JUBILATE. Lizzie Doten.

The world has felt a quick'ning breath From heaven's eternal shore And souls triumphant over death Return to earth once more.

For this we hold our jubilee,

For this with joy we sing,

"O grave, where is thy victory?

O death, where is thy sting?"

Our cypress wreaths are laid aside
For amaranthine flow'rs,
For death's cold wave does not divide
The souls we love from ours.
From pain, and death and sorrow free,
They join with us to sing. O grave, where is thy victory?
O death, where is thy sting?

eet spirits, welcome yet again!" With loving hearts we cry;
And "Peace on Earth, Good Will to Men,"
The angel hosts reply.
From doubt and fear thro' truth made free,
With faith triumphant sing,
"O grave, where is thy victory?
O death, where is thy sting?"

The Life Radiant.

Lilian Whiting

Suppose we could now, in the attitude of reverential enquirers, have full access for a single hour to Him who is the Source and Object of our faith; and could ask Him what we would, and expect an our lips. The life beyond—what is no our lips. The life beyond—what is no What is its bearing on these present working years? What is its relation to the life about us?"—The Rt. Rev. Dr. Davidson; Archbishop of Canterbury. answer, how the questions would rush to our lips. The life beyond-what is it?

come the prevailing faith of the Christian world there be po doubt. Truth makes its own way, cuts its own channels, determines its own conditions; and the truth that those who go on into the ethereal world are near and very present with us: and that spirit to spirit intercourse is one of the undeniable experiences of daily life, is as absolutely proved and provable as is the fact that the ether interpenetrates all space and thus that the ethereal world, in which those in the ethereal body live, is all about us. We cannot but be very much and increasingly aware of this unseen life all around us. In its midst we live and move and have our being. It is the positive and significant life of which the life that we now live is the mere pale reflection. Science clearly explains why the physical senses cannot perceive this realm of life. The range of vibration which the eye can recognize or the ear register, is very limited compared to the entire range. The trained eye of the artist, or the trained ear of the musician, can see and hear more than the ordinary eve or ear; but even at the highest degree of perception, the range is limited. There is a vast scale below, and above, the limit of physical perception. Now the rate of vibration in the ethereal world is far in advance of the possibilities of perception by the senses. As one in the ethereal realm clearly presented it, we in the physical world seem to those in the ethereal, as the dumb and blind seem to us. "We stand by you," said a friend in the ethereal, "and you do not se us; we speak to you, and you do not hear us; and as you do not hear, you do not reply, and so, practically, you are precisely to us as the blind, and dumb are to you "But then," may well be asked, "if per-

ception of the life in the ethereal realm is impossible, how is any knowledge of it to be actually gained? How is one to have any proofs, any tests?"

Yet proofs and tests do come Not only are spiritual things spiritually discerned, but there are conditions under which the average perceptions discern and recognize the realities of life in the ethereal realm. Any person so constituted as to have a preponderance of the luminiferous ether can, by virtue of this, receive and register impressions from the etherea realm. And every person can, undoubt edly, so cultivate and train his psychic faculties as to be increasingly able to rec psychic realities. Science has opened the way as well as spiritual discernment, Science has postulated and revealed the existence of the ether which fills all space, which permeates the air. Here is the extension of the physical realm. The

creasingly drawn upon for use in this world. It is the discovery of the undiscovered country.

In a recent Lenten meeting in St. Paul's, in Boston, Bishop Lawrence made the address and deplored the fact that the ministry is at low ebb. A report of this meeting in the Transcript thus represents the address:

The bishop asked his hearers to ask themselves whence the ministry is re-cruited, remarking that frequently the criti-cism is heard that the ministry is not what it used to be, but, said he, inasmuch as it is we ourselves who furnish the material for the priesthood, so we ourselves are to blame; we really are criticising ourselves.

Then, marshaling figures to prove his contention of the state of the ministry, the bishop said that out of 37,000 communicants in Massachusetts the church had furnished only 25 candidates in the last ten years; and these had been recruited from 20 parishes out of a total of 175. Some of the very largest parishes had contributed

Referring to the matter of large endowments which are made toward science and learning in general, he deplored the fact that so little is devoted toward theological schools. There is much research work, to be done within the church and it is quite as necessary for the propagation of religious truths, for the advance of the great army of the church, that there be progress and development along the line of thoughtful research as in all the fields of science. There are larger possibilities in the ministry than one imagines. It is the ministry that means to spiritual life, as against the things of the world; on the ministry is dependent those spiritual springs of life which make for character and a Godly nation. Referring to the matter of large endow

