirty years in the . ervice, he was able by his good record to prove to his superiors that Spiritualism was ot a cause for retirement.

He was made Lieutenant of Instruction at the Cavalry School at Saumur and rereived the mark of "well done" when he For services rendered in correcting

the map of France, three times he has received letters of great praise from the Minister of War.

All this shows that when one has a strong haracter it counts wherever one is.

Commander Darget has proved that his will is a creative force, a physically creative force. He has created upon a photographic plate at which he was looking, the images of the objects of which he was thinking. He has photographed his thoughts.

During the exposition at Paris in 1900, held three conferences upon these photographs which are related in detail in the account of the Spirit Congress.

He has shown photographs of human emanations, of thoughts, of illnesses, the aura of animals and plants and minerals different people when thrown upon a photo graphic plate.

He has obtained spirit photographs with out apparatus and writing by merely putting his hands upon a photographic plate.

He has shown us that we cannot bury people in a catalepsy, thinking them dead; for a plate placed upon the heart or the forehead will show marks of vibrations if they are still living.

He has told us that the carrier pigeon follows a conducting fluidic thread, or be there in time to see it, that it never could of which is in his dove-cote, winding it up be driven again, and he watched the dis-just as a spider winds within himself his white web, and even a hunting dog follows a fluidic trail left by the game, although we suppose that he follows a scent. It was in 1882, he says, that he first con-

ceived the idea that the magnetic fluid was photographically possible, and he was the first to succeed in so photographing these things without the aid of electricity things without the aid of "From Journal du Magneti

SMALL TRINGS

The tiny grain of sand arrests the whee op of poison, through the draught will And leave its work of hidden murder there

erring touch, the perfect picture blurs be careless smile, may sting a hope to death; A pebble flung, the lake's whole surface

stirs; troubed waters crush a root beneath.

and a rash-written word, or spoken jest,
May stop affection's fountain at its source
r kill a love that warmed a human breast
And in its stead leave the grim ache—re-

Selected.

From Mental to Spiritual Therapy.

Dr. Eliza Goodell Smith.

(Concluded from last week.)

When Christ put forth his hand in bless When Christ put forth his hand in blessing and healing it meant peace, purity and love, health, strength, life, and all the higher, nobler qualities that are a part of humanity. His blessing either absent, or present, never meant anything that we call impure or harmful even to "the least of these little ones." The power sent forth from the divinest and most, sacred inspiration, never meant aught but the grand uplifting force that will make of the race all that creative wisdom designed it should bethat creative wisdom designed it should be

"Work out your own salvation." be your "Work out your own salvation," be your own saviors, never meant to be your own destroyers. "Be ye healed;" "wash and be clean;" "go and sin no more;" "take up thy bed and walk;" never meant from the inspired lips of the Nazarene to be healed, go out from his presence and resume the former conditions. But its meaning was and is today to walk uprightly, to be pure, clean, and whole in every part of the human temple, and learn how to remain so. To cast aside the old as a useless garment, then clothed with the power of the awakened soul and whole garments, to so bear ourselves in all the relations of life that nothing could possibly reach us to our inourselves in all the relations of the that nothing could possibly reach us to our in-jury. In every expression, in every word and tone of his voice, came forth that mar-velous power so gentle that children loved him, so intense that it penetrated the souls of his hearers and set in motion the spirto the unclean and invisible demons, "de-part, disturb us no more," and to the boil-ing, surging sea, "peace be still," even the unseen hosts and the material elements obeyed his will. Not his will alone, for "I and my Father are one," and combined they had power to do "inighty works" and sum mon to their aid hosts of "ministering angels" for their work and their protection. And therein lies the secret of successful And therein lies the secret of successiu, invisible therapy. Not a miracle-producing wonder to prey upon the credulous, but a developer and promulgator of the grandest truths in the universe. Yet nothing new but a revival, not of man-created religion.

but a revealation or reincarnation of the deepest sciences of the soul.

And when the soul has served its purpose in the present habitation it should be able to open the door of its new birth and step forth, not in a state of ignorant invalidism and spiritual imbecility, but having rounded out it life to the utmost limit as a spiritual being in the flesh, it is fully prepared to go higher, instead of lingering in a half dead

ordition, lost for ages, maybe, to the glory of the real life, of which this is the mere shadow of imperishable substance.

Then why have the glorious truths spoken, and the work made practical by Christ been so utterly ignored and so con-Christ been so utterly ignored and so contemptuously treated upon their manifestation through those who seem endowed with gits like unto Christ? Why have we closed the door and said, "depart, we will have none of it?" This is the age of reason and intuition and we should apply these tests and be able to say we know. There is nothing uncertain in the operation of spiritual law. It has for its base the solid rock thal nothing can overturn, and the advance guard of humanity will not fail to investigate and say we know, not that we merely "think it may be true." Mental therapeutics were apparently in their infancy a half century ago and have not yet reached the evolution that merges into spiritual

half century ago and have not yet reached the evolution that merges into spiritual therapeutics, which are in their infancy going onward at amazing pace.

Spiritual Science, prominent and unrestricted in its practical application in the day and time of Christ, are we going backward when we revert to his teachings and his practice? Is it a backward step when we study and endeador to put in practice the real meaning of the prophetic words, "greater things than these shall ye do?"

And yet for nearly two thousand years we And yet for nearly two thousand years we have been blind and lived more in the letthan in the spirit of his words. But ter there are those who are recognizing and making available and practical the refined making available and practical the refined spiritual substance that lies at the foundation of the ego, and with enlightened understanding and intelligent manipulation that which once seemed impossible, has not only become possible but true. We may add theory to theory, we may evolve whatever we can from the laws of mind, call it by whatever name we will, only truth will remain when the crucial test is applied. But to be successful in the manipulation of subtle forces requires an education that subtle forces requires an education that comprehends the laws of matter and spirit, and then they may be wisely applied for the relief and upbuilding of humanity in every direction.

Let us travel no longer in the depths of

doubt and despair, and say "we cannot get out," for it is possible to get anywhere we ought to be if only the effort is exerted in the proper manner. The power within ourselves, a mighty force awaits development that will enable us to remove every hindrance ble us to remove every hindrance n our path, and dissipate the teach-of heredity that have been woven into very being. When we practically utilize pre-eminence of spirit or mind over ter, and make it available in harmonizlives and of bringing into har-discordant condition in existce, then we shall see the true redempt

of the race.

Those who stand at the helm, a little apart as teachers consecrated to spiritual work, should be practical in their teachings, else they will fail to accomplish what they desire, and their methods of therapy will perish from lack of spiritual substance, pure and unadulterated from the living fount of perpetual supply. Stepping out from the depths of the past into the light of the present, brings to us a far superior interpretation of life, and to the extent the soul is liberated from bondage, so the body beliberated from bondage, so the body be-comes responsive and approaches its right-ful condition. We need not wait for some special Christ or Moses to appear and lead us out of the phantom light of the "midnight sun," but become our own savior so far as in us lies the power to be and do. We need not wait for some wonderful mes-sage to come to us, for some special development to arise, but begin to obey the

velopment to arise, but begin to obey the command to "go and sin no more," by perfecting the temple that the divine may become receptive to truth.

When one says, "this is the way, walk ye in it," learn if it be right for you. Does someone else believe thus and so, and therefore it must be true. Accept to the extent of your spiritual development and then go on step by step. As we approach the realm of invisible intelligence, we need clear heads, pure bodies, clean hearts, a spiritual conscience and a wise conception of spiritual things. Deficient in these we shall fail to reach the acme of truth that dwells in undeveloped youth, waiting the magic touch of spirit to open the door for all.

The leaves and buds of mighy truths are unfolding and opening in this new century that ushers in the age far more spiritual than any preceding it. The laws controlling than any preceding it. The laws controlling the vast work before us are more refined

the vast work before us are more refined than those in material things, and we, ac-cording to our ability, are called upon to labor faithfully in this progressive work. Let us not sit with folded hands, and lives out of harmony, protesting there is no more to learn, but awake from the dream life in which we dwell spiritually, no matter by what name we are known or what our ac-cepted creed. Let us arise and work; be alive and not dead; prepare to live and not die: use our one talent that others become developed. Let us know ourselves body, soul and spirit, then we shall begin to live in a new world and life will have undreamed of meanings for us. From our lives will emanate a power that heretofore has been been as transact of the state of the st has been a stranger. A force of illumina-tion will be ours that will spiritualize all things: harmonize and heal not only our-selves, but our words, our voice, our pres-ence, our thoughts, the touch of our hand will each and all bear a spiritual power that will directed will disperse the most scientific therapy the world has known. A therapy that commands to not only "be healed," but the higher law to purify "the temple of God," then "go and sin newer!"

What is Dis-ease?

C. H. Weiber

The present medical law, which the Medical Board managed to fost upon the people, has hinged upon the word "medicine."
They even went so far as to claim that the Iney even went so far as to claim that the personal electric or magnetic forces from a masseur's hands, (masmuch as it gave reliei to an ill), came under the term "medicine;" while they could not see that food appeasing one's hunger was in like manner a medicine, or that a barber's shampoo would likewise be a breakage of the law, la feet they degreed to not their own care. In fact, they desired to put their own con-struction upon the meaning of the law and aimed to make the law apply specially in cases where the opportunities of colle-giate M. D.'s to collect a few were afferted

Barbers but a few years ago were the Barbers but a few years ago were the recognized doctors and surgeons, until outsiders (now M. D.'s) managed to steal the business from the barbers. Fearing that their occupation may be lost, by even more improved methods, the Board of Registration, composed of the class that stole their trade from the barbers, now desire that Blue Laws be so iron-bound that the race of mankind be prevented from progressing beyond the present barbarous schools of Materia Medica.

At a recent hearing on this question at

Materia Medica.

At a recent hearing on this question at the State House, I claimed that food came under the term "Medicine." and that an inn-holder could be prosecuted under the wording of the law.

"Do you call corned beef and cabbage a medicine?" asked the chairman of the

a medicine?" asked the charmage legislative committee.

"It has saved many a person's life." I replied. "When a man is suffering from hunger, he is in a bad stage of disease, and medicine is defined as 'any substance administered in the treatment of disease."

"The one objects to the collegiate M. Ds.

roof of objects to the conegnate as Ds. protecting, their college title or collegiate honors, so long as as they do not infringe upon the sacred rights of men, which stand above the prerogatives of institutions which are but secondary to that greatest of all other institutions on earthgreatest of an other institutions of earth-the great and glorious Commonwealth es-tablished for the common weal of the State of Man, in which we live and move and

have our being. In that state, dis-ease is included, and, when man, individual or corporate, is in a state of dis-ease, he is in a mighty poor

The old Blue Laws created disease. To cure these ills, they were finally overcome, but the Medical Board of Massachusetts is trying hard to get them once more in force, by the opening wedge of the present medical law, and the still other enactments which they are furthering under House Bill No. 882.

This bill hinges on the word "disease."

This bill hinges on the word "disease."
Bear that word in mind, and analyze it.
Do not be fooled into the idea that man
is diseased, only when he has the croup,
chickenpox, or measles. Greedy hallucinations, bigotry, swelled heads, purse-pride,
egotistic presumptions, bombastic pretensions, political graft, swindlings, hair-snipping and jim-jams, all come under the term

"Any person shall be regarded as prac-ticing medicine who is engaged in the work of treating and attempting to cure dis-case, whether by the use of drugs or other-wise."

wise."

Don't forget to note the "otherwise." which includes both tongue and pen. The clergyman in the pulpit, giving consoling words to relieve the mental ills of his parishioners; the lawyer in his office as counselor, trying to bind up wounded feelings; the merchant, with an offended customer, trying to pour oil upon the troubled waters; the editor or journalist, trying to allay public alarm; the moralist of every shade of opinion, who undertakes to overcome sin and ignorance, which are the greatest of all diseases to which mankind is heir.

Oh, pshaw! don't say that the bill does not mean that. Bear in mind that it is a legal document, and legal documents are

not mean that. Bear in mind that it is a legal document, and legal documents are supposed to mean exactly what they say, and the true interpretation of the word "disease" would depend upon the court in which a case is tried, and all courts do not by any means agree, except in cases where papers are so worded that there can be no misunderstanding. be no misunderstanding.

Disease means Dis-ease, and whosoever is Disease means Disease, and whosever is not at ease is diseased. There are bodily diseases, sentient diseases, mental diseases, spiritual diseases and soul diseases. While the M. Ds. graduate only in the school of Materia Medica, they lay claim to exclusive knowledge and patent right to every forms of disease.

clusive knowledge and patent right to every form of disease.

The Medical Board has been forced in this bill to legislate upon the meaning of the word "Medicine." in the old bill; the people will now force them to define, by legislation, their meaning of the word "disease." When they get through with their meaning of the terms which ease. When they get through with their street-corner meaning of the terms which they use, they may be able to learn that there are people engaged in curing dis-cases of which they have no practical knowledge, and, in behalf of which they have

knowledge, and, in behalf of which they have received no titled honors. If they wish to draw distinctions between their, classical snobbery and the rank of plebeians, who are able to cure "minds diseased," without following the lines of Materia Medica; then let them use the abreviation. C. M. D. meaning of collegiate rank, while the others use I. M. D. as independents. Then, if C. M. Ds. are able to match ability, skill and success, among the people with the I. M. Ds. then God be praised, but "conscience makes cowards of us all." and that seems to be the disease with which the Medical Board, is at present affected. resent affected.

When the Medical Board is able to frame a law that will protect collegiate honors from being imposed upon, without abridg-ing the natural born rights of others, engaged in holy work, as well as the natural born rights of the people, then their present opponents will hold up both hands in sup-port of purity in all manner of works.

Charity of Judgment.

William Brunton

Jesus in the Sermon on the Mount wisely and 'kindly says: "Judge not, that ye be not judged," and this is one of the sayings we call hard to understand, because it goes against the grain of our desire to do it

against the grain of our desire to do it.

It says we get back in equal measure to
our giving, that is the law. If we are evil
to others it returns to us—it is a ball we
throw against the wall of hate, and it comes
bounding back and hits us as it was intended to hit and burt the other. So in judging others we are judging ourselves, and con

Let us think for a moment it might be one of the jewels of thought brought from the far East, from the Celestial kingdom. The Chinese are given to proverbs in their common speech and are just as wise as Poor Richard. Here are a few of their say-

"Oblige and you will be obliged "Don't put two saddles on one horse."
"More trees are upright than men."
"A near neighbor is better than a distant

Let us suppose that our text was in such a list of sayings how should we look upon it? We know the Chinese had the Golden Rule with Confucius, in its negative expression, five centuries before Christ, Should sion, five centuries before Christ. Should we respond to it as to the word of Jesus? Perhaps not. We might admire the sentiment or its phrasing; we might even go so far as to say "it was a pretty good rule to live up to—but nobody will ever do it as long as we live. What, judge not at all, pass no criticism on those about us? Why it is simply impossible. We have got to measure men and put them in their own class and we have got to let them know what we think about them, or how are they ever going to improve? It is altogether beyond the average man to keep a law like that." that.

So we might fend off the force of the word, but our plea does not hold as against His word—it authorizes itself as possible of being lived—since He and millions of men since His day have actually and really done this very thing of showing forth charity of this peaceable character and bearing and more than ever are men finding out they cannot neglect this great righteous-ness. It is pressing upon us for fulfil-ment, it is something we are to do because the one who went about doing good has given it to do. It is not a curious saying

a pretty proverb, it comes out of the life of one who illustrated it.

You reply: "But how can we help judg-ing; we have got brains and we must see the difference between a good man and a the difference between a good man and a bad man, and we simply speak what we know. We simply must make a distincton between light and darkness, right and wrong. Of course, we must; it is our only chance of teaching some by giving them a chance to know what others think about them. It might do for Jesus—because He seems to be the exceptional kind of manavistant from another world, but here and now we have to hold on to our gains of civilization by fighting, and fighting hard for what we wish to rule!"

Much reasoning on this vein comes in as justification of our free manner of passing harsh judgments on others—and which

an echo valley in which we man echo valley in which we man echo valley in which we may expend to one in the distance was, cheat, hypocrite—and all the resonance the words to us with a mocker was a manual thing. "Of cour we in return get back upon o back come the words to us with a mockery most provoking and punishing. "Of course we do not deserve them, indeed we do not, and we are angry at the imputation, the blot sought to be made on our good name; it is simply impertinence for busy-body to say such things to us. What we said was all right; we know the facts, more the pity!"—and so on and so on—world with-

out end.

