#### A SONNET.

Elizabeth M. Crosby

(Written for the Banner of Light.) "Death is a blessing because it is the in-oduction of man into a higher life."

I draw the shining blade from out its sheath

sheath
That it may bask in Heaven's loving light,
I rend the pupa case that indes 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, 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 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 Ehot, "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 spirenergy.

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 investigates the domain of Will, the more hopeless becomes the task of defining its precise meaning; for Will is the Indi-

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:

vidual. It is the fire of Life."

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh 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 deree of power is only gained by uniting 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 affecte 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 modificaof phenomena; it is subject to all electrical states and although they who are in the other 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 inmistakable 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 ome 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 wakened with the feeling (whether right or wrong), that Miss 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 be fore 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 meant, if, indeed, it meant anything, but such as it was he would enclose. The message ran: "Lilian forgot me last night, but I spokedo 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 hyootheses, 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 writ-

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 occur rences which we are all obliged to meet, in relating them, the aspect of the personal To endeavor to represent them abstractly, devoid of names and circum stances, 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 changeful airand 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 per-petually glorified and uplifted by its responsive recognitions; the life which indeed, "moves to melody" and unfalteringly fol-

lows "The Gleam." The Brunswick.

## The Life of Love. uttam B

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 line. cording to the highest ideals? That is the question most important of all fo 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.

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 against the business of the years. we are truly living and have made discov of ourselves as spirits abiding in a spir

ery 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 clear thing to the average man, and prides himself that he is no fool to rawn aside by silly speculation as to the

Contrary.

Doubtless this serves to make him 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 what they seem, then what have 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 is as apart from me; it must report itself words, I come to see h 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 same features and form and bearing. The continuity of their individuality is the clearest thing of all to me. We have commonsense 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

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 misland by dividing up myself even for the convenience of my own thought, as if I were body, mind and spul. 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 throught. 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

- 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 difference in our balancing of juggments 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 previval of faith which can start anywhere and be continued with joy and gladness every-

where.

where.

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 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 wondrous gain. It is a new thought, a new speech, a new action. It has many companions, like the rose in June, for it calls speech, a new action. It has many com-panions, 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 status caryed, 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, sustainment and sense of God in the soul. All other things by im-plication are contained in it and have relations with it, so they cannot be apart from it The description of it is a moving pic-ture that gives us a life instead of a scene. You follow it in vision and it grows upon you as a revealment of hidden powers of grace to be combined in one clear whole to

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 demanmate 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

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 have and now he seemes will even into play, and now his enemies will even deprive him of sight. He comes to be blind

There is a moral struggle so that the man nlay 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 evil-under the sun. It is the bane of novelunder the sun. It is the bane of novelreading 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

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 nec-essary 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 in-clude all the world, and all will know the life of love. life of love.

clude 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 outpoverty 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 bealth and joyousness and sumshine 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 be-

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 sornew, 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

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 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.

ion of paradise.

And the nearer question is in relation to 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 obliga-tion and duty? Have we dodged the con-clusion and put it by for some more con-venient season?

tion 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 apothing 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 lite working with ease. Men and women
find it possible to show peace and goodwill to those they select to be their Iriends,
It is a choice thing to be in their circle and
emjoy their favor. That is love, of a kindbut the centre of it is self-and it can
readily find cause for offence and resentment if self is toluched from any side of its
interests. The friends of years can be
parted by a single angry word, the neare
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 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 feek, 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 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 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 its, the stars in their courses and all the children of men.

We have to be right in order to feel right.

Harmony is fulfilment of the law: Beauty is the happy combination of color and form which suggests perfection. Love is the feding of oneness with the best in every soul, it, is friendship with its best side as for ever. 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 suashine 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 our selves 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 hight and only light in our hearts? The times of pure pleasure, when there is no drawback as our enjoyment, are the times we are living the life of love. When we do not consider self, but look at the meeds an others and try to

hife of love. the media but look at the media but look at the media but them. We give but look at the supply them. We gi in a kind, interested thrill of joy in our h first flower of spring, some seemingly unput take from our own u

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"Dear Angel, lead me to the

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 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

Who come to gaze may find the unvexed

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 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 ho seeks, like thee, the difficult high way; He lacks thy courage; cheer him thro'

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

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 acounter intelligence through article referred to, it is sought to stow that it is possible to acquire intelligence through other sources than the external senses and by other means than the methods of or-dinary 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 perso as authority, and all the vehement asset

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 innately 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 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\_slass 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 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 con Of this character are the elements that con-stitute the principles of the Harmonial Philosophy. It is in direct antagonism with that which forms the care of the various systems of theological thoughb. 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 sovereizn would, and acts unon them in the sovereign would, and acts upon them in the same external manner, giving his com-mands and making his revelations through same external manner, giving his commands and making his revelations through the ordinary chargels of the external senses, through books and teachers, to be authoritatively accepted and obeyed. But the Harmonial Philosophy addresses itself directly to the self-evident truths apprehended by the intuitive faculities, 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 Embodiment.

an intelligent force, active and latent, in-herent 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 re-pulsion, the expression of which in their natural relations is harmony."

To claim that this inherent intelligence core has and will evist is just as retional

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 in-telligence, and by attraction, union and or-ganization 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 materializa-tion 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

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 in past ages as to admit of theory

Wisdom crowned is that spirit who has unraveled the secrets of the laws of spirit and matter in all their intricacies through-out the limitless universe, and can unveil the first great cause, or causes, their opera-tions and results. But while gazing faintly through the mists of time some are lifting earth's shadows by proving the operation and results of life here, and beyond earth 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 reasona-bly as to their truth or errors, as it is regarding Biblical teachings, as to whether personal god made the world in six days out of nothing, or whether he condemned the work of his own omnipotence, omni-science, 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 inbreathing and go to form the germ life of a new human being, wherein is stored the vitality of these inbreathed par-ental life germs, which, being moulded and inspired by internal and external maternal conditions, take form according to them. times, and as already stated some spiri conditions, take form according to them, physically and spiritually, resulting in a mortal being, the life of which is often in fluenced 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 of 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

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 increasing and the spirit wand why some account of the progression of the progression and the spirit wand why some account for all the inbe fully competent to account for all the in-equalities of humanity, and why some ac-quire 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 sensi-

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 It is not a rare experience for a sensiwomannood 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 brain matter, as many psychics claim to be able to leave the material body transcend-ing 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

mad been careo for during assence 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 Eona's Legacy to the Wide, Wide World," published at

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 genual highway.

refined as advancing 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 un-til after the return of Jews from exile in til 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, exin the eyes of many, to undervalue that ex-treme 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 Exódus unmistakably informs us, the people who accomplished their exodus at the time of the overthrow of the Pharaoic 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, he time-honored tradition that a multitude 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 entertially and one of the most negligible. particular views of a nerealter might be en-tertained, and one of the most palpable reasons for much silence concerning the future life may have been the excessive at-tention paid to beliefs concerning it by the Egyptians whose Spiritualism had doubt-less greatly deteriorated and become largeless greatly deteriorated and become large-ly mingled with highly objectionable prac-tices. 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 sim-ples spirit communion with those aboving a most erroneous hand of combining sim-ple sprif-communion with those abomina-ble necromatic practices which were de-grading and revolting in the extreme wherever practiced and with which all that grading and ightfully pertains to Spiritualism has never and the least affinity. There was never a time when prophets in Israel believed only in the possibility of holding unlawful intertime 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 trickers 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 jainended to call aftention to the distinctly doubtful character of all bewildering phenomena which are not accompanied or followed by, some beneficent.

other, is clearly intended to call aftention to the distinctly doubtful character of all bewildering phenomena which are not accompanied or followed by, some beneficent result. The Bible fells 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 flappy situation when people of different nationalities and occupations lived and worked side by side, cooperating, rather than competing.

and though the Pharaoha themse met to have been able to clearly de ghificance of their own visions to the sitate to have recourse to in preters more clairvoyant or clairsentie than themselves. The Hebrew is a psychrace and the Bible deals very largely will incidents in the lives of noble prophe which tally closely with much that is no exciting scientific interest the wide wor

over.

To say that any useful and elevating phase of Spiritualism is condemned in the Pentateuch is to utter an absurdity though the same and precepts therein which there are laws and precepts therein which denounce iniquitous practices in un 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.

