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A SONNET.

Elizabeth M. Crosby.

(Written for the Banner of Light.)

"Death is a blessing because it is the introduction of man into a higher life."

I draw the shining blade from out its sheath

That it may bask in Heaven's loving light.

I rend the pupa case that hides in night

The dazzling chrysalis that lies beneath.

I ope the bud and give to Heaven's wreath

The flower in full blossom, fresh and bright.

I burst earth's bars and give the soul its flight

And to it immortality bequeath.

I give to all that Heavenly bequest.

A life beyond upon a fairer shore.

I am the usher to that land so blest.

I stand as warder at the open door.

I whisper to the weary one sweet rest.

And bid the sorrowful to weep no more.

The Life Radiant.

Lillian Whiting.

"Great the Master.
And sweet the Magic.
When over the valley
In early summers
Over the mountain
Moving to melody
Floated The Gleam."

"Follow it, follow it,
Follow The Gleam!"

If it be true that our real life is the life we do not live—as Maeterlinck says, it ought not to be true. This real life floats before us in vision as before Merlin floated "The Gleam." The dream and the vision are the true reality. "Visions," said George Eliot, "visions are the creators and feeders of mankind." The vision is a sort of working model—it is the thing to be realized. And as for saying it cannot be realized in life—that the ideal cannot be actualized into the real; that one cannot live, in daily detail, up to his highest and his finest and his best,—that is all nonsense. The only barrier is the feeble and ineffective will power. The only aid and safeguard is that of spiritual energy.

And spiritual energy is gained, how? It is gained by living the life of the spirit; by living the life that is constantly in touch with spiritual forces; that holds itself perpetually amenable to those spiritual ideals which the apostle tells us are love, joy, and peace, the "fruits of the spirit."

Now the power of the will can be cultivated and strengthened.

"O, living will that shall endure
When all that seems shall suffer shock,"
phrases Tennyson. This "living will" is the safeguard of life and endeavor. "The more one investigates the domain of Will, the more hopeless becomes the task of defining its precise meaning; for Will is the Individual. It is the fire of Life."

Never was there a better definition of the will than in these words. It is, indeed, the fire of life. It is the flame and the rose of life. It is "the power that worketh in us" to which the apostle referred when he said:

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." There is no gulf that cannot be spanned; no chasm that cannot be bridged; no barrier that cannot be made to yield to the supreme power of the will, for this degree of power is only gained by uniting the human will with the divine will.

The constantly new revelations of science regarding the nature and qualities of the ether offer increasing illumination on the nature of the life lived in the ethereal realm by those who have gone on from the physical realm. This perfectly elastic media filling all space, transmitting all motion, sound, and thought, is always the same. In physics there is constant variation; in ethereal physics there is no variation. Steel, for instance, is elastic, but its degree of elasticity varies. The ether is not affected by cold or heat, by storms or by sunshine, but remaining the same, all scientific and all psychic matters connected with it have an absolute basis on which to rest. Any law connected with ethereal physics, once discovered, remains, requiring no modification. But the air is subject to all changes of phenomena; it is subject to all electrical states and although they who are in the ether have this perfect medium through which to approach, we who are in the air

are acted upon by the varying atmospheric conditions. It seems to be a fact that unfavorable atmospheric conditions affect a seance very perceptibly. The fact of darkness being more favorable for psychic communication is based on a law that has to do with electrical phenomena. Very clear and unmistakable revelations often come to one in the silence and mystery of the night. One little experience of my own stands out to me very vividly. It was in the winter of 1896-7, the first winter after the transition of Kate Field to the "life more abundant," and I was trying all kinds of experiments of (possible) communication with her. I had some remarkable "sittings" with our dear Mrs. Minnie Meserve Soule, of the "Banner" staff, whose marvelous delicacy and accuracy of the psychic gift is of a very aeolian-harp fineness. I had had several sittings with Mrs. Piper under the auspices of the Society for Psychical Research, and in many ways also Miss Field revealed herself to me, directly, without the aid of any psychic. One experiment I made was that of writing letters to her to try to discover whether the spirit eye could read, or did read, material writing. On one evening I had failed to write the usual letter which I habitually placed on a little table at my bedside, and about two o'clock in the morning I was awakened by the "psychic call" with which many are familiar. It is simply waking up in extraordinary clearness and vitality; as if one had never been tired in all one's life and never could be, again; as if every perception of mind were quickened, stimulated, to the utmost possible degree. Into this sort of crystal consciousness I awakened with the feeling (whether right or wrong), that Mrs. Field was near me and was disappointed in not finding her letter. I arose and going into the adjoining room wrote her the usual daily letter; then, turning off the light, I sat for a little while before the window watching a singularly lovely effect of moonlight over a high church tower that stood near, and finally retired to sleep and to dreams. This trivial incident would not have persisted in my memory at all save for that which happened the next day.

Dr. Hodgson was at that time,—as for many years—having his three regular professional "sittings" each week with Mrs. Piper, and it chanced that the next morning was devoted to one of these. When he returned from it in the afternoon he sent me a letter under special delivery in which he wrote that the enclosed message was written out that morning through Mrs. Piper's hand, purporting to come from Kate Field; that he had no idea what it meant, if, indeed, it meant anything, but such as it was he would enclose. The message ran: "Lillian forgot me last night, but I spoke to her and she got up and wrote me my letter; and then she sat for a while looking out into the night and then went to bed and lay thinking of me, and when she was asleep I left the room."

Now with this occurrence we must accept one of three hypotheses. First, either Mrs. Piper, as a powerful clairvoyant, looked into my room in the middle of the night and saw—not only what I was doing, but even what I was thinking; or, second, my own spirit, unconsciously to myself, influenced Mrs. Piper's hand to write this,—she being some eight miles distant; or again, third, the writing was from Kate Field as it purported to be. Now of all these three hypotheses, the latter seems to follow the line of the least resistance; to be the most simple, direct and probable. In any case we have to do with spirit; either Mrs. Piper's spirit, looking into my rooms and my very thoughts; or my own spirit controlling her hand, over the intervening miles between us; or, that the writing was, as it purported to be, from Kate Field, who, being released from the physical mechanism, could of the three, the more easily accomplish the writing.

It is impossible to relate in detail such an instance as this without, inevitably, lapsing into the colloquial; and I can only beg the indulgence of the readers of the "Banner" by submitting that aspect of these occurrences which we are all obliged to meet, in relating them, the aspect of the personal equation. To endeavor to represent them, abstractly, devoid of names and circumstances, is to divest them of all significance. This experience, alone,—although sup-

ported by many others almost equally vivid, has impressed me with the conviction that the electric conditions of the atmosphere at night, in the darkness, are far more favorable to psychic communications—not on the part of those in the favorable ether, but on our part who are in the changeable air—and whose degree of receptivity is affected by atmospheric conditions.

The real life—that life which we may live, is that in which all the interests of the ethereal world are inwoven; which is perpetually glorified and uplifted by its responsive recognitions; the life which indeed, "moves to melody" and unfalteringly follows "The Gleam."

The Brunswick.

The Life of Love.

William Brewster.

How can we live the life of love so as to have all the benefit and beauty of it? That is the consideration for the modern man. How can we be dominated with the passion for humanity along lines of pure affection and according to the highest ideals? That is the question most important of all to living souls. How can we be harmonious and express ourselves in justice, truth, and goodness? Oh, what can be more wonderful than this? It is the transcendent impress of the hour, if we will so receive it. It is the new opportunity of spiritual peace that prophets and kings have desired to know. It is for every one who wills to be of its kingdom.

The life of love is the expression of our nature in its highest forms—as the roses are the expression of the rose-bush, as sunshine is the expression of the sun. It is like the rendering of fine music perfectly on a good instrument. One reads the score and knows how to touch the keys so as to make the sound correspond to the written signs. It is done according to art and is therefore music. A man in like manner reads what he is as a spiritual being and allows his nature to act according to its divinity, and the result is the life of love. It is the finding of all good in itself in relation to all others, and keeping by this in spite of anything and everything that seems to be opposite. We affirm ourselves to be loving beings, to have duties of forbearance, helpfulness, and joy to all others, and we perform them as the business of the years. We have the sense that in so doing we are truly living and have made discovery of ourselves as spirits abiding in a spiritual universe.

Our general idea is that we are in a world that principally is material. We are sure of the rude and crude of earth, the rocks and the rills and things we see—these we know. We are positive of them—and we live and move and have our being among them in such a way as to be certain we know all about them. That is the one clear thing to the average man, and he prides himself that he is no fool to be drawn aside by silly speculation as to the contrary.

Doubtless this serves to make him at home on this planet and to give him confidence in his environment. It is not all a dream within a dream, it is a matter of sight and immediate knowledge. Let us not disturb ourselves in our faith of the visible and the tangible. Let us say things are what they seem, then what have we but the strangeness of a soul, of a thinking being knowing the somewhat that does not think or feel. In order to have communication between things they must have some quality in common, as a language they both know—that they may speak. And so as I only know as I think, if I wish to know the material it must be translated into thought that it may have a voice for me. In other words, I come to see however real it is as apart from me; it must report itself in terms of mind; and so it has to be changed into the spiritual before I know it. I have lost my material world with it right before my face and eyes, and I find it again as a spiritual expression.

And I come to myself in a like process. I am sure I have a body, I am sure of my neighbors, being clothed in the garment of flesh. I see them from day to day with the same features and form and bearing. The continuity of their individuality is the clearest thing of all to me. We have common-sense about this which will brook no denial, and yet it is true that this thing so clear has likewise to be mediated to me as a spiritual thing before I know it. If I were merely body I should have no more consciousness of men than a stone, and I find myself in my personality as a spiritual entity, and all that is precious and pure and abiding in me is my soul-life that I love and which must express itself in love.

And I am one. I am not a multiplicity of things. I am the one ego with radiant feelings like sunshine brightening this world of mine. I have been misled by dividing up myself even for the convenience of my own thought, as if I were body, mind and soul. It has seemed to be a help in self-under-

standing, and yet it has also perverted my sense of what I am. I have had chances of putting the blame on my body, or my mind for lapses from myself, and gained justifying excuse as I thought. It is not so, I must come back to the prime conviction that I am all of spirit compact, that I am in relations to all souls, that the law of life is love and love is of God and has the power and beauty of God in it to make life. This change of thought is necessary to the highest form of manhood. It is like the change in our thought of the heavenly bodies from the earth as being central to the sun as being central. It makes a great difference in our balancing of judgments of worth and the true place we are to hold. It has in it a reform and force of living that would be the greatest triumph our times could make. The world asks such revival of faith which can start anywhere and be continued with joy and gladness everywhere.

Now it is well for us to know what is the best. It will take time to enforce it, but it ought to be as a star in our consciousness. We need to know that love is all, not a side-issue, not a part of us—but really and truly our life. It is the thing we are at the core, it is the thing we hunger and thirst to express. A seed does not desire more to be a flower than we to show forth this grace of our nature. I am love, and therefore I am to manifest it in all my words and ways. It is to sweeten life and rule all its desires. To know that it is the greatest thing in the world is a wonderful gain. It is a new thought, a new speech, a new action. It has many companions, like the rose in June, for it calls beauty about it. It is like a king with a noble court in which the wise and great abide. Faith is its attendant. Faith loves the true, seeks it, protects it, serves it and lives it. Hope looks beyond the present and sees the consummation devoutly to be wished, the reality of the inner perfectly expressed, the picture painted, the statue carved, the music written, and hope in the enjoyment of this can keep at its task in the presence of failure, and love holds these as its dearest friends; but it is chief, it is greater than these because it is immediate warmth, comfort, sustenance and sense of God in the soul. All other things by implication are contained in it and have relations with it, so they cannot be apart from it. The description of it is a moving picture that gives us a life instead of a scene. You follow it in vision and it grows upon you as a revelation of hidden powers of grace to be combined in one clear whole to make a true and noble life.

And it has to be said here that this is what the world is slowly learning to de-munify the religion of Jesus. It is the flower of his life. It is a life that stands supreme because it is the embodiment of love in its perfection. It is the genius of charity. It is this side of life carried out to a living reality.

And unless we are living the law of love, we are doing ourselves a moral injury. It is a moral degeneracy to see and not to do. It is tying hands and feet with strands of habit that Samson cannot break because his locks of resolution are shorn. He was strong enough to do it if he had called will to play, and now his enemies will even deprive him of sight. He comes to be blind to his own lack.

There is a moral struggle so that the man may be king. We are to be awake to this however fair our circumstance and pleasant. To simply safeguard appearances is easy enough, but a divine discontent will serve to make us try for the integrities that the eyes of God can see as good. To have a form of piety that condones laziness and self-satisfaction is one of the worst evils under the sun. It is the bane of novel-reading and theatre-going that they wither the sympathies, if they do not set us to work in our ordinary round. They may arouse, they may teach, but to call out sympathy for imaginary characters, which sympathy would be denied to men and women in life, is all wrong, in this as in religion, and we ought to know it.

And is it not a hopeful sign of our day that at last as churches we are saying, "The works that Jesus did we must do also, the life that Jesus lived we are to live also?" I think it is one of the most splendid changes the world has seen. It is of the most far-reaching influence. It is the great step we are taking, it is the thing that is most necessary of all. We are to be kept at it until the thing is achieved, and then we shall have Christ people to deal with in business and all round. The church will then include all the world, and all will know the life of love.

This is a startling thought to take it that we may actually be at the door of the time when men and women will live the finer ethical side of life with the perfection the best have shown. That they will in truth and sincerity accept the truth that this is God's world and all we are brethren to live together in the unity of the spirit and in the bond of peace, the life of love. It would destroy war at once. It would wipe out poverty and crime, and give the vast forces of life to upbuilding instead of destruction. Why it would be heaven. In ten years it would give such health and joyousness and sunshine to life that we should seem like a

new race upon the planet. Every village would be changed, every city would be of comfort and grace and peacefulness far beyond expectation.

We say, that is a long way off, though Jesus told his disciples to then go out and proclaim it was near at hand. Men have tried every excess of selfishness only to reap sorrow, and now with repentance and newness of life we can have all that sin has failed to win. God gives his blessings in his wise way and not in the foolishness of ours.

I do not see why there should not sweep over the community a thrilling wish to make truth true in the verity of life. We adopt improvements at great cost because they are improvements, not caring what they displace. See how electricity has worked its way for travel, lighting and mechanical use. It does this in virtue of its betterness.

And it is certainly true that love is an improvement of like order in the doing of all the needed labor of life. It transforms the slave into a free man to enjoy his task. To have the world working for the housing, clothing, and comfort of the race, and all the world giving what it can from all the continents and the isles of the seas, and to be doing this with the delight of love, would be an economical step in the direction of paradise.