There is no custom without much at the back of it, which seems to substantiate it, and makes it difficult of removal. The Chinese could laugh at the idea of women in the Western world walking on their natural feet instead of having them squeezed into dainty littleness, which fitted their women for the hobbling about in their limited circle of home. All the same the crulety has been shown to them of such marring of nature—and their pride and prejudice will have to go down before that fact. It is so with any custom which has grown out of ignorance, or perverted ideas of duty. And our judging of others has been that so with any custom winch has grown out of ignorance, or perverted ideas of duty. And our judging of others has been the age-long inhumanity of man to man. Shakespeare said something by Hamlet—which in the midst of his ramblings strikes truth—when he said to Ophelia, "Be thou

as chaste as ice, as pure as snow, thou shalt not escape calumny." And it has been the fate as history and romance and drama show to prove this true. Take the story of Othello, and it fills the heart with immeasurable pain to see the wicked cal-umnies work the ruin of Desdemona. One unnies work in ruin of Desagemona. One following the play can see the secret envy, spite and undoing, but in real life, like tragedies go on without discovery, as here, until it is too late. The love of smirching what appears fair is the lingering barbarism in us, and it seems to work onlasharm ism in us, and it seems to work onlinearm, because it is taken as a matter of course among politicians, office-holders and others. The public conscience is blunted as to the disgrace by the cry against everybody in general, where none are white, to be black is not any blame. And it begets a habit of is not any blame. And it begets a habit of suspicion and misinterpretation which is the bane of society. You say you do not know whom to believe, and so you disbelieve everybody but yourself, and if you listened to what some of your best friends said about you, you would be in danger of being uncertain there. This talling the state of the said about your your would be in danger of being uncertain there. you, you would be in danger of being un-certain there. This telling the truth, as it is called, by plain, blunt people, who would rather say it behind your back than before your face—is anything but commendable. And it generally is the shortest cut to the and it generally is the shortest cut to the untruth, as Tennyson shows in the story of the Grandmother. I suppose it has wrecked more lives than all the tempests that have swept our coast since shipping came into use. And it has all been done in the ancient and honorable way of simply telling what they knew or couldn't help being sure was actually so. The worst possible construction is put on words and ways instead of letting the matter alone as not being our business, or speaking of it as we would like to have been spoken of in the same situation. The unanswerable argument why we should not judge—we do not see the whole circumstance and have not the right of judgment from inadequate information. If so and so did so and so, from the motive I may attribute, then of course he is blacker than the ace of spades—but if he did not this or that, to impute untruth, as Tennyson shows in the story of course he is blacker than the ace of spades —but if he did not this or that, to impute it and give dark motives, only leaves us in the predicament of wrong not easily excused or condoned. All such judgments are misjudgments as being directed against presents and not since and a being directed against persons and not sins—and as being a sin in itself. Marcus Aurelius says: "Our anger and impatience often prove much more mischievous than the things about which we are angry or impatient —and we can say our judgment of people as to their faults and failings often prove us much more of weakness and folly than the things are of which we complain.

And we are to understand that "we have not to make the world over, but only our-selves"; while "many a one, by being thought better than he was, has become better

It has dawned upon us that we cannot be here for antagonisms to each other. We each have equal right to existence and in the white light of fact, of rigid analysis no the white light of fact, of rigid analysis no one has any claim of supremacy over another. No man is to blame for his birthplace or its givings, and no man has personal boast for advantages. And measuring the use of talents, the man with two,
if using them, is just as praiseworthy as the
man with five. We are readjusting our
ideas about this and cannot be overlavish
with condemnation or commandation. We

with condemnation or commendation. We must be just and that would in modesty bring us to not judging at all.
"Well, now, does not that defeat its own end, by making it ridiculous to think of keeping still about everything? It would keeping still about everything: a womake us move about as if, we were deal and dumb—a most silly affair in the name of religion? And would it not be very convenient for wrongdoers to get away from their just dues? And would it not empty

their just dues? And would it not empty our prisons and leave us at the mercy or rather cruelty of crime?"

You see what a difficult thing it is to adjust, our conduct to the real world. We simply cannot treat wolves as lambs, and they have got to be put out of the way. We justify hanging on this plea. We justify the wiping out of the sawage and the semicivilized, all done, however, with the big pretests of the modern conscience, which cannot be at rest while acting on this apparently proper plan.

Well, we are sensible that harshness Well, we are sensible that harshness does not cure the disease of sin. It is not the method of reform approved by students who wish to make the most of man. We have forsaken the shames and cruelties of convict plantations—we are reducing the pupilshments and increasing the temptations to virtue. When we get it settled in our minds that it is just as much a crime to injure one man as another, we shall stop shouting for blood and strive to make ourselves responsible for the ignorance, drunkenness, dishonesty and crime of the world. We shall put the strength we have used against persons, as more properly needed to be used against the things that lead to wrong, and we shall spend more for education. Our schools and churches will have the enormous resources of crime additive the common sensitive of the common sensit

and reigion, and we should see such as changed world as we should hardly know it. It would be like winter changed into spring. And it lies just here that while we allow the blind forces of passion full play, we have little right to punish—if any right. We are to give the man a chance, and our interest should be friendly so as to remove causes of sin and suffering, of disease and death. And this calls for the full play of all our powers of intelligence. This is what modern science is seeking to do—and we must approve its aim as the divinest work the world has undertaken.

And then we come from harshness into the temper and disposition of charity. This is the sunlight of our world. What it can do we have not had a fair chance of knowing, but we begin the proof in ourselves and we shall be convinced without any doubt the path of peace is illuminated by love. Now love is not blind so that it cannot see—it is sensible of defects—and knows with the artist the difference between this picture and that, but it is interested in the good of men, and makes more of attainments than failings. It seems like a new humanity to have men wishing each, other well, and being anxious to speak a tainments than failings. It seems like a new humanity to have men wishing each other well, and being anxious to speak a word of kindness and approval. We are simply struck with amazement at the persistency of the unforgiveness of some people—and then to notice some one with the power to make the lives of others bright; it a regulation of inverse to the easily to the second of the control of th revelation of joy to see how easily it

is a revelation of joy to see how easily it can be done.

And this is working on us so that we are taking up the good side of men for ourselves and others. We look in our nature and we see' it finds its expression in goodness and good will. This is not a sham, it is the real article of manhood. And men will take to virtue as naturally as a duck takes to water—they want helping, guiding and keeping to the task—and we are to suggest the heroism and holiness of this so that they shall see its beauty and deto suggest the neroism and noiness of this so that they shall see its beauty and desire it. We must praise the qualities we would have flourish, the bravery, benevolence, uprightness, truth and purity we desire to see in all lives. And then we shall have no call for the carping criticism of the old days. We sense this and it is the plainspoken philosophy of the hour—a sunrise of thought with a long, long day before it. I am pleased that we are awake to the need of the soul in this uprising of faith.

we may hear a thing spoken against ever so much—but if it persists in trying to show the way to better feeling and conduct—that will make it go, for it is a present salvation. And we like to feel that we have blundered and we like to reel that we have blundered some way in our judgment about man and men in the depravity doctrine—and the help-lessness of God in the face of our wickedness. What we are to learn to do is to let these notions drop and we get out of our theological dilemmas.

Our ideas suffer change—and instead of wanting material good for selfish use, we are coming to the generosity of goodness, and wanting all great things for public uses —water, electricity, failroads, baths, parks— -water, electricity, railroads, baths, parks-so many things that belong to the town and state—and which by benefiting all benefit each one. We'are throwing out our love to our neighbor as being the proper thing for us to do. In the idea of the good citizen is the thought of his impress on his friends and acquaintances. It is not a matter of wealth, or learning, or position; it is a matter of goodness of heart, which makes a word and a smile of more moment than gold and bonds. We are to do the kind-thing and to say the kind word constantly, to all, and without any fear that it will encourage evil and wipe out the lines of virtue. It will get wrong by, that much

stantly, to all, and without any fear that if will encourage evil and wipe out the lines of virtue. It will get wrong by that much out of our own lives—and so sweeten the earth and bless it.

So we get the idea of friendship with everyone. We see that we ought not to allow the foolishness of separating ourselves from others because they are near of kin—they all are our brothers. I am aware that some are troublesome and all that, but we have them, and must get along with them. have them, and must get along with them, and when we have the right charity to do it, it simply makes the task a source of pleasure and progress. It places us in the same great world where we are to work side by side and instruct and encourage each other.

And it is in this sphere of individual work-And it is in this sphere of individual working that the reform-of our conduct begins.

If we undertake to cultivate a great farm—
we should have to use rough implements to
do the work—but if we are caring for a
little flower bed or a rosebush, a trowel
or our fingers will do. And the administration of justice by the state is of this rude sort. It cannot finely discriminate shades of wrong and responsibility, and it has to do as well as it can, making no prétence to accurate justice. We are all the time, however, aiming at the proper treatment of criminals, and seeking to prevent the children falling into the evil ways of the parents. We have made much progress in this fine aft but, oh, so much more is called for. And every new thought we have of our m al obligation to live on a high plane as from the law of love, helps the larger working of the world. I am persuaded that I owe more to men than I have given—still striv-ing to find out how I can best serve and

ing to had out how I can best serve and best help.

Well, is there not danger in putting on one side the forces that have been operative for improvement, even if rude and painful. Has not war crushd out the animal in man and made a man of him by putting in, subjection his passions—and keeping them in due bounds? I should agree

ting in subjection his passions—and keeping them in due bounds? I should agree to it. It tempers the greed of Europe being such a costly experiment of gain. But it is none the less manifestly wrong and counts the Creator's child altogether too cheap.

Then scolding, whipping, prisons and fines, together with public opinion lights fiery blames, may have had formative power over mind and behavior, none the less is it true that we have come to a better day—and that loxe will travel further in one hour by electricity than discipline did with its feet. The higher power takes the highest place, and demands to do the work the ruder forces did aforetime. That is the long, and the short of it. If it has taken (Concluded on page 2.)

The Rebielver.

The Best Thing in the World. Good Health, How To Keep It." By J. Aus-tin Shaw. Chas. C. Haskill & Co., Nor-wich.

This is a "fast" book. It tells of the arrious fasts which the author has made, ulminating in one supreme effort of 45

culminating in one supreme effort of as days.

The longer Mr. Shaw refrains from eating, the healthier he grows. The logic of the thing would seem to be "Stop eating and live forever."

We also get frequent photographs of the author's naked torso at various periods of his fast. These pictures all wear a smile which from its prevalence seems to be "the smile that won't come off." This is evidently an infringement upon a certain brand of breakfast food. As we hold no one's retainer, we will let the cereal look out for its own law suits.

The Saloon Problem and Social Reform.
By John Marshall Barker, Ph. D. The
Everett Press, Boston. Pp. 212.
Dr. Barker is Professor of Sociology in
Boston University School of Theology. He
has produced a book upon the Drink Evil,
of which nothing can be truly said which
is not commendatory. It is logical, consistent, scientific. It is not fanatical or absurd
in its partisanship. So many of the preachers and talkers upon this subject lay themin its partisansing. So many of the preachers and talkers upon this subject lay themselves open to the charge of crankism, that it is really refreshing to find a m@n who, in his discussion of this theme, is content to be judicial, calm and moderate, and that is just what Dr. Barker is. His arrangement is the discussion of the discussi ent of the discussion commends itself to e student at the outset. He first states i problem. A problem well stated is half lyed. And this one is well stated.

Next, he discusses the remedies for the disease in the body politic; for alcoholic use is a disease, socially as well as physiologically. In doing this he gives a somewhat encouraging and optimistic review of the field and leaves the reader with the feeling that, if the whole matter was in the doc-tor's charge, it would be solved and well

The one other observation which a peru sal of the book seems to demand is the careful distinction drawn at the outset between the drink habit and the saloon habit. The latter is the sociological question to which the learned author directs his entire attention. The former is considered only as an incident inseparable from the prevented from becoming a mere, common (I had almost said vulgar) Temperance Tale. It is kept purely within the lines of Sociology. For this one feels that the

Tale. It is kept purely within the lines of Sociology. For this one feels that the author is entitled to respect as a sociologist. It is a most informing book, and is quite up-to-date. It is well stocked with authorities and, in selecting these, we are not led among the Sunday School literature of the Total Abstinence movement, but the writer Total Abstinence movement, but the writer gleans real information, reliable facts, from statistics everywhere. The way he turns the liquor dealers' own publications against the saloon shows the scientific daring to go anywhere in search of truth.

Justice for the Russian Jew—A Report of the Speeches and Resolutions at a Meeting Held in Washington, D. C., January 21, 1906. J. S. Ogilvie Publish-ing Co., New York. Paper, pp. 125.

ing Co., New York. Paper, pp. 125.

It is only what should be expected that Americans should keenly feel the horrible atrocities committed upon the Jews in Russia. The American citizen, the happiest and best provided-for man on earth, does not forget the sufferings of others. There is no other land whose people spring so quickly to the aid of the poor, the downtrodden and the oppressed in every part of the globe, as America. It has always been so. Let us hope it always will be so.

so. Let us hope it always will be so. The Jews in Russia number more than six The Jews in Russia number more than six millions. They are there as always elsewhere, law-abiding people. There, as elsewhere for 19 centuries, they have been outraged in every way. "He is," as one of the speakers at the meeting in question said. "denied education; he is forbidden by law to become a tiller of the soil; all the doors of the government service are closed against him, and all the ordinary paths of advancement, prosperity and honor are denied him."

Yet, he flourishes in a way and, although everywhere and always a stranger in a strange land, he still clings to the locality where he once has set up his home with a

where he once has set up his home with a tenacity all the stronger, it seems, because he belongs, nowhere else. The most remarkable race which the sun shines upon—persecuted, reviled and hated, yet with a most remarkable humility, he endures all, and tenaciously clings to his home, his racial purity and his lamily.

Jews are not criminals, not do divorce courts flourish on the family dissensions of

Jews. The almshouses rarely have Jews on the almsnouses rarely have Jews tor inmates. The Jew cares for his own. With-out a home, with no national existence, the Jewish is the-purest blood on earth. In spite of all opposition, the Jew flour-ishes, and today might, if he chose, cause all war to cease. Why? Because the world's exchequer is completely in the con

trol of the Jews.

This much for the victims.

How about their oppressors?

The Russian is an anachronism. He is like a mediaeval castle in the midst of a modern landscape. However polished exteriorly, his veneer covers a barbarian. Scratch a Russian and you will find a Tartar. The fiery, absorbing, persecuting, re-ligious spirit, which splft Christendom into opposing camps of religious warriors dur-ing the middle ages, is the controlling im-pulse of the Russia of today.

pulse of the Russia of today.

The most superstitious, priest-ridden body of people on earth is led by a family of Czars, in whose brains insanity hides as an hereditary taint. The throne is surrounded by a body of blood-kin known as grand dukes, whose relentless selfishness is unequaled in any governing body now existing.

isting.

There must be a cause for such movements as the recent massacres, whose wholesale murder can only be explained by gov-

archy.

There are several causes. We can speak of but few. The Jews are in Russia as elsewhere, the money-lenders. It is almost the only occupation permitted them. In Russia, as elsewhere, where there is a non-producing class, called Noble, the money-lenders are the hated of the world. The peasant who borrows and cannot pay, can revenge himself for being compelled to pay only by violence and assault. The noble, the law of the peasant who borrows and cannot pay, can revenge himself for being compelled to pay only by violence and assault. The noble, the law of the peasant who have the severally to fight himself. too lazy or too eswardly to fight himself, instigates the attacks of those who are themselves only too glad of an excuse. Add to this state of mind the religious fanaticism which sees in the Hebrew only the race which crucified their God, and it takes but a small match to ignite a conflagration which shall spread and sweep all law and

order before it.

Again, the Grand Ducal coterie is thoroughly alarmed at the spread of Liberalism. The tendency of the Czar to yield something of his absolutism to the demands something of his absolutism to the demands of the social reformers (the only educated class in Russia), fills the Grand Ducal Cabal with terror. In the spread of liberal tracts they read their own downfall. To make clear the need of a strong government, by which they maintain an absolute Czar (the really weakest governmental machinery we can imagine), they deem it a shrewd policy to incite disturbances everywhere. A class of peasants, the most besottedly superstitious lot in the whole empire, are formed into an organization by the Nobility, and are called the "Black Hundred." Taught from their youth that the Czar is the representative of God, they still worship, the power which is really the cause of all their poverty and the woes it entails. This instruction of the priests, seconded by the sestruction of the priests, seconded by the se-cret emissaries of the Grand Dukes and the reactionary party, make the Black Hundred the most dangerous body of religious cut-throats and bandits imaginable. When agithroats and bandits imaginable. When agitation is desired for its political or religious effect, the Black Hundred can always be relied upon. As the Jews have the fewest friends, they are the natural prey, and are attacked with all the atrocious horrors which the maddened ingenuity of religious crazed ignorance can conceive. Thus the autocracy topples to its fall. The Jews believe they are the chosen peo

ple. It seems sometimes that they are right. For out of their nature sprang Jesu. Christ, and from the Jews came His crueifixion. Thus the good which Christianity has borne into the world is of Jewish or in Parkhaman and the world is of Jewish or in Parkhaman and the World is of Jewish or in Parkhaman and the World is of Jewish or in Parkhaman and the World is of Jewish or in Parkhaman and the World is of Jewish or in Parkhaman and the World is of Jewish or in Parkhaman and the World is of Jewish or in t gin. Perchance now again, the Russian peasants, against their own will, are to be through the Jewish massacres, led out autocracy into freedom.

The Magazines.

The Arena, for March

The leading article by Prof. Kerlin is not to our mind so noteworthy as is that by David Graham Phillips on the "Men-nice of Plutocracy." This fearless innoby David Graham Phillips on the "Menace of Plutocracy." This fearless innovator also appears in an appreciation by
Mr. Flower, who styles him a novelist of
democracy. However, Mr. Phillips may
shine in fiction, he is fast achieving new
fame as an outspoken writer on Sociological problems.

The Tomb of Walt Whitman is shown
in illustration with a strong-new theseon

The Tomb of Wait Whitman is shown in illustration with a strong poem thereon by Roscoe Brumbaugh.