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 that any legislator should specially listing the masses concerning it. We may fairly infer that in early days of Jewish communal life in Palestine the prevailing views enterained concerning life beyond the grave did not differ radically from those emunciated and elaborated in that fascinating compendium of Egyptian doctrine, "The Book the Dead," a fair English translation which, at least in its main features is p lished 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 right-cous" and we know that modern English scholars of high renown notably Thomas Huxley and Matthew Arnold have laid great stress upon the Lewish concent that riuxiey 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 mono-theistic 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 Eterature with One of the Sephiroth nal 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 re-

mains 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 others to benout 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

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 irruptions 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 to accomplish the ends of malevolence by invoking the aid of charms and incantanivoking the aid of charms an incanta-tions and affiliating with such occult in-fluences 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 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.

monarch had time and time again rejective the prophet's warning, then when the con-sequences 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. Samueltould not help Saulto 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 diaribe 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 humanimmortality is not very clearly taught in the virtually slipped from under him, Saul i

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 jexts, of which we usually get but very poor translations what they consider conclusive evidence that nothing but the fieshly tabernacle was ever believed to pass away or be destroyed if a deluge came and swept

other downward? Here, again we have a recurrence of primitive Egyptian teaching.

The sensualist and the egotist, everythough such may have gathered much external information of which they are externelly 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 is present in Ecclesiastes, but much Gréek 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 "Mirraim" 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

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 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 orthodoxy to radical relorm, 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 refer-

try 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 tures 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 mid 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 hare grant.

he made manifest is as between bare grain or seed and the fruitage which eventually it

Some sort of resurrection from the dead has always been taught in Israel, but Jew-ish sages like the flustrious 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 resur-rection 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 re-main veritable solidarity.

#### "Camera Gets Spirits."

Under the above caption the "Washing-ton Post" gives an account of what it be-lieves to be genuine spirit pictures, with pertinent affidavits. Below is the "Post's" ccount:

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, multic Andrews award his conference.

public, Andrews avowed his confidence in the camera of W. M. Keeler, of 1343 Euclid

"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 is ther had none taken since 1881. The one on 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 O Street, northeast. Williams, and other they knew just to Williams, and other relatives, he sent it to Williams, and other relatives, and depositions were gray 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 16th day of February, A. D. 1906, personally ap-peared before me, a notary public in and for the District aforesaid, William H. An-(Continued on page 7.)

## fiction.

"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 suffs over those of her immaculate linen gown, prepar-atory 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 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-seeine" eyes.

"vision-secing" 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 much handsomer and not disfigure a foreign cast.

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 san-dy-haired woman with a malicious smile and eyes that looked upon the world in a wavering and furtive manner, was not a desirable acquaintance.

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 limita-

"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 pass 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 through college, and I cannot endure the thought of debts growing up around rae while I am waiting for patients to come. Then, too, I have been considering an-

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

nan one idea."

Judith had often found Mary a trying con

function and other found many a trying con-fidante; on this occasion she was almost im-nossible, 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 Rockmin-ster 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 flecting more such as a part of the second of

ment 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

cess, she said, with all the soltness 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 agree-

This afternoon, for some inexplicable rea-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. eyes, wide open and lustreless, stared fixedly into space. Angus Porter, Judith's father, laboring in

Angus Porter, Judith's lather, laboring in the early years of his ministry as a unissionary in Amritsir, 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.

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, Judits, back to New England. Under colder skies, with the aid of strict discipline, he hoped to effice in her all Oriental tendencies.

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

tant threstened 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 has been supported by the same and the

her.

The other figure was slender like herself, but the dear face was browner and the dra-

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 wafted gently into a lady's boudoir, the furniture and decorations of which were extraordinarily distinct to their clear-seeing eyes.

Upon a coach 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 murse.

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?

ed her future intentions?

Mary remained a while, making observa-tions, which she considered rather bright, about things of the day, and then started

Turning when she had nearly reached the Turning when she had nearly reached the door, and assuming as grave a manner as possible, she said abrupty: "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, introductions, and not only that, but has, I believe, honored your son with first place on her list."

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

"I overheard your confession about Dr

"I overheard your comession 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 when at last she concluded that there was nothing further to be gained by staying and Richard held the door open for het 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 con-

Richard took a chair by his mother's side

and kissed her again.
"You and I, mother," he said, "being wel "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 o'our friend' had known my reasons for desiring the address, wild horses couldn't have dragged it from her. Unwittingly, she did the a word turn as you shall see. After atdragged it from her. Unwittingly, she did me a good turn, as you shall see. After attending to your business in Rockmaister, 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."

obligingness. Zofa had followed Richard's words with Zofa 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 spir-itual 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 Spiritualist. 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 inmetaphysical.

ities for the attain

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 Spiritualist, when he says "Metaphysics without Spiritualism, is like Christianity without its gospels." We need—as this same writer says—to be "Hospitable 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:

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 Na tional Consumers' League. This association of earnest and enlightened spirits is now incorporated in most of the large cities of the Union. It inforces 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 manufactories, as well as the supervision by experts of points regarding food and health. If it could now nduce 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 repu table 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 pro vide 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 eequally 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 super vision have been complied with, and it is simple justice to employers both in the fac tory 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 ditions. It should be remen 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 tonorrow. Demand the Label.

#### A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or lumbagos, bāckache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her, duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and fone to the whole system. If the above interests you, for proof, address Mrs. M. Summers, Box 237. Notre Dame, Ind.

"A strong soul will be strong to live, as

Take the joy of every day,
Whether it is small or great;
That which, farther on your way,
Waiteth you, in patience wait.
Trust that future good will spring
Blossom-like, along the way;
Prize each present blessed thing.
Take the joy of every day.

Lillian Knapp Dodd

Each deed thou hast done
Dies, revives, goes to work in the world."

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CONTENTS.

Own My Mother's tender eyes I sing my sweetest Song All hall the dawning Lig The Home that's walting Flower
The songs I sang for you
Those Angel Tolers
Just as the flux went dow
When there's love at hon
something sweet to sing
Faithful into death
Freedom's grand triumph
Across the Birream

home Service I fold my hands The ring my Mother wo Sweet beautiful Flower Sing to me Das ling, to-n Oh, let me rest The Stars and Stripes

you.
We miss our Roys at Home.
The Land of the bye and bye
The good Times yet to be
The Land beyond the Stars.
They are Walting at the For
When the Dear ones Gather
at Home
Resting under the Daisles.
The Grand Jubites.
The Rest is coming bye and bye Hopes of the long ago Just a little Parther on My baby walts for me

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## ADVERTISING RATES.

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BOSTON, SATURDAY, MARCH 17, 1906.

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

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

#### 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 hody. 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 attack 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 ann 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, except from closest associates; then, how precious was that word from Fairhaven-onthe-Bay, where, struggling with the prob-lems of a perplexed parish, William Brunton found time and the spirit to write us: "I have ever been a friend of the old 'Banner.' The personnel of her staff and office 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 physitect 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 fulfilment 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 himwhen, offering for his use what of magnetic strength we could summon, on its strength between the paroxysms of pain, he would murmer his commendation of the "Ban ner" issued since we had met! How he planned even in his hours o

igony, for a larger scope in the "Banner's"

So near are we to the event that we ca ot 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 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

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 gresence, 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 session on this question. The Honorable Chairman from the beginning showed a disposition 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 technical forms and insisted that he should permit 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 riends, the Christian Science centres and liberal points generally

When we saw one of the ablest lawyers of the Suffolk bar, Sanmel J. Elder, present for the Christian Science organization with ex-Senator Kittredge there to bear testimony to the success of "irregular" healing in his own family; William Lloyd Garrison prepared to speak in behalf of liberty, bearing on the proposed legislation; Mr. Henry Wood offering resolutions from the Metaphysical Club and Alliance; that successful 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 heal-ed 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 were 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, hammering in our argument and testimony said in part; "If the medical monopolists can show their unfailing power to heal, if without failure they can even show the skill to menose 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. cannot show this. Diagno their methods is at best a blind guess; their 'treatment' an experimental groping.

"We submit to you living testimony of th Clairvoyants' power to see and locate the hidden seat & diseases, and the power to heal where the M. D. fails. We can give you a thousand cases where this is true i 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 believe not, and in this confidence, rest our

cause with you. Charles Le Grand made one of the most telling strokes when he presented the following claims:

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

2d. It is indirect opposition to the Constitution 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 cannot operate, without violating Section of the proposed bill. 6th, Because it makes criminal the healing

of the sick by so called "irregulars" whe

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 ollowing 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 the Com

A. Yes.

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

A. No. Q. Or for practising any imposition or any other person either by the practice of the known principles of Christian Science or for exacting or requesting the payments of A. No. .