And the nearer question is in relation to ourselves, are we willing, sincerely and truly to further the reign of love? Are we persuaded in our minds it is worth while for us to do it? Have we honestly discussed this question with our own hearts? Have we faced the issue so as to see its obligation and duty? Have we dodged the conclusion and put it by for some more convenient season?

Then we are outside the kingdom, and we are working against its friends. Here is our chance of heroism and nobility, our opportunity to rank with the aristocracy of heaven, and we refuse so great a salvation. We have the power to create all things anew. Man can do anything that man wants. And it must be from individual choice and determination that the hearts of all men shall be fired to do this great good. Because I have the power, I am obligated to do. I am but a servant, and I am under orders to live the life of love, and I have the opportunity to be of the brotherhood that is of heaven, and to come to this with the election of love.

Doubtless it is difficult. Till we really try it, we have no measurement of the difficulty. Love can be lived with our own in pleasant situations, and with the machinery of life working with ease. Men and women find it possible to show peace and goodwill to those they select to be their friends. It is a choice thing to be in their circle and enjoy their favor. That is love, of a kind—but the centre of it is self—and it can readily find cause for offence and resentment if self is touched from any side of its interests. The friends of years can be parted by a single angry word, the nearer and dearer ones be separated from this cause. That is not real love—it is only the shadow of it. Love is the report of the feeling of God in our hearts for all sorts and conditions of men, for all with whom we have to do. It is not the election of a favored few, who make concessions to us and promise to be agreeable if we also do the same. It is the taking of humanity into our hope and faith, and acting as we feel, and making all allowances—and then keeping at the task because it is the only thing open for us to do. It is our day's work for which the Lord of Love has given us life.

We may as well face the fact now as in the future. We shall have to come to this conclusion anyway, however long we hold the fort against it. We do not get rid of the problem by skipping it. Life will not let us off on any such cowardly terms. It will not allow us to slink away—because we can find ourselves if we will—and then we find God, and we find the forces of God are with us, the stars in their courses and all the children of men.

We have to be right in order to feel right. Harmony is fulfillment of the law. Beauty is the happy combination of color and form which suggests perfection. Love is the feeling of oneness with the best in every soul, it is friendship with its best side as for ever. And as we are able to do a kindness, or speak a word of grace, we come in touch with the enduring good of God. We are giving to each other that sunshine which he entrusted us with for this particular purpose. It is he that is working through us for this benefit. We are not acting of ourselves merely, but conjointly with him who is the peace and power of the universe.

And what are the times when we are gladdest of all? When are the moments of supreme felicity,—when there is light and only light in our hearts? The times of pure pleasure, when there is no drawback, our enjoyment, are the times we are living the life of love. When we do not consider self, but look at the needs of others and try to supply them. We give ourselves to work in a kind, interested spirit, and we find a thrill of joy in our hearts as sweet as the first flower of spring. We forgive another some seemingly unpardonable offence; we take from our own minds the bitterness of

(Continued on page 4.)

THE HEIGHTS.

Ella Wheeler Wilcox.

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I cried, "Dear Angel, lead me to the Heights,
And spur me to the top."
The Angel answered, "Stop,
And set thy house in order; make it fair
For absent ones, who may be speeding
there.
Then will we talk of heights."

I put my house in order. "Now lead on!"
The Angel said, "Not yet;
Thy garden is beset
By thorns and tares; go weed it, so all
those
Who come to gaze may find the unweeded
rose;
Then will we journey on."

I weeded well my garden. "All is done."
The Angel shook his head.
"A beggar stands," he said.
"Outside thy gates; till thou hast given
heed
And soothed his sorrow, and supplied his
need,
Say not that all is done."

The beggar left me singing: "Now, at last—
At last, the path is clear."
"Nay, there is one draws near
Who seeks, like thee, the difficult high-
way;
He lacks thy courage; cheer him thro'
the day,
Then will we cry, 'At last!'"

I helped my weaker brother. "Now the Heights—
Oh, guide me, Angel, guide!"
The Presence at my side,
With radiant face, said: "Look! where
are we now?"
And lo! we stood upon the Mountain's
brow—
The Heights, the shining Heights!

Spiritualism and Education.

Franklin Smith.

In the Banner of Dec. 30, in an Essay on Spiritualism and Education is a criticism of an article on the same subject in the Banner of Dec. 9, which is a complete travesty of the purport of the latter. In the article referred to, it is sought to show that it is possible to acquire intelligence through other sources than the external senses and by other means than the methods of ordinary education, and the case of Dr. Davis is cited as a demonstration of its truth. But a number of other cases might have been cited in proof of the fact.

Nowhere in the article is it claimed that we must take the utterances of any person as authority, and all the vehement assertions about surrendering the right of analytical investigation of such utterances, which, if seen to be true at all, must inevitably carry their own evidence, are entirely superfluous.

It is only in the usual methods of Education through the senses that we have to rely upon external authority. Take some of the common branches of education, such as History, for instance: The pupil has to rely almost wholly upon what his books and teachers tell him. But there is another class of truth, which does not depend for proof of its truth upon the external senses, although these truths may be brought to the attention of our minds through the senses. Of this nature are all mathematical truths, and all those axioms, of whatever kind which we call self-evident. Our consciousness of beauty, proportion, harmony and justice are of this character. They depend for their existence upon no external acquisition but are innate in the constitution of our minds and are seen to be true everywhere and at all times, and are the unitary constituents of all life and being. If we know them at all, we know them absolutely in our very consciousness, and if we do not realize their truth in this way they are no more truths to us than they would be to the senses of any animal. Of this character are the elements that constitute the principles of the Harmonical Philosophy. It is in direct antagonism with that which forms the core of the various systems of theological thought. Their philosophical basis is that God is a separate and personal, individuality that sustains the same relation to human beings and the universe that any separate earthly sovereign would, and acts upon them in the same external manner, giving his commands and making his revelations through the ordinary channels of the external senses, through books and teachers, to be authoritatively accepted and obeyed. But the Harmonical Philosophy addresses itself directly to the self-evident truths apprehended by the intuitive faculties, which cognize the same truths which constitute the elements of its own being, in all the universe without. Thus it entirely precludes and debars any such thing as infallible authority from any external personal source. It does not depend for its truth upon the testimony or authority of any person, no more than any great scientific truth of universal application depends upon those who first discovered it. All moral principles are of this self-evident character, but the aim of our educational institutions has been to make their principles which should govern human conduct depend upon the supernatural enactments of a separate personality for their truth instead of being the very elements of the soul itself and the spontaneous impelling forces, realized in all human consciousness as a result of its development.

Ideas Regarding Spirit Origin and Education versus Successive Embodiment.

Barlow Stewart.

Today from the standpoint of an observer there seems to be one idea current with the majority of Spiritualists and advocates of the Higher Criticism, or New Thought. Expressed in a limited way it is, "That there is

an intelligent force, active and latent, inherent throughout the universe in visible and invisible matter, which is and ever has been the ever evolving life, formative by the laws of attraction, adhesion and repulsion, the expression of which in their natural relations is harmony."

To claim that this inherent intelligence ever has and will exist is just as rational as to claim that a creator has ever existed. There are atoms of electricity, magnetism, ether and without doubt a world of atoms even finer than any composing our spirit bodies, this acme of refined matter, and who can say it is not endowed with intelligence, and by attraction, union and organization may not attain mortal being individualized from atomic intelligence?

Granting spirit eternal, self-creating, or created, how account for the origin of our physical body? We can make no claim to eternal existence for it in human form, it is subject to disintegration at transition. It is claimed by some that a spirit under proper conditions may attract matter to itself as in the phenomena of materialization and retain it, and that the formative processes of new planets furnish the proper conditions for such a materialization, but this writer tells us nothing of the origin of spirit.

Would it not be more instructive if our wise spiritual teachers would begin at the beginning and not at a date anywhere in the operations of nature, or candidly acknowledge that they are theorizing as to the origin of life that lies so immeasurably distant in past ages as to admit of theory alone?

Wisdom crowned is that spirit who has unraveled the secrets of the laws of spirit and matter in all their intricacies throughout the limitless universe, and can unveil the first great cause, or causes, their operations and results. But while gazing faintly through the mists of time some are lifting earth's shadows by proving the operations and results of life here, and beyond earth's experiences.

The past ages present us with many theories, their philosophers and teachers are still serving mankind from spirit realms with many of the same teachings, and it is as necessary that we discriminate reasonably as to their truth or errors, as it is regarding Biblical teachings, as to whether a personal god made the world in six days out of nothing, or whether he condemned the work of his own omnipotence, omniscience, and omnipresence in the fall of man and the satanic hosts of his heaven.

It is well to apply a higher criticism to the Spiritualistic field of thought, as well as to that of orthodoxy, and at present it is affording a greater scope for study of all phases of physical phenomena and spiritual teachings than ever known in the world's history before.

Here we find a psychic with spirit teachers teaching the Buddhistic embodiments; there another teaching pre-existence and incarnation, causing one to question, if a spirit can incarnate once why not many times, and as already stated some spirit teachers are strongly inclined to teach that the most refined matter or spirit-atoms are a trinity, matter, force and intelligence, while some claim that these spirit, or life, atoms are ever becoming a part of our being by rebreathing and go to form the germ life of a new human being, wherein is stored the vitality of these rebreathed parental life germs, which, being moulded and inspired by internal and external maternal conditions, take form according to them, physically and spiritually, resulting in a mortal being, the life of which is often influenced before and after birth by spirit forces intelligent and spiritual or otherwise, which influence may go far to mould that individual life into a Christlike being, or a Nero, a Mozart or a musical naught.

Eternal progress being deemed an inherent law of mankind, when spirit is developed into mortal being it should continue to progress, even should retrogression for a time seem to exist, the spirit will eventually attain its ever increasing possibilities. When we are able to correctly account for the construction of the material body, and parental influence upon the child, as well as that of spirit influence, we may then be fully competent to account for all the inequalities of humanity, and why some acquire a broader knowledge and experience before transition to those spirit realms in accord with their progressed condition, varying from the shades of a criminal to the heaven of a Swedenborg, transcending in fineness, beauty and uses the earthly, there to interest themselves in all that pertains to spirit, and mortal.

It is not a rare experience for a sensitive to receive impressions of the mortal life of a spirit teacher, often claiming the same to be the memory of their own pre-existence, or as a spirit he, or she, may have displaced a parental spirit at its birth and are occupying a body not their own, as in the case of a lady reported in a Spiritualist organ (not the "Banner") who stated that a spirit lady controlling her took control, or rather possession of her baby girl at birth thus displacing a parental spirit, and that when the child developed into womanhood she claimed to remember a previous life, and her name before taking possession of the child.

Spirits can and do penetrate matter, brain matter, as many psychics claim to be able to leave the material body transcending earth plane to the realms of spirit and return again to the material body which had been cared for during absence by wise spirits, while some claim to having been educated in those far away realms.

May we not ask just here, were they not losing those experiences necessary to their present earthly embodiments, or do not such experiences go to prove that more universal wisdom and experience are attainable in the realms of spirit than in the earth plane? I have read of, or known of no progressed spirit who has not taught that there are grand institutions of learning throughout the realms of spirit for teaching how to give expression to the many varied themes of life, that full expression may be given to both mortal and mortals when returning to earth in their desire and love to aid in the higher unfoldment of humanity direct and indirect through earth's sensitives.

In a work entitled, "Spirit Eons' Legacy to the Wide, Wide World," published at

Springfield, Mass., 1886, she claims that in embodiments all pre-existence is forgotten and what at times seemed to be the memory of a previous life were the impressions given her of that life by spirit Eons.

Is it not rational to conclude that when a person has had instructive and useful experiences that he, or she, would not have to lay them away on a shelf while acquiring others, but let them serve through memory and thereby gain grander experiences than could be possible without them? But every embodiment seems to demand a shelving. How much more rapid the progress without them! Why seek kennels of planetary shadows and limit ourselves to a few links of a chain of experiences in mortal bodies?

Outside of all planetary schools and institutions of learning and experience there is yet universal limitless truth for discovery. Personally I can find no rational demand for a world of spirits circling round through materiality on the planets, but a rational possibility of progression amid universal truth, never losing memory and individuality, but spirit body and spirit ever becoming more refined as advancing on life's eternal highway.

Thoughts on Jewish Views of Immortality.

REPORT OF LECTURE BY W. J. COLVILLE.

Though it has been boldly asserted in some quarters, on many occasions, that until after the return of Jews from exile in Babylon they, as a people, entertained no belief in a future life, such a declaration appears incredible in the light of Israel's general history and the extremely large amount of Egyptian influence which entered into the composition of early Jewish beliefs. Judaism has been from its inception a moral system of faith and practice, laying far more stress upon a righteous life than upon any amount of simple doctrine, and it stands to reason that so eminently ethical a faith as that of Israel must appear, in the eyes of many, to undervalue that extreme stress laid upon a future existence which has characterized a very large amount of accepted Christian teaching. There seems good historical foundation for the time-honored tradition that a multitude of Hebrews at one time lived under Egyptian rule and that they at length went out of Egypt and gradually established themselves as a nation in Palestine. But, as the book of Exodus unmistakably informs us, the people who accomplished their exodus at the time of the overthrow of the Pharaohic dynasty were a "mixed multitude" by no means exclusively of Hebrew origin. The Old Testament does not seem greatly concerned with any definite theories of a future life though it abounds in narratives which, if accepted in any degree literally, teach spirit-communion in an unmistakable manner. It should never be forgotten that the Mosaic Law was intended to be a practical guide to life on earth regardless of what particular views of a hereafter might be entertained, and one of the most palpable reasons for much silence concerning the future life may have been the excessive attention paid to beliefs concerning it by the Egyptians, whose Spiritualism had doubtless greatly deteriorated and become largely mingled with highly objectionable practices. But though it is often urged that the Old Testament is, as a whole, at deadly variance with all attempts to communicate with the spiritual world, such an inference is entirely unbalanced and has grown out of a most erroneous habit of confounding simple spirit-communion with those abominable necromantic practices which were degrading and revolting in the extreme wherever practiced and with which all that rightfully pertains to Spiritualism has never had the least affinity. There was never a time when prophets in Israel believed only in the possibility of holding unlawful intercourse with the unseen spheres, but when they most scathingly denounced iniquitous customs they merely condemned them because they were perversions and desecrations of faculties and powers which should be righteously employed instead of prostituted. Shortly before the period of the Exodus magic in Egypt had so far fallen from its primitive high estate that the priests and wonder workers connected with the temples not only resorted to trickery but frequently endeavored to cast unholy and injurious spells over all who came into collision with their schemes and interests, and as it can never be successfully denied that occult agencies are dangerous weapons in the hands of the unscrupulous the prophets in Israel were doubtless actuated by noble motives, looking to the general welfare, when they vehemently protested against wizards, witches, sorcerers, necromancers and all others who were seeking to intimidate the fearful and in some instances to practice the Black Art which in modern France is known as Satanism.