Political Economics is represented by several articles; one by Hon. Robert Baker; another by Stuyvesant Fish; another by Hon. J. W. Mills. Mr. Grimke continues his discussion of the Race Problem. The view is that from the colored man's standpoint. Mr. Grimke is a negro and an A. M. of Harvard. He is a very judicial, dispassionate writer, one for whom his race need never apologize, as he honors it.

The Nautilus for March.

The editor gives a characteristic article on the Day of Opportunity. Ella Wheeler Wilcox contributes a poem, "Strength," which is worthy of her. Other articles by New Thought writers are all good.

Practical Ideals,
This Boston New Thought periodical comes to us with its bright aspect, its good, paper and clear typo. These, things make it a pleasure to the eye and the hand. Our own Mr. Brunton contributes two articles which are short, but, of course, they are good. Dr. Heber Newton continues his articles on "The Significance of the New Thought Movement," and from his viewpoint of an Episcopalian clergyman finds it good. An interesting number. We hope to see a full account of the convention held last week, in an early number.

W. J. Colville's Forthcoming Book.

AN IMMEDIATE REQUEST.

Seeing that the columns of the Banner of Light have been generously open to the introduction of the claims of my new book (Universal Spiritualism) to public attention and support, I now venture to make a request that I may receive immediately some well authenticated evidences of spirit-comunion from people now living who are willing that their real names and addresses manion from people now living who are willing that their real names and addresses should appear in the closing chapter of the volume "Recent Testimonies." I have completed all the earlier portion of the book and it is now in press, but I have yet time and room to add a few more testimonies if I can receive them typewritten at once, addressed to me, care of Banner of Light. I could fill a hundred volumes with matter which I could easily collect from all parts of the world were I to publish anonymous testimony, but as this is unsatisfactory to many readers and I have personally vouched for all incidents in my own experience, I shall be deeply indebted to any friends of the Spirittal Cause who will permit me to publish brief telling narratives of their own indubitable experience. Being compelled to go at once to Australia I have not a day-to lose, as I have booked passage on the "Sierra" from San Franand to arrive in Sydney, April 20, in which city I am extensively advertised to open a course of lectures April 22. I wish to sincerely thank numerous friends for subscriptions received and to many others for offers of excellent engagements in different parts of America, but I am obliged to go across the Pacific without delay, therefore I take kindly farewell bl all my friends in this hemisphere and hope my book may be in their hands whilst I am sailing across the ocean. I have no idea when I shall return but I hope, even when at the Antipodes, to remain a "Banner" correspondent, and in that way keep in touch with innumerable good friends whose privilege, it is to live beneath the Stars and Stripes.

Sincerely everybody's friend,

W. J. Colville.

Mrs. Ward at Versailles.

It will interest those following "Fenwick's Career," through the pages of The Century to know that the chapters in the March issue, in which the scenes are partly laid at Versailles, were written when Mrs. Humphry Ward was at Versailles in October last. Mrs. Ward's letters at that time were full of the magic beauty of Versailles in early fall; and this beauty is referred to again and again in the proyet.

again and again in the novel.

"The white houses, the wide avenues, the chateau on its hill, were steeped in light,—a light golden, lavish, and yet melancholy, as if the autumn day still remembered the October afternoon when Marie Antoinette turned to look for the last time at the lake and the woods of Trianon. He went into the park, where the statues shone flower-like amid the bronze and orange of the trees, where the water of the fountains was dyed in blue and rose, and all the faded magnificence and decaying grace of the vast, incomparable scenes were kindling into an hour's rich life under the last at tack of the sun."

The Missouri State Convention.

The temple of Spiritualism of this city where the National Conventions were held during the World's Fair, was opened this week to the State Convention. Wednesday week to the State Convention. Wednesday and Thursday, Feb. 21 and 22. The forenoons were given to business sessions, but afternoon and evenings elaborate programs were rendered. Also a banquet each evening, in lieu of restaurants, was served in the Temple parlors and highly appreciated. Prof. Thomas A. Greenwood, assisted by Miss Ida Gross and others, rendered a fine musical program at each session.

musical program at each session.

Following are the speakers of the con-

Harrison D. Barrett, C. Fanny Allyn, Mrs. K. T. Hary, Dr. Herman W. Faber, Rev. Theresa Allen, Paul McArthur and J

Bates. _ Spirit messages were given by the fol-

Mrs. L. Burger, Rev. Laura Jones, Mrs. Mrs. L. Burger, Rev. Laura Jones, Mrs. Nelson Armstead, Mrs. Sarah Anderson, Rev. Theresa Allen, Rev. Mrs. Price, Mrs. K.-T. Hary and Rev. Mrs. J. C. Steven. Missouri has placed herself on record as one of the first states to enact legal proceedings against fraudulent mediumship Members of the retiring State Board and others bore the expense of this public trial, in which two hundreds dollars were expended in lawyers' gees alone.

ended in lawyers' fees alone.

But their decision, ratified by the N S. A., has given us a purer Spiritualism in Missouri. Other States fall in line.
Funds were contributed at the conven-

tion to reimburse the treasury which this trial depleted.

trial depleted.

The colored people, under the auspice of the colored Spiritualist Society here were given one whole session of the convention and acquitted themselves in a manner which did them great credit. Rev. J. B. Bates, their speaker, is a man of culture and education, and the two mediums who followed him with tests did good work.

who followed him with tests did good work. Their male quartet rendered the sweetest music and their reader. Miss Emma Jewel, proved herself a talented elocutionist.

At the last session of the Convention there was congregational singing from Mrs. Mattie McCaslin's little book of "Healing Songs," just published, and Fanny Allyn rendered one of her inimutable inspirational norms. President Barrett of N.S. A. ratipoems. President Barrett of N. S. A. rati-fied the ordination of Mrs. K. T. Hary and Mrs. Laura Jones. Following are Missours new State offi-

President, Paul McArthur; Secretary President, Paul McArthur; Secretary, W. F. Ferleman; Treasurer, Mrs. K. T. Hary; Editor-at-Large and Press Agent, Rev. Thomas Grimshaw; Vice Presidents, L. F. Beauvais, Mrs. G. C. Stevens, J. M. Pierce, Mrs. L. Jones, Mrs. E. F. Wallace, C. G. Renicke; Trustees, H. R. Gates, F. W. Goethe, J. E. Shackleford, Mrs. D. Padman, C. A. Gilbert and Mrs. J. Cornelius. Several of the officers are from Kansas City.

We cannot include all the names of our entertainers, but all did good work.

but all did g od work Mrs. M. McCaslin.

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(Continued from page 2.) five hundred thousand years for us to work to this point of not judging others—but kindly assisting them and being friendly to them—ought we not to be glad to claim our inheritance of good and make the most of it? I want to prove it in my lifetime—and as this is my one chance I must carry it out while the feeling inspires me. I ought to live with the determination that I will not die until I have made some one better. And I cannot do better than to show charity in all my ways. There is no immediate prospect of the righting of the old order entirely—but the setting of the forces at work for conversion of evil into good is the good man's, dream—and is the thing, for which he will work with all his might. five hundred thousand years for us to work

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CONTENTS. m thinking dear Mother of | Mother, take me in you

you we miss our Boys at Home The Land of the bye and by The good Times yet to be The good Times yet to the Coming the Coming Ties are Waiting at the Ford to be by one the old Friends Tall

Oream Forme Beautiful Dream Where the Roses never Fade In Heaven we'll know our

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The soul goes marching on the soul goes marching on the soul goes marching on their meters our daring Namie. The poor Man's gind rolesse I'm never growing old Only a gitnape of the face I am seeking. We are journeying home tothere Hopes of the long ago Just a little Farther on My baby walts for me Was I only dreaming.

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Banner of Bight.

BOSTON, SATURDAY, MARCH 10, 1906.

EVERT WEDNESDAY AFTERSOON AT 4 O'CLOCK

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"The fast of Lent typifies to us the struggles of Truth, the darkness. It is the Wrestling with the Adversaries. The reeurring season shadows forth a constantly recurring struggle. It is the Fast of Conflict: of wrestling with evil; of the endeavor to overcome the world."

There are married folks who never seem to learn the art of harmony. To outsiders they live the average good and useful life, but to themselves, things are not to their liking, and they hardly know where the

Most likely it is from several causes. People too much in each other's company are apt magnetically to weary each other. One will drain the other. And this of course has the selfishness of the individual at the back of it. One arrogates the right to rule, wants submission and enforces it. or one wants praise and worship-and hard times are in that house unless it is forth coming.

Harmony of married life when each is free is a noble sentiment of love and ser--and when each wants what is right and just.

The Veteran Spiritualists' Union will observe the "Anniversary" on Saturday, March 31, in the great Spiritual Temple on Exeter Street, Boston,

The program is not yet determined in full, but it is safe to say it will be worthy this great event in modern history. In arranging for your celebration of Anniversary week you will be safe to put this on your list of engagements.

Friday, March 9, at 10,30 the "Hearing on the proposed bills giving the M. D. ex-clusive power to heal (or play "dog-in-theon healing) will be held at the State House

If you are not prepared to accept this position you had better protest, at least by your presence display your interest.

And now the ministers are starting for a "Union." In the Eastern Maine Confer-ence of the Methodist denomination the ministers propose to lay aside any fear of being considered mercenary and compel the Board to face the fact that the average salary of about forty men is barely \$500. trust the movement will extend until the workmen in Spiritualism receive proper recognition and in the coin of the realm.

Bishop McVickar, of Rhode Island, in speaking at the Sunday Lenten Service, in Trinity, from the words, "Inasmuch as yed did not," gives this appropriate word:

mere benevolence of disposition. A mere benevolence of disposition, a rt of dilettante philanthropy, which stirs ither hand nor foot to minister to the pless makes no appeal to Christ. Nor es he give a place in his kingdom to see who plead that they have lived harms and imnocent lives. He tolerates no h weak, negative element. In this age

of sin and misery from sin the world needs something more than people who haven't injured any one; it is an age of the despoiling of the weak which has yet to learn its duty to the least of God's little ones.

"How many of our Christian citizens, when some important measure to prevent child exploitation is up at the State House, will even take the trouble to attend the hearing? Why, you can almost count them on the fingers of your hands. The great mulwitude of Christians and church members do not attend to such things. They just go about their worldly business."

Secretary McCormack, of the "Congo Reform Association," speaking in Dr. Edward Everett Hale's pulpit on the subject made the telling point that the American people were instrumental in bringing about the present conditions in the Congo State, as we were parties to the Brussels Conference that placed the state in the care of the King of Belgium, and because of this we are bound to leave nothing undone to prevent further inhumanities toward the blacks in the Congo.

Mr. McCormick said that chains were placed about the necks of the blacks, and they were driven back into the woods to bring out rubber, which is sent to the King of Belgium, and by him turned into gold Not one tithe of the villainy practiced in the Congo he said is known to the civilized world, all for the purpose of enriching an old king, 70 years of age, with a fondness for ballet dancers, and who sets the pace of today for Jicentious living.

Is there nothing that can be done?

Pretty humiliating for our boasted civiliation to sit staring at these horrors When we were urged to become reconciled to our permanent hold in the Philippines we heard much of being a "World Power, and the strength of an Anglo-American alliance that could "police the world." Then we decided to not technically "ally" but just stand shoulder to shoulder and prevent any bullying anywhere.

"Ionathan's" palms are itching Can John Bull come out?

Proposed Medical Legislation, 1906.

To the Great and General Court of Massachusetts:

Gentlemen: We permit no man to excel us in our admiration of learning. The professions which were once, as they are still, called "learned" should remain both "pro fessions" and "learned." They should not be allowed to be belittled into mere trading methods of earning a livelihood, nor should the ignorant, however smart, be permitted become prominent in their ranks.

Especially is this latter remark true of that profession which strives to soothe the pains and cure the ills of physical man. It of all others, should be learned and every onorable and reasonable means to insur this should be fostered and encouraged

But true learning is never law made There is no royal road to it: Nor is there any road by which it can be attained through legislature. It must be fostered only by the stimulus which love for it and for it alone, can give. It cannot be hedged in and guarded about by any man-made laws. If you attempt it, the result is but narrowness, and repression. True science knows no limits, needs no limitations. It is only the false which seeks to set up bounds and say to the omnipotent mind "thus far and no farther." A great hierarchy made itself ridiculous when it attempted to proscribe the science of Galileo and the Legislature of Massachusetts should profit by that example.

Monopoly in trade is the one great evil which is engrossing the mightiest efforts of legislatures and reformers, sociologists and olitical economists. The cry of "Down with the Trusts" is but a denunciation of their monopoly. Yet in House Bills, Nos. 882 and 883 now-before you, we see an attempt, however it may be shrouded under another name, to limit the healing art, to keep it in certain hands only, to create a sort of medical trust and make a monopoly

n medicine. The object of the profession of medicine is one thing only. Its existence is for but one purpose. That purpose is the same as Jesus of Nazareth practiced when on earth one of the things which he commissioned his disciples to do when he last addressed them with his "Go forth into all the world and heal the sick."

The art of healing is the one purpose for which the medical profession exists.

Look at these bills like logical men Consider their object and analyze their motive and their purpose.

Their purpose,—speaking now as a lawyer and a law-maker should view them,—their purpose is to make more stringent rules for the practice of the art of healing and to compel those practicing that art to be better educated. Ah, but stop a moment. Is it "to be better educated" or is it to be educated in a particular way? Here we run into a situation where it is imperative to inquire, "Does the profession of medicine in-clude all the methods of true healing?" I it does then the law to make the profession of medicine-more learned might have a rea son for its existence. If it does not, the the law is a violation of the Bill of Rights of our Constitution wherein it declares "Government is instituted for the comme

good; for the protection, safety, prosperity and happiness of the people; and not for the profit, honor or private interest of any one an, family or class of men.

Who then is to decide which of these two "ifs" is the correct one? You, gentlemen, and you alone. Are you competent, skilled, expert, scientific to that degree and extent that you can declare, as you will if these bills are passed, that outside the profession of medicine there is no healing? That no one unless he is an M. D. can cure disease? That a man must be a graduate of such medical colleges as the Board of Registration in Medicine approves of, before he can heal diseases?

This is the exact position in which yo place yourselves if you pass these bills. do not exaggerate nor do we spin the thread too fine. Examine the bills carefully and you will find the position you are in to be exactly as we have stated it.

Should you pass these bills, what do you ignore? You ignore the power which Jesus had and which exists today in many men although in a far less degree. You deny that marvelous cures have ever been accomplished by Christian Scientists, Mind Healers, Hypnotists, Clairvoyants, Spiritual Healers. And to do this you must close our eyes to the facts all about you. There is not one in all your numbers who does not personally know of cures performed by 'irregulars," many times, after the family doctor had given up the case; and you also shut your eyes to scores of cases of wrong diagnosis, wrong treatment and blundering loss of life through some "regular" practitioner's misunderstanding of his case.

Now if the "learned" sometimes err. and the "irregulars" can cure one case in a thousand which has been given up as lost. what right have you as legislators to so trifle with human life as to forbid to any one of the people of this state that one chance in a thousand and condemn them to a possible death through the blunder of some regular licensed physician?

Dr. William Osler, the leading physician of the world today, said that "the best medicine a patient can have is faith in the at-tending physician." When a patient has nore faith in a clairvoyant than in any 'regular," what right has the Legislature of Massachusetts to say, "I believe you ought to have a regular doctor; therefore a regular doctor you shall have." What right have you to say that any sick man in this onwealth shall be deprived by law of the best medicine he can have?

Ah, but our puritanical friend, Harvey, who wants everybody to give up their doxy and adopt his. "Ah," he says, "but Chris-tian Science causes people to die for lack of medicine.

Does Dr. Harvey agree with his greater brother. Dr Osler? If so, why does he wish to condemn others to the same death he complains of?

But does he not also know of cases where the wrong treatment caused death or where the best treatment did not prevent it? If he does, then this law is oppression.

Clairvoyance, Mind Healing, Spiritual Healing are all as much scientifically proven powers as are the effects of mor phine as a drug. And the methods of healing which these psychic powers give require no knowledge which the Board of Registration compels.

Clairvoyance long antedates its creeping counterpart, the X-ray. It is much clearer, much more accurate and 'as well understood.

We are therefore talking of nothing experimental or scientifically doubtful. 'Regular," is a mere experimenter, and one whose means of learning his diagnostic facts are, when compared with clairvoyance, as the ray of a snuffed-out candle to the broad daylight of the sun.

Suppose these laws are passed. With this legislation on the Statute Books, how will Massachusetts, appear a

half-century from now? Judging of the future by the past, Massa chasetts will then condemn by law the very practices and methods of medicine which she is today compelling her people to adopt on the theory that there is but one set of entific facts which are true.

If the Board of Registration in Medicine possible knowledge, these laws might be justified as police regulations. As he practices and methods which that Board now advocate are practically certain to be condemned as absolutely wrong in fifty years from now, it is oppression of the most tyrannical sort to cram these dow the throats of an unwilling people.

And, lastly, who demands this legislation

Do the people whose agents you are and who as your masters elected you to deal justly, ask this? Is there any body of men or single man except the Board of Regis tration or their agents who wish this done

We are familiar with the plea which the Secretary of that Board is wont to advance That it is necessary for the good of the people to strengthen the hands of his powe with laws more stringent still. And ve hear that, we are ever reminded of our Milton when in Paradise Lost he says:-

And with necessity. The 'tyrant's plea, deeds." excus'd his devilish

Pure Food.