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

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 eason 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 asson.

#### Farcical Legislative Hearings.

.. e are writing this fresh from the Hear ng on the Bill compelling licenses for practice of mediumship in Massachusetts.

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

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 cress suit case of a Brookline resident or visitor, and that a nurse in Waltham may carry a hundred-dollar present in her traveling bag, but in the meantime 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

n which we are vitally interested is called. A young man, evidently entirely ignorant of the subject in harm recites a case of which he knows-but which might be an entirely imaginary one so far as any evidence he gave us-said case being one of those unfortunate family affairs where distrust wrecks a home and a Card Reader finds "infidelity"-signified by the pasteboards. This with a foolish reading of a foolish "space" article from an insignificant "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 newspapers reporting misdoings of people en-tirely outside of Massachusetts, and we could not see that this questionable testimony 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 arguments against a measure that, obtain would open the way for a sectarian struggle more serious to any community than car ever be reckoned by stocks or bonds.

Aurin F. Hill, Albert P. Blinn and Dr.

nately the cry arose in op the poorest should have equacters to the Legislati Fathers, with the rich. The bill was not seriously considered, on that acc 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

ans, and co-operate with us as you are able against this annoyance and loss.

(Since the above was written the bill has seen marked "leave to withdraw," and our prophery 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 dext Hague Conference; it might inquire of the other signatory Pow-ers whether the conditions they exacted of ers 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 fights guaranteed to missions 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 concerning 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

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 country, which, led by Cardinal Gibbons, have, by their inclination to defend King Leopold, 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 influence, 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 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 saying 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 advancement 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 civilization. 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, chaplain 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 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

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 sentiment, "let them hang, it is the only way to protect us") recorded his position on the question by a letter, he not being able be present. Extracts from it follow:

"Death is so awful and tremendous a Aurin F. Hill, Albert P. 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 muisance, offered a bill providing for a monetary deposit before a bill could be conmonetary deposit before a bill could be conmonetary deposit before a bill could be conmonetary deposit before a bill could be con-

tect itself as well by other means. Certain imprisonment is as great a deterrent as the chance of a capital sentence, and the element of reformation, which the death penalty 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 wheat that exercise is necessary. But I am Irankly 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 age bet-

Leopold, King of Belgium, a reformer! At least he has signed a bill prohibiting the nanufacture, importation or harboring of absinth-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 countenance a shame to all civilization.

Susan Brownell Anthony, before thy Living Sacrifice let us reverently join with our generation in bespeaking the reverence of 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, presiding, 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 fewemost in efforts to ameliorate the terrible lot of its helpless native in-

Resolved. That we respectfully urge upon the President and upon Congress to take all possible steps, either by remonstrance, by diplomatic correspondence, or otherwise, to end conditions which are a reproach 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 Wherever we are we are giving out of

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 because 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 lived in monastery and convent, for it was something to teach wickedness that those interests might be left for the pursuit oble. Yes, they may have preached ousness and renunciation in true nd they are to be loved for it; b 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 themselves in social relations. They have to make society for the outgiving of love. They could not be saintly without it. They love Go 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 saying.

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 liceause 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 preparation for, and when we have won this, we are in paradise and we live the life of love.

By

## The Rebieber.

mbia, An Operatic Phantasy.

Leontine Stanfield.

An attempt at opera is scarcely complete without the music and this little pamphlet contains only the words.

Often, and perhaps usually, the music is the principal thing, the words but a vehicle upon which the music is carried.

The words of this sketch would seem to suffice for the carrying of good music. As literature probably the author would not claim much, we can view it only in its literary aspect. The first act alone can make any literary claim whatever. There are in that act several verses which rise above the level of the commonplace; the rest is far from being up to the author's standard.

Miss Stanfield must rest her claims for literary distinction, not on this sketch, but diterary distinction, not on this sketch, but

Metamorphose. By Orlando K. Fitzsim-mons. 5 1/2 by 8 in.; 254 pages. Prog-ress Publishing Co., Chicago and Buf-falo.

reas Publishing Co., Chicago and Buffalo.

The postrait of the author which adorns the title page is a most interesting study. The face and head are not those of a greatman in any sense. They are those of a determined man, an orator and a man who is perfectly certain that he is right. These are characteristics without which no man can be a reformer and Mr. Fitzsimmons is a reformer with the courage of his convictions. No Scotch covenanter—and it, is quite possible and from his name, we imagine, quite probable, that some such were numbered among the ancestors whom Mr. Fitzsimmons may call his own—ever fought for his religion, more gallantly and tenaciously than would this reformer for his socialism. Another characteristic of the author's face is kindliness. This seems, perhaps, inconsistent with his other traits and sounds anomalous. It will not so appear to those accustomed to call themselves pear to those accustomed to call themselves

pear to those accustomed to call themselves modern Socialists.

The true, up-to-date Socialist is not a red-handed anarchist with blood in his hair and vengeance in his eye. The essence of Socialism is charity, the Greek word for charity which means love, perhaps, rather than charity in its usual significance.

The Socialist bases his belief, his theories, his reforms, upon the Christ idea of love for fellowmen. While hg loves his fellowmen and desires to pull down the temples of the rich and to rear from their materials

of the rich and to rear from their materials better housings for the poor, he destroys not from hate but from love and a mighty,

overpowering sense of justice.

Justice desired implies a feeling of injustice accomplished. The very human display of their riches made by the wealthy has created comparison with the state of the poor. This engenders the feeling of wrong done. It is the feeling that injustice flourpoor. This engenders the feeling of wrong done. It is the feeling that injustice flour done. It is the feeling that injustice flour-ishes, resulting in wrong both to the high for their prosperity and to the lowly for their poverty, which, moving the Social-ist's heart as a first step, results in an impetus to his brain to find a way out.

It is no new song of wrong which he sings. His dirge is as old as the race. When the first cave dweller got one more bone to gnaw at his daily meal than his less successful brother, Socialism was born. It has now slept. Quiet it has been, per-force. Christ was the Heaven-sent apostle of its teachings and the Golden Rule, which he emphasized by his precepts and his life, is the fundamental platform of the Social-

It is a Heaven-sent dream; this Socialism.

It is a Heaven-sent dream, this Socialism. The man who does not wish and hope that some day its effects, if not its methods, may prevail, is indeed hardened.

But it deals only with material conditions and material conditions are not matters for heart feeling. It is a mistake to regard them so. That Socialism can never prevail is made clearly manifest because it is based on this mighty mistake. Happiness does not depend upon an equality of material "goods, wares and merchandise." That it does, is another basic mistake of Socialism. Happiness depends purely and solely upon the soul, the inner light. Because Socialism seeks only a material source of happiness, it must fail. The Golden Rule it takes as its platform. That Rule is a rule of conduct, not of political economy; a rule bringing happiness to the soul, not bringing as many goods to me as to my brother.

When the Socialism gees into the man

ness to the soul, not bringing as many goods to me as to my brother.

When the Socialist goes into the material side of life, he then becomes subject to the laws which govern the material plane and those laws are of the intellect, the mind, not of the heart. How he falls down because he tries to apply spiritual rules on the material plane and his political economy is had.

economy is bad.

The Socialist feels this and the vagaries of his prophets are all the result of their attempts to make a political economy which shall at once fit their heart-theories and the laws of material things. Oil and water will

s easily mix.

This book is one more effort to make the round peg of Socialism fit the square hole of political economy. To go into a refu-tation of Mr. Fitzsimmons' economical mis-takes would take a book rather than a column. proportion as they are com-mendable to his heart they are belittling

to his judgment.

No. Socialism is a religion, not the platform of a political party. It is forever impracticable and if it could win its hoped-for
triumph, it would only result in a worse triumph, it would only result in a worse condition than the present, more suffering and more pain. The Socialist is a lovable man, but a cloud is mighty poor foothold; and the Socialist lives in the clouds.

Mime Inness.

## The Magazines.

We are in receipt of Annales des Sciences Psychiques for January, 1906. The articles of especial importance are: "A Study in the Changes of Personality" by de Rochas, "Archdeacon Colley's Experiences in Macrialization," "A Case of Transfiguration" by J. Maxwell, and an obituary notice, of Dr. Hodgson.