The trial of strength recorded in the book Exodus as having taken place on the banks of the Nile between Moses and Aaron on one side and Pharaoh's soothsayers on the other, is clearly intended to call attention to the distinctly doubtful character of all bewildering phenomena which are not accompanied or followed by some beneficent result. The Bible tells us that equal success, phenomenally speaking, was secured by both parties and it was only when good was to be accomplished that Moses and Aaron triumphed and their antagonists met with complete defeat. However valuable may be all psychic phenomena from a strictly scientific standpoint, as throwing light upon the workings of some hidden force in nature and latent faculty in man, from all ethical viewpoints we must attach value only to that which, in some direction, is calculated to really confer benefit on man or beast. Spiritualists today, in common with many who do not rank themselves in that category, are rapidly arising to a sense of responsibility for the sort of phenomena they encourage and are coming clearly to see that many facts may be wonderful yet undesirable. Egypt had had a wonderful and glorious past, references to which are made in the book of Genesis which describes a happy situation when people of different nationalities and occupations lived and worked side by side, co-operating rather than competing.

In those palmy ancient days we are told that Pharaoh, the Egyptian monarch and Joseph the Hebrew counselor worked together in beneficent accord. The stress laid upon dreams and their interpretations in that olden time is specially significant as it throws a flood of light on the psychic experiences which were then and there almost universally credited. To foretell coming events through the agency of night visions was no uncommon experience with seers of old, and though the Pharaohs themselves seem not to have been able to clearly define the significance of their own visions they did not hesitate to have recourse to interpreters more clairvoyant or clair-sentient than themselves. The Hebrew is a psychic race and the Bible deals very largely with incidents in the lives of noble prophets which tally closely with much that is now exciting scientific interest the wide world over.

To say that any useful and elevating phase of Spiritualism is condemned in the Pentateuch is to utter an absurdity though there are laws and precepts therein which denounce iniquitous practices in unmeasured terms. Legislation in the ancient Jewish State may have been excessive, but its entire tendency was to increase rather than to curtail liberty. The practice of sorcery was intended to wreak vengeance, to work mischief generally, to curse one's neighbors, and injure their belongings, and for that cause it was placed under the ban, but sorcery has no connection with any innocent or normal exercise of any psychic gift or spiritual endowment.

As the general trend of Egyptian belief in a future life was clearly in the interests of morality it was not condemned in the Mosaic code and because of its widespread acceptance among the people it needed not that any legislator should specially instruct the masses concerning it. We may fairly infer that in early days of Jewish communal life in Palestine the prevailing views entertained concerning life beyond the grave did not differ radically from those enunciated and elaborated in that fascinating compendium of Egyptian doctrine, "The Book of the Dead," a fair English translation of which, at least in its main features is published both in New York and London.

In that marvelous transcript of ancient ceremony and philosophy we find much that is in complete accord with the famous Jewish saying "God's people are all the righteous" and we know that modern English scholars of high renown notably Thomas Huxley and Matthew Arnold have laid great stress upon the Jewish concept that righteous life alone, not race or creed, is a passport to blessedness with the Eternal. Egyptian philosophy was in essence monotheistic with a polytheistic accompaniment.

The many subordinate divinities of Egypt are not necessarily at variance with the different orders of Sephiroth acknowledged in the Jewish Kabala, and indeed in the 95th psalm and in many other places in Hebrew sacred literature we find the Eternal One spoken of as a great King above all gods having supreme dominion. Much that must appear contradictory to the cursory student of the Bible is readily elucidated as soon as we admit the Spiritualistic element. We are told that the Supreme Being is always invisible, but God's angels are seen by men and hold conversations with them. Three angels appear as young men to Abraham, two of which go on to another place while one remains with the patriarch.

There are but two feasible explanations of such a narrative, either the theory that those angels were spiritual beings sufficiently materialized for Abraham and others to behold them, or that they were inspired men specially open to spiritual influx and called God's messengers because they had apprehended spiritual order to a much greater extent than ordinary. It seemed nothing singular for the spiritual world to break in, so to speak, in patriarchal days upon common scenes of daily living, yet the actual number of people who were sensitive enough to take cognizance of these psychic interruptions seems to have been small.

The same mistake is being made today that was made of old, viz., that of failing to discriminate between lawful use and illicit abuse of psychic potencies. A witch meant a poisoner and particularly one who sought to accomplish the ends of malevolence by invoking the aid of charms and incantations and afflicting with such occult influences as could be used for evil ends, but the woman at Endor whom Saul consulted and who declared she saw the departed Samuel is described in the text as only an innocent clairvoyant. Much has been made, by commentators averse to Spiritualism of the sin of Saul in consulting this woman, whereas the narrative itself distinctly shows us that the unhappy King's many missteps before he went to her had already brought him into such condition that so far as his earthly career was concerned his fate was sealed already.

Samuel had been Saul's counselor on earth for many years, but the wayward monarch had time and time again rejected the prophet's warning, then when the consequences of his repeated errors had made his throne so insecure that it had already virtually slipped from under him, Saul in desperation sought to gain an interview with Samuel hoping to be shown a way to avert an impending catastrophe. Samuel could not help Saul to retain his earthly throne for it was then too late to undo the mischief that had been accomplished. That much abused story serves to illustrate a mighty verity and to enforce a greatly needed moral lesson that we be wise betimes, but it does not justify any of the diatribe indulged in by fanatics who wrest from it its obvious ethical instructiveness and misemploy as a weapon directed against all attempted communion with friends departed.

It is indeed true that individual human immortality is not very clearly taught in the Old Testament, but it is inferred in many places and Jewish rabbis of ripe scholarly attainments have not been lacking who have found in original Hebrew texts, of which we usually get but very poor translations what they consider conclusive evidence that nothing but the fleshly tabernacle was ever believed to pass away or be destroyed if a deluge came and swept

away "all flesh wherein was the breath of life."

The so-called pessimistic book known as Ecclesiastes though apparently denying the immortality of the soul at least in the opinion of many of its critics does not actually do more than contrast the inevitable outcome of divers ways of living and in one famous passage where it seemingly makes man and brute synonymous it really raises the question who knows enough to discriminate between the man and the animal, and who can explain why the breath of the one floats upward and the other downward? Here again we have a recurrence of primitive Egyptian teaching.

The sensualist and the egotist, even though such may have gathered much external information of which they are extremely proud, find at length that self-indulgence and intellectual conceit yield finally only the bitter fruit of weary dissatisfaction, they on the other hand who have chosen a life of righteousness find to unite Hebrew with Greek philosophy is present in Ecclesiastes, but much Greek thought was continuous from Egypt. "Out of Egypt have I called my son" is a phrase which admits of considerable wealth of explanation, for though Egypt literally declined and its glory was scattered between Greece and Israel—Persia and Rome were also indebted to "Mizraim" for much of their philosophy—the ancient land so graphically referred to in Isaiah, (especially in Chapter xix) lives today not only as a monument to departed glory, but as a fruitful field from which scholars are more busily gathering information which throws enormous light upon the history of the ancient world and reveals the roots of much modern philosophy and theology.

The famous school of Philo, of Alexandria, embodied very much of the ancient Egyptian spirit at its best. Philo sought to unite Hebrew with Greek philosophy combining stern righteousness as set forth in an uncompromising moral code with the charming beauty with which Hellenic thought endowed all with which it came in contact. Judaism today with its many schools and parties, ranging from extreme orthodoxy to radical reform, still preserves many traces of the "ornaments" and other valuables which tradition says the Israelites took out of Egypt. "They spoiled the Egyptians" is not a mere reference to the removal of earthly goods from one country to another, the phrase has deeper reference to the passing of Egypt's philosophy, together with much ceremonial accompaniment, out of the Nile country to the banks of the Jordan.

Saul of Tarsus, known to the Christian world as Paul the Apostle, made multitudinous references in several of his epistles to the faith of Egypt, and when he wrote to the Corinthians (Corinth being a Grecian seaport having much trade with the Egyptian coast) he refers to the Egyptian scriptures more frequently than to the Hebrew Law.

If we carefully compare 1 Cor. xiv with much that is contained in the Book of the Dead we shall find striking similarity between the views expressed concerning our inner and outer bodies and the nature of the resurrection. No hint is given that the identical physical robe is to be resumed, but on the contrary the comparison between the body left behind and the body to be made manifest is as between bare grain or seed and the fruitage which eventually it yields.

Some sort of resurrection from the dead has always been taught in Israel, but Jewish sages like the illustrious Moses Maimonides who in the twelfth century of the present era drew up thirteen articles of Jewish faith, have always contented themselves with saying simply that the resurrection will be when and as God pleases, leaving details completely aside. As the unity of God and a righteous life are the only two essentials of Jewish religion we can well understand how natural it is that there can be various parties and different practices in vogue among conscientious Israelites, yet Israel can consistently remain veritable solidarity.

"Camera Gets Spirits."

Under the above caption the "Washington Post" gives an account of what it believes to be genuine spirit pictures, with pertinent affidavits. Below is the "Post's" account:

Spirits gather before the camera of a Washington photographer and smile that their living relatives might see how they look in the mystery world. William H. Andrews and Joseph L. Williams, his cousin, have made affidavits to this effect.

Taking a solemn oath before a notary public, Andrews avowed his confidence in the camera of W. M. Keeler, of 1343 Euclid Street.

"I never saw the photographer until a few months ago, and he never asked me to make this affidavit, but he has certainly taken the pictures of my dead father and brother and other relatives. My brother had never had a picture taken, and I know he could not have copied the pictures. My father had none taken since 1881. The one of my father was just as he looked in 1901, when I saw him in Kansas just before he died. The pictures of other relatives were different from any they had taken during their lives, and for this reason I am convinced that they gathered and posed at the command of the photographer, and am sure they knew just what they were doing, and that they were eager that the pictures should be good."

Andrews lives at 40 Q Street, northeast. Williams, his cousin, lives at Attica, Ohio. After seeing the group picture of his dead relatives, he sent it to Williams, and other relatives, and depositions were given by them to the effect that the resemblances were indisputable. The affidavits of the two men follow:

MR. ANDREWS' STATEMENT.

"District of Columbia. On the 15th day of February, A. D. 1906, personally appeared before me, a notary public in and for the District aforesaid, William H. Andrews,

(Continued on page 7.)

Fiction.

Judith.

Flora J. J. J. J.

"Yes," said Dr. Judith Porter, "you may call me unethical, but I am going to make the most of this chance offered me. I really never fancied a slow death by starvation, and that is what it would mean in the near future if the state of my finances should not improve."

"O, in that case, I see no alternative. Most anybody would prefer writing advertisements for quack medicines rather than starve."

The tone in which Dr. Mary Cedric said this was all that it should be—quite the proper blending of regretful acquiescence and sympathy, but the expression of her face left something to be desired.

Unfortunately, Judith at that moment was busily engaged in adjusting paper cuffs over those of her immaculate linen gown, preparatory to beginning on the discussed work, and did not notice it.

Judith was three and twenty, of slight physique and medium height, a woman who never failed to attract attention when seen in a group of New Englanders. With her densely black, straight hair and delicate, warmly-tinted olive face, she resembled a rich tropical blossom transplanted to a garden of paler and primmer flowers. Her eyes were brown, deep set, well-opened, "vision-seeing" eyes.

Dr. Mary seized the opportunity while her former schoolmate's attention was diverted, to make a mental note (by no means for the first time), that her own features were much handsomer and not disfigured by a foreign cast.

Having neither the wish nor the power to see herself as others saw her, she was spared the disparaging opinion that a sandy-haired woman with a malicious smile and eyes that looked upon the world in a wavering and furtive manner, was not a desirable acquaintance.

Judith having finished her protective measure, Mary began to talk again.

"You realize, of course, Judith that this freak—if known—would interfere with your getting into medical societies and organizations of that nature?"

"Ye-es," replied Judith, hesitatingly, "but I fear no such contingency; you are the only one that I have told."

Mary laughed as merrily as the limitations of her nature would permit. "How idiotic of me not to think of that! I wouldn't mention it for worlds."

This sudden artificial effervescence of Mary's spirits affected Judith unpleasantly, but as Mary's behavior was never to be counted on in any given circumstances, she resolved to pass it over without comment.

"My object is to keep this employment, which pays well, until I build up a little practice. The money that father left at his death was barely sufficient to carry me through college, and I cannot endure the thought of debts growing up around me while I am waiting for patients to come. Then, too, I have been considering another scheme."

"Excellent," purred Mary, sinking deeper into the cushions of her chair. "I have always said that you were a girl of more than one idea."

Judith had often found Mary a trying confidante; on this occasion she was almost impossible, but having begun a subject, she felt obliged to continue.

"A very rich woman," she said, in rather a constrained voice; "a Mrs. Knowles, who used to attend father's church in Rockminster during the summers which she spent at her country home, lives here in the city. In those days she was very kind to me; often inducing father to let me visit and be a playmate for her son, Richard. She belongs to a number of societies and clubs, and so, as soon as I can get a presentable gown, I am going to make myself known to her, in the hope that she will not refuse to recommend me as a physician to her acquaintances."

Judith's communication electrified Mary to such an extent that for one fleeting moment she raised her eyes to the speaker's face, but habit proved too strong, and they were as quickly lowered again.

"If it should turn out as you wish, what an easy road you will travel over to success," she said, with all the softness gone out of her voice. "Poor I must be going now," she continued, rising as she spoke. "When the head is empty of plans, hands and tongue have to work very fast indeed."

After her friend's departure, Judith settled comfortably into her desk chair, and exerted herself to throw off the undefinable sensations of dread which a call from Mary invariably produced. She was exceedingly sensitive in receiving impressions from people, but they were usually of an agreeable kind.

This afternoon, for some inexplicable reason, she could not recover her tranquillity of mind, and after an ineffectual attempt at writing "ads," she pushed the paper aside. It seemed as though a resistless hand was drawing her away. Surrendering herself to this compelling force, Judith wondered at the rapidity with which her agitation was subsiding. Then, without a moment's warning, her slight body became rigid and her eyes, wide open and lustreless, stared fixedly into space.

Angus Porter, Judith's father, laboring in the early years of his ministry as a missionary in Amritsar, India, had fallen in love with the accomplished young daughter of a wealthy Hindu—a man of most liberal views. Unlike the majority of the women of her land, Zora was learned in the history, traditions and religions of her country, and possessed, besides, remarkable occult powers.

Angus loved his wife dearly, but it grieved him that she adhered tenaciously to her own religious customs, and frequently went into a state which he called a "trance," and when she died it was not the injurious effects of climate alone that decided him to take his motherless little daughter, Judith, back to New England. Under colder skies, with the aid of strict discipline, he hoped to efface in her all Oriental tendencies.