By the almost unanimous vote (61 to 4) by which the Pure Food Bill passed the Senate, it looks as though this form of highwaymanship is to be arrested. For the results so far attained the "Natio umers' League" should have full recogni tion for its untiring efforts to force facts on the attention of the people. It seem as though in the provisions the Heyburn bill, making it a misdemeanor to ship the adulterated products from on state to another or to a foreign country, a practice by which the state laws are now defeated,-it would seem as though in this bill a lever may be applied effectively. Now fully it is to be hoped that Congress will be prodded so that without serious delay or obstruction action may be taken by that body. It is well to note here that the confusing argument advanced against the measure, that by it "too much power would be put into the hands of the Department of Agriculture," is not in line with the facts The Heyburn bill places with the courts the determination of what are contraband

Any legislation aiming to prevent the sale of poisonous or injurious foods and to protect the purchaser against the swindling greed of the manufacturer should have hearty endorsement from every honest citi-This is just what is provided for in zen. the Heyburn bill and nothing more.

If the prominent physician quoted by Senator Heyburn as declaring that "not less than 200,000 children lee their lives every year as the result of impure or misbranded drugs alone," if this is anything like a statement of fact, it seems high time for action.

The White Christ and the Devil.

The keeping of Lent is a growing cus tom, and for forty days seems to put an end to the wild life of society. It tempers its excesses with this season of rest, gathering together its forces in the name of piety for the dissipations of what summer and travel may bring. It seems on the side of religion and the renunciation of the flesh and the devil-and it may be nothing of the kind, however ardently and faith fully it be observed-for the test is in the final balance of the just life and the surrender of self to its own noble ideals. The ideals it has won in the wilderness when in the white light of truth it has had to fight darkness.

Doubtless it puzzles many to know how Jesus could be carried into the wilderness to suffer this trial. It might help us to dis miss the old way of putting it-quite natural to them-but not to us. It is figurative, symbolical, and the poetry of the re ligious life that we can soon spoil by hard-ening it into fact which occurred in that particular way. It is a phase of man's life when he faces its serious purpose and settles with himself how he will meet it. It is just that soul searching which is to determine on what lines he will live, what shall be the spirit ruling him, what the things he will try for. When a mar comes to this, then he is having the life of the wilderness.

Jesus is just from His home in Galilee that land of all beauty to our mind's eye, the land of hills and dales, the lake and the river, and the richness of nature in the luxury of the sun. He had come to Jordan and John. He had received of the baptism of water, but more largely of the spirit-and the beauty of the Lord was apon him. He was in the bliss of the experience that life had a mission of healing and helping, and the hour of his call and answer had come.

It is the supreme moment in a man' life to realize he is not an accident of time he is not a straw upon the water: he is a force of good to co-operate with in His grand design of binding all the hearts of men in loving service. It is an irresistible vision of beauty to the soul; it is all compelling in its grace, it whitens e soul as the lily is whi

And to be a real man there must be this escape from the flesh to the consciousness of spirituality. The finding of self is the finding of the soul, and the identification of all we are with that. It is the letting of the other things go for the hour and feeling the sway and the strength of this kinship with God. It is the great awakening, it is the true knowledge

But it brings duty with it immediately The pebble on the beach is only a pebble the diamond is a gem, which when seen must take the place of its preciou The good man, so discovering his soul to be, must be ready to go about doing go in a world that so sorely needs what he can do on its behalf. And he must have all his difficulties before the campaign that he may not be routed at the outset.

So it was the natural thing for Jesus no to go into the solitude, away from mer ments of the multitude, to settle with self what was to be done and how. Mark's goo pel gives a brief word of it, Matthew unfolds it, and Luke is like saving for the

g of the third temptation of the second place. It show thew into the second place. It shows us this is parable of the soul's struggle to light n the way of duty. Can we render these temptations in the

ular of our own experience? Cer.
There is first the making of a living which is represented by hunger and its supply. It is not merely for the saint to it is for any man to determ whether he is workman, shopkeeper or in a profession. He has to settle that his calling shall be in honesty and for the good of the community. We have not yet risen to the ethical standard that the labors of the years must be for man's good, not for the getting rich and all the rest of it. The devil has a pretty strong pull on men who think that here is just where they ca afford to do other than they say everybody else does. Shakespeare says:

"Corruption wins not more than honesty." And Wolsey said: "If he had served God with half the zeal he serve his king, his fate would have been different."

Then the second temptation is the method of doing. Should Jesus win by miracle? The wonder of men gives submission to the seeding miracle worker. And fanatics have played with this superstition. Jesus puts it on one side as the presumption of the child against God. The sweet, orderly arrangement of the days with their sensible service is enough. And this is a test to the modern man of whether he shall resort to trickery and self-advertising to get To play a little deception-of course for the good in view-why that cannot be so bad, devil or no devil. It goes and the man goes with it, and there is the separation of purpose from the divine end, which is to make man in the divine image and not into the cunning of the beast.

Then the devil places him on the Mount. It is the vision of kingship, of dominion and power which sects have and for which they work under specious pleas and false when compared with the renunciation of Christ for the kingdoms of this world. It is not given to many men to have this dream offered as a reality-it came to George Washington and he grandly rejected it. It comes to the ultra rich, and they do not always reject it. But the man of small means may sell himself as completely to the devil by making his greed go as far as it can in his limit. He has sold his life to the devil, and the pay is impoverishing and exceedingly disappo ing. And it has only the ashes of this world on the hearthstone of his hopes.

The white Christ is the spirit of man in its prayer and purpose of love and service, and if it fights for its own, then the angels of God minister to it as the Soul Victorious.

Are We Not All Christians !

Jesus Christ was not the founder of religion. Religion existed long before bitime. He was not the founder of a special religion. Each special religion has its creed, its ritual, or its ecclesiastical organization-generally all three. One looks in vain in the four Gospels for either. Jesus Christ was a giver of life. "I am come," he said, "that they might have life, and that they might have it more abundantly. To take this life which he imparts-the life of faith that looks upon the things that are unseen and are eternal, the life of hope that sees in every today a better tomorrow and aspires toward it, the life of love that counts all experiences as opportunities for service this is to be a Christian. To have his spirit; if not to have it then to desire it above all else, this is to be a follower of Jesus Christ. And the men and women who possess this spirit, and have banded themselves together to give it to others, are the Church of Christ. This spirit of life transcends all rituals, is greater than all definitions, overflows all Church orders and organizations. It is in the Roman Catholic Xavier and the Protestant Zinzendorf, the Armenian Wesley and the Calvinistic Whitefield and the Ouaker Fox; it sings in the Catholic "Lead, Kindly Light," and in the Calvinist "Rock of Ages," and in the Uni-"Nearer My God to Thee.

We believe in the historic faith of the Christian Church. We believe that for us men and for our salvation Christ came down to earth. We see in him the suprement manifestation of the Infinite Father. bow before him as the Son of God, the express image of his Person, the brightness of his glory. We offer to him our heart's adoration, and count it all too poo an offering. But to believe this is Christianity. Christianity is the spirit of Christ, the spirit of love, and service, and self-sacrifice. He that hath not the spirit of Christ is none of his. Orthodox definitions will not make him Christian. He that hath the spirit of Christ is Christ's. Unorthodox definitions will not prevent his being so. For ourselves, we will work with all who profess and call the selves Christians if they will work with the We will work with any man who is trying to do Christ's work in Christ's spirit. We will gladly accord to him liberty to work in his sown way, we will insist on our liberty to work in ours. And in this liberty of the 'spirit, not in any conformity in a common ritual or to a common creed, we will find the bond of our unity as we find the inspiration of our service.—Outlook Editorial.

clous Self and

We all know that manhood is a mystery, and none the less so when scientists begin to add a subliminal and a subconscious self to the everyday mortal of yesterday, today and tomorrow. Of course all life, in every form, from unit to man, is a mystery, but we know more about that mystery than was known by our grandfathers. We know, for instance, that every unit is a blending of intelligence, energy and substance, and we cannot conceive of any form that does not combine the eternal three in one.

We have advanced into the knowledge of the perpetual manifestation of energy by motion, affecting both intelligence and substance, which motion we nowadays speak of as vibration. We know at least so much of man as to perceive he is intelligence manifesting through brain substance by this vibration. This brain manifestation we call mind, which is rigidly limited or affected by the rate of vibration. For instance, a certain rate of movement penetrates from his ear drum to his brain and is interpreted as sound. His brain receptivity then ceases, and there is for him a huge gap of silence. ear drum to his brain and is interpreted as sound. His brain receptivity then ceases, and there is for him a huge gap of silence. But at last the vibrations once again compel his brain to a movement which he calls sight. Once again the limit is reached, just as was the case with sound, and the poor mortal finds himself once more in what is for him the eternal silence. We are speaking, of course, of the mind with a brain in perpetual motion, which combination we call "mortal man." So far all is plain sailing, not a rock in the way, we do not need ing, not a rock in the way, we do not need

We next note that if energy be eternal and infinite it is man's brain that is limited, for the vibrations are as busy as ever—outside his limit. Many an animal senses vibrations that man cannot catch, and even the insect world has eyes that behold wonders to which man is blind. So much is again an everyday truth. Our object is to try and learn the lesson of these truths that so limit and otherwise affect mortal man.

We first recognize that the limit is in the brain and not in the intelligence. But there are certain mortals who sense these vibrations beyond the average limit. They are often marked as more intellectual than their fellows. But whether that be so they are and infinite it is man's brain that is limited

fellows. But whether that be so they are to just that extent abnormal. But without much imagination we can easily conceive the effect of such an outreach of vibratory sensation beyond the normal.

sensation beyond the normal.

Here is a man whose natural sight, beginning with red and ending with violet—with just a perception of ultra red and ultra violet—finds himself, as it were, moved forward a few octaves. Much that he used to see would be left behind, but who can constitute the legistic formand soles that ceive the glories in form and color that would open before him, glories to which we are blind. Let us remember that when he is so advanced he carries his intelligence with him, outside into that region whose vibrations know no limit. The trouble with that man is that though he now sees and hears amid new vibrations and experiences his mortal brain has its own rigid limits which it is very dangerous to attempt to which it is very dangerous to attempt to pass, and in most cases even impossible. So that man may have a hold upon earth while experiencing this expanded life, but since that expansion is impossible to mortal brain he cannot connect his dual experiences. In other words, he has experiences which he cannot tell to us because our brains cannot receive them.

In process of time that man goes on advancing, and reaches still higher vibrations,

necessarily at the same time letting go at the other end, when suddenly, or gradually, we recognize that the brain man cannot get back at all, or at least so imperfectly it is with the greatest difficulty we can force ourselves to remember it is really the man we knew. In other words, so entirely behind we call him "dead," for his old body misses the old presiding will and goes to pieces. He has now moved forward into the gap between sound and sight, and out the gap between sound and sight, and out beyond our present limit of vision. His intelligence is now working so entirely beyond our limit that so far as he impresses himself at all on those he has left behind it is by stimulating mortal imagination. So far that is simply Spiritualism, with perhaps a flavoring of Theosophy. Now let us go back for a while and study the position of this mind man while in earth life. Nature has no rigid dividing line in

position of this mind man while in earth life. Nature has no rigid dividing line in any direction, and no rule or law that we can discover prepared for the special welfare of man, either as a race or an individual. Man is man, but he is not run in a mould, and turned out by the million exact to pattern. No two are exactly alike, and once in a while appears one of these himans who outreaches the mortal brain foundary and thus leaves reason behind. boundary and thus leaves reason behind. But there is heree attempt by himself or others to make the connection or at least to find out what has happened to him. The fact that such a sensitive does overstep the has been demonstrated a thou sand times by hypnotism, and there has been a sort of fashionable man hunt re-cently where the fun consists in chasing that part of a man which is just outside the conpart of a man which i trol of mortal brain. The scientists have given the chase a name. It is an effort to catch what they call "subconscious man," and there is no doubt they now and then

And there is no doubt they now and then catch up to him.

Here is where the trouble begins. The man outside the line and the man inside are not chums. They cannot or won't do much talking to each other. As we have said the which separates them is not a rigid indary, with a fixed fence to climb over boundary, with a fixed fence to climb over, so sometimes a common mortal, like the writer and reader, gets outside for a while. While thus outside he discovers he cannot use the mortal brain in the old manner, but there are some things he can do which are impossible to the brain man. He cannot reason inductively, but give him an asserted fact and he will follow it up into heaven, or down the other way without grumbling. He is as self conscious as you are, but too near the line to be independent, and yet, being across, he can't work in the old way. He has really become what we have long called "a psychometrical sensitive." But it

able and normal citizen. We herein discover an interesting fact. We remember the brain man is as rigidly limited by vibration on his side of the line as is the subconscious self on the other. So we perceive that nearly every organ in the body vibrates outside the limit of brain man, and so near to the fence that the outside self has more-control over it than the inside self we call mortal. And the inside or brain man has a very imperfect hold on that portion of his brain which records memory. He often forgets, or even fails to remember at all. But the outside man is so near those vibrations that he could not forget if he wanted to. With him memory is perfect.

We now notice that—in spite of the proclaimed discovery of the S. P. R. and kindred scientists—there are not two men, but just one, living astride a fence. One side of him in the sunshine, the other in the shade. And all that we have so far learned of him is that at some unknown point of vibration he loses control, or at least use of his mortal brain, and has to get along without it. We know the scientists and our

of his mortal brain, and has to get along without it. We know the scientists and our friends of the S. P. R. are moving heaven and earth to get both sides of him into such

impossible harmony that the brain will tell the whole story for both.

We have so far dealt only with an acknowledged fact. We believe absolutely in an outside self, but we object to the term "subconscious," for we find it is actually "subconscious." for we find it is actually and precisely the same self as the everyday one, only working for the time amid different vibrations. But in consequence of that might be very useful to the mortal. The trouble is that the vibrations outside are not adapted to the brain of the self inside. All the same our excursions outside the limit bring back a lot of very interesting facts which are, and must remain for the most which are, and must remain for the most part without rhyme or reason.

We have seen that man under certain conditions is privileged to reach out beyond his mortal sense limit into regions where his mortal sense limit into regions where telepathy and wireless telegraphy are of little value because there is no brain at this end able to play the receiver to more than a few flashes of such intelligence. And the further the outreach the greater the difficulty. For this reason the real service possible from the outside self will always be one sided. Sometimes when it is for the moment at the very dividing line, perhaps at the exciting incident of accident or death, a message is received which is truthfully and even clearly transmitted to the

So far we have not been discussing "telepathy." by which learned word its So far we have not been discussing "telepathy." by which learned word its authors mean the outreach of the brain man to another brain man, and the reception and exchange of brain thought. Personally 1 am not quite prepared to deny "telepathy," but I do know it is very rare, if it occurs. I have made at least fifty attempts to demonstrate it through different sensito demonstrate it through different sensi-tives by thinking clearly and distinctly of the name of a friend, WITHOUT ONE SUCCESS. I know there are cases said to be satisfactorily demonstrated but I claim

be satisfactorily demonstrated but I claim that every such case is much more satisfactorily explained by assuming the message to have been carried by a spirit messenger. Let us illustrate this.

The recent experiment by Prof. Hyslop is a case in point. It was designed to send a telepathic message from America to England. The arrangements were carefully made, and the English sensitive was waiting the message at the time appointed, and ing the message at the time appointed, and with a committee to oversee. The message was received—the very message as tele-pathically dispatched from America. So far it might be called a triumphant success, but alas! and alas! The message was dispatched in good honest English, and arrived in classical Latin. Neither sensitive is a Latin scholar, so there was really nothing telepathic in that experiment. Some ing telepathic in that experiment. Some outside intelligence, one with a classical frame of mind, just transposed the message into good Latin. We can imagine how the peace of heaven (or —) was disturbed by uproarious laughter over the joke, which evidently was intended, and act ly did give the doctrine of "telepathy" a very black eye. In fact, I repeat, every asserted proof of telepathy might be more rationally, explained by assuming that an outside integence bore the message. The very word was coined to smooth the feathers of, those who have declared they would accept word was coined to smooth the leathers of those who have declared they would accept any explanation rather than acknowledge immortality and spirit return.

We must remember that such an intelligence must be right at the dividing line, with one foot across, or he could not reach the mind of the brain man. He therefore belongs to what the S. P. R. would teach us to call "subconscious intelligences." And just as soon as he vibrates a little fur-ther away, from the mortal his subcon-sciousness ceases, so far as we are con-cerned. It was, at the best, very imperfect, easily suggested into absurdities, and accepting as truth any thought that reached it. In fact it was a very weak selfhood, save

in its giant memory.

I want just here to once again repeat and
I want just here this precious "subconscious" emphasize that this precious "subconscious self," of which the S. P. R. and Hudson are so proud, is only the everyday self at the boundary where mortal vibrations are com-mencing to grow feeble. A few steps fur-ther and this so-called "subconscious self" ther and this so-called subconscious self has crossed the line too far to even make himself an exhibit for the scientist. In other words, the subconscious self of the mortal has become a conscious self—with independent selfhood—living ahridst vibrations that sense beauties and unfold powers. tions that sense beauties and unfold powers of which the brain man knows nothing. If he has a thought, or even an expression of love he wishes to send back he must—when the gap is once fully entered—employ some intelligence yet sitting on the fence with a vibration that can possibly reach a mortal brain. Your subconscious man is then dead, and by way of an epitaph I would say, "He did not amount to much practical to the mortal while he was alive." It is claimed that he is today lord and master of, so much of the mortal organism as the brain man cannot directly control.

ing their work in their own way. And we all know how the white corpuscles (phagooytes) are perpetually on guard, and attacking every invader. So far as I can see, this wonderful "subconscious self" doesn't trouble himself about the home worries and domestic duties, but if his attention can be called to accessity for action he can usually sed vibratory energy to one organ, and perhaps reduce that of another. When he does that it is proclaimed to be an exhibition of "mind power," "mental healing," or "divine influx." Such healings are often turned into religious capital and, with many a prayer, carefully stored in celestial "sale deposits"—away from worms. But these venerating souls, as we now see, are just worshiping the powers that inhere to so much of their own selfhood as can cross the line, and which has now been proclaimed, with scientific plaudits, "the independent subconscious self."