Now it is not strange that the ministry is not recruited, nor that endowments for theological schools are not forthcoming. theological schools are For neither the ministry nor the theoogical teaching stand for the actual needs of the day. Psychic Research also deplores the fact of its securing no endowment; and this is not strange for, while its work has contributed somewhat to the advance of a truer realization of the nature of life, it has yet been too immured in star chamber processes to let its light shine largely and universally. The only conceivable use in discovering truth is to make it known to humanity. Supposing the asronomers had, from the time of Ptolemy to the present, regarded their work as a secret service affair, whose results were to be revealed only to the initiate and even to those under confidential conditions, how ignorant would the world at large be compared with its status at the present As it is, if any astrononfer in the time! world discovers a new star, or a comet, or any new fact in solar problems, it is teletraphed all over-the world, and published, far and wide, in the daily newspapers, without waiting to require that every reader of se paper shall also be an' expert astronomer. The fact is placed before the people,-to be grasped intelligently or ignorantly, as it chances, but at all events, it is there. And at all events this widespread knowledge is educative to the people. This holds true with all other discoveries of science and with all inventions. Eminent students of Aero problems are now intensely absorbed in efforts to invent a successful aero car that shall traverse the air as the motor car traverses the ground; and every new detail and new idea in this line is continually placed fore the public in the daily press. Why should psychic experiments shroud themselves in secrecy? Rather, let them be given to the world and tested in the light of the public square. If the general reading public is ignorant of these, let it be educated and enlightened by familiarity with the problems. We are all ignorant of them in their greater possibilities and in their potential fullness of knowledge. But clearer views always reward the earn

If the church, the ministry, is "at low ebb," as Bishop Lawrence seems to believe, let it re-vitalize itself with new and larger truth. Nineteen hundred years have brought humanity to a degree of development canable of receiving a larger revelation of religious truth than in the days when Jesus was on earth. He foresaw this condition. "I have many things to say," he told his hearers, "but ye cannot bear them now." He foretold that the spirit of intense potencies in the ether are being in- I truth should reveal more, and should guide

est seeker.

mankind into all wisdon. The spirit of truth is abroad. One has only to listen ind learn.

The Archbishop of Canterbury touched this vital truth, when he recognized that if man could personally question Jesus, even for an hour, the question that would "rush to our lips" would be: "The life beyond—what is it? What is its bearing on these present working years? What is its relation to the life about us?

These are the questions which all hu manity is asking of the Christian Church and the Christian ministry. When they can begin to reply to them, the low ebb will change to the high tide.

Spiritualism, in its higher significance is answering these questions. It recognizes the processes by which those in the Unseen realm signal and fash messages to those here. It recognizes the perpetual ministry, given personally to each and to all, in suggestion, sympathy, counsel and Therefore the faith of Spiritualism is destined to become the prevailing faith of the Christian world.

The Brunswick Boston

"Nothing New Under the Sun."

Mime Inne

While we are commemorating the birth of "Modern Spiritualism," it is interesting to know that it is true of our belief, as o most other things, that there is "nothing new under the sun."

In 1641 there was drawn up what was and, among historical scholars, is still known as "A Coppie of the Liberties of

the Massachusetts Collonie."
This is a code or body of laws. It was pased upon the Old Testament Canon and like that barbarous rule of barbarous men. it was exceedingly crude and drastic. Each law is followed in the original "Coppie" by scriptural references giving book, chapter and verse of the Old Testament which it followed.

Among the "Capitall Laws," or those the penalty of which was death, No. 2 is, "If any man or woeman be a witch (that is hath or consulteth with a familiar spirit). etc., etc. This is all which is of e-pecial interest to Spiritualists. In passing it may be mentioned incidentally that the other crimes punishable by death were, some of them (1) "Worshiping any other God;" (3) "Blaspheming:" (4) "Murther;" (5) "Slaying in anger;" (6) "Slaying by poison;" (9) 'Adultery;" (10) "Stealing;" (11) "Bearing false witness:" and (12) "Rebellion"

In 1805, Rey. Thomas Thacher, A. M. "Minister of a Church in Dedham," preached in the Harvard College Chapel at Cambridge, Mass., an Anniversary Lec-ture, "Founded by the Hon. Paul Dudley. Esq.," upon the "Errors of Popery."