In religious matters Judith proved obedient enough, but as for the rest, Angus

might as well have tried to prevent the sun from shining. Whenever anything important threatened Judith's welfare, she manifested the power of divining it as her mother had done before her.

Meanwhile, Judith having escaped from her material body, had gone forth into the unknown, clad, as usual, in a flowing white, yellow-bordered robe instead of the conventional clothes worn at other times.

To her amazement, on the very threshold of this other world, a companion awaited her.

The other figure was slender like herself, but the dear face was browner and the draperies were a warm red.

Judith gave a cry of delight. This strange little apparition with the tender eyes was her own sweet mother, and lovingly placing her hand in the graceful one held out to her, they journeyed together, Judith relying completely on its guidance.

The way was not far. They were waited gently into a lady's boudoir, the furniture and decorations of which were extraordinarily distinct to their clear-seeing eyes.

Upon a couch lay Mrs. Knowles like one convalescent, and by her sat—Dr. Mary Cedric. Mary, in fact, was in the act of closing her medicine case and giving some final direction to the nurse.

Judith experienced a shock. Why had Mary not told her that Mrs. Knowles was her patient, when she had so frankly disclosed her future intentions?

Mary remained a while, making observations, which she considered rather bright, about things of the day, and then started to go.

Turning when she had nearly reached the door, and assuming as grave a manner as possible, she said abruptly: "Mrs. Knowles, I think you'll agree with me that a bad promise is better broken than kept." I received a confidence this afternoon, but as it concerns you, I consider it my duty to impart it. A friend of mine, a Dr. Judith Porter, well known to you also, if I am not mistaken, has not done very well since graduation, and has been obliged to take up patent medicine writing, and that kind of thing. She is getting rather tired of poverty, however, and I am sorry to say, is preparing to quit work altogether by carrying on a campaign for a rich husband. I felt obliged to tell you this because she intends you to be her medium for procuring introductions, and not only that, but has, I believe, honored your son with first place on her list."

Judith turned to her mother with a horrified look. Could it be possible that one who called herself a friend could utter such a falsehood, when a little plain speaking earlier in the day would have protected her interests as effectually?

Mary was proceeding to tell how painful it was for her to divulge this, but was interrupted by the entrance of a young man.

His open features and brown hair were so very similar to those of the lady on the couch as to proclaim him her son.

There was a keen look in his blue eyes as he kissed his mother and nodded to the doctor.

"I overheard your confession about Dr. Porter," he said, "and, being acquainted with the young lady, was rather interested. Can you favor me with her address?"

Mary, coyly reluctant, was finally prevailed upon to produce one of Judith's cards. But her triumph was short lived. When at last she concluded that there was nothing further to be gained by staying, and Richard held the door open for her to pass out, these chilling words fell upon her ear: "My mother has so nearly recovered her health, Dr. Cedric, that I think we can dispense with your services. Please present your bill at as early a date as convenient."

Richard took a chair by his mother's side and kissed her again.

"You and I, mother," he said, "being well aware that it would be utterly impossible for Judith to do anything like what that malicious creature has invented, need not discuss the subject, surely. I fancy that if 'our friend' had known my reasons for desiring the address, wild horses couldn't have dragged it from her. Unwittingly, she did me a good turn, as you shall see. After attending to your business in Rockminster, I went to luncheon at Aunt Mary's. She informed me that the old doctor there died a fortnight ago, and that several people have expressed the opinion that it would be pleasant to have Judith take his place. Aunt Mary didn't have Judith's address, and I promised to look her up. It will be a very easy matter now, owing to Dr. Cedric's obligingness."

Zora had followed Richard's words with delight. She gazed fondly as her child, moved a little apart, midway between Richard and Judith, making a movement as of joining their hands, and in this attitude slowly faded from Judith's sight.

Twilight was pressing hard on the heels of day when Judith, cramped from long sitting, arose from her chair at the desk.

Her face was radiant with happiness. Was not deliverance at hand on the morrow?

What is Metaphysical Thought?

Kate B. Stiles.

If we are correctly informed upon the subject, Metaphysics is the science which treats of the laws and principles of being—or, according to the lexicographer it is "The philosophy of mind, as distinguished from that of matter."

Every person then, who deals with spiritual problems in their relation to the mundane or supermundane state of existence is metaphysical.

In our opinion, no class of persons may more justly claim to be metaphysical thinkers than the truly enlightened and progressive Spiritualists. Spiritualism, rightly interpreted, contains within its teachings, all, and more than is embodied in the tenets of the metaphysical schools; for it not only places the strongest possible emphasis upon the desirability of individual spiritual unfoldment, but, in addition to this, it places within every willing hand the keys which open into the laboratories of the world beyond, thereby giving proof positive of a continuous life, with enlarged and ever in-

creasing opportunities for the attainment of knowledge.

While it is doubtless true that some so-called Spiritualists have not used these keys to the full extent of their divine prerogative, their failure to do so, does not in the least militate against the fact that the keys can, and in the hands of the careful student do, open into realms of wisdom, where the mind may become enriched, and the spiritual faculties quickened.

The possibility of more fully discovering the hitherto "undiscovered country" whither we are all tending, seems to be regarded by many metaphysical teachers, as something apart from, and entirely irrelevant to, metaphysical thought.

We heartily agree with Charles B. Newcomb, that versatile writer, and truly metaphysical Spiritualist, when he says "Metaphysics without Spiritualism, is like Christianity without its gospels." We need—as this same writer says—to be "Hospitality to the whole gospel of good."

If we get at the "true inwardness" of Metaphysics and Spiritualism as expressed in its philosophy—we shall find that both are tributaries of the same great spiritual stream, whose waters are indeed for the healing of all the nations of the earth.

When we are truly metaphysical we shall not fear to entertain all phases of thought; analyzing, classifying, and appropriating all that appeals to us as truth regardless of the garb in which it may be presented.

Children like Piso's Cure. It is pleasant to take and cures their coughs. 25c.

National Consumers' League.

One of the hopeful signs of the times in the problems relating to Labor and Capital is undoubtedly the interest shown by the better informed, in the affairs of those less fortunate. In a hundred forms of friendliness and co-operation, the class best able to spend time and money, lavish both in furthering the comfort and happiness of the wage earner—and this quite outside the scope of so-called charitable or church organizations. A case in point, which cannot be too often brought to the notice of the general public, is the work of the National Consumers' League. This association of earnest and enlightened spirits is now incorporated in most of the large cities of the Union. It enforces legislation for the honest treatment of the sewing woman; and endeavors to arouse public sentiment to the justice of fair conditions and reasonable hours in their every day employment. It has already done wonders in the limitation of child labor, and the passage of laws concerning light, good air, and sanitary conditions in many of the great manufacturing, as well as the supervision by experts of points regarding food and health. If it could now induce the army of purchasers to recognize and accept its work, victory would be assured. And for this, so little effort is required on the part of the public.

If every individual, buying at any reputable store any stitched cotton garment, will ask for and insist upon the "Label of the National Consumers' League," she will have a guarantee that the article is made under proper conditions, outside the sweat shop, and that it is free from the labor of young children. The purchaser will not be required to pay more for the same grade of goods, but she will have strengthened the honest manufacturer in his effort to provide for his workwomen proper conditions, and the honest merchant in choosing these goods for his stock in trade. It is for this that she must absolutely demand the Label. No excuse that the "work was done under equally good conditions," or that "the Label was on the box from which the goods were taken," should be allowed. Every article bears the Label when the conditions assuring good air, light and supervision have been complied with, and it is simple justice to employers both in the factory and the store, that they receive the encouragement of increased custom. To help this work in this way, would be a practical New Year's resolution that should commend itself to every thoughtful woman buying a white garment made by the labor of another woman. Surely it is a sufficiently simple means to the great end of raising the position and the reward of Labor.

Many kindly and sympathetic friends ask for the Label. But they too often accept an article without it, on the assurance of the clerk that it is made under equally good conditions. It should be remembered that this is no help at all. On the other hand, the store that loses one or two customers today, because of inability to give what is required, will see that the goods endorsed by the League are on their shelves tomorrow. Demand the Label.

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CONTENTS.

I'm thinking dear Mother of you
We miss our days at home
The land of the living and the
The good times yet to be
O how I wish the golden Portal
One by one the old friends
They are waiting at the Por-
tal
When the dear ones gather
at home
Resting under the Daisies
The Grand Jubilee
Dear heart come home
Come in some beautiful
Dress
Where the flowers never fade
In Heaven we'll know our
Own
My Mother's tender eyes
I sing my sweetest Song
All hail the dawning Light
The home that's waiting you
If you love me, tell me so
Beautiful home of the An-
gels
Home of my Childhood days
If you should die to-night
Oh a sweet and faded
Flower
The songs I sang for you
Sweet Angel Voice
Just as the Sun went down
When there's love at home
Something sweet to sing
Faithful unto death
Freedom's grand triumph
Across the Street
Dear wandering Boy, come
home
Mother I told my hands
The ring my Mother wore
Sweet beautiful flowers
Brought to me by Death, to-night
Oh, let me rest
The stars and stripes un-
furled
Bright land of the Blest
O yes, those Fairy gates of
light
We shall know our own

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Banner of Light

BOSTON, SATURDAY, MARCH 17, 1906.

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

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

William Brunton.

Tell me not that he is dead!
Why, but a day since and his sweet voice
musical with sweetest inspiration sang
clearly for the listening ear!

He had a sick body, 'tis true, but the
bravest spirit. This cannot be, for the
spirit is stronger than the body. He knew
this, and taught it and believed it.

It will be in a deep shadow we walk, if
we may not hear again the coming of his
manly step nor look again into his clear
eye. Our burdens may overwhelm without
his hand to lift.

Do not deceive us,—the very hint you
give bewilders.

Yes, unbeknown to his nearest friends
(and perhaps to himself) a cancerous at-
tack upon an important organ of his slight
body had so treacherously stolen upon him
that the first serious intimation that he was
held by this enemy, was the announcement
of his doom.

All that love and prayer and united ser-
vice could do for him was his.

But a generous, loving and brave spirit
was needed on the Other Side,—and
William Brunton, our Counselor, our
Brother and most Loyal Friend, responded
to the call.

How clearly come back to us those first
days of our responsibility here, when the
"Banner's" very life was in the balance, and
hardly a word of confidence or trust, ex-
cept from closest associates; then, how
precious was that word from Fairhaven-on-
the-Bay, where, struggling with the prob-
lems of a perplexed parish, William Brun-
ton found time and the spirit to write us:
"I have ever been a friend of the old 'Ban-
ner.' The personnel of her staff and of-
fice force, friendly and familiar ever. I am
her friend still. Anything I have or can
produce that can be of service to you in
your grave undertaking consider yours to
use freely as you see the need."

For nearly two years was he pouring in
his contributed service before we looked
into each other's eyes,—so little did physi-
cal contact mean to either of us, then,—
what would the writer not undergo for a
hand clasp now!

How afterward he drew near us, and with
his frail physical hands undertook tasks
nearly menial, that we might retire to the
hills for a breath in refreshing!

How he thought and planned and in the
night watches sought in vision for ways for
the better fulfillment of our task!

All this comes over us in a flood of
sweetest testimony of our indebtedness.

And how like William Brunton, the
genial, the unselfish and the brave, was the
spirit manifest in our last hour with him—
when, offering for his use what of magnetic
strength we could summon, on its strength,
between the paroxysms of pain, he would
murmur his commendation of the "Ban-
ner" issued since we had met!

How he planned, even in his hours of
agony, for a larger scope in the "Banner's"
mission!

So near are we to the event that we can-
not properly speak of that larger influence
of his that was tributary to every liberal
undertaking. The Unitarian centres, the
New Thought clubs and many a field of
useful humanitarian effort suffer with us in
the loss of his pen and speech.

In the pain of death, as it proves, he had
an experience of the soul, which he wrote
out with his stiffened fingers and sent to the
"Banner," published in the issue of March
3, under the caption, "The White Soul in
the Garden of God." In it he writes,

"I had known that I should enjoy the
freedom of death, and I had charged my
life to watch its own transition as if it were
making a journey in a lovely country. I
had said again and again that death would
be the sweetest of all, and the dearest—and
now I knew it and had proved it, and it was
exquisitely beyond my best dreaming. Oh,
I was wild with the satisfaction of the peace
and the power and the pleasure which were
mine."

Dear Friend, we will learn of thee and
stand bravely, as thou wouldst have us,
counting this hour a stepping stone in the
Way of Life, confident that thy larger
freedom has merely robbed us of thy
physical presence, but that you and we will
work and hope and pray together still.

Hearing on that Medical Bill.

The hearing took place before the most
intelligent committee we have seen in ses-
sion on this question. The Honorable
Chairman from the beginning showed a dis-
position to learn the reasons why further
legislation on this line should or should not
be recommended. Calm, attentive, dignified
he held the speakers to those lines.

We were on hand to represent the pub-
lishers of the Banner of Light, the Gospel of
Spirit-Return Society, the V. S. U. and the
Mass. State Association of Spiritualists;
but the drawer of the bill stood on techni-
cal forms and insisted that he should per-
mit only personal representation, unless
registration was made as "counsel" for the
organizations named. We got around that
by having our brother and attorney for the
company, John F. Simmons, Esq., appear as
registered "counsel."

For years the Spiritualists have been
practically the only defenders against these
attempts at coercive measures on the lines
of healing, and the "Banner" management
felt that this year held an opportunity for
other centres to be connected up, and we
commenced to interest our New Thought
friends, the Christian Science centres and
liberal points generally.

When we saw one of the ablest lawyers of
the Suffolk bar, Samuel J. Elder, present for
the Christian Science organization with
ex-Senator Kittredge there to bear testi-
mony to the success of "irregular" healing
in his own family; William Lloyd Garrison
prepared to speak in behalf of liberty, as
bearing on the proposed legislation; Mr.
Henry Wood offering resolutions from the
Metaphysical Club and Alliance; that suc-
cessful and generous Healer by the Mental
Science method, M. Woodbury Sawyer,
bearing testimony to his personal relief by
this method, after years of fruitless effort
from the M. D. specialist,—with all these
forces working we submitted our argument
in writing, together with written testimony
from prominent people who had been healed
through the "irregular" healing power of
Mrs. H. M. Cory, of Newtonville, Dr.
William Hale, Mrs. G. Lester Lane, Mrs.
Alice Waterhouse, Mrs. Carrie L. Hatch
and a score of others where there loaded to
the muzzle for a fight if need were. But,
following our policy of putting the others
on record, we contented ourselves with
filing our argument and testimonies and a
five minute argument of our registered
counsel, Mr. John F. Simmons, who, ham-
pering in our argument and testimony said
in part: "If the medical monopolists can
show their unfailing power to heal, if with-
out failure they can even show the skill to
diagnose, there will be some reason for
this committee considering the advisability
of defying the inherent rights under our
constitution, and as a measure for Public
Health, recommend legislation like this.
But they cannot show this. Diagnosis by
their methods is at best a blind guess; their
'treatment' an experimental groping.