After death we discover this "subconscious self," he actioned a full independent subconscious self," he actioned a full independent

subconscious self."

After death we discover this "subconscious self' has attained a full independent selfhood, which, like John Brown's body, goes marching on. It had been the mind evolvement of the mortal man, that is to say, it was an intelligence manifesting through mental substance. There was the mortal brain at one end of the brain man's selfhood, and this evolved mental brain at the other. You may call it, if you will, a the other. You may call it, if you will, a mere difference of vibration of substance, and so it is, but the outwrought senses of one body have a limit they cannot pass. And this limit means, sooner or later, a and this limit means, sooner of later, a certain disintegration to mortal brain, with the result we call "death." It will equally mean disintegration to that mental brain when in its advance it has reached vibrations beyond its sense limit. But it will, in its turn, have evolved a self conscious self-hood, all ready for the next step in eternal progress.

No law of nature, now known to us, will No law of nature, now known to us, will be violated. Selfhood will, and must continue to have its fulness and its limits. But this means woe to what we call "spirit return." If the subconscious self of today is crratic and limited in its relation to the brain of mortal man, the outstretched senses of mental men will in their turn fierge into a spirit selfhood yet more refined, further away from earth, and always limited to its lower self, and at every step getting further away from the mortal self and its coarse material brain.

Our relation with the invisible must be

and its coarse material brain
Our relation with the invisible must be
first through our own outer selfhood at the
divide, which self can still touch our mortal
brain, though imperfectly. Through that
self, all imperfect as it is, other selves a step further advanced must tell the tale of their experiences, so far as they can find echo in mortal life. Surely we can now see that there can be no possible harmony be-tween the vibrations of their brain and ours tween the vibrations of their brain and ours by which thought could pass direct from one to the other. Hence it is natural that when a selfhood has been severed by death it may for a brief space give possible proof that it is alive, and that it is carrying with it memories that were encysted in the sub-liminal selfa. But those very memories must soon lose the possibility of repetition amidst the higher vibrations of that selfa present life. That growing self will soon too far away, and leave little but mystery surrounding its old identity. The dweller at the threshold, who keeps close as possible to the divide, may message and test to its heart's content through your subtest to its heart's content through your sub-conscious self. He will tell some truthful stories, and many a fiction. He may catch the echo of your loved one's thought, and even picture the form that is bereaved to you. But it will only here and there be

you. But it will only here and there be more than a simulation of the glorious truth of human immortality.\(\)

The law of vibrations, as we have seen, is death to the old brain selfhood, but eternal life to the spirit self, born anewout of the subjective self which we all evolve, and sometimes contact in earth life.

Such seems to me the history of every subconscious for subjiminal self, or what.

subconscious or subliminal self, or what ever other name it is supposed to wear. It is the extreme vibratory output of a self whose brain headquarters are occupied by a few senses that cannot travel far. We discover through hypnotism, suggestion; genius, and sometimes accident, that the extreme vibratory output of mortal man is really a self, but with very different powers to those of the mortal. We presently discover the limit of its power to send, back its own experiences. We also learn that occasionally it can be of real service to the ever other name it is supposed to wear its own experiences. We also learn that occasionally it can be of real service to the mortal. We see, yet further, that when entirely freed from the mortal it will have a selfhood with powers that are but dreams to poor mortals, like the reader and writer. And we can discern that under the law of vibratory energy such embodied intelligences will ever be advancing into higher and more powerful selfhoods, with the gap ever growing wider between the mortal and such advancing spirits.

San Leader Code.

San Leandro, Cal.

He is a rather serious-minded boy, who as more sense of responsibility than many has more sense of responsibility than many grown persons. So, when he was sent to his grandmother's to break the news of her aged sister's death, he did so with gravity

and no little self-importance.

"Now, Alfred," his mother said, "you mustn't tell grandma suddenly, because it might shock her, even though she knew Aunt Martha was ill. Tell it to her gently."

"All right," assented Alfred, starting out his mission with mission schemater and on his mission with mingled solemnity

eagerness.

Arrived at his grandmother's house, he greeted her with a sober "Hello," and then proceeded to "break the news" by

"Aunt Martha's dead, grandma! But you mustn't feel bad, 'cause she was pretty old anyhow. You'll be the next one, I s'pose."

The implanting of good and noble prin-ciples is the best means of destroying those that are unworthy; the cultivation of cour-age will drive away fear and cowardice; the nurture of fortifude will overcome a repin-ing spirit.—Selected.

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Report of the Editor-at-Large.

For the quarter commencing Dec. 1, 1905, and ending March 1, 1906.

To the Executive Board, N. S. A.

Respected Sirs: I have the pleasure of reporting the work for the first three months of the year.

My attention was called by Hon. R. A. Dague to a lecture by Henry Frank, before the Psychical Society of Los Angeles, in the Psychical Society of Los Angeles, in which he spoke of Spiritualism in language I do not care here to repeat. My reply in the Banner of Eight called out a denial from Mr. Frank. He asserted that he had been falsely reported by Mr. Dague. It became a matter of veracity between the two gentlemen, and Mr. Dague in his reply proved that his report was correct. Mr. Frank, in a lengthy response, admitted that Mr. Dague had reported correctly and made his plea on that line of defence.

My last reply was based on this admission, and was given in the Banner of Light. In that reply I held to the statement I had at first made, that the time had gone by when Spiritualists were to remain silent.

when Spiritualists were to remain silent when their belief was libeled or meekly apologize for their Cause. The following articles have been fur-

The following articles nave nished for publication:
Review of Passing Events: "Interesting to Flesh Eaters." "Speak for the Creatures of the Wood and Field who Cannot Speak for Themselves." "A Comparison." "Straws Showing the Trend of Public Opinion." Banner of Light and Progressive Thinker.

Review of Passing Events: "Devilism."

Showing the Irend of Public Opinion.

Banner of Light and Progressive Thinker.
Review of Passing Events: "Devilism,"
"Felix Schelling a Worthy Example,"
"Magnetic Healing," "Prof. Larkins Hits
Out with His Shillalah," Banner of Light.
Progressive Thinker. The Sunflower.
Review of Passing Events: "Bibles
Scarce," "An Outgrowth of Old Theology,"
"The Great Church Trust." Banner of
Light and Progressive Thinker. "In Regard to Kellar," Chicago Record Herald.
"Response to Evangelist Daniels." Anaconda Standard, Montana. (This reply was
printed separately by the ardent worker,
W. J. Hicks.) "A Creed!" Banner of
Light and Sunflower. "Spiritualism" (written by request of the Iowa State Spiritualists' Association), "Doctor Funk and His
Critics." The Sunflower. "Growth of
Catholicism in the United States." Banner
of Light.

of Light.
Review of Passing Events: "Illustration of the Test Proposed by Mr. Myers," "Atavism." Banner of Light and Progressive Thinker. "Mr. Myer's Test Illustrated." The Banner of Light, The Two Worlds, Manchester, England "Messages from the Unseen." Boston Globe. "Spiritualism: Do the Spirits of the Departed Come Back to Earth Again?" Reply to Rev. McFarlane in St. James' Gazette, Minnesota. "A Test of Little Importance to Spiritualism." Light Test of Little Importance to Spiritualism.

Review of Passing Events: "So the Psalms," "Messages from the U the Psalms," "Messages from the Unseen,"
"A Hopeful Sign." Banner of Light and
Progressive Thinker. "Statuts of American
Spiritualism." The Two Worlds. "The
Profound Wisdom of the Christian Editors," "The Message of Life." New
Zealand. Zealand.

I wish to say by way of apology to corre-spondents who have sent clippings from Catholic papers, defamatory of the Cause, that I have not attempted to answer, for will secular newspagers admit anything op-posing Catholicism, although articles on Spiritualism find a more ready hearing since public attention has been awakened by the recent interest taken by several men o

the recent interest taken by several men or note in Psychical Phenomena.

Criticism of Catholicism is barred from every secular journal, and the Spiritual press offers the only means of publication.

The most eptimistic cannot fail to discern in this subserviency of the Press the stealthy hand of Theocratic despotism.

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

Two Important Peace Documents.

We wish to call the attention of the "Ran ner" readers to two remarkable peace docu nents issued by the effective house of Gin & Co., and for sale at a trifling cost. One is the rectorial address of Andrew Carne gie, delivered to the students of the University of St. Andrews in Scotland, "A League of Peace." As an argument in be half of a union of the civilized nations to New Edition. Just Out.



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being the personal expension of the control of the DR. T. A. BLAND.

Is a wonder thi book, being the personal experiences of a man whose dead overeinear, after appearing to him many times, etherealized, materialised and through trance mediums, has him put into a hypnotic trance by spirit seed-ums, has him put into a hypnotic trance by spirit seed-ums, has him put into a hypnotic trance by spirit seed-ums, to early with the proceedings of what he are understoned to the person with the transition of the seed of the seed of the transition of the seed of the world that his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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enforce the peace of the world, we have seen nothing more telling.

The other is designated as "Old South Leaflet," No. 162, and is made up of ex-tracts from letters and pamphlets of Franklin in behalf of peace. His earnest advocacy of peace is characterized by his invariable reasonableness. As a sample, let us anote from his letter to Lord Howe,

written in 1776: To me it seems that neither the obta To me it seems that neither the obtaining nor retaining of any trade, how valuable socyer, is an object for which men may justly spill each other's blood; and that the true and sure means of extending and securing commerce is the goodness and cheapness of commodities, and that the profit of no trade can ever be equal to the expense of compelling it, and of holding it by fleets and armies."

These Old South Leaflets can be obtained for five cents each, and unless one is over-awed by the attack on these "demagogues of peace," which has recently been made in high places by our more strendom atatesmen, much impressive thought on this subject can be obtained in this literature.

Our Some Circle. MINNIE MESERVE SOULE.

Dream Life. Mrs. Nicholas Will

(Written for the "Banner of Light.") In the solemn night, 'mid its silent things. I hear the whirring of unseen wings, And wafted down from celestial bowers Are odors sweet, from a thousand flowers.

A martial band, with its great drum mute The occasional note of a sweet voiced flute, An organ's tone, as it rises and swells, And a dreamy ringing of silvery bells.

The veil seems gos mer that hangs between Our mortal vision and things unseen, And strains of music and voices of yore Are re-echoed back from that far-off shore.

oul hears the music of heavenly sphere My soul hears the music of heavenly spheres And sounds unfamiliar to mortal ears. And a spirit divine, on my own sheds its

beam, Till the world melts away in its beautiful

A LINK IN OUR GOLDEN CHAIN.

THE PURE. THE GOOD, THE TRUE IS REVEALED TO THE PURE IN

It was a beautiful day in midwinter and the streets of the great city were radiant in plate glass and sun-lighted windows. Like a wonderful gem of purest gold the State House dome glistened and sparkled on Beacon Hill. Far out across the blue water of the bay the fleet-winged vessels were speeding merrily on their way, and everywhere the hum and music of life, like a ceaseless song of energy and power and love awoke the dreamer from his dreams and the idler from his fancies.

The great railway station opened its doors and an eager, hurrying crowd poured into the streets.

the streets.

In little companies they came, with now and then a solitary traveler walking among them, unheeding and unheeded.

One of these, a young man, with face like the morning, stepped out into the glory of the sunshine and looked about with questioning eyes; up and down the busy streets he glanced and with expectant air read the silver of the sunshine of shore, and convexance to the sunshine silver of shore, and convexance to the sunshine of shore, and convexance to the sunshine of shore and convexance. glittering signs of shops and conveyances, bill-boards and hotels. Close following in bill-boards and hotels. Close following in his footsteps was a youth no older than himself, who walked with shuffling, shambling gait, toward the bright faced young man, and, touching him familiarly on the shoulder, began to talk.

"Is this your first trip to Boston?" he said, by way of infroduction.

"Yes; when did you get here? I thought I saw you at the village this morning before I left."

"That's right; you did. I came down on

I left."
"That's right; you did. I came down on the same train you did, but I met a man who knows all about Boston and I wanted to find out the best place to go to have a dandy good time, so I buzzed him all the way down."

dandy good time, so I buzzed him all the way down."

The bright faced youth laughed. "Oh, you're too slow for any use," he said. "I had my trip all planned before I started. I knew just the places I wanted to see, and I've done a little reading on the subject and I rather guess I can do the town without much trouble."

"What are you going to do first?" carelessly asked the Careless Traveler.

"Well, I'm going to get some dinner; then. I'm going up to the Natural History Rooms; it's Saturday and I can go in free and I want to see some of the stuffed birds up there."

The Careless Traveler laughed immoderate to lead

and I want to see some of the stuffed birds up there."

The Careless Traveler laughed immoderately, "Mamma's little boy wants to look at the birdies," he said sneeringly. "I suppose you'll go to church tomorrow morning and to Sunday School in the afternoon and to prayer-meeting in the evening."

The bright faced young man blushed, but not with shame. He knew the Careless Traveler's opinion; he would not take on a matter of so small importance as the color of a windmill, and he was indignant that he should express it about the way he way to spend his time in a new and to him wonderful country.

"What are you going to do?" he asked.

spend his time in a new and to him wonderful country.

"What are you going to do?" he asked,
with just a tinge of temper.

"Me, oh, I'm going up to the Dime Museum and see some of the freaks, and then
I'm going to walk up town and see the
retty girls, and I'll probably go, to the theatre this evening, and tomorrow I don't
know what I'll do yet, but I'll find some fun
companies."

Then the two separated, but they met

again.
Strangely enough, when the bright faced young man took the train a week later, the Careless Traveler was already on board and made room for him as he passed his

"With a weary body, an empty pocket and an aching head, he was going back to the old familiar scenes to tell his friends about the great city he was leaving behind. "Horrible place, Boston is," he said, spit-

"Horrible place, Boston is," he said, spitting the words out as if the very name of the city left a bad taste in his mouth.
"I was just thinking how much I enjoyed it," replied his seatmate. "I hever dreamed that there were so many things that I wanted to know about and would be interested in. Why, I couldn't half see the library and the colleges, and, dear me, the ministers knew so much I wanted to have a talk with every one of them and ask questions by the dozens; they knew so much more than I did. And languer heard such music, and I went to the flower show and it made me crary to try the grafting

such more shan I due. And Taylor based music, and I went to the flower show and it made me crary to try the grafting process on some of our plants. Everybody seemed so happy and good-natured, too, I thought it was because they were happy in the things they were doing."

"Oh, pshaw, what are you talking about? You must have been with a pretty slow-crowd. You should have had a taste of the sporting set I flound. I don't know as they are any happier than the folks down at the village, but they are speedy, and that is what I like. I guess you've been asleep and dreaming, or else you fell in love. Yes, I'll bet that's it. You fell in love," and the

tired Careless Traveler laughed boister-ously and long.

But the bright faced young man knew he was wrong and deep in his heart he held the secret fast, nor did he try to talk of the things he had seen and loved the most. They were too sacred and too dear to be expressed to one so dull and so care-

less.

So the two lads went back from the city and told the towns-people of what they had seen. And some of the towns-people forever after condemned Boston as a resort of evil-doers and pointed to the Careless Traveler as an example of what contaminating influences would do for a young man, who but for his visit to the scenes of sin would be an honor to his native town.

And some of the towns-people sat long hours and listened to the bright faced young man as he told of life in the city, with its

man as he told of life in the city, with its marvelous opportunities for growth and un-foldment and learning and companionship, and they longed for that larger life and they entered into all their tasks and pleasures with that picture of larger life al-ways before them as an inspiration and an incentive

ways before them as an inspiration and an incentive.

Out from the narrow life of creed and custom, with its perfunctory performances and petty conventionalities, come men and women to spend a holiday with the Spiritualists who live in a city of beauty and light, of resource and opportunity, but who have no restrictions or restraints for any one who Seeks shelter in their midst.

Under the very shadow of the white temple of truth, a lying mob may wait to steal away the sense of purity from the way-farer who, seeks the shrine, but no crafty spirit, seeking with lying tongue to beguile the inexperienced, the unwary, the youthful or the innocent will succeed when the ear is attuned for spiritual harmonies.

They could as well offer a stone for bread, a prison for a palace, or bitter herbs for sparkling water

for sparkling water. The man who is pure in heart will find The man who is pure in heart will find the pure, sweet waters of truth flowing into his soul from the eternal heights of spiritual life, and yet the world is full of alleys that lead to darkest slums.

A pure heart will grow a pure Spiritualist and a pure Spiritualist will find abundant evidence of the pure and good and holy in Spirit land.

in Spirit-land. A vile heart

nent-land, vile heart will make a vile Spiritualist vile Spiritualist will find ample proof low, the ignoble and the unclean in Spirit-land. Why? Because Spirit-land is an inhabited

country and its inhabitants have lived and grown and had their free will to be and do what they most desired, and no miracu-lous or instantaneous change of character came to them as they sped from one life to the other. Death is not a chemist; but a conveyor

Death is not a chemist; but a conveyor.