In it he uses the following interesting language: "Should we admit 'that frequent communication with the world of spirits and a succession of miracles could have an irresistible influence in perfecting the moral and religious character of mankind; still we reply to the argument, that the Almighty, in the constitution of the natural and moral world, has created and treated man as a free moral agent; and according to this constitution it is necessary that both virtue and vice should be the result of therefore an intercourse between the dead and the living so frequent and so clear & all fraud and imposition that a future state and every attendant circumstance could be made as plain to man as the objects of sight and sense, with which he is familiarized; were there supernatural operations worked every day, so that it was impossible he could be deceived, man would no longer be a free or accountable being. He would be bribed to virtue by the delights of Heaven, and frightened from vice by so near a view of the torments of the

It is from this quite evident that the Reverend Master of Arts was very clear in his belief in the "torments of the damned," a belief which he has undoubtedly corrected long ere this; and it is also evident the poetic aphorism that "distance lends written when he spoke, still, as a truth, existed in his theological mind in all its strength.

The Webs We Weave.

Mary K. Price.

CRITICISM,

At a little distance from our home, but in plain view, stands a beautiful grove of stately pines. Off in one corner is one tree, stripped and bare, blasted by lightning. In nmer the lawn in front of the house is like green velvet, save one little spot near the porch, where, for some reason, the grass does not grow

Last summer we were visited, for the first time, by a man who calls himself "critical." One of his first remarks, after looking over the place was. "What's the matter will that bare patch by the door? Why doesn't the grass grow? It spoils your whole lawn." Then, after gazing farther, "I don't see how on endure looking at that dead tree standing there. I'd chop it down" Another ook, "Why, your blacs are all purple like the white ones myself."

Looking over the house, which had been recently built, he said: "Your rooms are awfully cut up by doors and windows. like plenty of wall space.

And so on. The little town where we live was "awfully slow" There was a flaw in everything. The flaws were there it is true, but it was wretchedly dispiriting to have them all pointed out to us, when apparently none of the beauties were seen.

Is he an exaggerated type? Still we are all acquainted with the individual who criticises our traits of character, to our disparagement He will say: "You have a most discontented disposition." Don't we know it? Are we not constantly struggling

You are terrible careless and unsyste Why don't you pay attention to things and have something like order??"

Knowing that he speaks the truth, we have not the courage to tell him that we have been straing to overcome at all our

To another he will say You are certainly economical. In fact, a conomical that you are positively stings "

He neither knows nor cares what it costs practice this economy, which must be racticed to keep out of debt.

How very reserved you are and so formal' I suppose you think it becoming, "Stiff" and unbut you are really stiff!" bending with the critic, certainly Knowing that he is looking only the faults we cannot be our natural selver before him.

If he does not say these things to us, we know that he says them about us, to our nutual iriends.

Jones is a good fellow, but so extravaeant. He'll end in the poor louse. I know be is living beyond his means. I have wondered-how he has been able to keep up so ong. O. I've been watching him

If Mr. "Critic" would only watch himself while and weed out this pernicious habit! We all know people who have it, who ake everyone around them uncomfortable by this disagreeable trait.

The possession of this spirt of criticism s necessarily accompanied by another, a companion, or twin brother to it, we might This is conceit, for without a certain amount of egotism the critic would not be so absolutely sure of the correctness of his

We do not credit each man with an equal mount of intellectual or physical ability. We recognize his limitations: but morally are too apt to exact of each the same "He could give up drink, if he would," He could stick to one thing and not so vacillating."

"There is no need of his being a failure. He doesn't try to succeed," and similar remarks are frequently on our tongue.

How much of truth do they contain? We hink he could do thus or so, because we ould; but there is as great variation in the amount of will power distributed among is as of physical strength.

Many of the so-called failures in life may have known heart aches and sorrows in their pursuit of their chosen goal, may have 'put up a fight." a desperate struggle, beside which our efforts, though crowned with success, are petty and trivial.

We are all at best, in many respects, bu the victims of circumstance.

Then why smile satirically at the efforts of another to hold up his head? Why point out the defects in himself, his

ncestors or his surroundings? how do we know that our taste, judgent and ability are so much more discriminating than those of our fellows?

Who made of us judges to sit in conduction of our kind?

We cannot read the heart and mind of nother. The temptations which beset him nay be the reverse of temptations to us.

We may know ourselves. Therefore nust we keep close guard over our own thoughts and acts.

Each heart knows what it suffers from s own failures and sins.

Each individual knows his own limitaons and the sadness he feels in that knowledge.

That being the case, it is sufficient for each if he bear his own weight of woe. so let us not, by constantly keeping his faults before him, make that burden heavier to be borne.

I sit and dream, and long, sometimes, For the peace we shall find in those hap-pier climes Which shall be ours, when work is done

And we fold our hands at set of sun; When we look no more on sorrow and

pain And sin with its attendant train.