"We submit to you living testimony of the
Clairvoyants' power to see and locate the
hidden seat of diseases, and the power to
heal where the M. D. fails. We can give
you a thousand cases where this is true if
you will consider them.

"With these facts before you will you
recommend legislation that will rob the
people of a single chance for aid? We be-
lieve not, and in this confidence, rest our
cause with you."

Charles Le Grand made one of the most
telling strokes when he presented the fol-
lowing claims:

1st. The proposed bill, abrogates the per-
sonal liberty and rights of every citizen of
this Commonwealth.

2d. It is indirect opposition to the Consti-
tution of the United States.

3d. It is not called for by the people of the
Commonwealth.

4th. It is Class legislation and foisters up-
on the people of this Commonwealth a
Medical Trust.

5th. Because all parties named in Section
9, cannot operate, without violating Section
8 of the proposed bill.

6th. Because it makes criminal the healing
of the sick by so called "irregulars" when
the licensed M. D. has failed.

7th. Because medicine is not and never
can be, an exact science.

It remained for ex-Senator Kittredge to
work the coup de grace by putting to Dr.
Harvey, Secretary of the State Board, the
following questions, which we print with
Dr. Harvey's answers:

Q. As Secretary of the State Board of
Registration in Medicine since 1905, has it
been your duty to entertain and to investi-
gate all complaints against healers of all
classes in the Commonwealth?

A. Yes.

Q. In the course of the performance of
that duty have you ever received any com-
plaints from any source against any pro-
fessed Christian Scientist healer for any
breach in the medical laws of the Common-
wealth?

A. No.

Q. Or for practicing any imposition on
any other person either by the practice of
the known principles of Christian Science or
for exacting or requesting the payments of
unreasonable sums of money for such ser-
vices?

A. No.

Inasmuch as the sponsor for the bill had
made such a violent attack on the "dis-
coverer and founder of Christian Science,"
that the chairman had been called upon more
than once to reprimand him, Mr. Kit-
tredge may well take the palm for cleverly
pinning the old enemy of "irregular" prac-
tice.

We are not able to state at this writing
the fate of the bill, but we have every reason
to believe that the petitioner will have
"leave to withdraw."

For weeks the "Banner" has worked, in
season and out of season, by its editorial
utterances, personal letters, interviews and
before different assemblies to break down this
outrageous attack. We believe that
victory is ours.

Now let every Spiritualist connect with
the State Association of Spiritualists, or
some other,—preferably this organization
that is always in good working order,—and
get in touch with the real servants of the
people, for defence and offense.
We shall have more on this anon.

Farceful Legislative Hearings.

We are writing this fresh from the Hear-
ing on the Bill compelling licenses for prac-
tice of mediumship, in Massachusetts.

Hundreds of our citizens interested in the
question involved were obliged to turn
aside from their busy pursuits to be pres-
ent at 10.30 in the morning in order to
save themselves from possibly greater
annoyance.

Crowded into a room of stifling atmos-
phere we sat and listened to arguments in
favor of "a larger minimum sentence" for
express thieves. We learned much of what
may be in the dress suit case of a Brookline
resident or visitor, and that a nurse in
Waltham may carry a hundred-dollar pre-
cept in her traveling bag, but in the mean-
time we have neglected our own affairs for
nearly two hours in order to be present
at the Hearing to be held in the same
room after this matter has been talked out.

It was nearly 12 o'clock before the Bill
in which we are vitally interested is called.

A young man, evidently entirely ignorant
of the subject in hand, recites a case of
which he knows—but which might be an
entirely imaginary one so far as any evi-
dence he gave us—said case being one of
those unfortunate family affairs where dis-
trust wrecks a home and a Card Reader
finds "infidelity"—signified by the paste-
boards. This with a foolish reading of a
foolish "space" article from an insignificant
Boston "warm-over" of morning news
constituted the argument of the sponsor
for the bills providing for the compulsion
of licenses for our ministers.

The only supporter of the bill, outside
the sponsor referred to above, was a lawyer
who, by his own confession, did not know
whether he wanted to support this bill or
some other. He read clippings from news-
papers reporting misdoings of people en-
tirely outside of Massachusetts, and we
could not see that this questionable testi-
mony had any bearing on Massachusetts
legislation.

By this time the clock hands pointed to
12. Then Dr. Geo. A. Fuller stated a few
salient points in opposition, when the
Chairman of the Committee announced that
the Hearing must close at 12.30. This left
barely twenty minutes to present our argu-
ments against a measure that, obtaining,
would open the way for a sectarian struggle
more serious to any community than can
ever be reckoned by stocks or bonds.

Aurin F. Hill, Albert E. Blinn and Dr.
William Hale in a few minutes had to tell
the story as best they could.

Now, as busiest of people, we urge that
a movement be started for a remedy against
such annoyance. As it is today we believe
there is no hindrance to the exploitation of
any idea in the form of a bill before our
legislative bodies.

Last year, Rep. Luce, aiming at this very
nuisance, offered a bill providing for a
monetary deposit before a bill could be con-

sidered. Immediately the cry arose in op-
position that the poorest should have equal
freedom of access to the Legislative
Fathers, with the rich. The bill was not
seriously considered, on that account.
Now we propose, as Spiritualists suffer
much from this form of attack, to move in
the matter and if possible have it taken up
this session by a special presentation.

Watch the "Banner" columns for our
plans, and co-operate with us as you are
able against this annoyance and loss.

(Since the above was written the bill has
been marked "leave to withdraw," and our
prophecy has become history.)

Relief Measures for Congo Situation.

G. Stanley Hall, as President of the
"Congo Reform Association," whose work
we have had occasion to note from time to
time in these columns, in an open letter
has these practical suggestions for our
action, in the face of Secretary Root's
declaration that "the United States has no
treaty rights of intervention":

"What could our Government do? It
might insert the Congo treaty in the pro-
gram of the next Hague Conference; it
might inquire of the other signatory Powers
whether the conditions they exacted of
Leopold had been fulfilled, or whether
there was a prima facie case for investiga-
tion either for usurpation or on the
grounds of common humanity; it might ap-
peal to King Leopold himself to follow out
the policy he was pledged to and to effect
without delay the reforms his own com-
mission demand and to give the world as-
surance that he would do so; and finally, it
has abundant reason to protest that the
rights of equal freedom of trade to all,
and especially the rights guaranteed to mis-
sions to found establishments and carry on their
work, have been violated. It might at the
very least instruct our minister at Brussels
to forward all the official documents con-
cerning the Congo to the State Department,
which, as we have personal knowledge, has
not been done, since our association has
been called upon to furnish at least one
document."

Now that the Catholic newspapers of
Belgium have come out against King
Leopold's rule in the Congo, we believe
that the Catholic authorities in this coun-
try, which, led by Cardinal Gibbons, have,
by their inclination to defend King Leo-
pold, involved the movement in sectarian
complications, will change their attitude.
We believe this will remove a significant
block from the path of action—not that the
administration is ruled by Catholic influ-
ence, but the Jesuit has such a taking way
with him, you know.

Arguments for Abolition of Death Penalty.

In the Hearing before the Legislative
Committee on March 7, the Hon. Herbert
L. Baker, representing the Anti-Death
Penalty League of Massachusetts, took
charge of the petitioners' side.

Rabbi Charles Fleischer, Temple Adath
Israel, explained the much quoted Mosaic
law bearing on the death penalty, by say-
ing that Biblical passages and sentiments
may be used to support entirely opposite
dogmatic interpretations, but the "eye for
an eye and tooth for a tooth" doctrine of
the Old Testament has been abolished for
two thousand years; even in the days of its
statutory force it only represented an ad-
vancement over a custom that preceded it.

Mrs. Florence Spooner, who followed
him, quoted Chairman Cole of the Boston
Board of Police as having gone on record,
in a letter to her, as opposed to capital
punishment on the ground, that it is too
brutal to have a place in modern civiliza-
tion. She mentioned several other men of
prominence, who are of the same view, such
as Rev. Edward Everett Hale, chaplain of
the United States Senate; Rt. Rev. Vicar
General Byrne of the Catholic Diocese of
Boston, and Rev. Edward A. Horton, chap-
lain of the State Senate of 1906.

Hon. Thomas J. Gargan, the lawyer, di-
rected his opening remarks to the question
of motive entering into the enactment of
penal law. His contention was that as a
rule the death penalty law is enacted in a
spirit of revenge. Life imprisonment
seemed to him more severe than execution,
and, moreover, the State has not the moral
right to take a life in the spirit of revenge.
Reference was made to several cases of
executions.

Rev. William H. van Allen, of the Church
of the Advent (who, by the way, is "Mrs.
Jack's" rector, and she is reported to have
declared herself on this subject in this sen-
timent, "let them hang, it is the only way
to protect us") recorded his position on
the question by a letter, he not being able
to be present. Extracts from it follow:

"Death is so awful and tremendous a
mystery that nothing but absolute necessity
can justify men in ending human life. No
one-claims that the infliction of capital pun-
ishment is absolutely necessary; and there
is a very general feeling that the State, as
it progresses towards the highest civiliza-
tion, cannot afford for its own sake to cling
to the methods of barbarism. Considering
the limitations of human justice, and the
uncertainty of human evidence, the infliction
of a sentence which can never be re-
versed is too great a burden for the laws
to put upon our judges. Society can pro-

tect itself as well by other means. Certain
imprisonment is as great a deterrent as the
chance of a capital sentence, and the ele-
ment of reformation, which the death pen-
alty absolutely ignores, has an opportunity
to appear. I am no sentimentalist, and I do
not believe in minimizing the awfulness of
crime. Nay, I do not deny that the State
may lawfully exercise extreme power when
that exercise is necessary. But I am
frankly convinced that the Commonwealth
of Massachusetts has advanced so far as to
be able to lay aside the axe, the gallows and
the electric chair; and I pray God that the
Great and General Court may grant your
petition."

Many active Spiritualists were noticed at
the hearing, but the time was wisely given
over to a few speakers and by this action
more effective work done. It is certain
that an able presentation was made to the
Committee and whatever comes of the bill
it seems as though progress has been made.

Evacuation Day!

Yes, it was better so.

They didn't know it then, but all are bet-
ter for it.

Leopold, King of Belgium, a reformer!
At least he has signed a bill prohibiting the
manufacture, importation or harboring of
absinthe—and so he would spill the drink
which France is said to have constantly at
her lips. Good. And now, O Leopold
dash from thine own lips the goblet of
blood which maketh thy bloated counte-
nance a shame to all civilization.

Susan Brownell Anthony, before thy Liv-
ing Sacrifice let us reverently join with our
generation in bespeaking the reverence of
the coming generations yet to arise and
call thee Blessed.

"To relieve the Lenten tedium,"—could
anything be more senseless, hypocritical or
profane!

"To appear to men to fast" and slyly
creep out for the crumbs of the social feast,
whether in "Picture Teas," Special Reading
Clubs or what-not, seems no improvement
over the word of the greatest spiritual
Teacher, in whose name all this form is
offered, which reads:

"But thou, when thou fastest, anoint thine
head, and wash thy face; that thou appear
not unto men to fast, but unto thy Father
which is in secret."

At the Tremont Temple meeting in behalf
of reform of the Congo horrors, President
G. Stanley Hall of Clark University, pre-
siding, the sentiment of the thousand hearts
was expressed in the following resolutions:

Resolved, That as the United States was
the first Power to recognize the flag of the
independent Congo State, it is fitting that it
should be foremost in efforts to ameliorate
the terrible lot of its helpless native in-
habitants.

Resolved, That we respectfully urge upon
the President and upon Congress to take
all possible steps, either by remonstrance,
by diplomatic correspondence, or other-
wise, to end conditions which are a re-
proach to the civilization of the twentieth
century, and repugnant alike to religion,
justice and humanity.

It is in every way creditable to handle the
yardstick and to measure tape; the only dis-
credit consists in having a soul whose range
of thought is as short as the stick and as
narrow as the tape.—Horace Mann

The Life of Love.

(Concluded from page 1.)

misjudgment, and in the act of doing justly
and loving mercy like this, we find we are
humbly walking with God. And the more
we follow this footpath of peace, the more
light our hearts and the more beautiful the
way. Wherever we are we are giving out of
the fragrance of love.

Emerson asked the farmer, who was busy
at his task, not to blame him as a poet be-
cause he went out to see the glory of the
landscape; that also was a gift of harvest
for the soul to gather. I can believe that
men and women might have been saintly
and sweet, and of the kingdom of love, who
lived in monastery and convent, for it was
something to teach wickedness that those
interests might be left for the pursuit of the
noble. Yes, they may have preached right-
eousness and renunciation in true ways,
and they are to be loved for it; but the
higher way is that we may follow in our
common course of life when we without
reservation give ourselves to the life of
love.

The true way of loving is to love people.
The monk and nun have to bring them-
selves in social relations. They have to
make society for the outliving of love.
They could not be saintly without it. They
love God as a Father. They love the saints
in heaven—and have to seek communion
with them—and then they have to think of
the outside world and try to do something
for its saving.

And we have to recognize the spiritual
world has its demands on us as children of
God and brethren to all. We know we
have passed from death to life because we
love the brethren. We love the whole family
of God on earth and in heaven. It is the
beatific state that all others are the pre-
paration for, and when we have won this,
we are in paradise and we live the life of
love.

Our Home Circle.

MINNIE KERRIEVE SOULE.

To an Estranged Friend.

M. M. S.

(Written for the Banner of Light.)

Behold me, waiting at your gate!
The winds are keen, dark is the night:
Fierce beats the rain, the hour is late:
I grope in shadow for the light.

Listen, Friend: here firm I stand,
Through storm and darkness patient wait.
Till you shall come and take my hand
And lead me through your unlocked gate.

What reck's a friend of storm or night,
When one beloved lies hid away
In darkness deep, when the dear light
Of love might turn the night to day?

Sweet is the vigil, soft the rock
On which he kneels before the door:
He silent prays that each brave knock
Will bring his friend to him once more.

I am that friend and though my night
May never lose itself in day;
And though the sleet and storm may fight
About my head, I will not go away.

Here stand I, till through your pride and
pain
A sweet, strong sense of trust and peace,
Like sunbeams, flashing after rain,
Shall send you swift to my release.

A LINK IN OUR GOLDEN CHAIN.

THE KINSHIP OF SORROW IMPELS TO SERVICE.

Under the shadow of Trinity Church a
hearse stands waiting for its silent occu-
pant.

On every side of beautiful Copley Square
the carriages, whose curtains have been
drawn to shut away the witnesses of light
and life, bespeak the presence of death.