When one whispers in your ear or loudly proclaims to the world the fact that he has found nothing but great evil or imbecile littleness in the communications from Spirit-loud heaver.

Don't mourn and weep, but let him alone until the earnest desire to know the good inspires him to shun the evil and seek diligently for the truth.

The following lines were written by Mrs. J. B. Herrick, a friend of the Home Circle, and were suggested to her by the giving of two beautiful black and white kittens to a lady who grieves for her lost net.

KITTIES' PETITION

We're two timid little kitties You will be kind to us, we know, You loved your own lost kitty so.

We know we'll miss our own old home And our mother's tender me-ow, me-ow; She nursed us fondly when we cried, We were more helpless then than now.

A cruel fate on cats does fall When they leave mother, home and But you'll be kind to us, we know, You loved your own lost kitty so.

A cushioned chair will do for bed, We'll go to sleep when we are fed; Nor make a noise till break of day, Then to your arms we'll find the way

We'll kiss your hands and face and brow. sing our sweetest me-ow, me-ow

me-ow, And so we'll speak our gratitude For bed and love and care and food

Dot and Ted.

Frank H. Sweet.

In a Sugar Camp. (Written for the Banner of Light.)

"(Written for the Banner of Light.)
During the last days of February or early in March, when the atmosphere is still and dry and there is a northwest wind blowing, the sugar-maker goes into camp and begins tapping bis trees and setting the buckets. He is very particular about, the weather, and if the wind is from the southwest he busies himself in putting everything in readiness in the sugar-house, and waits. But just let a bright warm, day come, with a light northwest wind, and he becomes a new man. There is no slowness or lethargy about him now, and he is eager to lengthen his day as far as possible into the night, and is content to snatch an hour or so of sleep whenever and wherever he or so of sleep whenever and wherever he

can.

The traditional sugar, weather is freezing nights and thawing days, with occasional light, feathery snowfalls, known by sugar-makers as "sugar snow." If a freeze succeeds a snowstorm, the sugar-maker is happy, for then the sap will start with a spurt and run freely when the thaw, that must quickly follow, comes. A steady flow of sap that will fill the buckets inside of a day is regarded as good running, although twice this amount is often obtained in exceptionally favorable weather.

Trees are tapped by boring holes into the trunks with a half-inch fit, about one and one-half inches in depth and from one to four feet above the ground. After tapping, spouts of wood or iron, fitted with hooks for holding the buckets, are driven firmly into the holes. The older growths produce the sweetest sap, while a tree under a foot in diameter is not considered large enough The traditional sugar weather is freezing

on the spouts, and it is not uncommon to find as many as three or four buckets with two spouts to each hung on maples of large size. It is said that a tap on the north side of a tree will produce less sap than a tap on the south side, and sap that runs during the day will make less and inferior sugar than the same quantity of night sap. An acre of ground should not be called upon to support more than thirty trees to be tapped for sap, and scientific sugar-makers affirm that if the acreage is limited, a few trees will produce as much sap as a good many—in other words, that "trees standing close together divide the aggregate flow made possible by the acres of soil they cover, which aggregate would be as great as if there were half so many trees draining the spot."

As it comes from the tree maple sap is like water in appearance and with a not very pronounced sweetish flavor. It is gathered with large wooden tanks placed upon sleds and drawn by horses or oxen. These sleds are dragged from tree to tree through the orchard during the gathering process, and when full are taken to the

These sleds are dragged from tree to tree through the orchard during the gathering process, and when full are taken to the sugar house and the sap spouted into a large holder, or supply tank, from which it is fed into the pans or evaporators, in which the sap is reduced to syrup. A barrel of good sap will make a gallon of syrup, which is equivalent to eight pounds of hard sugar. The modern sap evaporator makes it possible to do a great deal of sugaring in a short time. It is made of tin, copper or galvanized iron; and sap flowing in at one end is, by means of partitions a foot or more apart, extending nearly across the pan, made to take a zigzag course to the other

more apart, extending nearly across the pan, made to take a zigzag course to the other end, where it is drawn off in syrup. The proper consistency of syrup to be drawn from the evaporator is about eleven pounds to the gallon, and this degree of density is reached at 219 degrees. In large orchards two men are required to do the boiling—one to keep the fire brisk and hot, and the other to watch the nan and take care of the

two men are required to do the boiling—
one to keep the fire brisk and hot, and the
other to watch the pan and take care of the
syrup. Not more than half an inch of sap
covers the evaporator during the boiling.
The sap is never made into more than
syrup in the evaporator. If wanted for hard
sugar-, it is placed in a sugaring kettle and
the boiling continued until the thermometer
indicates from 232 to 238 degrees, when the
mass is removed from the fire, stirred
briskly a short time to give it the proper
grain, and is then poured into tin pails or
cake moulds, as the case may be, to harden.
When cold it is removed from the moulds
and is ready for market. The very best
maple sugar is a light, clear, dry, glassy
brown, so very light that it much resembles
clarified sugar.

Vermont is one of the greatest sources
of the country's sugar supply, and has the
reputation of producing the finest quality of
sugar in the market.

Nothing short of a visit to a manle sugar

reputation of producing the finest quality of sugar in the market.

Nothing short of a visit to a maple sugar camp will give one a clear idea as to just how the sap of the maple is converted into syrup, and if one can spend several days and nights in the camp it will be an experience he will not soon forget.

Vermont has very few farms that have not a group or an orchard of rock or sugar maples somewhere on the premises; and as sugar season comes at a time of the year when the farmer could not profitably employ his time otherwise, there are naturally a great many sugar camps in the state. ploy his time otherwise, there are naturally af great many sugar camps jin the state. Some of the farmers only look upon sugar making as an incident of the year's work, while others give it the study and attention necessary to its development as a large and profitable industry. The sugar orchards of Vermont vary in size from a hundred to three or four thousand trees, and occasionally these its an occasionally these its an occasionally these its an occhard of a many as in there is an orchard of as many as six

Scared Quaker.

The elder Booth, the American actor, once The elder Booth, the American actor, once took the fancy to be an absolute vegetarian, and while possessed of this craze he was traveling on the Western steamboat, and happened to be placed opposite a solemn Quaker, who had been attracted by the eloquent conversation of the great actor. The benevolent old Quaker, observing the lack of viands on Booth's plate, kindly asked: "Friend, shall I not help thee to the breast of this chicken?"

of this chicken?"
"No, I thank you, friend," replied the

"Then shall I not cut thee a slice of the

ham?"
"No, friend, not any,"
"Then thee must take a piece of the mutton, thy plate is empty," persisted the old Quaker.
"Friend," said Booth, in those deep stentorian tones, whose volume and power had often elestrified crowded audiences. "I never eat any flesh but human flesh, and I prefer that raw!"

The old Quaker was speechless, and his seat was changed to another table at the next meal.—Our Paper.

Walking one morning after a heavy snow, I overtook a colored brother whose coat was much the worse for wear, but he sang such a glad song as he trudged through the snow that I could not forbear saying. "You seem to be been!" Always happy, Boss

"Always happy, Boss."
"Don't you ever worry?"
"No, sah; got a good place to sleep—
'nuf to eat and good white folks for friends."
"How about money?"
"Don't want much, Boss. All de rich men what I work for never smiles."
God pity all who bargain "contentment" for wealth and ambition—who, burdened with the care of it all never smile.—Ford's Christian Repository.

The Careful Dell.

When Frances goes to bed at night, Her dollies all go too; They lie beside her, very still, And sleep the whole night through That is, the Paris doll and all The other fine ones alo.

But there's one old and careful doll
Whose eyes stare open wide
All night to see no harm comes near;
She really takes a pride
In sleeplessness. "What sleep?" she
"I couldn't if I tried!"

SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

In Explanation.

representative of the "Bar earth. The message graphically by a representative of the ner of Light" and are given in the press of other members of the "Banner" staff.

To Our Beaders.

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

INVOCATION.

INVOCATION.

O Spirit of loving kindness and tender wisdom, we reach up through our clouds of discontent; up through the mist of doubt and tears, to the shining heights where Thou dost dwell. Our yearnings are after righteousness, our strivings are after peace, our efforts are to find that supreme joy which comes from perfect living and can only come when we have learned of Thee. We may not fathom the depths of Thy being, we may not comprehend Thy wonderful infinity, but we can feel that in Thy love and care we have an eternal biding place and that we may grow and grow into that perfect expression of life after which we yearn and aspire. So we would do our little work just as faithfully and just as perfectly as it is possible for this work to be little work just as faithfully and just as per-fectly as it is possible for this work to be done. With all trust and love and faith and joy, we come into this circle and want to help those who are seeking to under-stand more of life, and to express their love, and to grow into joy through their expression and their declaration and their proven identity. Help us, our Father, help them. Amen.

MESSAGES.

George Bradford, Seattle, Wash.

George Bradford, Seattle, Wash. The first spirit that comes to me this afternoon is a man about sixty-five years old. He is medium height, not very stout and has gray eyes and gray hair and beard. His beard is not long, but is well-cared for, and everything about him speaks of case and thought. He says that his name is George Bradford, and that he lived in Seattle, Wash., and he says, "Well, it is such a comfort to be among Eastern people and to be able to express myself in a way I shall be understood. To tell you the truth, the last of my life I had very few friends and very much trouble. It sometimes seems as if when one has the most trouble he has the fewest friends; anyway, that seems as it when one has the most trouble he has the fewest friends; anyway, that was my case. My wife, Katie, passed away ten years before I did, and from the time of her death until I died, I seemed to have nothing but bad luck and unsettled problems. I am one of the men who can say that he is glad the battle is over. I haven't set begins to make any plans for the future lems. I am one of the men who can say that he is glad the battle is over. I haven't yet begun to make any plans for the future, but am resting with my friends and trying to understand just what I had better do to bring out the best in my. life. I have a son; his name is Harry, and he would have, done more for me had he known, but I was proud and kept things to myself, and so he had no opportunity. Now I want to send him a word from my new home and tell him that it gives me pleasure to see him so earnest in his life-work and so considerate of those about him. They have been very good to him, and I am glad that he is not forgetful of their kindness. I was there in January and I know of the bit of good fortune that came to him and it is a pleasure to me to tell him about it. Please remember me to Mary and tell her that I somehow, can get nearer to her than all the rest in the way of giving her impressions for her helpfulness. Thank you very much."

Lucy Chase, Lynn, Mass.

The next spirit that comes to me is a straightforward in her manner and clear-cut in her speech. She is medium size and not particularly old-looking. She seems to have been a woman who made a great deal of effort to keep everything just as it ought to be around her. Her name is Lucy Chase and she tived in Lynn, Mass., and she says, "This is not a new thought to me, although I was not what you people call a Spiritualist. I had heard more or less about spirits and their manifestations, but it was of little interest to me, for I didn't think ualist. I had heard more or less about spirits and their manifestations, but it was of little interest to me, for I didn't think it amounted to anything and my life was full of other cares that seemed a good deal nearer to me than a new religion. It is pretty hard work to leave your friends and your church associations and join hands with a lot of people who are doing pioneer work. There were some people who started West and built up homes for themselves in a new country, but there were others who wouldn't move away from New England if they had nothing but a crop of rocks for their harvest in the Fall and had to eke out their living with some other business. I was one of that kind. I preferred to stay as I was because I didn't like the idea of making a change. I can see my mistake now, for I might have helped my children to come into an understanding of truth. I wish I had. But I want to say that Thomas is with me and that we both send our love to our-many friends, and often wish that we could ait down with them in the old way and talk to them face to face. I am still working. I had lost a boy before I came over here and I found him here, and I just set right about taking

care of him as if he had never gone away. But I don't forget the children I have left, and I want to bring them a mother's bless-ing. I thank you very much for this op-portunity to speak."

Clara E. Walters, Bingh

Clara S. Walters, Binghamton, S. T.

The next spirit that comes to me is a woman, I should think about thirty-five years old. She is very fair in complexion, cheeks on just the tint of pink and her hair a reddish brown; she is very sweet in her manner, and she says, "O please may I come and send a message to my friends? My name is Clara E. Walters and I lived in Binghamton, N. Y. My mother is so anxious to get some word from me, but she doesn't know about this paper or about you people. She knows that spirits can return, because some friend of hers have had their friends speak to them, but she does not know just what to do or where to go. Sometimes I am so close to her that she feels me, but she doesn't know how to make a definite connection with me. I want to do something more than just to send my love to her. She knows I do that any-how, wherever I might be, but I want to have many talks with her and make my life a part of hers, so that she won't be so lonely and unhappy. Uncle Charlie is just as helpful to me as he can be, and says, "Tell Jessie that he isn't discouraged yet over her affairs, because he thinks they haven't, had time to mature and that in a little while everything will look brighter and better. I am doing a lot of things. I don't embroider the way I used to, but I love to make flowers grow in particular patterns just as if they were embroidered on the grass. It seems so good to be strong enough to do what I want to, for I was always so weak and bothered so because of my weakness. I have seen Bennie and I am going to see some of our people who live 'out West' some day when I feel that I can leave the home life long enough and not be missed. I wish I could say more, but I hope there is enough in this to make my mother feel thas I am still her child and still interested in everything she does. Thank you."

Carrie Shaw, Lincoln, Neb.

Carrie Shaw, Lincoln. Neb.

There is a woman who comes close to me now and she is very earnest in her desire to reach her friends. She says that her name is Carrie Shaw and that she lived in Lincoln, Neb., and she seems so eager to get to George and she seems so eager to get to George and she seems so eager to get to George and she says. "I don't know what to say first. If he could only be sure that I am with him he would be very much more concerned about the things he is doing, because he would feel that someone had an interest in him; as it is now, he just lets the things pass along, making the best of what comes and thinking that it doesn't matter much whether he gets ahead or not. Why only last week I was with him when he went away. He will know where I mean. He went on the train and I felt as if I must make a protest, but he is so matter of fact and unconcerned about the spiritual life that it is hard for me to make him feel my presence. Lam sending this message to awaken his interest. Of course I might settle down and say he would 'know all about it, but that wouldn't satisfy me. I want him to know as soon as he can because it will make him make more of his life. I am able to see and do a great many things, but I could do much more if he would only help me."

Two Ways of Dealing with Erring Boys.

Seven years ago, before there was such a thing as a juvenile court, a boy of nine was arrested in Denver for burglary. He a thing as a juvenile court, a boy of nine was arrested in Denver for burglary. He was brought into the criminal court, tried as a burglar, and sent to jail. He served a term of years, during which he learned thoroughly the trade which he had been accused of plying. When he was released he began to practice in earnest. He was rearrested, recommitted, and, after a second term, turned loose again, a more accomplished burglar than before. A few months ago he was shot at by the Denver police in an attempt to escape a third arrest. He was captured and brought into the juvenile court, still a mere child that ought to liave been going to school.

Judge "Ben" Lindsey, who presides over this tribunal, was confronted by a bold, hardened, and unnaturally sharp young expert in crime who had mystified the police by telling half-a-dozen different stories. Judge Lindsey began by telling the boy that he didn't believe him to be half as "tough a kid" as the police had made him out, and that he would not be "sent up" if he was "square with the court" and made a clean breast of his trouble with the "cops."

a clean breast of his trouble with the "cops."

This new treatment got from the boy his real story. He had been led into his first offense by a desire for a knife with which to make a kite. His father refused to get him one, and he broke into a barber shop and took a razor, According to the eletter of the criminal law, the boy had committed a burglary. As there was no "juvenile" law at the time, he was dealt with as a profesat the time, he was dealt with as a profes

a burglary. As there was no "juvenile" law at the time, he was dealt with as a professional housebreaker. Asked about his first trial, he said to Judge Lindsey:

"Aw, de guy wid de whiskers, wot sait up on de high bench, looked over at de cop, and de 'cop,' he says, 'Dis is a 'very bad kid, he broke into Smith's barber shop and dook a razor, and he admits it, yer Honor.' Den de guy on de high bench sends me up widout givin' me a chanct to say a woid."

Thus, the boy was well started on a criminal career before he was ten years old. Fortunately, he fell into the hands of the Denver Juvenile Court, which had been established in the interval between his second and third arrest, while he was still able to "pull up." Instead of telling him that he was a "bully tellow" and set him free—on probation. Today that boy is still going uphill as fast as he was going downhill belore—From "Tise Children's Court in American City Life," by Frances Maule Bjorkman, in the American Monthly Review of Reviews for March.

The Question Bureau.

ED BY W. J. COLVILLE.

Questions and Answers.

Question by V. U., New York.—"Spirits claim that they continue to live where they left off here. If they at first are like human beings, how is it that they cannot give us a more definite account of their life, situation, mode of communication without contradictory statements. Using as they do our human language, why should it not be sufficient to express without contradictory statements the main essentials of spirit-existence? Please don't answer this by saying that each spirit views spirit-land from his individual point of view, which has been found insufficient to cover the ground."