The Metaphysical Magazine for March. Alexander Wilder has an article on the hases of Love," Dr. Clymer on the auger in Occultism," Antonio C. Maury "Spencer's Thought." The magazine absorbed "The Wise Man" and now remes its monthly issue.

The American Review of Reviews is as usual full of interest. Articles are found in it on "The Children's Court," the children and the tenement houses as dealt with in Paris; "King Christian of Denmark" and the "English Methods in Athletics."

La Revue Spirito for Pebruary contains
"A Conversation upon Reincarnation," a
posthumous article by P. G. Leymarie.
Prof. Moutonniet gives a critical examination of the most important phases of paychic phenomena; Madame Charles Bright's
article upon Dr. Alfred R. Wallace is translated into French for its readers. lated into French for its readers.

## PASSED TO SPIRIT LIFE.

[Notices under this heed will be insert free when not exceed twenty loss length; beyond that a charge of fiteen est per line will be made. About seven wor make a line.]

The sudden death of Mr. Orren Bussell occurred Thugsday morning, February 22, at his home on Brunswick St., Old Town, Me., at the age of 45 years. Mr. Bussell had only been ill five days, his sudden death resulting from pneumonia. The deceased was well known amongst the Spiritualists, especially at Etna Camp, where he will be greatly missed. He was a man of genial disposition and sterling integrity and beloved by everyone who knew him. He was a prominent member of the Star in the East Lodge, Turraline Lodge, I O. O. F. and Union Lodge, No. 8, A. O. U. W. The services were tonducted under the Masonic rites, and Rev. A. A. Blair of the Universalist church officiated. He is survived by his wife and parents, Mr. and Mrs. James F. Bussell. The sudden death of Mr. Orren Bussell

#### W. J. Colville's Farewell to America.

W. J. Colville's eight days' engagement in Battle Creek, Mich., with the First Spiritualist Society proved very successful. Lectures were delivered to large and deeply attentive audiences March 2-9. Numerous questions were answered and the society parted with the lecturer with evident regret. On Sunday afternoon, March 4 and at the farewell gathering, March 9, Dr. J. M. Peebles was present and spoke genial and culogistic words concerning the speaker and his work and W. J. Colville paid the venerable doctor two visits in his library at 70 North Ave., where delightful hours were spent in profitable friendly converse.

W. J. Colville is now in Toronto lecturing to splendid audiences in St. George's Hall. On Monday, March 19, he leaves for San Francisco to spend five days on the Pacific Coast before embarking for Australia, where his work begins in Sydney, April 22.

April 22.
On Sunday, March 25, W. J. Colville is announced to lecture in San Francisco in Odd Fellows' Hall, Market St., at 3 and 8 Odd Fellows' Hall, Market St., at 3 and 8 p. m. Also Tuesday, March 27, at 3 and 8 p. m. and Wednesday, March 28, at 3 p. m. Also in Loring Hall, 11th St., Oakland, Saturday, March 24, at 8 p. m., and in Alameda at 1649 Everett St., Saturday, March 24 at 3 p. m. and Tuesday, March 27 at 3 and 8 p. m. Miss H. M. Young has charge of all these functions.

All letters, etc., for W. J. Colville should be addressed, 1649 Everett St., Alameda, Cal. He sails on "Sierra" for Sydney, March 29.

Cal. He sails on "Sierra" for Sydney, March 29.
The new book, "Universal Spiritualism," is nearly ready for delivery.

## From Pittsburgh, Pa.

First Church of Spiritualists, Boquet St —We are certainly having a revival of Spiritualism here. Mrs. Katie Ham. of Boston, Mass., is serving our society for February and March. Her work at ballot reading is drawing crowded houses to hear this special kind of phenomena. Mrs. Ham does not kind of phenomena. Mrs. Ham does not pose as a speaker, but confines her work to ballot reading, in which she is proving a wonderful success, giving correct answers to questions on ballots. To many of our patrons, especially the investigators, her work is wonderful and well received. Through her efforts we hope to have many interested in "Shirtualism" and our membership increased, and both she and ourselves satisfied with the results. We hope she may return to us next season, as she has made many friends here, also many hearts glad. Dr. W. M. Lockwood, Sage, Scientist and Philosopher in Spiritualism, will be with us in April and May to demonstrate the Naturalism of Spiritualism, and the principles

in April and May to demonstrate the Naturalism, of Spiritualism, and the principles of Life involved therein. We all want to know that we are making Mind all the time, so let us make the kind of mind that knows, and know how it knows. Come and hear

this teacher and get something that will stand the wear of time. The time of our meetings are: The Ly-ceum, 945 a.m., in charge of Mrs. Furtherer; morning service, 10.45 a. m., and evening service, 7.45 p. m. Ladies Aid on Thursdays at 3 p. m., followed by regular services at 7.45 p. m.

M. C. Matthews.

#### Report "Bower of Beauty" Lyceum.

The Report for the "Bower of Beauty" yeum, for the year ending Feb. 1906, is

as follows:

Brothers and Sisters of the Lyceum Work: Another year has passed into the great beyond and with pleasure I submit this, our fifth annual report of The Bower of Beauty Lyceum, Monson, Maine. I feel that our labor has not been in vain, for the interest has never been greater, and slowly but surely we are inviting the co-operation

in the good old Tine Tree State." The outlook is full of promise because among our number are some who never know the meaning of the word fail; their havts are stout and their hands willing. During the year our beloved Grandma Drake, our best, truest friend, the founder of our Lyceum, has been called home. Sadly we miss her physical presence, yet we know she still meets with us, and the inspiration of her noble life falls as a sweet benediction upon us. Other of our members have been called to the spirit home, but they will not forget us, they belong to us still. Several new members have been added during the year, one being especially worthy of mention—sweet Baby Coy—who came in all his purity. Jan. 14, 1906, bringing his own sweet lessons with him. He was immediately voted a member, and we doubt not his sweet personality will add much of strength to The Bower of Beauty Lyceum.

During the year we have received as our Foster Mother the "First Piscataquis Spiritual Association, Dover and Foxeroff, Maine. Thereby we have been strengthened financially and spiritually. The Progressive Lyceum has been of great value to us, also the membership cards, pins, and merit cards.

As a whole the Bower of Beauty Lyceum.

to us, also the membership cards, pins, and merit cards.

As a whole the Bower of Beauty Lyceum greatly appreciates, the work done by the National Superintendent, John W. Ring. We would not falter in our work, and we could not if we would, for our arisen lyceum members urge us on, because the world needs children developed into manhood and womanhood under the purifying, broadening influence of that truth which teaches right for the love of right. One of our aged members, Mrs. L. Marie Palmer, is now in the state of California, and across the continent she sends her "flowers" for the Bower of Beauty Lyceum "flower basket," her financial offering, and her love; so with a great hope we go on, giving to so with a great hope we go on, giving to the world our hearts' best love. Frater-nally for the Lyceum work, Mary Drake Jenne. Sec. Bower of Beauty Lyceum.

#### Anniversary Notes.

The Massachusetts State Association will hold Anniversary Exercises in Berkeley Hall, Tuesday, March 27, morning, afternoon and evening. The following talent invited: Dr. George A. Fuller, president; Mrs. Carrie F. Loring, treasurer; Miss Susie C. Clark, director; Mrs. N. J. Willis, Mrs. Kate Stiles, Mrs. Minnie M. Soule, Mrs. Nettie Holt-Harding, Mrs. Maude Litch, Mrs. Alice M. Whall, Mrs. Alex Caird, Mrs. B. W. Belcher, Mrs. Hattie C. Mason, Mrs. M. Helyett, Mr. A. P. Blinn, Rev. F. A. Wiggin, Mr. Jas. S. Scarlett, Miss Izzetta Sears, Mrs. M. S. Ayer, Mrs. Mattie E. A. Allbe.
You can readily see by peading the above list that a good time is in store for all who The Massachusetts State Association will

I ou can readly see by feating the above list that a good time is in store for all who attend, and everybody is invited; the admis-sion is free. The State Association will start the ball for "Amniversary Exercises. Friends in Massachusetts are urged to come to Boston and spend the week. Start with the State-Association and then you can go continuously during the week. This will be a love feast lasting one week. Don't miss it. See Banner of Light for notice of other meetings

Carrie L. Hatch sec

#### After Death What?

Gleaning from the Rostrum.

Abstract of lecture by Dr. Geo. A. Fuller before Worcester Ass'n of Spiritualists.