The day is warm with the air of Spring-
time and the sunshine dances over the
sombre scene with utter disregard of the
grief and sorrow, the pain and anguish of
the breaking hearts which make demand
for understanding sympathy by the badge
of the mourning world.

The little birds chirp blithely and the
business of the great city goes forward
unimpeded and unexpressed.

How still and solemn is the great church,
how dark is the world, how tantalizing the
birdsong, how disregardful the sunshine,
how unkind the merry laugh and chatter of
men!

The tragedy of death stalks up and down
the world and smiles die away and the light
fades out.

Who was it, who, lying there so cold and
still, had darkened all the glad light of the
day and hushed the song on the lip?

Not a beloved friend; not even an ac-
quaintance and yet, and yet,—the kinship of
sorrow is a bond that no power can break,
no wise counsel overcome.

The kinship of sorrow.
So wonderful it is and so impressive. It
urges us on to deeds of love and sweet ser-
vice and fills us with desires for brave sacri-
fices and helpful devotion to those in need.

The pain that tugged at our heartstrings
until we solved the problem of death, makes
us responsive to the pain of our fellow men
who with bowed heads and breaking hearts
stand alone.

What can we do?
The shadow of their sorrow falls across
our lives and the loneliness that is in
their hearts brings a note of discord to our
sweetest song.

There can be for us no life apart from
the world of pain and sorrow. Just as the
sunshine and the dew, the breath of sum-
mer and the wintry winds are shared by
all the human family, so the silences of
peace and the sighs of separation soothe or
mar our spiritual atmosphere and help us to
joy or hold us in the hard bondage of pain.

That is the passive state of our kinship
with all men.

The active state brings us release.
The active state, did we say?

Yes, the active state of kinship.
Simple activity may be as far from use-
fulness in our release as indolence or indif-
ference, but the activity of kinship becomes
a force and power for good.

Back through the misty pathways of the
morning life, e'er yet the sunlight had pen-
etrated the valley, the spirit seeks its way,
and through that trusty handmaid, Memory,
knows the need and heeds the call of the
souls still lingering there.

Even so we hear the cry of those who
have never caught the golden key which
dangles from Death's fingers.

We feel the beating, throbbing heart; we
hear the stifled sob and sigh; we know the
dreaded visitor has crossed the threshold;
but we know so well that, underneath the
cloak of gray, the kind hand holds the proffered
key.

We have fumbled with numb fingers when
eyes were blind with bitter tears and, with
joy and struggle struggling for supremacy,
our passionate kisses have burned them-
selves into that hand which led our dearest
into the palace of life and light and left
with us its key.

Then the activity of kinship finds expres-
sion in song of triumph and hymn of praise.
Then the activity of kinship pushes up
brave words for the world to hear and
moves to deeds of unswerving and unfal-
tering devotion in Death's service.

The ambassadors of Death are we and in
his service and his court we speak his name
in reverence and love.

So long, defiled, so long misunderstood,
we, who know the truth, must do valiant
service to redeem his precious reputation.
Not as an oppressor, a cruel tyrant, a
master of our destinies do we berate his
power.

As an angel, whose sad and sober mien
is borrowed from our childish fear, whose
gentle guardianship to our dearly loved,
as they go journeying hence, whose tenderness
repels us not, when we would follow

on, and whose shining face in the white
light of truth reveals the love of an In-
finite Father, we give our soul's best service
to thy Cause, O, Angel, Death.

M. M. S.

A Light in the Darkness.

Miss Ida Storchfeld.

(Written for the Banner of Light.)

"Do you intend to walk home, such a
night as this? You cannot possibly keep
the road, through those dark woods, in
all this rain and mud. Man, you must be
crazy."

Emerson Wilder merely shrugged his
shoulders in response to the grocery man,
pulled on his heavy overshoes and took his
overcoat from the hook behind the door.
He wasn't quite ready to begin the journey
of six miles, homeward, so he dropped the
coat down on a sugar barrel, and took a
seat by the huge box stove to listen a few
moments longer to the grocery-store chat.

"P'raps 'f you wait an hour or so, 't
won't rain so hard. This may be only a
shower," persisted the man behind the
counter. "Better have a smoke, to keep
your courage good."

"Yes, I guess I will have a smoke.
Thanks for the cigar. My courage is all
right, though. The darker the night, the
harder it rains, the better it suits me."

"Ain't ye ever 'fraid o' bears, or wild-
cats when ye get right into the thick o'
the woods? I hear awful screechin'
nights." This remark came from a lad of
fourteen, sitting on a cracker keg, swing-
ing his arms and legs, alternately, and
chewing gum with remarkable rapidity.

"I never saw the time, yet, that I hesitated
to start out, for fear of man or beast.
Bears and wild-cats never trouble me any."

Emerson Wilder was a man of misfor-
tune, ill-luck and disappointment. He had
failed in business speculation; despondent
and gloomy, a perfect "don't care" mantle
had fallen upon him.

He finished his smoke, then took his
overcoat up for the second time; pulled it
on languidly, buttoned it high around his
throat and slowly sauntered to the door;
opening it, he stepped out into the drench-
ing rain.

"Better take an umbril," shouted the boy,
jumping from his seat and offering his.

"I don't want any umbril; how do you
think I can hold one in this wind?" was the
thankless retort.

"Aw, the trouble is, with him," continued
the urchin, smacking his gum harder, "he
wants to do something nobody else ever
thought of, just to be funny. If he got his
death o' cold, he wouldn't own it."

Wilder faced the beating rain, with trepi-
dation of spirit, contrary to his usual grit.
"It will be dark enough, when I leave the
village. The street lights won't help me to
see my way, then, much as ever, I can tell
where my footing is, now. I'll be blessed
'f I hain't lost one overshoe off, already."

Groping around, he found it, stuck in the
mud. Pulling it on, he resumed his way.

"I'm in for it now; there's no more light
for me. I'll soon be deep in the woods,
then I'll follow my nose. I wouldn't care
much if 'twan't for mother, of course she'll
worry till I get there."

In spite of Wilder's persistent efforts to
keep the road, he would find himself in the
gutter. Finally, he fell flat on his face in
the deep mud; the water splashing over
him. He was not a profane man, so he
said nothing at his ill luck, but there came
a strong desire into his mind, that he
might have a light to guide him. What use
would it have been, in all that wind and
rain? He could not suppress this wish, it
grew large in his brain. Although not a
man of prayer, he had faith that something
must help him. Suddenly, a faint glimmer
of light came before his vision. He stood
still in amazement. Could it be possible?
He could plainly see the road, his wet feet
and drenched garments. This light travel-
ed on straight ahead of him, for fear he
should lose sight of it, he followed hurriedly.

Still it continued, on and on, lighting his
pathway like an electric light. He felt
dazed, but he followed this guide for miles;
growing tired, he slackened his pace and
even stood still for a few moments and
rested, still the light kept him company,
until he was quite outside of the dense wood
and could see the welcome home-lights of
his own neighborhood.

When Emerson Wilder tells this story to
his friends in the grocery store, they
smile, looking doubtful at each other.
The chewing-gum boy said he would have
gone with him, if he could have seen the light.

"No," responded Wilder, in his quiet way,
"that light was expressly for me. A spirit
friend knew my weakness, and helped me
home. There must be some good in store
for me yet."

Our Dog Spot.

There are few happier little dogs than
Spot. He lives out in the country, where
he can scamper to his heart's content along
the shady lanes and over the green mead-
ows; and there is nothing he likes better
than a ramble with his mistress, of whom
he is very fond. If he can only find a stick
in a hedge to carry in his mouth, great is
Spot's delight. One day he came across
a heavy, thick hop-pole, and proudly
pranced along with it between his teeth,
looking at every passerby with an expres-
sion that said as plain as words, "See how
strong I am!"

But, although Spot looks such a peace-
ful little bow-wow, he is, I am sorry to say,
a great fighter, and gives his mistress a lot
of trouble to keep him in order. For this
bad habit he often has to be sent into a
corner when he comes home from a fight,
and there he has to stay until he is for-
given.

One day, when he was out, Spot thought
he would try and frighten six big cart
horses which were grazing in a field. So,
slipping through the fence, he trotted fear-
lessly up to them. Instead of turn-
ing tail, as Spot thought they would when
they saw his sharp face, they at once gave
chase to him; and Spot had to scamper for
his life, with all the six horses galloping
hard after him. For once he was a little

coward, and Spot's mistress, who was
watching him, laughed heartily as he rushed
back to her.—Casell's Little Folks.

The Webs We Weave.

Mary K. Price.

KINDNESS.

"Habit is a cable, of which we weave a
strand each day, till by and bye it is so
strong we can not break it."

"Character is crystallized habit."
Therefore let us form a habit of being
kind. Yes, just kind, considerate of others.
Has then the Golden Rule gone out of
fashion? At least it is not made so promi-
nent by observance, that its luster dazzles
our eyes. So let us endeavor to bring it in
again. Not to be worn as a garment, taken
on and off with our Sunday bonnet and
best frock, but put into practice every day
till it becomes a part of our very selves.

We often think how beautiful it would
be, could we carry back to God, the pure,
unsullied soul he gave us. But would it be
best? The giant tree of the forest is gnarled
and knotted, scarred and seamed. It
bears on its bosom the marks of many buf-
fetings, and methinks that being in the
world, must also be of it. We can not
live in a glass case, protected from all dust
and contamination. What sympathy could
one have who had never yielded to tempta-
tion, and without sympathy we would hardly
know how to be kind. In the "Marble
Faun" Miriam says to Hilda, "You need a
sin to soften you," and who has not, when
upbraided for his misdeeds by the coldly
virtuous, felt the truth of Miriam's remark?

However, it will scarcely be necessary for
any of us to go out and break one of the
commandments that we may be more sym-
pathetic. The recording angel is kept busy
marking those we break while we are try-
ing to do right. This business of keeping
our feet in "the straight and narrow path,"
is a matter of constant vigilance; though
not an occupation devoid of pleasure.

There is no greater tonic than greeting
the morn with high resolve, and lofty as-
pirations for the good to be accomplished
during the day. No greater content than to
lay one's head on his pillow at night,
knowing that the promise with which he
met the dawn, has—so far as in him lay—
been fulfilled.

How often is that pleasure ours? In the
constant friction of daily life, with its work
to be done and burdens to be borne, in our
intercourse with friends and neighbors, nay
more, in our relations with those nearest
and dearest to us, how often do we re-
member to be kind?

Who sees the heartache looking out from
children's eyes at the rebuff given, harmless
little pleasures forbidden, chatter checked,
simply because of the careless thoughtless-
ness, indifference and alas, sometimes, self-
ishness of mothers?

Teachers, too, who by their "cut and
dried" methods, and adherence to rules
which, in their self assumption and arro-
gance, they are so sure are applicable to all
natures, are guilty of much sin in this di-
rection. Could they but see with clearer
vision, and occasionally look beneath the
surface, into the heart of the child, would
they not feel that they have much for which
to answer?

Who has seen the mute, repressed look
on the face of the aged? That pathetic pic-
ture of one cast aside. One who has been
active and energetic in many kinds of work,
now living a life of enforced idleness. Not
only obliged to sit with idle hands, but shut
outside the daily walks and talks; no longer
considered or consulted, just tolerated;
made to feel in the way; that is all. "O,
mother thinks she can work, and wants to;
but she can't even see to wash the dishes
clean, so I don't allow her to do any
thing," said a thoughtless daughter one
day, saying it too in the presence of the
mother. The pity of it, that one through
thoughtlessness could become so heartless
and callous.

Look at our household pets, the dogs, cats
and birds, those dependent beings whom
we gather about us, could they but speak,
what tales would we hear, not only of un-
kindness, but positive cruelty.

Consideration, whose foundation is a
kind heart and which has its beginning
simply in common politeness. Would one
think there could be a lack of so small a
courtesy?

Kindness is a little thing. A gentle
word, a cheery smile, a gracious act, cost
nothing, but they are almost as hard to find
in the hurry and rush of our tempestuous
lives as the Alpine edelweiss.

Kindness 'tis a fair flower. Plant it,
nourish and care for it, till it shall grow
and blossom, spreading its perfume so far that
angels shall stoop to inhale the fragrance.

Don't Frighten Little Children with Bug-a-boo Stories.

Professors of metaphysics know that it is
an exceedingly cruel and dangerous thing
to frighten little children with bugaboo
stories. Under no circumstances ever try
to control tender childhood by its fears or
try to impress the "bugy-man" upon deli-
cate baby nerves. The mischief of need-
less, cruel fright is perhaps worked upon
earth's little ones more often in ignorance
than in recklessness or absolute malice. But
it is worked none the less surely, and there
is really no excuse today for the "didn't
know the harm" of parents or stupid nurses.
No ordinary father or mother or faithful
caretaker would maim the body of a child
by any avoidable means. Is it not passing
strange that any one of them should take
the more terrible risk of maiming the infant
mind through groundless fear?—Ex.

Keep watch on your words, my darlings.
For words are wonderful things;
They are sweet like bees' fresh honey—
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine.
And brighten a lonely life;
They can cut in the bitter contest
Like an open, two-edged knife.

Selected.

SPIRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM-
SHIP OF
MRS. MINNIE K. SOULE.

In Explanation.

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

To Our Readers.

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

INVOCATION.

Into the silence and the peace of life we
would walk with our spirits attuned for all
that is useful and good and true. Away
from all the noise and bustle of the weary
world we would stand for a minute and
catch something of that serene attitude
which comes from the hills and the stars
and the wonderful trees. Then in that
moment of solitude and silence we would
begin to understand the purpose of life, the
meaning of unfoldment and the strength
and steadiness of the onward march. With
hands close clasped in the hands of those
who have learned the lessons of life, who
have come up through tribulation and stress
to an understanding of truth, whose souls
have been bathed in the white light of
peace, we would go forward singing our
songs and breathing our prayers and doing
our work like valiant souls. This blessed
assurance that there is no separation be-
tween souls who have common purposes
and common desires, no barriers built by
any conditions of death or growth between
souls who are seeking the light, but always
a bond of loving sympathy and understand-
ing holds fast together every soul that is
striving to climb the heights of eternal
truth. May these dear friends, who come
here seeking our help making of us their
messengers for the loving word which
they would send, come so strong and so
calm that their word shall be clear. May
they be so far able to make their identity
known that the friends who sit afar off
waiting for some word from the spirit may
be blessed and strengthened by the mes-
sage. Amen.

MESSAGES.

Charlie Fuller, Macon, Ga.