Answer.—In reply to the above as we are distinctly told by our esteemed questioner how not to answer his enquiries, we tioner how not to answer his enquiries, we will endeavor to present certain statements which, from our viewpoint, are entirely clear. In the first place, let it be noted that an enormous mass of information has been received that ages, and particularly during the past fifty-eight years, which distinctly agrees with itself on all main points, thereby disposing of the argument that spirit-communications are almost invariably contradictory. We have had opportunity for comparing many thousands of testimonies received in different parts of the world, at many different mediums, and we can truthfully affirm that, as regards main essentials, there are positively no contradictory statements. All declare alike that in awaking to consciousas regards main essentials, there are posi-tively no contradictory statements. All declare alike that in awaking to conscious-ness in spirit-life they find themselves in, what is to them, fully as real a state of ex-istence in as substantial a world as they ever experienced while on earth. This is unani-mous testimony. Furthermore all these communications agree as to the general outlines of existence in spirit-life. All are attracted to individuals, conditions, and oc-cupations for which they are best adapted.

communications agree as to the general outlines of existence in spirit-life. All are attracted to individuals, conditions and occupations for which they are best adapted, the result being that there is, as there must be, immense variety in the spirit-world.

We are indebted to Charles W. Leadbeater and other prominent Theosophists of the present day for their lucid descriptions of the spirit-spheres which they behold clairvoyantly, and though twenty or more years ago Theosophical literature was saturated with ridiculous and revolting statements concerning "shells," "Reliquae of the departed," and much else that was intended to deny the real facts of spiritual existence, because some members of the Theosophical Society were opposed to Spiritualism and had picked up some Oriental literary material which they had not judiciously sifted, the present attitude of representative workers in the Theosophical propagandist movement harmonizes well with the teachings of all enlightened expounders of simple Spiritualism

We cannot see what all these bewildering contradictions in testimony are concerning which so many correspondents desire information. What are "main essentials of spirit existence" in the opinion of the gentleman whose difficulty we can hardly realize? Though it is true that spirits continue to live as they lived on earth, outwardly unless their inner and outer life agreed extraordinarily well. The spirit-world interpenetrates as well as enspheres this material globe. Spirit-life is continuous, but continuity of thought and feeling does not necessarily involve continuation of identiced exterior surroundings which so free many speculations indulged concerning what may befall the spirit, ages hence, we do not know of any pirit messages which can reasonably be accepted as genuine, which teach anything other than the survival of individuality and continued existence amid such conditions as are disages which can reasonably be accepted as genuine, which teach anything other than the survival of individuality and continued existence amid such conditions as are di-rectly appropriate to the dwellers therein. To many may come a severe shock of disrectly appropriate to the dwellers therein. To many may come a severe shock of dissolution, and to many a most joyful surprise, on finding that we all enter into exactly the state for which we are inwardly prepared. Those who have lived selfishly and luxuriantly on earth find no light or joy awaiting them in the spirit-world, but opportunities are afforded all for rising out of darkness even though they are at first in a dreary and of shade. Those who have lived generously and justly on earth, though unrecognized and unrewarded in a terrestrial sense are at once happy and bright in spiritual surroundings. spiritual surroundings.

There must be variety in testimony because there is variety in condition, but es-sential contradiction there is not. Many spirits have difficulty in communicating, and their descriptions of their state become uncertain and vague as they are not able, through faulty mediumship, to express themselves lucidly, but whenever conditions are present, enabling any intelligent entity to give a clear statement, it never in reality contradicts any main essential of universal spiritual philosophy. Definite accounts of spirit-life are given in numberless instances and they are both reasonable and realistic, but not usually very widely credited.

But after all is said, the fact remains that everyone does and must describe according everyone does and must describe according certain and vague as they are not able

everyone does and must describe according to his own degree of sperception and also transmit information subject to the limita-tions of a transmitting instrument.

Hold then there, content Learn that to love is the one way to know Or God or man; it is not love received That maketh man to know the inner life Of them that love Him; His own love bestowed
Shall do it. Love thy Father, and no more
His doings shall be strange.

Jean Ingelow.

Notes from Philadelphia.

Mr. and Mrs. Thos. M. Locke, of the Philadelphia Spiritual Society, were made the recipients of a beautiful loving cup by the members and friends of the Society, on Sunday evening, Feb. 11, 1906. The presentation speechs were made by Mr. and Mrs. Geo. W. Kates, who conducted the affair in a very unique manner. Mr. Kates, after a few introductory remarks, invited Mr. and Mrs. Locke to the platform, stating that he would like to see them occupy seats on the rostrum as an honor which he thought they deserved for their long and faithful services in behalf of the Society as President and Secretary. He requested Mr. Samuel Wheeler, President of the Society, and Mr. Harry Shope, Secretary, to escort them to the platform. Mr. Kates then produced the loving cup (which had been hidden from view) and passed it to Mrs. Kates, who made a few touching remarks, and then presented the cup to Mr. and Mrs. Locke. They were both surprised and overwhelmed and it was with great effort that Mr. Locke could master his feelings and respond, which he did with much appreciation and gratitude, and thanked the members and friends, and wished the Society prosperity under its new management. It being Mrs. Kates' birthday also added interest to the occasion. The loving cup is of sterling silver and rests upon a beautiful ebony base, and was made by J. E. Caldwell & Co., Philadelphia, Pa., and bears the inscription Mr. and Mrs. Thomas M. Locke

Presented to
Mr. and Mrs. Thomas M. Locke
By the friends and members

by the iriends and members
of the
Philadelphia Spiritual Society
s an expression of appreciation for their
long services in its behalf.
Sunday evening, Feb. 11, 1906.
The occasion will long be remembered
sa very heasant affair.

as a very pleasant affair.

Mr. and Mrs. Kates are trying very earn-Mr, and Mrs. Kates are trying very earniestly to build up the Society during their engagement, and quite a number have enrolled their names. The meetings have been very well attended. They will return in March, 1907.

Shake into Your Shoes.

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet and ingrow-ing nails, and instantly takes the sting out ing nails, and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all Druggists and Shoe Stores. By mail for 25c. in stamps. Don't accept any substitute. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y

The Neighbors.

Old Mr. Grumblebug one bright day To his neighbor said his little say.

voice was thin, and his tone a whine, he made of life one long repine.

"Yes, I know the sun is bright," said he; "But think of the storm that's goin' to be

'November is here, and no one knows How soon we'll be trampin' through

'Most of my crops were middlin' go But I didn't sell them as I should

Apples I've stored, and everything, But, who knows if they'll keep until spring?

'I suppose Thanksgivin' 'll come again, But I'm not thankful like other men.

'My rheumatiz is hurtin' a heap, And most of the nights I cannot sleep." Thus Mr. Grumblebug spoke that day To the man who lived across the way.

The name of this man was Joyousheart, And he in life played a royal part.

When across the sky the clouds how fast He would smile and say: "They'll soon be past."

From the sourest grapes of life he pressed of wine the sweetest and the best.

'There's Good in All!" was his glad refrain, And he sang it o'er and and o'er again. Selected.

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"Recognized."

The dedication of Joaquin Miller's latest book, "The Building of the City Beautiful," which reads: "To Andrew Carnegic the Builder of Libraries Beautiful," calls to Builder of Libr mind this story:

When they were members of the Au-thor's Club, Miller one day wrote in Car-negis's album

"Here's to King Ned, and here's to our

And here's to old Oom Paul, But a single twist of Carnegie's wrist, I'd choose instead of them all."

In speaking of the matter Carnegie said:
"I had this same little verse framed and hung in my hall at Skibo Castle, when King Edward came to visit me. The royal guest paused and began to read:
"Here's to King Ned,"—why, that's me, Mr. Carnegie, that must mean me. Ho, ho, lo' And here's to out Ted—why, that is your President, Mr. Carnegie—ho, ho, ho! 'And here's to old Oom Paul.' His Majesty frowned, for the Boer War was in progress.

progress.
"But a single twist of Carnegie's wrist, Td choose instead of them all. Ho, ho, hol laughed the King."

A man, so to speak, who cannot bow to his own conscience every morning is hardly in condition to respectfully salute the world at any other time of the day.—Doug-las Jerrold.

"My dear Mr. Taylor," said Mr. Perkins, as they met on the street, "you and I have been neighbors for five years."

"Yes."
"During that time I have kept a parrot, a goat, a dog and two cats."

"You have."

"My children have broken your windows, my goat has chewed up your Monday washing, and my dog and cats have disturbed your sleep o' nights."

"Yes, that is true."

"We have emptied our ashes over into your yard, borrowed your hoe and rake, broken down your alley fence, and tried in other ways to be neighborly."

"Heaven knows you have!"

"And now, my dear sir, to show us that you appreciate the situation of affairs, and have no ill feeling in the matter, I want to ask a favor of you."

"Go ahead!"

"I have four daughters, as you know, and all of them are now ready to take piano lessons. Will you kindly and as a neighbor come down to Green's with me and help me to select a good toned instrument and guarantee my financial ability to pay him \$10 a month on the instalment plan?"—Cleveland Plain-Dealer.

Mr. Potter was giving his son a few words of counsel as to his treatment of his young wife. "Now, when you have any little differences of opinion," said Mr. Potter judicially, "if you can't persuade Margaret, you must compromise, my boy, Compromise. I remember, after we were married," continued Mr. Potter, "I wanted to spend six weeks at Saratoga, and your mother preferred to take a trip through Canada. It's thirty odd years ago, but I well remember the arguments we had before I compromised." "How did you do it?" asked the son. "We spent five weeks and a half in Canada," said Mr. Potter, "and from Friday night, till Monday morning in Saratoga."—Selected.

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principal critics of the world and algorithms an interesting work showing how many questions have to be dealt with by one who has made up his mind to renounce authority and yet remain true to the impulses of religion. It presents a religion like Walt Whitman's; of a God, who embraces in Himself all differences and all opposites, and whom man discovers as he discovers himself."

Himself all differences and all opposition, and whom man discovers as he discovers himself."

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BOSTON, SATURDAY, MARCH 10, 1906.

Societary Hews.

appendence for this department should be add to the Editor, and must reach this effice by the all delicery on Menday morning, to ensure insere a same week. We wink to easied all, but our space ted. Use ink and write plainly.

Topic for the Progressive Lyceum.

For Sunday March 11, 1006.-Gentleness Bespeaks Bravery

Gem of Thought:-

"Be kind and be gentle to those who are

For kindness is dearer and better than Be kind to the young, they give promise of

good, Be kind to the old, well.—because you should.

For information concerning the Progressive Lyceum Authorized Lesson Paperofor the National Spiritualist Association ad-dress John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

The Cambridge Spiritual Industrial Society held a sale and entertainment Feb. 28. A very enjoyable evening was spent. The ladies had a generous supply of fancy articles, cakes and home made candy and a snipping table. Ice cream and cake were sold during the evening. Miss Ada M. Came had charge of the entertainment, which consisted of readings by Miss Alice Bonney; fancy dances, Miss Gretchen Nunn and piano ducts by Missee Came and Bonney. After the prizes were drawn Miss Came played for dancing. The next meeting will be Wednesday, March 14. Mrs. Willis, speaker.

Willis, speaker.

Ladies' Spiritualistic Industrial Society, Mrs. Belcher, president. Business meeting was well attended and the supper tables were well patronized on the evening of March 1. The speaker's on that evening were Prof. Clarke Smith, who opened the exercises with an invocation, followed by remarks and astrological readings. 1 Mrs. Carbee gave readings, also Mrs., Morgan, Mr. Debois and Mr. Gilbert helped entertain. March 8 there will be good talent.

The Children's Progressive Lyceum, No The Children's Progressive Lyceum, No., of Boston held its regular session in Red Men's Hall, 514 Tremont Street, Sunday, March 4, at 11.30 a. m. After the discussion of the lesson and the march, Baby Vinto, Queenie Knowles, Olive-Sharp, George Fogg, Gertrude Wellington and Ethel Cooley gave readings. Pauline Wagner a song. Then the circle was formed; pressages were given by several young messages were given by several young memer a song. Then the circle was formed; messages were given by several young me-diums. There were fifty in the circle. March 18, in Red Men's Hall, 514 Tremont Street, there will be a Patriotic concert, given under the direction of Prof. W. Milligan for the benefit of the Lyceum. Tickets 10c. Try and he present and help the Cause.

American Psychical Research Society (Inc.), Harvey Redding, president, held its midweek meeting at the home of the presi-dent; the first half hour was devoted to healing, followed by an invocation by the president. Mrs. Emma Wells gave a piano selection and read a poem. Communicaselection and read a poem. Communica-tions were given by the president. Mr Parker, Mrs. Hawly, Mr. Skinner and Mrs. M. E. Dean answered mental questions. M. E. Dean answered mental questions. It was a very harmonjous meeting. Church Social the last Friday in March, Sunday meeting opened as usual with song service, followed by an invocation by the president. Mrs. Frank Vickery presided at the piano. Mrs. Emma 'Wells read an inspirational poem. Mr. Redding gave an address which held closest attention of the audience. Mrs. E. F. Coote sang "Face to Face." Vice President Mrs. Abbie Burnham gave an address and was listened to with interest. Meeting closed with benediction.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor. Commercial Hall, 694 Washington Street. Morning, Test and Healing Circle. Afternoon, Mass Meeting on the subject, "Abolition of Capital Punishment," the case of Charles L. Tpcker especially noticed and a concentration of thought given that he might receive justice. Evening devoted to messages and readings. Mediums of the day: Mr. Hicks, Mr. Lindsey, Dr. Blackden, J. Newhall, Mrs. White, Mrs. Nutter, Prof. Mahomet, Mr. Baxter, Mr. Brewer, Prof. Macook, Mr. Baxter, Mr. Brewer, Prof. Macook, Mr. Baxter, Lungia Philad Poof. Clark, Smith. First Spiritual Science Church, Mrs. Baxter, Mr. Brewer, Prof. Matook, Mr. Privoe, Jennie Rhind, Prof. Clark-Smith Dr. Combs, Mrs. Bell Robertson, Mrs. M. Knowles, Mrs. Canningham, Mrs. Whittenore, Mrs. Fox, Mrs. Carbeé. Pogm by Mr. Starkey. Music-by Mrs. Nellie Carle-

Malden Progressive Spiritual Society Mrs. Alice M. Whall, president. Thursda evening. March 1, the Circle opened at evening, March 1, the Circle opened at 8 p. m. with a praise service and invocation. Mrs. Mosier, Mrs. Carter and Mrs. Whall gave many messages. Sunday, March 4, the Lyceum opened at 2.10. The subjects, "Mild Measures are Better than Force," "Love," "Helpfulness," and "What Has Spiritualism Done for the World?" were discussed with much interest: 3,30 p. m., at the afternoon circle, Mrs. Whall presided, with Mrs. Andrews at the piano. The circle opened with a praise service and sided, with Mrs. Andrews at the plano. The circle opened with a praise service and an invocation, and address by Mrs. O'Nell. Mrs. Carter and Mrs. Whall gave many interesting messages. 7,30 p. m., at the evening meeting, Mrs. Whall presided, Mrs. Andrews at the plano. A good sized audience meleomed Mrs. Nettie Holt-Harding, who gave a very able and eloquent address. After this able address, Mrs. Harding gave many beautiful messages. Mrs. Alice M. Whall will occupy the platform next Sunday March 11.

Dwight Hall, Feb. 28, The Ladies' Lyceum Union met for the business meeting in the afternoon, supper being served, with tables well filled. After the social hour, Mrs. Weston, 1st vice president, opened the evening by introducing Mrs. Waterhouse, Mr. Gilbert, Mrs. Morgan. It being the birthday of Miss Emma Corbett, Mrs. Weston, voicing the thought and friendliness of the Union, presented to Miss Corbett a beautiful bunch of flowers in appreciation of her many kindly deeds and her ever ready help, in words that touched the hearts of all. Mrs. Kneeland, Mr. Packard and Mrs. Fisher voicing messages, poems or words of encouragement each in his own way contributing to the enjoyment of all.

First Spiritual Church of Boston (Inc.)

First Spiritual Church of Boston (Inc.), Rev. Clara E. Strong, pastor. The president, Walter I. Mason, gave the opening address. Mr. Jackson spoke and gave messages. The pastor spoke and the spiritual influence that controlled her was very impressive. Mrs. Peake-Johnson spoke and gave messages also Mrs. Bolton and Dr. Willis. Miss Jenny Rhind gave words of truth. "The Spirit of Meekness" was the subject of the president's message in the afternoon. Mrs. Matilda Trask Boynton sang sweet music which was much enjoyed. Mr. Adams spoke and Mrs. Bolton and Mrs Roberts gave messages. Mrs. Morgan and Miss Strong gave communications. "Spirit of Love" was the subject for the evening and those present felt the thoughts uttered put Spiritualism in a new and better light. First Spiritual Church of Boston (Inc.), and those present felt the thoughts usered put Spiritualism in a new and better light. Messages were given by Mr. Tuttle and Mrs. Morgan. Solos were interspersed by Miss Boynton to the delight of the audi-Messages were given by

The Brighton Psychic Society, 14 Ken-rick Street, held a very interesting meeting Wednesday evening, Feb. 28, Mrs. Fannie Marriner of Roxbury being the medium for the evening. Every one present was well repaid for braving the extreme weather. Wednesday evening March 14. Mrs. Ida Pye and Mr. C. Dearborn of Wakefield will be with this society.

be with this society.

The First Spiritualist Ladies' Aid Society held its weekly meeting Friday, March 2, at 9 Appleton Street. Carrie Hatch, vice president, presiding. Mrs. Waterhouse opened the meeting. Mrs. Mason made interesting remarks. Mrs. Cunningham followed with messages, that were all recognized. Anniversary exercises will be held Friday, March 30. List of talent in next week's

Banner.