My subject is "After Death What?" and my text will be found in the words of the Master, "He that followeth me shall not walk in darkness, but shall have the light of life." As one who in the common phrase of your earth language has felt the sting of death having laid-aside the physiphriase of your earth, language has left the sting of death, having laid aside the physi-cal body, I have at last reached the true stature of manhood and returning from that great spiritual life, "out there." I would seek to disabuse your minds of the fear of Death.

Religious teachings of the past have taught man to regard death as a terrible monster, to try by every means in his power to avoid it, to flee from it with fear and trembling, when in reality death is only an incident in life, not an accident, an event that must come to every soul living in the material life, and instead of booking upon it as something to be dreaded we should welcome it as a liberator of the human race.

We do not dread the approach of its sister, sleep, but invite it, and welcome it. While the physical body is at rest, the soul wanders forth into that great spiritual realm, and returning, stamps upon the physical long its stamps upon the physical long is tamps upon the physical of the physical body is at rest, the soul realm, and returning, stamps upon the physical body is at rest, the soul realm, and returning, stamps upon the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul real means the physical body is at rest, the soul rea

realm, and returning, stamps upon the physthrough which it has passed, but awakening we have no language w language when we can impart to others the experience that

we can impart to others the experience that has been ours in the realm of soul.

While dwelling in your material life, I, too, believed that in some way death would transform us, as Paul has said, "In the twinkling of an eye this mortal shall put on immortality," and standing in my pulpit, reading those words from time to time, I failed to give them a spiritual interpretation."

Although not remaining in earth life Although not remaining in earth life man's allotted years, it is well, after laying aside the physical body. I found myself in a world whose beauty no earthly language can portray, possessing another body, one as ethereal and light as air. Although the church has always pictured angels with wings, we have no need of wings, for in this realm we can travel with the rapidity of thought.

this realm we can travel with the rapidity of thought.
"He that followeth me shall not walk in darkness." What did the great Teacher mean by these words? When we look upon Him as a teacher who understood the true meaning of life, and from each experience joyful or sad, receive the lesson needed, and so read life aright. To follow Him does not mean to think his thoughts after Him be ye also thinkers, for thoughts are things.

A thought let loose in the universe can never be caught, or confined. It travels with the rapidity of thought, touching here and there a brain that is quickened, and uplifted, again speeding on beyond the boundary of material life, out into that great spiritual realm, on, forever on to the glory crowned Hills of Immortality. Religious denominations of the past have tried to imprison thought, to confine it within their narrow creeds, but in vain, thought is free.

Creeds are slowly but surely disappearing and through the gospel of Spiritualism, Might has been given to the world. While in your midst I preached the gospel as I believed it, while many others picture Heaven where the saved should dwell together, singing their songs of praise, while at the same time from their lofter height, they could look down into that terrible abyas and see the lost, writhing in terrible agony, their fathers, mothers, wives and children, and yet shout their glad hosannas for evermore. I never preached it, for I never believed it. After you have passed the change called death, there comes a time, it awaits us all, when you will stand before the bar of judgment, when every act, every thought of your life shall pass before you, and your nown soul shall be the judge. If you have not understood death aright, you may be compelled to die again, as it were; not necessarily to again take on the physical form, but you may be called upon to witness physical death, that you may thereby better understand its meaning. Death comes to every one. An incident in life. Learn to welcome death as a liberator, for such it is.

You ask if in the spirit world everything is real and tangible as it is in the earth life And I say unto you this life is the real. Yours is only the shadow. You say in earth life you ran look into each start's ever and

is real and tangible as it is in the earth life? And I say unto you this life is the real. Yours is only the shadow. You say in earth life you can look into each other's eyes and see them sparkle; and you can clasp each other's hand in greeting, ahl my friends, in the life "out there" we can look into each other's eyes, clasp hands in greeting, and soul tauches soul! We cannot deceive each other! You have been taught in the past to regard the Church as the most sacred institution in the world, but I say unto you, the home is the most sacred place in the unihome is the most sacred place in the universe, and "Motherhood" its most sacred altar. In the life beyond, the home still lives on, and those who are truly wedded on earth shall meet again, their hearts shall beat as one, and they shall journey on to-gether. In this great spiritual life there is room for all. Those living in the slums of your great cities, compelled-either by inher-itance or environments to live a life of physcal degradation, and so-called crime, these even these, are not forgotten, are not tram-pled upon, none are lost; such as these, when the death angel refeases them, are re-ceived by God's messengers, tender minis-tering angels, who watch over them, and care for them until the time shall come care for them until the time shall come when, through education, they shall at last reach the path that leads upward and onward. These, even these, shall one day stand on the glory crowned Hills of the Immortal world, while the path of eternal progression leads them onward, and upward, still on, and on forevermore.

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The Vaccination question is agitating the Are you in favor of a Bill by which the

Are you in favor of a Bill by which the Governor may appoint a Commission to inquire into Vaccination?

Why has Utah made Vaccination a crime? Why has England struck out the compulsory clause of her Vaccination law? What is vaccine? Where does it get its start? Does Vaccination really prevent smallpox or not? Is it-clean living that prevents smallpox? Why does tetanus, cances, tuberculosis, abscesses, or some other form of blood-poisoning beside that of smallpox so often follow Vaccination? A commission of inquiry will be the answers for you.

Would you prefer a Bill doing away with the compulsory part of the Vaccination law? Write your opinion to the Secretary

Would you preser a bin song away
the compulsory part of the Vaccination
law? Write your opinion to the Secretary
of the Anti-Compulsory Vaccination Society, 359 Massachusetts Ave., Boston.

"This is the great error of our day in the treatment of the human body, that physicians separate the soul from the body."-

"The busy world is ever averse from the things of spirit life. Men become absorbe in the material, that which they can as and grasp, and hoard up, and they forge that there is a future and spirit-life."

## Our Some Circle. MINNIE RESERVE SOULE

(Written for the Banner of Light.)

ehold me, waiting at your gate! he winds are keen, dark is the Ferce beats the rain, the hour is late:
I grope in shadow for the light.

en, Friend; here firm I stand, ough storm and darkness patient you shall come and take my hand

What recks 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 IM-PELS TO SERVICE.

Under the shadow of Trinity Church a 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 Springtime and the sunshine dances over the
sombre scene with utter disregard of 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 unrepressed.

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 ne world and smiles die away and the light

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 o
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 service and fills us with desires for brave sacrifices 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

reetest song. There can be for us no life apart from 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 summer and the wintry winds are shared by all the human family, 50 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 brings us release

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 usefulness in our release as indolence or indifference, but the activity of kinship becomes

Back through the misty pathways of the morning life, eer yet the sunlight had pene-trated 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 prof-

We have fumbled with numb fingers when eyes were blind with bitter tears and, with joy and signar 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 expression 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 finfal-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

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

Pather, we give our soul's best service Cause, O, Angel, Death. M. M. S.

#### A Light in the Darkness. Millie Ida Stinehfield.

(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

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 'i 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 screechingth, in the same arms and legs alternately and legs alternately and legs alternately and

ingits. 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 Jime, yet, that I hesitated to start out, for fear of man or beast Pears and wild set never teachers."

Bears and wild-cats never trouble me any

Bears and wild-cats never trouble me any."

Emerson Wilder was a man of mistortune, 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 drenching rain.

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.

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, 'f he got his death o' cold, he wouldn't own it."

death o' cold, he wouldn't own it."
Wilder faced the beating rain, with trepidation 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 if I hain't lost one overshoe off, already."
Groping around, he found it, stuck in the mud. Pulling it on, he resumed his way.

oroping around, he tomath, stack 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 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 hur-riedly.

riedly.

Still it continued, on and on, lighting hir 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 he pace and even stood still for a few moments and rested, still the light kept him companyuntil he was quite outside of the dense wood and could see the welcome home-lights 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.

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Our Dog Spet.

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 meadows; 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 a 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 expression that said as plain as words, "See how strong I am!"

strong I am!" strong I am!"
But, although Spot looks such a peaceful little bow-bow, 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 fearlessly up to them. Instead of turning 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

## The Webs We Wesve.

Mary K. Price.

"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 prominent 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 buffetings, and methinks that being in the world, we 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 temptation, and without sympathy we would hardly know how to be kind. In the "Marble tion, and without sympathy we would hardly know how to be kind. In the "Marble Paun" 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?

rittuous, 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 sympathetic. The recording angel is kept busy marking those we break while we are trying 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 aspirations for the good to be accomplished

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.