The first spirit that comes to me this
morning is a man named Charlie Fuller.
He is about the medium height, rather
stout, light complexion, blue eyes and a
very pleasant face. I should think he was
about thirty years old and he says he lived
in Macon, Ga. He says, "Well, this is
funny. I can't quite straighten myself out
yet; in the first place I know I am dead and
in the next place I know I am alive. Why
in the world don't people tell other people
about this freak kind of a life so that they
won't get so mixed up about it when they
get over here? Why I walked into my
mother's house after I was killed and
looked about the place and expected that
I would find my friends able to talk with
me and not a soul knew me or spoke to me
or seemed to realize that I was there. I
said to myself, this is all very well for a
joke, but when the thing kept up for a
month, I was pretty much disturbed. Now
my mother is a sensible woman. Her
name is Nellie and she isn't afraid to look
into anything that she thinks will be help-
ful to her or any of her family and I made
up my mind if I could come here and tell
her that I have been to the house and I
have watched her and tried to help her, that
she would believe what I said and make an
effort to see how much I knew and how far
I can help her. My uncle, for whom I was
named, has helped me a good deal, and by
the way, I never knew him when I was
living with my family. He says that there
ought to be a crusade formed against the
lies that are being taught to people and
that people ought to wake up to know that
there is nothing in the world that is any
use to them unless it is true. So he and
I are going to see what we can do towards
stirring people up to the understanding
that death isn't death at all, but is a step
out of sight and yet with full knowledge of
the past. My mother isn't very well and I
can help her get better, I am sure of that,
and my father is just as quiet and non-talk-
ative as ever, but I want to send him this
word of my knowledge of him. Thank you."

Peter McDonald, St. John, New Brunswick

There is a spirit of a man I should think
about forty-five or fifty who comes right
up here beside me and he says, "Well, I
am not going to make very much fuss over
my return. My name is Peter McDonald.
I fairly jumped out of my body; you
needn't laugh about it when I tell you that
I have tried to jump from one point to
another and that is the last I know. I
think I broke something that time. Any-
way I wasn't able to connect with the fam-
ily in the same old way. I was a seaman
and I loved my business. I always knew I
would never go down in a storm, but I
never for a minute thought that I would
die the way I did. My wife's name is Mary
and she lives in St. John, New Brunswick,

and she has no more idea of this sort of
thing than a kitten has an idea of the lion's
life in the forest. I suppose she would be
mighty glad if she could look up and see
me coming up the walk to the house, but
she would be scared to death if she saw me
walking around the room and she was alone.
I have to be pretty careful how I make
manifestations around the house, but I keep
on at things and feel better myself if I have
got a little knowledge of how things are
moving. My little son, Jack, is here today
with me. He pretty near took my wife's
life when he died, but people grow used to
death after a while and settle down as if it
never happened. It is wonderful to me how
much people endure, but they do and my
wife is one of the enduring kind. I want
her to know that I am glad she was able to
hold on to her own way of living and that
she could do it without making any trouble
for herself or the rest of the family. I
want her to know that if I had had any
idea that the thing was going to happen as
it did, I would have fixed it so she wouldn't
have had any trouble at all. That is all,
but this message will comfort her."

Grace Main, Santa Barbara, California.

There is a spirit of a woman here now
and she is very sweet and lovely in her
manner. I should think she was about
thirty-eight or forty years old. She is
slender, has dark eyes and dark hair which
is parted and combed carefully at the sides
making it look very pretty and fluffy. She
touches me on the arm and almost whis-
pers her message. She lost her voice before
she died and for some time was unable to
speak so that people could understand her,
but she was conscious of what everybody
said and how they tried to help her. She
says, "I am Grace Main. I lived in Santa
Barbara, Cal. It is so hard for me to ex-
press myself and yet I cannot bear to let
this opportunity go without trying to make
my loved ones understand what I want to
say. I dreaded to die; I thought I must
live, but I had to give up at last and, O,
it was such a blessed consciousness when I
awoke to the beauty and loveliness of this
new life. My mother has been so troubled
over my death and has felt so sorry that I
had to go and I thought if I could tell her
of my home and my happiness in it that she
would feel better and be able to go on with-
out the shadow hanging over her. I don't
know how much I can do to make her life
easier, but I know if she doesn't fret over
my death that she will have strength and
courage to do what she has to do from day
to day. I cannot begin to tell her all the
friends I have met. But Grandma is so
happy to have me with her and I am really
very glad that it is all over. I shall never
be quite satisfied until Mamma and Papa
and Fred come with me, but they will come
in time. I know and I can wait. I have a
little white dog that I used to think so
much of. The life is not so different; it
seems more real, that is all and I miss
nothing out of the past except the chance to
talk with my friends. I hope I will be
stronger some day to say more. Goodby."

James Rice, Boston, Mass.

There is a spirit that comes here who
says his name is James Rice. He is tall
and slim and very strong looking, not only
physically, but in his will and he says, "O
dear, will doesn't seem to make one get
along so much faster after all, for I have
been trying for about six months to send
a message to Hattie. It's altogether the
condition you are in when the opportunity
presents itself. I have been trying to get
a band established so that I could bring
about some better conditions for her and
I feel a little encouraged over my success
because things are looking brighter and I
think that there will be a decided improve-
ment in her affairs. It is all right for spir-
its who want to tell about the beautiful
Spirit Land and how much better off they
are and all that sort of thing, but I just
want to use every minute of my time in
giving some advice about material life. I
would like to see Hattie make a decided
change in her living; the conditions are far
from congenial and are not helpful because
of that lack of harmony. I would like her
to go away and while she cannot see now
just how she can do it because of the com-
plications, I don't see any reason why she
won't be able to do so in a few months.
Then I expect her mediumship to unfold to
a greater degree than ever before and where
she has been only hearing broken sentences
she will be able to give messages and direc-
tions and helpful advice. She has been so
foolish about taking care of herself, over-
sensitive, perhaps, is a better word to use
in connection with her, that I think the
time has come for her to drop that spirit
and assume one of determination. She will
understand what I mean and I am sure will
find life holding something for her when
she takes my advice. Thank you."

The Poet's Prayer.

Paul Muscare.

(Written for the Banner of Light.)
Hear the mourning leaves, they're whis-
pering,
My dear, darling Nell is dead.
Little birds upon the branches
Sing a requiem overhead.
From the dark, gray sky descending,
Heaven's tears her mounds bedew,
Lone, forsaken and heartbroken,
Nell, my darling, I seek you.
When I saw my life's sun fading,
Which hath warmed me with her glow,
I felt chill and black forboding,
That my dearest soon would go;
Go into the land of dreaming,
Where our God his chosen keeps;
Now my dearest has ascended,
Yonder headstone 'neath she sleeps.
Darling, Sweetheart, hear my pleading!
Pray for me, you, who so high
In God's glorious realm are dwelling,
Come to me, be ever near.
Come with those sweet eyes, appealing
To our God, that I may, too,
Granted be, this greatest favor,
To be and live with Him and you.

Banner of Light.

BOSTON, SATURDAY, MARCH 17, 1906.

Society News.

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

Topic for the Progressive Lyceum.

Sunday, March 18, 1906. "Rejoice, the Truth Makes You Free."

Gem of Thought: There is but one Truth, though there are many ways of looking upon it, and this Truth must be known, understood and applied that we may be free. How glad, indeed, should be the individual who has learned the Truth, and thus is free.

"Truth crushed to earth will rise again. The eternal years of God are hers: But error, wounded, writhes with pain, And dies amid her worshippers."

For information concerning The Progressive Lyceum, authorized Lesson Paper for the National Spiritualist Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Boston and Vicinity.

Dwight Hall, March 7, the Ladies' Lyceum Union met for its business meeting in the afternoon, the supper being served with tables well filled. After the social hour, Mrs. Butler introduced the following speakers and mediums: Mrs. Alice Waterhouse, Mrs. Alice Whall, Mrs. Robertson, Mrs. Kneeland, Mrs. Berry, Mrs. Belcher, who with Mrs. Butler, gave many communications, all being recognized.

Ladies' Spiritualist Industrial Society, Dwight Hall, 514 Tremont St., Mrs. Belcher, president, March 8, had a very good attendance and the exercises were very interesting. Mrs. Belcher occupying the larger part of the evening by giving psychometric reading, assisted by Mrs. Morgan. A number of strangers expressed themselves as astonished at the readings they received. Outside talent is expected the coming week; a good attendance is expected.

Malden Progressive Spiritual Society, Mrs. Alice M. Whall, president. The regular monthly supper held in Louise Hall, March 8. Mrs. Whall presided. A fine supper was enjoyed, after which the ladies told their different methods of raising funds for the New Temple. After the experience party closed, a circle was formed. Mrs. Pettengill told of interesting experiences in Spiritualism in Montreal. Dr. Lindsey gave astrological readings. Prof. Mahomet gave messages.

Sunday, March 11, 2 p. m., Children's Lyceum, E. J. Patch, conductor. Subject, "What Has Spiritualism Done for the World?" was discussed with much interest. 3.30 p. m., the afternoon circle opened with a praise service. Mr. Litchman, Mrs. Randlett and Mrs. Morton all spoke well and gave many messages. Mrs. Crocker and Mrs. Whall also gave messages.

7.30 p. m., Mrs. Whall presided at the evening meeting and Mrs. Andrews at the piano. The meeting opened with a praise service. Miss Caroline Cousins rendered a beautiful solo. The president read an essay on "Friendship" from Anna Robinson Brown, and then occupied nearly an hour giving beautiful messages. Rev. F. A. Wiggins will serve the society in the afternoon at 3.30 and James S. Scarlett in the evening at 7.30, March 18.

The Children's Progressive Lyceum, No. 1, of Boston, held its regular Sunday session in Red Men's Hall, 514 Tremont St., at 11.30 a. m. After the lesson and march, Olive Sharp, Queenie Knowles, Gertrude Wellington and Gertrude Lovell sang; Mr. Sharp, Ethel Cooley, George Fogg gave readings; Mrs. Butler spoke briefly, then the circle was formed. The interest is certainly growing and the circles are larger every Sunday. Join in and see for yourselves.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 604 Washington St. Morning, Spiritual Circle, messages given through Mr. Privoe, Dr. Blackden, Mr. James Newhall, Prof. Mahomet, Mrs. Nutter, Mr. Brewer. Afternoon, Mass Meeting. Speakers, Prof. Mahomet, Mr. Brewer, Mr. Privoe, Mrs. Belle Robertson, Dr. Blackden, Mrs. Carbee, Prof. Clark Smith, Mrs. Wood, Mrs. Fox, assisted on the platform by Mr. C. Emery. Evening devoted to the mediums and their loving messages. Mr. Hicks, Mr. Starkey, Dr. Blackden, Mrs. Peake-Johnson, Mrs. Maggie Butler, Miss Wilson, Mrs. Belle Robertson, Prof. Clark Smith, all took part. Music rendered by Prof. Fred Peak and Mrs. Nellie Carleton-Grover.

The First Spiritualist Ladies' Aid Society held its weekly meeting Friday, March 9, at 9 Appleton St., the president, Mrs. Allie, presiding. Although having a small attendance on account of the weather, a very enjoyable evening was spent. Mrs. Carrie Hatch presided at the piano. Remarks and messages from Mrs. Waterhouse, Mrs. Stiles and Mrs. Helyett. Friday, March 16, Mediums' Night; all are welcome.

First Spiritualist Church of Boston (Inc.), Rev. Clara E. Strong, pastor. "Our Building" was the subject of the morning service. After "George" had spoken, Mr. Newhall and Mr. Chase gave thoughts along the same line. Messages were given by Mrs. Morgan, Mr. Fitzallen and others, the pastor closing with remarks. In the afternoon, "George" made the opening remarks, followed by Mr. Chase. Grand solos were interspersed by Mrs. Matilda Trask Boynton. Many messages were given by the pastor, Mrs. Johnson, Mr. Jackson, Mr. Brooks and

Mrs. Adams were heard with great pleasure. In the evening "George" and the pastor spoke upon the duties of the members. Mr. Chase spoke eloquently. Mrs. Johnson gave many messages, which were recognized, also Mrs. Morgan. Carrie D. Chapman ably assisted the pastor as chairman.

The Brighton Psychic Society, 14 Kendrick (off 147 Foster St.), Mrs. D. H. Hall, president, had for its speaker and mediums Wednesday evening, March 7, Mrs. Ida M. Pye and Mr. C. Dearborn of Wakefield. There was a marked increase in attendance with wonderful results. Wednesday evening, March 21, Mrs. Fannie Marriner of Roxbury will give readings and answer questions. Musical selections, Mrs. H. E. Hall.

American Psychical Research Society, Harvey Redding, president. The midweek meeting was held at the home of the president, 202 Main St., Everett. The first half hour was devoted to healing, succeeded by remarks by the president. Selection on the piano by Mrs. Wells. The president gave delineations and many messages were given by mediums present, including Mr. and Mrs. O. F. Stiles and Mrs. Wells. The latter read a poem. Mrs. M. E. Dean answered mental questions. It was an interesting meeting. Next social last Friday in March.

Sunday meeting opened with song service, followed by an invocation by the president. An inspirational poem was read by Mrs. Emma Wells. A fine address through the mediumship of Mr. Redding followed. Mr. Frank Bell rendered piano selections artistically. Mr. E. F. Cote was the soloist, accompanied by Mrs. Reeder. Mr. and Mrs. O. F. Stiles gave evidences demonstrating spirit return. Messages were many and readily recognized. Mrs. Abbie Burnham spoke. Mr. Redding gave satisfactory delineations.

New England States.

Providence, R. I.—The Helping Hand Society held another interesting meeting at the home of Mrs. Mary Jones, president, last Wednesday evening. Mrs. Jones gave many remarkable messages, all of which were recognized. Her health has prevented her doing general public work, but she is recognized as one of the most correct mediums in New England. Several readings were given by Mrs. Kendal of Riverside. Dr. Geo. A. Fuller gave three most excellent lectures, Sunday, which were greatly appreciated by the large audiences at 10.45, 2.30 and 7.30. Mrs. Jones giving many messages in the evening. Mr. Emerson will serve this society the next two Sundays, which includes the Fifty-eighth Anniversary of Modern Spiritualism. Public circle at 10.45. Lecture and spirit messages at 2.30 and 7.30 by Mr. Emerson. Extra vocal and instrumental music and readings during the day. Dinner and supper will be served in the dining hall by the Helping Hand Society and a grand, good time is promised for all who attend.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular supper and social Monday evening, March 5, in Oriental Hall, with good music and the largest attendance of this season. It is very pleasing to see the Building Fund growing so rapidly. The next supper and circle will be held March 19 in Oriental Hall, corner of Dean and Westminster Sts. It is public and all are welcome.

Norwich, Conn.—Norwich Spiritual Union, on Sunday last, Mrs. A. J. Pettengill of Malden, Mass., occupied the platform both forenoon and evening. Her talks were interesting and her message work was excellent. Mrs. Pettengill is popular here and will be with the society again Sunday, March 25. A very interesting session of the Lyceum was held, the topic for discussion being "Memory," upon which many of the members spoke. On Sunday, March 18, Mrs. Kate B. Stiles will serve with lectures and tests.