Lynn Spiritualists' Association, Cadet Hall.—Sunday, Feb. 11th, Mrs. S. C. Cunningham was the medium, and was greeted with her usual large audience. Mrs. Cunningham is a great favorite with this society and her work always gives the best of satisfaction. Feb. 18th Mr. Thomas Cross was warmly greeted by his many friends. Mr. Cross is a gifted and eloquent lecturer and should be kept constantly employed. After each lecture, Prof. R, A. Macurda of Lynn gave very convincing proofs of sprit return. Feb. 25th Mrs. Ida P. A. Whitbock was engaged but owing to the passing away of her mother, was unable to serve, and Prof. Macurda was secured to fill the away of her mother, was unable to serve, and Prof. Macurda was secured to fill the vacancy. He gave short but able addresses and voiced a large number of most accurate messages from the spirit friends. The con-certs which are held each night before the evening service, under the direction of President Chase, are very entertaining, and attract large numbers. Mrs. Cunningham will be with this society again on March

New England States.

The Progressive Society of Spiritualists of Greenfield, R. F. Churchill, president, met in the parlors of Mrs. Haslam, 6 Union Street, on Jan. 28. It was a social meeting of great interest. The president opened with an invocation and appropriate remarks. Mrs. Haslam followed with a review of Prof. Hyslop's book, "Science and a Future Life." Henry Lee and Dr. Griffen both spoke with interest. Mrs. Haslam gave psychometric readings. Feb. 4 was another social meeting, held at Grinnell Hall. The president opened the meeting. Mr. F. B. Woodbury and Dr. Griffen both filled the evening acceptably. Many excellent tests were given by Mrs. King of Fitchburg. Feb. 11 and 18 these dates were filled by Mrs. Carrie S. Thomas of Brooklyn, N. Y. Both the lectures and tests following were most pleasing and satisfactory. owing were most pleasing and satisfactory having spoken several times and always fills the hall with an interested audience. Feb. 25, Wellman C. Whitney of Springfield was the speaker and his lecture and tests were pleasing to all. The meetings have all been well attended this winter and a general good feeling of interest prevails. Miss Hartman, a soloist, and Miss Dyer at piano furnish good music.

furnish good music.

Providence, R. I.—The Ladies Progressive Aid Society held its regular circle Tuesday evening, Feb. 27, with a large-attendance, with Mrs. Brown, the president. It was a very interesting circle; communications were given by Mrs. Brown, Mrs. Harcourt and Mr. Stackpole of Providence, Mrs. Mack and Prof. Maniere of Pawtucket, who also rendered a solo. The next circle will be held at Mrs. Fullers, 34 Hudson Street, Tuesday evening, March 13, and is public. All are welcome.

public. All are welcome.

Fitchburg, Mass.—The First Spiritualist Society had a good attendance at both services Sunday, March 4. The speaker, James Lucas of Fall River, took for his subjects, "Let Us All Work Together to Uplift Humanity" and "Sowing Seeds of Love and Good Will." They were presented in his usual interesting manner, and were followed by many convincing spirit messages. The piano selections by Miss Howe and the special song service were much appreciated. Mrs. M. A. Jacobs of Lawrence, test medium, will address the society next Sunday.

The First Spiritualist Society of Lowell.

The First Spiritualist Society of Lowell had for a speaker on Sunday Mrs. Anna M. Coggeshall of Lowell. For nearly two hours both afternoon and evening "Shining Star" gave messages and every one was recognized. Next Sunday Miss Annie M. Foley of Haverbill will occupy the platform.

First Spiritualist Society of Portland, Me.

—Mrs. Annie L. Jones of Lowell, Mass.,
delivered very interesting lectures on Spiritualism Sunday afternoon and evening.
There was a large attendance. Mrs. Jones
is a very able speaker and test medium and
has many friends in Portland who gave her
a warm welcome. Sunday, March 11, Mrs.
Bryant of Worcester will occupy the platform.

Field at Large.

Washington, March 4, Miss Susie Clark gave the address, followed by tests from Mr. Terry. Mrs. Mary T. Longley, our lavorite home speaker, occupied the platform in the evening. She took for her subject, "A Reed Shaken by the Wind." Mrs. Collins was the message bearer, Mr. Maxham of Boston sang. Mrs. M. J. Stephens holds classes Thursdays. Mrs. Wm. Bockman holds developing classes Wednesday afternoon.

Announcements.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor holds ser-vices every Sunday evening at 7.45 in the Banner of Light building, 204 Dartmouth

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

Odd Ladies' Hall, 446 Tremont St.—Bible Spiritualist Society, Mrs. Gutierrez, presi-dent, holds meetings every Sunday. Circle, 11. a. m. Evidences. 2.30 and 7 p. m. Circle, 4 to 5.

American Psychical Research Society, Inc., Odd Fellows Hall, Malden Square, Malden Mass. Sunday evening, 7.30, Har-vey Redding, president. Special music Mrs. Abbie Burnham, speaker. Seats free. Circle, Thursday evening, at the home of the president, 202 Main St., Everett,

Public Spiritual Circle, every Friday afternoon, 2.30, at 446 Tremont St. Me-diums welcome. Mrs. Nellie Carleton diums welcome. Grover, conductor.

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Tuesday 3 p. m., Indian Healing Circle:
Thursday, 3 p. m., Psychometry.

Chelsea Square First Spiritualist Church. Gould Hall, 280 Broadway, Mrs. Nutter pastor. Meetings: Sundays, 2.30 and 7.30; Fridays, 3 p. nr. Indian Peace Council, Monday, March 12, 8 p. m.

The Mass. State Association will hold meetings in Worcester on Tuesday, March 20, afternoon and evening. The following talent is expected to be present. Pres. G. A. Fuller. Mrs. Carrie F. Loring, Mrs. Juliette Yeaw, Mrs Kate R. Stiles, Mrs. Maude Litch and Mrs. Alice M. Whall. All Spiritualists in the surrounding towns are cordially invited to attend. The admission is free.

The Massachusetts State Association will hold anniversary exercises in Berkeley
Hall, 3 Berkeley St., on Tuesday, March 27,
morning, afternoon and evening. A fine
array of talent has been invited for this
occasion and a list of the same will be published in the next issue of the Banner of
Light

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724
Washington St., up two flights. Conference 11 a. m. Services at 3 and 7.30 p. m.
Matilda Trask Boynton, soloist; Mrs. Carrie D. Chapman, chairman.

First Spiritual Temple, Exeter St.—Lecture at 10.45 a. m. and 2.30 p. m. through the mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening conference at 8.

Movements of Platform Workers.

Mr. L. A. Edmester will speak before the Metaphysical Club on Tuesday evening, March 13 on the subject, "My Experience with Spiritualists and Spiritualism." Mr. Edmester has had many interesting mani-festations in his earlier days and will relate many of them, besides adding some of his later experiences.

Mrs. Anna M. Coggeshall, of Lowell, Mass., gave a scance at the First Spiritual Temple, Boston, Mass., to a large audience, Sunday evening, February 25th, and all messages were recognized.

Kate R. Stiles has a few open dates for the spring and summer months. She is making engagements for the season of 1906 and 1907. Address her at 151 W. Newton

A Word from Washington.

Dear Sir: It gives me pleasure to report the successful engagement of Oscar A. Edgerly with the First Association of Spir-tiualists. Washington, D. C. He served our society during the entire month of Febru-ary in his capacity of trance speaker and message medium.

ary in his capacity of trance speaker and message medium.

We found Mr. Edgerly's spirit guides to be of a high order of intelligence, the lectures given were eloquent, logical and convincing, and that our people appreciated his work is evidenced by the fact that we have re-engaged him for the month of March, 1907.

Our society has been generally prosperous this season. We have had Mr. and Mrs. Sprague with us, true and tried workers whose labors ever redound to the benefit of our Cause. Next month Mrs. Marv T. Longley, Secretary of the N. S. A., will be our, speaker. We call her 'our Mrs. Longley' as we ever take pride in the fact that her name is enrolled in the membership of our association. During the month of April Mrs. Bade of Detroit, Mich., will occupy our

rostrum. We look forward to her advent among us with pleasant anticipations. With best wishes for the "Banner of Light,"

I am fraternally... H. D. Morgan Secretary of the "First Association itualists," Washington, D. C.

P. S.—On Sunday, March 4th, Oscar A. Edgerly will begin a two months' engagement with the "First Spiritual Church" of Baltimore, Md.

Unity Camp Benefit.

The Lynn Spiritualists' Association is about erecting a new auditorium at Unity Camp, which is to be a most commodious building, capable of seating 800 people, with comfortable seats, either chairs or settees, and with the sides so arranged that they can be open in pleasant weather and closed in case of storms or showers. As the purchase of the grove, building face wall and other extra expenses has used up nearly all the funds of the Association, a subscription has been started to assist in waii and other extra expenses has used upnearly all the funds of the Association, a
subscription has been started to assist in
raising money to pay for the new building.
Quite a large number of mediums have offered to give benefit seances for that purpose, the first of which was held in Freedom Hall, Friday evening, March 2, by
Prof. R. A. Macurda of Lynn. This seance was yery liberally patronized and a
goodly sum realized, for which the committee are very grateful to Prof. Macurda,
and also to Miss Wilson and Mr. Roberts
of Boston, who kindly assisted him. The
next benefit of the series will be given by
Mrs. Dr. Caird, Mrs. Helyett- and others,
and will take the form of a tea party, at
Freedom Hall, afternoon, and evening of
Friday, March 16. If any medium or
friend of Unity Camp feels to help us in
this manner or by direct contribution, the friend of Unity Camp teels to help us in this manner or by direct contribution, the same will be very gratefully accepted. These meetings have been carried on for five years free and solely for the advance-ment of the cause of Spiritualism, and all help rendered is for the good of the same.

Notes from Galveston, Texas.

The influence of the Spiritualist Temple, in Galveston, Texas; is felt, for the good of Spiritualism, throughout the city. Its reading room and general work, with the public, inclines the public's attention most favorably. Max Hoffman, of Des Moines, lately lield six seances for clairvoyant descriptions there with marked success. Never has anyone so aroused the general attention of the public. The crowds increased each night and yet the people are speaking of the wonderful powers manifested by Mr. Hoffman, for he made himself popular with all. He gave two meetings in Houston with general satisfaction.

Miss Rosa Baumann, a young lady who has grown up in the Lyceum, and Arthur Behrends, were married at the Temple Sunday, February 25, and there are two weddings booked for March.

Elaborate preparations are being made for the observance of the anniversary the

weddings booked for March.

Elaborate preparations are being made for the observance of the anniversary the last four days of March. Anyone who will kindly send articles to Mrs. K. McGraw, care Spiritualist Temple, Galveston, Texas, will be helping a worthy cause, as the proceeds are to help to finish paying for the Temple, which is a valuable piece of property formerly owned by the Methodists.

Mrs. Carrie M. Hinsdale of Fort Worths president of the Texas State National Spiritualist Association, was lately in the city and lectured at the Temple in the interest of a proposed-eamp meeting in Texas early next fall.

Mr. John W. Ring, regular speaker at the Temple, also National Superintendent of Lycem work, has consented to attend a few camps during the next season, although the Galveston people reluctantly allow him to remain away any length of time. Gamps desiring his services should address him care the Temple.

Many Spiritualists from the north have visited Galveston during the past few months and enjoyed the wonderful climate, not enough cold to damage hannan treat enough enough enough enough enough enough enough enough enough en

not enough cold to damage banana trees and the yards are full of flowers.

First Spiritualist Science Church.

The Sunday conferences of this active centre are becoming felt in the city and state for their earnest work on lines of good citizenship, humanitarianism and spir-

itual purpose.

The Boston Daily Post says of their work there last Sunday:

"The members of the First Spiritual Science Church held a special session of prayer yesterday afternoon for Charles L. Tucker. "Over 150 people gathered in Commercial Hall, 604 Washington Street, and gave the convicted murderer of Mabel Page encour-

agement in speech and prayer.

"With one accord they voiced opposition to capital punishment and besought Governor Guild to show clemency.

"With bowed and bared heads all joined

ernor Guild to show clemency.

"With bowed and bared heads all joined in the prayer to Governor Guild, led by Mrs. M. Adeline Wilkinson, pastor of the First Spiritual Science Church.

"Neither Charles L. Tucker nor his mother knew of the meeting, though many kindly references were made to the mother's patience and fortitude in spite of the shadow of gloom which overhangs her.

"Out of the gathering arose many people who made stirring appeals that Charles L. Tucker be 'held in prison until he has a chance to clear himself of the murder stain."

"Abolition of capital punishment was strongly urged and by unanimous vote those present agreed to voice their feelings next Wednesday forenoon at the State House hearing on the bill introduced by Representative Davis of Salem for the abolishment of the death penalty.

"The bill specifies that where a conviction is secured on circumstantial evidence in the case of murder in the first degree the penalty shall be imprisonment for life.

"After a silent prayer that justice of the right kind be rendered Charles L. Tucker the meeting closed."

PASSED TO SPIRIT LIFE.

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

MARY A. WILLARD.

Mrs. Mary A. Willard passed to spirit life Feb. 7, 1006, at the home of her daughter, Mrs. Kate W. Eddy in Amherst, Mass., at the age of nearly eighty-three years. After suffering from the effects of a shock for one week, she quietly passed away. She leaves four children, Mrs. Clara J. Chamberlin of Amherst, Mr. William C. and Benjamin Willard of Orange, Mass., at which place she was tenderly laid away. Her friend and pastor, Rev. J. Harry Holden of Meriden, Conn. (formerly of Amherst), officiated. Although she was advanced in years, she was young in spirit, and retained her faculties to a marked degree. She was of a cheerful disposition, with a kind and pleasant word for all, and eyer ready to help: in time of need. Her love and devotion for her family was strong and her loss will be keenly felt by all, especially the daughter with whom she has lived so many years. She will also be missed by many friends and campers at "Lake Pleasant," when for years she was a constant attendant. May the dear ones left find comfort in the thought, "She is not far away," but ever near, with the same fond mothers love and ready to welcome them when they, too, shall pass to their "Immortal Home."

Mabel A. Eddy.

MRS. C. A. DAVIDSON.

From her home in Parkensburg, W. Va., D. 26, 1905, Mrs. C. A. Davidson, aged seventy-seven years. Caroline A. LeRow was born in Otsego Co., N. Y., Dec. 16, 1828. She was united in marriage with T. T. Davidson of that place Jan. 24, 1850.
They came to West Virginia in 1853. To them two sons were born, Clarence E. and Edgar I. The former preceded her to the spirit land fifteen years ago. From him she received many loving and comforting mesreceived many loving and comforting messages. She was one of the earliest and most earnest advocates of Spiritualism and a reader of the "Banner" for forty years. Death had no fear for her; it was merely the going home to join the loved ones who had gone on before. She and her husband were yearly visitors at Lily Dale Camp for many years. Her companion, who is eighty-two years old, rejoices in her freedom and looks forward with joy to the time of regulation on the "other shore. Funeral of reunion on the other shore. Funeral services conducted by Rev. Coil of Mari-

B. M. Davidson-Full

SUSAN ANN BUTLER.

From Onset, Mass., Saturday, Feb. 24.
Mrs. Susan Ann Butler, aged sixty-five years, two months and thirteen days. For many years Mrs. Butler had nade her home at Onset with one of her daughters, Miss. Fannie Butler, although her home had been at one time at New Haven, Conn., and later at Belchertown, Mass. Years ago her husband preceded her in the other life. In coming to Onset to make her home there was this advantage, she could be with her two daughters, all that remained of the family. One daughter had married one of the well-known business men of Onset, Mr. L. E. Bullock. Mrs. Butler yas a constant attendant at the meetings in the summer time and had endeared herself to a large circle of friends by her many charming qualities. She will be greatly missed not only by the residents but also by hosts of summer visitors. The funeral services were held at the home of her daughter. Mrs. Bullock, on Union St., at 3.15 on Monday afternoon, Fev. 26. After the rendition of appropriate music the funeral address was given by the writer.

George A. Fuller.

As the legislative bill relative to control of prophecy has not yet been enacted, we prophesy that House Bill covering "licensing of Clairvoyants" will not be recommended by the committee. A life insurance agent and a lawyer advertising a \$10,000 case he did not win comprised the support of the bill. Hundreds of Spiritualists, with Dr. Geo. A. Fuller, Aurin F. Hill, A. P. Blinn and Dr. Wm. A. Hale, speaking against it, swelled the opposition. On this showing we base our prophecy. But you had better fill out the blanks for this purpose as printed in another column and mail to Chairman of Committee. If you act promptly they will reach him before answer is given by the Committee.

FILL OUT THIS FORM AND MAIL COMMITTEE, CHANCERY C LEGISLATURE, BOSTON.

52	The second secon
d	I desire to be recorded in opposition t
y	I desire to be recorded in opposition t House Billa No. 672 and 801, relative t "Licensing Clairvoyants, etc."
	Name
y	Address

FILL OUT THIS FORM AND MAIL TO CHAIRMAN OF PUBLIC HEALTH COMMITTEE MASS LEGISLATURE, STATE HOUSE, BOSTON.

I desire to be recorded House Bill No. 882.	in of	positi	on to
Name		1	
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alue of silence.

The usual Wonder Wheel article is unavoidably delayed this week, fault of Mr. Webber.

It will be printed next week