And, as I dream, I seem to see The Master's eyes turn at last to me And scan my work in sad arrears.— Frayed and soiled, and damp with tears; but still, containing some bright threat, And as I look, in trembling dread.

I hear his voice, so kind, so good:

"Take heart, poor child, you've done what, you could."

The Sects and Spiritualism.

Mime Inness

The Annales des Sciences Psychiques. he official publication of the French Sonety for Psychic Research, has collected the opinions recontly expressed of clergy-men in the Roman Catholic, Protestant and Hebrew Churches upon Spiritualism.

The Abbe Naudet, the editor of "La

Justice Sociale" in Paris, has given a, eries of three lectures upon the subject. His final opigion is not yet announced but the lectures themselves are significant. Among Protestants, the editor cites an

article by Godfrey Raupert in the "Daily Mail," which is adverse to Spiritualism, claiming that it caused degeneracy both morally and physically

This brought out a very stirring reply and denial from Archdeacon Colley of England. The Archdeacon declares that after an experience of thirty years, he knows that its effect is directly the other way. He says: "For many millions of Christians who are not satisfied with their religion. Spiritualism presents itself in very truth as an envoy from God to save men from that Sadducean materialism which sees nothing beyond the tomb." "It is better to believe too much than too little!" I have never seen that Spiritualism has produced anything but good; it bas shown itself to be a force for intellectual and moral elevation, for human betterment, a solace in misfortune, a cause of satisfaction in living." "Spiritualism is above all a cure for loss of faith, especially because it gives scientific proof of the cont of life beyond the grave." He adds in closing that to him Spiritualism seems to be the crowning of all that is most precious n every, religion.

Rabbi Dante A. Lattes, the editor of "Corriere Israelitico," an Italian magazine published at Trieste, speaks of the sup-posed prohibition in the law of Moses against soothsayers and says: 'The prohibifrom following the progress of ism, since its phenomena and its theory aid the religious and moral sentiment."

He quotes Sforno, "one of the most eminent Biblical commentators," who writes Spiritualism should be practised. behalf of science, in order to know it to estimate it."

Certainly to Spiritualists these are anniversary season, when we im, "What of the night?" justify the replecty, "God's in his Heaven. All's well the world." encouraging signs of the times and

yal Power of Good, we praise Thee! 0

And Giver of the mystical life-glow
To all, seen and unseen; Divine Protector
Wisdom and grace on us bestow!

From the Spheres floats down tribute, glorious With golden-trumpet music, through the To ones who cleared for us the Way Vic

The brave and noble Pioneers!

Behold their goodly Company extending Line upon line, with voices raised

These message-bearers, Truth through all defending,— Battled and died to make us strong.

With bitterest trials and hearts with sor-

rows bursting, With agonizing doubts and haunting

For us they hewed the steps to Knowledge, thirsting
For peace—these gallant Pioneers!

Fierce enmities and countless cruel burdens These messengers to Life's last hour endured,
Leaving to us the palms of peace and
guerdons guerdons • Of victories they secured.

Though blessings of the Higher Communion holding, The grief of parting brings a storm of

tears. Sweet hearts:—but oh, glad truth, that Heaven is moulding Successors to the Pioneers!

Friends of the old days, pure true lives we cling to, ow old and fade, then pass out one

by one To God's great wonder-land that we shall wing to, When this earth-pilgrimage be done

Beloved Friends, growing forever dearer. A vision of your presences appears In glad processions drawing ever nearer To our sweet earth.—Ye Pioneers!

Crowned, beautified, victorious souls im-

mortal! Pure, angel-ministrants we fain would be ere we pass hence, make each earthly portal

Happy with praiseful harmony!

Bird's-eye View of Ancient and Modern Spiritual Philosophy.

Report of Lecture by W. J. Colville.

To the searcher of ancient records who endeavors to diligently compare the views entertained by philosopers of remote antiquity with those of the present time, the truth of the famous saying, "There is noth-ing new under the sun," is forced home with remarkable force of demonstration, for notwithstanding the claim for novelty and the boast of originality which meets a student at every turn, whenever we candidly compare the newest theories with the oldest, we soon discover that the new are very old and the old are very new.