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 remember to be kind?

Who sees the heasteche looking out Toom

member to be kind?
Who sees the heartache looking out Trom
children's eyes at the rebuff given, harmless
little pleasures forbidden, chatter checked,
simply because of the careless thoughtlessness, indifference and alas, sometimes, sel-

fishness of mothers?
Teachers, too, who by their "cut and dried" methods, and adherence to rules which, in their self assumption and arrogance, they are so sure are applicable to all natures, are guilty of much sin in this direction. 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 Who has seen the mute, repressed look on the face of the aged? That pathetic picture of one cast aside. One who has been active and energetic in many kinds of work, now living a life of enforced dideness. 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 finites she can work, and wants to. 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 houshold pets, the dogs, cats and birds, those dependent bends 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 politieness. Would one think there could be a lack of so small a courtesy?

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-

Professors of metaphysics know that it is an exceedingly cruel and dangerous thing to frighten little children with bueaboo stories. Under no circumstances ever try to control tender childhood by its fears or to control tender childhood by its fears or try to impress the "bogy-man" upon delicate baby nerves. The mischief of needless, 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 mo excuse today for the "dtdn't know the harm" of parents or stupid nurses. No ordinary father or mother or taithful 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, ghad sunshin
And brighten a lonely life;
They can cut in the bitter contest
Like an open, two-edged knife.

#### SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Scale while under the control of her own guides for the good of the individual apirits seeking to reach their friends on earth. The measages 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.

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

#### INVOCATION.

Into the silence and the peace of life we would walk with our spirits attuned for all that is fuseful 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 batthed 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 between souls who have common purposes and common desires, no barriers built by assurance that there is no separation between 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 souls who are seeking the light, but always a bond of loving sympathy and understanding 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 waiting for some word from the spirit may be blessed and strengthened by the mes-

#### MESSAGES.

#### Charlie Fuller, Macon, Ga.

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 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 or seemed to realize that I was there, said to myself, this is all very well for joke, but when the thing kept up for month, I was pretty much disturbed. No my mother is a sensible woman. I name is Nellie and she isn't afraid, to look to state the state of the sensible will be better. into anything that she thinks will be helpful 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 into anything that she thinks will be helpuse 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-talkative as ever, but I want to send him this word of my knowledge of him. Thank you."

#### Peter McDonald, St. John, New Brunswick

Peter McDenald, St. John, New Brunswick

There is a spirit of a man I should think
about fetty-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. Anyway I wasn't able to connect with the family 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 so more loss of this sort of thing than a kitten has an idea of the lion's life in the forest. I suppose she would be almighty 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 she could do! I 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 carelessly at the sides making it look very pretty and fluffy. She touches me on the arm and almost whispers 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 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 and for me to ex-press myself and yet I cannot bear to let Barbara, Cal. It is so and for me to express 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 without 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 ing 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 beem to make one get along so much faster after all, for I have been trying for south is." along so much laster 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 go a band established so that I could bring 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 improvement in her affairs. It is all right for spirits 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 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 complications, 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 directions and helpful advice. She has been so foolish about taking care of herself, oversensitive, perhaps, is a better word to use in connection with her, that I think the time has come for her tod frop 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 Musacus

(Written for the Banner of Light,)

Hear the mourning leaves, they're whisp'ring, 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 mounts 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 sleep

Darling, Sweetheart, hear my pleading!
Pray for me, you, who so high
In God's glorious realm are dwelling,
Come to me, be ever nigh.
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.

## The Question Bureau.

CONDUCTED BY W. J. OULVILLE.

i of the "Bonner of Light" is not u ors, nor can the jointwrier undertak i to answer queritan by mall. It is no up general interest, and so be the u coing the greatest good to the areasest

#### Questions and Answers

Question by K. F. S.—Referring to the Banner of Light editorial of Feb. 17, with caption "Shall We Legalize Homicide?" I wish to ask, what would be the effect on the spirit liberated from the body in the way referred to. Would the condition of such, in Spirit-life, be as good as though they had endured to the end?

Answer.—As we find ourselves in perfect accord with the editorial to which our questioner refers, nothing remains for us to say further than to enforce the statement we have always made whenever this subject is broached, which is that we can never advance ourselves or others spiritually by employing violent measures to disrupt the cord which connects the spiritual entity with its physical organism no matter how merciful may be our intent. When we come to realize, as some already do) that physical conditions are expressions of some unseen psychic cause which needs to be surmounted, we shall indeed do all in our power to assist "nature" to throw off impurities and assert its rightful sway over all bodily conditions: but never shall we purities and assert its rightful sway over all bodily conditions; but never shall we feel justified in snapping the link which connects a soul with an exterior organism, because even though in some cases no great spiritual detriment might ensue, in no instance could a spiritual advantage have been thereby gained. In Spirit-life we reap the fruits of our conquests, it is therefore impossible that our condition can be as "good" if we have shirked as though we had endured to the end of the condition which made certain suffering possible. Suffering always proceeds from some weakness which has to be mastered or from some obstacle which has to be overcome. The old lines "He who fights and runs away, will itve to fight another day," contain a vital truth which is fully applicable to conditions in the Spirit-world. We may possibly change to some extent the particular form of a limitation from which we are suffering. connects a soul with an exterior organism ot a limitation from which we are suffering, but we cannot successfully evade it. The worst result of a prevalent materialism which has honeycombed society and all the professions is that it substitutes desire for of a limitation from which we are suffering, professions is that it substitutes desire for simple escape from actual suffering for heroic determination to endure to the end, and through such endurance be saved from the necessity of a repetition of suffering in any future condition. Stating the case as mildly as we possibly can in accordance with the strict demands of veracity, we cannot possibly admit more than that one who has been chloroformed has lost or been deprived of an opportunity to win a spiritual victory by struggling through a fettering organism to a brighter state beyond. Our humane instincts very properly dispose us to do all we can to alleviate distress, but we have overstepped our rights whenever we take it upon ourselves to terminate any to do all we can to alleviate distress, but we have overstepped our rights whenever we take it upon ourselves to terminate any earthly career. Those who advocate so blind, though intentionally humane a policy, cannot possibly know all the purpose which can be fulfilled during an incarnation if the soul be permitted to finish its earthly course, and as the "Banner" editorial most wisely declares, there are many instances in which spiritual, mental, and electro-magnetic healing have saved cases which physicians have pronounced incurrable. The infamous practices of war, capital punishment, shooting, stabbing and all else that takes a mortal frame away by violence have no right to advocacy by people who call themselves "reformers." Barbaric custons handed on from a savage past are no models for us to imitate, no examples for modern civilization to pattern after, and until they are one and all forsaken and far wiser and humaner courses followed, there will be considerable cause for outery concerning the "low" classes of spirits which inhabit this planet's inner atmosphere. Death neither elevates nor degrades any human being, we are none of us better or worse inwardly for having an outer covering removed, therefore the condition in Spirit-life of the many who are slain on earth presents immense variety. Harmless people, innocent of all malign intent who are deprived of their fleshly tabernacles by the surgeon's knife or a powerful opiate are not "dangerous" on the other but even such are deprived of their fleshly tabernacles by
the surgeon's knife or a powerful opiate are
not "dangerous" on the other but even such
cannot be so favorably situated for advancement as though endouragement had
been given to the spirit to retain its earthly
frame as long as possible and gain victories
by triumphing over pain, if such had to be
encountered. There is only one form of
treatment which is spiritually advantageous
and that is a method which aids an individual to surmount a weakness and thereby draw nearer to a glorious goal. Nothing worth winning is to be won through
any kind of shirking. "He who endures to
the end will be saved"—saved from the
pocessity of any similar endurance in a necessity of any similar endurance future state because the lesson has rned which the endurance was calculat ed to teach.

## "Camera Gets Spirits."

#### (Continued from page 2.)

drews, aged fifty-three years, whose postoffice address is 40 Q Street, northeast,
Washington, D. C., who, being by me first
duly sworn, deposes and says as follows:
"November 12, 1905; I went to W. M.
Keeler, 1345 Euclid Street, Washington, D.
C., and had a sitting for alleged spirit pictures, having little faith in the truth of
the phenomena. In a few days two pictures of myself, with groups of faces
thereon, arrived by mail, on one of which
I instantly recognized an accurate picture
of my father, Charles Andrews, as he appeared at eighty-five years of age, when I
last saw him, the spring of 1901, at Concordia, Kans. He died at Leavenworth,
Kans., November 4, 1901, and had no pictures taken prior to about 1881.