Fitchburg, Mass.—Mrs. M. A. Jacobs of Lawrence was the speaker for the First Spiritualist Society. Every seat was taken at both services. The subjects chosen were "The Beyond," and "Let Us All Work for Spiritual Unfoldment," and were well presented. They were followed by many evidences of spirit return. The mediums' circle and song service was helpful to all present. The piano selections by Miss Howe were finely rendered. Mrs. B. W. Belcher of Marlboro, test medium, will address the society next Sunday.

Portland, Me.—The First Spiritual Society, Mrs. Bryant of Worcester, Mass., gave an interesting talk. She is an interesting test medium as well as speaker and there was a large attendance afternoon and evening. Mr. Hale of Boston will occupy the platform Sunday, March 18. Tuesday, March 6, the circle connected with the society held its monthly meeting. Madame Kneade gave fine messages. Mr. Bradish delivered an interesting address and also several spirit messages, which were readily recognized.

Field at Large.

Sunday, March 4th, Miss Susie C. Clark of Boston, Mass., addressed the First Association of Spiritualists at Washington, D. C. Mrs. M. T. Longley, who is giving her services gratuitously for the month of March, gave Miss Clark, who is visiting Washington, the preference for Sunday morning, the address on "New Thought for Spiritualists" being well received by a large and enthusiastic audience. The speaker impressed the fact that Spiritualism embraces all New Thought and Christian Science, besides the beautiful knowledge of Spirit Return, emphasizing that New Thought had stolen its thunder and asking Spiritualists to arouse themselves to action. Alfred H. Terry followed Miss Clark, kindly giving his services as message bearer, saying he hoped the time would come when the phenomena of tests would not be necessary. His work showed thought and growth. A. J. Maxham gave two beautiful solos of his own composition which added much to the services. Mrs. Longley's addresses,

through her guides, who give the highest and best ideals, are being looked eagerly forward to. The society feels that it has been richly endowed this season. Much has been given by the mediums who have served it.

Movements of Platform Workers.

Among the notable leaders of Spiritualism who will be heard at Lily Dale this summer is Rev. Frederick A. Wiggins, pastor of Unity Church, who will give his opening address Sunday, July 29th, and during the following five days will deliver two more lectures, followed by spirit messages and hold two special seances.

Announcements.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds services every Sunday evening at 7.45 in the Banner of Light building, 204 Dartmouth St., Boston.

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

Public Spiritual Circle every Friday afternoon, 446 Tremont St., mediums welcome. Mrs. Nellie Carleton-Grover, conductor.

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

First Spiritual 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, 3 and 7.30 p. m. President, Walter I. Mason; Carrie D. Chapman, chairman; Matilda Trask Boynton, soloist. In the evening Charles Orne, C. S., will give a talk on "Health."

First Spiritual Temple, Exeter St.—Lecture Sundays at 10.45 a. m. and 2.30 p. m., through the mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening, March 21, Hygienic (Vegetarian) supper at 6.30, followed by the usual conference.

First Spiritual Science Church, M. A. Wilkinson, pastor, Commercial Hall, 604 Washington St. Services, Sundays, 11 a. m., 2.30 and 7.30 p. m. Tuesday, 3 p. m., Indian Healing Circle. Thursday, 3 p. m., Psychometry.

American Psychical Research Society, Inc., Odd Fellows' Hall, Malden Square, Malden, Mass. Sunday evening, 7.30, Harvey Redding, president. Mr. and Mrs. Osgood F. Stiles, Mrs. Abbie Burnham, speakers. Seats free. Circle, Thursday evening, at the home of the president, 202 Main St., Everett.

Chelsea Spiritual Church will have a Bean Supper March 25, two services included. Admission 25c.

Lynn Spiritualists' Association, Cadet Hall—Sunday, March 18th, 2.30 and 7.30. Mrs. A. J. Pettengill, lecturer and test medium. Cycles, 4; supper, 5; song service and concert, 6.30.

Malden Progressive Spiritual Society, 138 Pleasant St., Malden. Mrs. Alice M. Whall, president. "Lyceum" at 2 p. m. Meeting at 3.30 p. m. Rev. F. A. Wiggins will lecture and voice messages. Evening service at 7.30. Mr. James Scarlett. Circle every Thursday at 7.45 p. m. Anniversary exercises, March 29, at 2.30 and 7.30 p. m.

The First Spiritualist Ladies' Aid Society will hold anniversary exercises at 9 Appleton St., Appleton Hall, morning, afternoon and evening, Friday, March 30. The following talent is expected: Mrs. Waterhouse, Mrs. Stiles, Mrs. Carrie Loring, Mrs. Abbott, Mrs. Butler, Mrs. Willis, Miss Etta Willis, Mrs. Cunningham, Mrs. Whitlock, Mrs. Hall, Mrs. Soule, Mrs. Henderson, Mr. Wiggins, Dr. Marston, Mrs. Whall, Mrs. Litch, Mrs. Nettie Holt-Harding, Mr. Blinn, Mr. Sawyer, Mrs. Helyett, Mrs. Moore and others.

Mass Meeting at Worcester.

Spiritualists in towns surrounding Worcester are cordially invited to attend this meeting, held Tuesday, March 20, under the auspices of the Massachusetts State Association. The following talent will be present and take part: Dr. George A. Fuller, Mrs. Carrie F. Loring, Mrs. Kate N. Stiles, Mrs. Juliet Yeaw, Mrs. Maude Litch, Mrs. Alice M. Whall. Good music will be furnished. The friends going from Boston will leave in the 1.15 p. m. train, but are requested to be at the South Station at 1 p. m. The meeting will be held in G. A. R. Hall, 35 Pearl St. Meetings at 3 p. m. and 7.30 p. m. Supper served by the ladies.—Carrie L. Hatch, sec.

Veteran Spiritualists' Union Anniversary Celebration.

The Veteran Spiritualists' Union will hold Anniversary Exercises, to commemorate the advent of Modern Spiritualism, Saturday, March 31, at 2.30 and 7.30 p. m., in the First Spiritual Temple, corner of Exeter and Newbury streets, Boston. The directors are planning to have this celebration one of the best, and already arrangements are being made for excellent speakers and test mediums and good music. There will be an informal reception between the sessions at which everybody is expected to remain and become acquainted with everybody else. Representatives from all Societies are cordially invited to be present and report to the Reception Committee on their arrival so that they may be made at home with friends who will gladly welcome them on this occasion. The speakers will be announced in a later issue of the "Banner."

Mr. Irving F. Symonds
Mrs. B. W. Belcher
Mrs. Minnie M. Soule
Com. of Arrangements.

WONDER WHEEL SCIENCE.

(July 20, Copyrighted, 1904, by G. E. Webber.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Emory.

In various magazines and almanacs, Astrologic Birthday Influences are given, but they are general, the same for all the world. This table is individual, and applicable to

The ruling people of the world during the term of this table are those born under No. 12. In this term of ruling, Secret Enmities will be active, and Self Detriments will be strong in all walks of life. This is the time of the year mythically typified by the Christ buried in the darkness of the tomb, with the frost of winter as his shroud. Thirty days later and the Natural world will resurrect itself once more from the grave winter. Most people are guided by the Artificial world, and look for success to the fads and fancies of their idolatry. They flourish like weeds and thorns about a cesspool, but soon the Reaper appears and mows them down. Their end is not in the store house, but on the dump heap.

Fifteen days; either side of Feb. 6, is the time when the mind of man for highest good should think carefully, restfully, uprightly and honorably, and affability and kindness should everywhere abound.

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

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

the different people, according to their Birth Number. A day may be very good for a husband and very bad for his wife, or vice versa. The table should be followed continually for greatest good, and not now and then.

Chats on Wonder Wheel Science.

FOOD FOR THOUGHT.

"Law and gospel when they are not burdensome are good things."

"Law is a rule of action, established by recognized authority to enforce justice and direct duty. It is also a rule established by custom or precedent. Gospel is defined by the latest authority as 'God's message.' To whom now does God give his message, when it is orthodoxly declared that God has ceased to communicate with Man. We are referred to the past."

"God's messages of the past are orthodoxly declared to be hermetically sealed in the Bible, and some One (per Revelation) is supposed to open the seals. That One is not supposed to be some particular personage in the human race, but some influence over mankind in general, in some One Age of Mental discernment in Power."

"Search the Scriptures," we have been taught from our youth up, and we have been taught to consider the Bible as the Scriptures until we can find some higher. In the Bible we learn that 'the heavens declare the glory of God.' It would seem as if God could not be more glorified than in His Ruling, which would be by His Law. His Law, then, as a Message to Man, would be Gospel, making law and gospel equivalent terms in the Highest of All High Courts of Justice and of Duty."

"In the days of Babylonia, Daniel, a prophet of God, and made 'Chief of all the Astrologers,' after horoscopically interpreting Nebuchadnezzar's dream, in a matter of life or death (the horoscope was not his system) gave Nebuchadnezzar, and his subjects to distinctly understand that 'The Heavens Do Rule.'"

The question now for consideration is—Do the Heavens still continue to Rule, with their Messages to Man, the same now as then, as we would expect from an Unchanging God, or, did Daniel prevaricate, or, is the Bible not to be depended upon, and the teachings of our youth lost upon the desert air, by false impressions fastened upon our mind by the church, which still proclaims the Bible to be the Law and Gospel of God. What has orthodoxy to say in reply to this, or does it prefer to remain in silence, and exercise gag-laws upon students of the heavens, who have been led by early teaching into a knowledge of God's messages to man, in precisely the same manner as they were given to Noah, Abraham, Jacob, Joseph, Moses, Job, Isaiah, Ezekiel, and even to John on the Isle of Patmos, when he 'was in the Spirit on the Lord's day.' The Lord's day was no doubt Sunday, the day afterwards set apart for relief from toil by Constantine, who specially declared it to be, by astrologic terms, 'the glorious day of the Sun.' From time immemorial the Sun has been in all nations and among all peoples, Christian or Heathen, the astrologic 'Lord of Sunday.'"

"Now that modern people are opening their eyes to the wisdom of the past, shorn of its superstitions and of its hobgoblin counterfeits presented under hundreds of other names, in Rome and elsewhere, to fool the people, in the interest of civil and priestly graft, what have honest ministers of the churches and honest Christian people to say about the matter?"

"Are they afraid of God's law? Are they afraid of God's Gospel? Are they afraid of the Rulings of the heavens, under the supreme lordship of the glorious Sun, which is the only begotten Sun, of the Father, that can stand in the centre of the Solar System, to which we are subjects, and in which are located our 'Mansions in the skies?'"

"To differ with people on such matters as this, some are even bold enough to say, it would be like differing 'with a lunatic.' Let such people refer to their lexicon and they will find that lunacy is not derived from the word 'Sun,' but from 'Luna,' the Moon, which is the 'lord' over the Animal Mind of Man, and by the phases of the Moon, lunatics are affected, thus giving one simple proof of the fact that 'the heavens do rule.'"

"Scholars of repute ought to be well up in their knowledge of Roman antiquities and Grecian lore, and not make such fearful mistakes as to class Astrologers with Augures, Auspices, Haruspices, Sortilegi, etc., who predicted by what is now called 'superstitions'—such as seeing Moon over the left shoulder, drawing lots, inspecting the entrails of animals, opening books at random, and being governed by what they read, and such other matters as distinct

from Astrology, or the work of an Astrologer, as Mathematics is from digging a post-hole."

"Astrologi, even in the superstitious days of Rome, and the Mathematici, were entirely distinct occupations from any of the above, and yet our Church Ministers, College graduates, Journalists, and the people at large in modern times have not been keen enough, honest enough, or well enough educated on these lines to discriminate between them. Card-readers, palmists, fortune tellers, tea ground prognosticators, who attempt to advise, counsel, or predict anything wisely or otherwise are called or considered to be astrologers, or, 'same thing.'"

"I have spent the better part of a life in an honest and a conscientious study of each and all of these various operations, and I have never as yet been convicted of the faintest tinge of deception or chicanery. The moment that I am guilty, I am ready to answer to the civil law, as I well know that I will have to answer to the law of the heavens."

"I am not saying anything against the work of others. It would not be courteous, nor professional. There are honest and able people in all lines, but, for educational purposes: for the upholding of Truth; for the mental advancement of the human race; I want to say, that if Astrology belongs to such class of work as I see extensively advertised in the daily papers, then I declare that I am not an Astrologer under the modern use of that term."

"Lord Bacon, Roger Bacon, Baron Napier (inventor of logarithms), Flamsteed, Kepler, Archbishop Usher, Melancthon, Sir Elias Ashmole (founder of Ashmolean Museum), Sir Christopher Heydon, Drs. Mead, Partridge and Blagrove, Rev. Dr. Butler, Pythagoras, Anaximander, Anaxagoras, and hundreds of other notables of the above class were votaries of Astrology. Would such men as these indulge seriously in deluded vagaries of heated imagination?"

"Lord Bacon saw, in his day, that Astrology had become confounded with horoscopy and the superstitions of Rome, and of the dark ages. He said, 'It should rather be purged than absolutely rejected.' He also said, 'We are certain the celestial bodies have other influences besides light and heat' and advocated 'an Astrologia Sana,' not Luna Astrology, but Luna governed by the principles contained in the 'glorious Sun,' the 'Prince over darkness' and 'the life, the light and the way' of the world. This would in no way disturb the belief in Christ, the Savior, the Mediator, nor in the Bible. It would strengthen them all by a better understanding."

"I have taught church ministers, regular M. Ds, school teachers and others, the principles of true Astrology. They were not people mentally deficient. The true facts of the case are that people who speak deridingly of Astrology, do not know what Astrology is. They have something else on their mind, or else have run up against something else, and are disappointed with their 'gold brick.'"

"James Wilson, long ago, in his dictionary, declared that 'a new system, founded on the old is absolutely wanted, in which the student must above all things shun the doctrine of lordships and dispositors.' I have followed on the lines suggested by Bacon and Wilson, after years of study on Ptolemy's lines."

"Ptolemy is only a compiler of Modern Astrology. Thanks to his genius he rescued the underlying principles of the cult, but there was much in the more Ancient Astrology, of Babylonia, Chaldea, Persia, Media and Egypt, of which he was not clear."

"He worked on the plan that earth is the centre of the Universe, and so it is, for us, and his system was endorsed and practiced by the early Christians, who ought to have known whether or not it was in keeping with Christianity and the teachings of Jesus of Nazareth and his disciples."

"It will not do for Modern Christians, in this 20th Century, to sneer at the sacred operations of early Christianity, and the evidences of Astrology all through the Bible. If they do then down goes their bulwarks, unless, true Astrologers rescue them from their short-sighted foolishness."

"No person in obedience to true Astrology can disobey the laws of God or the State."

"There is a tremendous contrast between praying and saying prayers."