"I was quite confident I recognized the
faces of two uncles, William and Hermon

o mother.

"'He was accidentally killed when I was pur and a half years old, and my parents afformed me that he never had his picture

taken.

"I had several pictures taken from the one above described and sent them to persons whom I thought might identify them. Of the seven persons who recognized father's picture I submit statements from two, Joseph L. Williams and H. H. Andrews. I showed father's picture, that was taken about 1881, to twenty persons, eighteen of whom, unaided, selected at once his spirit picture.

spirit picture.

"On one of the pictures I recognized
my first wife, unlike any picture she ever
had taken.

"I had never seen said photographer

prior to November 12, 1905."
"William H. Andrews. "Sworn to and subscribed before me this 16th day of February, 1906, and I certify that the affiant is well known to me as a respectable and credible person.

"(Seal) Edwin D. Tracy,
"Notary Public."

H. H. ANDREWS' LETTER.

"W. H. Andrews, Washington.
"Dear Cousin: This photo of yours, with
the spirit faces (I don't know any other
name to call them), grouped about, and,
some of which I certainly recognize, is a
poser. Among the faces I recognize are
Uncle Charles Andrews, your brother,
Marvin—just a I last saw him; Uncle Josiah Andrews, Uncle William Andrews, and
I think Uncle Hermon Andrews.

"H. H. Andrews.
"Wichita, Kans."

AFFIDAVIT OF J. L. WILLIAMS

"State of Ohio, Huron County, ss.:
"On this 13th day of February, A. D.
1906, personally appeared before me, a
notary public, within and for said county
and State, Joseph L. Williams, aged sixtythree years, a resident of Reed township,
Seneca County, Ohio, and his post-office
address is Attica, Ohio, whom I certify to
be respectable and entitled to credit, and
who, being by me first duly sworn, deposes
and says, as follows:
"I received a picture, recently, from
Washington, D. C., believed to be from my
cousin, W. H. Andrews, wherein I recognized the face of Charles Andrews and his
son, Marvin Andrews, unlike any picture I

son, Marvin Andrews, unlike any picture I ever saw, and I never before saw a picture of Marvin Andrews.'

"And further deponent sayeth not, "Joseph L. Williams.
"Subscribed and sworn to before me this 13th day of February.
"(Seal)

C. A. Wilt, "Notary Public."

A study of Constantin Meunier and his work—the sculptor of the laborer, ranked by Christian Brinton as "one of the world's greatest sculptors"—will appear in the April Century, from the pen of Christian Brinton. There will be given also a portrait of Meunier, and reproductions of his "Watering a Colliery Horse," "An Antwerp Dockhand," "The Hammerman," "The Porter," and other of his more notable sculptures. and other of his more notable sculptures.

## Notes and Suggestions from N. S. A Secretary.

To the Editor of the Banner of Light:

Fraternal greetings are extended to you and to the readers of your valuable journal from N. S. A. Headquarters; we highly apreciate the privilege of keeping our beloved association in touch with the Spiritualistic world through the good offices of

your publication.
At this time I desire to call attention to the subject of a fitting Memorial stone or tablet over the remains of Dr. Henry Slade -as projected\_by Dr. Spinney in a former communication to the public through the spiritual press. Certainly such a project is worthy the regard of all at least who in the past have been blessed or comforted in any way by the mediumship of Dr. Slade. It is not thought necessary or in the past have been blessed or comforted in any way by the mediumship of Dr. Slade. It is not thought necessary or in good taste to place a pretentious monument over the de-caying form of one whose last years and even burial expense were cared for from the pension fund of a public association-vis... this N. S. A.-but it does seem suitable to have some simple tablet to mark the rest-ing place of his remains.

We will be glad to receive and acknowl-

We will be glad to receive and acknowledge any contributions towards such a stone. As yet—since the call of Dr. Spinney some months ago—we have received but twelve dollars and 25 cents towards this fund, namely: Chas. Pratt; \$5.00; J. O. McGrath, \$5.00; Caroline A., \$2.00: Wm. W. Milles, 25cts. We are thankful to these contributors and ask others to emulate their example. Pension Fund:

It seems fitting also to call attention to the Mediums' Relief, or Pension fund of the N. S. A. and its good work of saving the N. S. A. and its good work of saving all the wornout and disabled veteran mediums it can from the sting of absolute want and attendant anxieties; do not forget, friends, that we have no endowment fund, and that what we have for the pensions is steadily being dramed each month; any contributions for this grand work will be gladly received. Could the grateful letters of our pensioners be read each month, by glady received. Could the graterial letters of our pensioners be read each month, by all of you, you would not hesitate to occasionally give a little to help swell the fund. Here is an extract of March 2d from one of them: "Dear Sister: Your very kind letter with the \$12.00 from the N. S. A. of them: "Dear Sister: Your very kind letter with the \$12.00 from the N. S. A. for March received, with many thanks, to all. My son and myself are about the same. I tell him the two of us have but one good hand between us, his two hands helpless and my one hand crippled, but I think there are others in a worse condition than we are, and I feel thankful to friends in earth life as well as to those I have in spirit life."

The writer of that letter is a veteran speaker and medium, now over seventy years of age, and deserving of every penny she gets from our fund.

Societies and other workers in Spiritualism are reminded that printed reports of last convention can be had from this office,

postpaid, for four ceats single copy. Those delegates who piedged themselves at Minneapolis to take certain number of copies if we would publish this report are called on to send for the same—35 cents per dozen copies, which but pays a trifle over cost of mailing.

Cordial greetings to all,

Mary T. Longley,

N. S. A. Secretary.

600 Pa. Ave., S. E., Wash., D. C.

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aching feet. At all druggists and shoe 
stores, 25c. Don't accept any substitute. 
Trial package FREE by mail: Address, 
Allen S. Olmsted, Le Roy, N. Y.

#### Possible Honor of Losing a Train.

Speaker Joseph Cannon, in response to a toast at a recent dinner, says Success, bea toast at a recent diamer, says Success, be-gan his remarks so as to create the initial laugh so much desired by orators as prepa-ration for weightier matter. "Astronomers tell us," he began, "accord-ing to the gentleman who has just sat down,

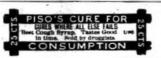
that an express train moving a hundred miles a second would consume several mil-

lion years in reaching a certain star."
He paused and looked toward the guest
to whom he had referred.
"That was the statement," said the Speak-

er's neighbor, nodding.
"I was just thinking," pursued Mr. Cannon, "what a predicament a man would be
in if he should miss the last train and have
to walk."—Ex.

#### For Over Sixty Years

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## Works by Repry Frank.

The Doom of Dogma and the Dawn of Truth.

This work consists of a criticism of all the teachings of religion from the earliest times, showing the origin of Christianity in primitive nature—religion and the evolution of Mythology. It has been reviewed by most of the principal critics of the world and highly praised.

praised. This of the world and highly The Athenaeum (London, Eng.). "This is an interesting work, showing how many questions have to be dealt with by one who has made up his mind to renounce authority and yet remain true to the impulses of religion. It presents a religion like Wait Whitman's: of a God, who embraces in Whitman's: of a God, who embraces in Whitman's all differences and all opposites, and whom man discovers as he discovers have

inself."

The Literary World (London, Eng.).

The Literary World (London, Eng.).

This handsome book is meant to strike a mortal blow at Dogma. It contains not a few passages of eloquence."

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

He says many wiss things."

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

Mime Inness (In Banner & Light). "Mr. Frank is a poet whose poetry rings with the melody of music; a musician, who sings his message. He plays upon the human-heart with a touch and technique as delicated to the control of the list of much thoughtfulness and patient labor."

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400 pages, cloth bound, gilt top (handsomely produced by the Putnams'). Postpaid, \$2.00.

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

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evenings to my family. It is greatly enjoyed and very helpful."
Ella Wheeler Wilcex (the poetess). "It
is a beautiful, interesting and most helpful
book. I read it daily.
"Your work is a blessing to the age; a string
ing humanity to lottier spiritual freedom; a benediction; a flower making glad
the waste places of earth."
Health Culture (N. Y.). "Henry Frank is
more than a splendid teacher and great
thinker. He is a poet and a music-maker.
His book appeals to many."

B. O. Flower (in Arema). "Here are over
one hundred Boul Prayers that are indeed
Pross-poems."

one hundred Soul Frayers that are inseen Prose-poems."

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Psychic Phenomena.

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it peans giving univers account of Tree, Leibner's empari-ner, in Free, Schiller's veril Freek, Webry, Schiller's and Fest-ner, in Freek Schiller's very house at Leipnig.

The Observations thewing experiments with an endi-sent factor of the Fanck interfiller at Knotted under ref. Zeibner's Bands, Experiments with the County of the Secured Box, Sana, Writing Extraordinary in Five Diffu-tal Languages with the late Dr. Sinds.

gnages with the late Dr. bases, shed and for sale by Banner of Light. \$1.10 postpald.

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The Boston Ephemeris, 1898-1901.

A superior one in all respects, with much valuable matter in the text. That for 1902, the last, has only the planets' places, its main feature being a notably unique discourse on Astrology, etc., sketching its history, exposing the folly and fraud now in workins nativities, and specifying many of the notorious one and their crooked ways. This the first sound, in partial, inside view of the subject, is full of interest and value and exact method of learning the true selected in it, and how the art might be honestly practised.

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book, and its merit should command for it a large sale. A writer says:

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# Banner of Wight.

SOSTON, SATURDAY, MARCH 17, 1906.

## Societary - Hews.

#### 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 look-ing upon it, and this Truth must be known, understood and applied that we may be free. How glad, indeed, should be the in-dividual who has learned the Truth. and thus is free.

"Truth crushed to earth will rise again.
The eternal years of Go(o)d are hers:
But error, wounded, writhes with pain,
And dies amid her worshipers."

For information concerning The Pro-gressive Lyceum, authorized Lesson Paper for the National Spiritualist Association, ad-dress John W. Ring, Spiritualist Temple Galveston, Texas.

#### Boston and Vicinity.

Dwight Hall, March 7, the Ladies' Lythe afternoon, the supper being served with tables well filled. After, the social hour, tables well filled. Atteratine social flour, 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' Spiritualistic 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 coming week; a good attendance is ex-

pected,
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.

Lindsey gave astrological readings. Prof. Mahomet gave messages. Sunday, March 11, 2 p. m., Children's Lyceum, E. J. Patch, conductor. Subject, "What Elas 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. Ranlett and Mrs. Morton all spoke well and gave many messages. Mrs. Crooker 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.

The meeting opened with a praise Miss Caroline Cousins rendered a service. Miss Caroline Cousins rendered as beautiful solo. The president read an essay on "Friendship" from Anna Robinson Browg, and then occupied nearly an hour giving beautiful messages. Rev. F. A. Wiggin 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. Inc Children's Progressive Lyceum, No. 10 floston, 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, Gettrude 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 circle are larger tainly growing and the circles are larger every Sunday. Join in and see for your-

selves.

First Spiritual Science Church, Mrs. M.
A. Wilkinson, pastor, Commercial Hall, 694
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. Matook, 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, 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 The First Spiritualist Ladies' Aid Society held its weekly meeting Friday, March 9, at 9 Appleton St., the president, Mrs. Allbe, 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. 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.

man ably assisted the pastor as chairman, ine Brighton Psychic Society, 14 Kenrick (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.

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,

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 artitically. Mrd. E. F. Coote 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 gavemany 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 Providence, R. I.—The Helping Hand 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 yocal 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. 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 2s. A year, interesting session Sunday, March 25. A very interesting session of the Lyceum was held, the topic for discus-sion being "Memory," upon which many of the members spoke. On Sunday, March 18. Mrs. Kate B. Stiles will serve with lectures and tests.

tures 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 presently rendered. Mrs. B. W. Belcher of Mariboro, test medium, will address the society next Sunday. ciety next Sunday.

ciety 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. several spirit messages, which were readily recognized.

#### Field at Large.

Music rendered by Prof. Fred Peak
Mrs. Nellie Carleton-Grover.

First Spiritualist Ladies' Aid Society
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and Mrs. Helyett. Priday, March 16,
ans' Night; all are welcome.

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 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
add 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
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#### Movements of Platform Workers.

Among the notable leaders of Spiritualism who will be heard at Lily Dale this summer is Rev. Frederick A. Wiggin, pastor of Unity Church, who will give his opening address Sunday, July 20th, and during the following five days will deliver two more lectures, followed by spirit messages and hold two special scances.

#### Announcements.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds ser-vices every Sunday evening at 7.45 in the Banner of Light building, 204 Dartmouth 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 after-noon. 446 Tremont St., mediums welcome. Mrs. Nellie Carleton Grover, conductor.

Odd Ladies' Hall, 446 Tremont St.—Bible Spiritualist Society, Mrs. Gutierrez, presi-dent, holds meetings every Sunday. Circle, 11 a. m. Evidences, 2.30 and 7 p. m. 11 a. m. E. 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; Matilad Trask Boynton, soloist. In the evening Charles Orne, C. S., will give a talk on "Health."

First Spiritual Temple. Exeter St.-Lec-First Spiritual Lemple. Exeter St.—Berture 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, 694 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 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.

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

Lynn Spiritualists' Association, Hall.—Sunday, March 18th, 2.30 and 7.30, Mrs. A. J. Pettengill, lecturer and test me-dium. Cipeles, 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. Wiggin will 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.

cises, 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, Mrs. Etta Willis, Mrs. Cunningham, Mrs. Whitlock, Mrs. Hall, Mrs. Soule, Mrs. Henderson, Mr. Wiggin, Dr. Marston, Mrs. Whall, Mrs. Lich, 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 2,0 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. The Veteran Spiritualists' Union will hold

# WONDER WHEEL SCIENCE.

#### Side Lights on Wonder Wheel Science.

Dally Guidance for All, by Birth Numbers.

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

Birth Nos.	1	2		4			7			10	11	12
Feb. 23-24		F		6	1	H		E		K		8
25-26-97		-	F		6	8		4	E	-	K	-
28		B		F		6			4	E		K
March 1		8		F		6			-	E		K
2-3-4	K	-	8	-	F	-	6		M		E	
5-6	*	K	-	8	-	F		G	*	M		E
7-8	E	-	K	-	B	-	F	-	6		M	-
9-10-11		E	-	K	-	B	-	F	-	G	-	-
12-18	M	-	E	-	K	-	B	-	F	-	6	-
14-15	-	-	-	E	-	K	-	В		F	-	G
16-17	6	-	M	-	E	-	K	-	В		F	-
18-19		6			-	E	-	K	-	B	-	F
20-21	F.	-	6		H		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

The ruling people of the world during the term of this table are those born under No. 12. In this term of ruling, Secret Enmitties 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 fade 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 thise 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.

#### 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 orthodoxically declared that God has ceased to communicate with Man. are referred to the past.

has ceased to communicate with Man. We are referred to the past.

"God's messages of the past are orthodoxically 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

One Age of Mental discriment in Fower,

"Search the Scriptures," we have been taught from our youth up, and 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,' alter 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.

The question now for consideration is— Do the Heavens still continue to Rule, with Do the Heavens still continue to Rule, with their Messages to Man, the same now as then, as we would expect from an Unchang-ing, 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 chirch, 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 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 Lords day.' The lord's day was no Joeb Sun-day, the day afterwards set apart for relief from toil by Constantine, who specially declared a 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.' or does it prefer to remain in silence, and of Sunday

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 "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

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 learful 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, inapecting 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 intake superstitious days of Rome, and, the Mathematici, were en-

on Rome, and, the Mathematics, were en-tirely distinct occupations from any of the above, and yet our Church Ministers, Col-lege graduates, Journalists, and the people at large in modern simes have not been keen enough, honest enough, or well enough educated on these lines to discrimenough 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 otherwisely 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 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 chican-ery. 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.

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 vertised in the daily papers, then I declare that I am not an Astrologer under the mod-

that I am not an Astrologer under the mod-ern use of that term.

"Lord Bacon, Roger Bacon, Baron Napier (inventor of logarithms), Flam-stead, Kepler, Archbishop Usher, Melanc-thon, Sir Elias Ashmole (founder of Ash-molean 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 Astrolof the above classe were votaries of Astrol-ogy. 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 supersitions 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. D.s, 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 waye something. "Lord Bacon saw, in his day, that Astrol-

deridingly of Astrology, do not know what Astrology is. They have something else oit their mind, or else have run up against something else, and are disap-pointed with their 'gold brick.'

pointed 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 was suggested by Bacon and Wilson, after years of study on

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.

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."