This discovery far from disheartening should greatly encourage our endeavors to find a common basis for philosophy rooted deeply in the essential constitution of humanity, therefore capable of subsisting through all ages and re-appearing on the surface of human thought periodically, as wave after wave of spiritual excitement testifies to the working of a cyclic law in the history of human progress,

Spiritual philosophy is truly Spiritualism as properly distinguished from Materialism and Agnosticism, its only serious competitors. Spiritual philosophers base all their conclusions upon certain fundamental upon certain premises, first among which is the cardinal postulate of spirit. Whether Infinite Intelligence or any other specific term be now employed to designate the Absolute Reality. the fundamental premise must always be an acknowledgment of infinite eternal life, supreme consciousness, beyond all finite comprehension, yet surely apprehended by an intuition and revealed in measure to human understanding.

o the IIn conditioned absolute, as we are living in realms of relative existence and can only deal with finite concepts and limited experiences, yet are we compelled to predicate the illimitable, no matter whether we nam

the infinite or leave the infinite unnamed. Herbert Spencer, who is always ranke as a foremost agnostic, did not hesitate to say that philosophers have always beer divided into schools of Materialists and some interpreting universal Spiritualists, phenomena in terms of Spirit, others in

It is not our present object to enter upo any labored endeavor to refute materialist nts seriatim, but rather to presen ome valid reasons for faith in the spiritua nature of the universe, which render invalid all denial or negation of human immortality. And even should it be contended that no hy explains all facts or solves all oblems, granting that such an assertion correct, the acceptance of its verity by means necessitates our accepting a phil-ophy which accounts for fewer instead of

one which explains (and that sat-), a much larger number of the which we are all compelled to wrestle, if we seek to solve the pr the aid of any hypothesis.

We find ourselves in an objective world but in a subjective region also. We experience much through our five external senses which, however, we can by no means limit, therefore such terms as clairvoyance, clairsentience, psychometry, and 'other words coined to express our consciou of enlarged perceptions and experiences, are quite as much a part of a legitimate vocabulary as the much comm sight, hearing, feeling, and other terms universally employed to designate experiences of which all average human beings in normal condition are unmistakably conscious Nothing can be more self-evident than that our range of observation is practically limitless, and no one can positively decide how much wider or narrower may be another's range of observation than his own We speak glibly enough of five senses, talk ing of sight, hearing, taste, touch and smell and unless some of us are abnormally deficient in common faculties we all understand well enough what is meant by the terms we so familiarly employ. But when asked how much do we see, hear, taste, touch or smell, truly amazing difference is found to exist among seemingly normal individuals, much so that even an average extent of knowledge obtainable through the five universally acknowledged avenues seems almost impossible to reach.

Once let this admission, (which is actually self-evident), be estimated at something like its adequate worth, and we shall cease to cavil and demur when told of seers and secresses who see, or otherwise become conscious of, far more subtle phenomena than meet the ordinary gaze of the average man, woman or child.

To the average human being of today living in a state of so-called civilization and engaged in ordinary secular employments. spiritual realm seems an unknown if not an unknowable region. And it cannot be truthfully asserted that the rank and hie of religious teachers is much more open to conscious acquaintance with the realm of Spirit, than is the bulk of the lasty whom clergy seek to instruct in spiritual myster-

A very large proportion of religious leaders base all their vaunted knowledge of a spiritual universe and a spiritual revelation upon doubtful historic evidences, many of which are now seriously discredited in scientific circles. Though modern biblical criticism is often unreasonably iconoclastic we cannot shut our eyes to the fact that it does certainly seem reasonable to deny that events of a highly myste rious character ever occurred in the past if such are never duplicated in the present. And it cannot be denied that large sections of the Christian Church have resolutely contended against all claims to a present day revelation, while insisting upon the verbal accuracy of every biblical resord of spiritual manifestations which occurred 1800 considerably more years ago.

It must of necessity be extremely difficult o verify ancient facts, many of which are said to be 2000, 3000, and even more years old, particularly when we are told nothing like them can take place today. But no sooner is such an insane position abandoned and a reasonable doctrine of the persistent continuity of spiritual revelation substituted, than the chief objections vanish and the greatest difficulties are dispelled. Not one bible only, but many bibles must be searched and studied side by side before can fairly claim to be acquainted, even a barest outline, with the bulk of testimony which long ages have afforded to substantiate the primal claim of all Spiritualists, that we as human beings are not mere mortal existences but immortal entities clad awhile in mortal garb.

Our first enquiry must be into the nature of humanity intrinsically, then we can proceed to points-of variation which serve to distinguish individuals and races from each other. Every human being, so far as we have opportunity to judge, is endowed with affection, desire to live, and many other universal attributes distinctly does not, however, exclusively possess, as the entire animal kingdom gives evidences of sharing these emotions.

Evolutionists of the materialistic school, headed by Prof. Ernst Haeckel, of Germany, lay much stress upon the fact that animals (dogs especially), display qualities which we are accustomed to call noral, therefore if we claim immortal life for human beings we must be prepared to concede some future existence for the

higher animals as well as for ourselves. With such a proposition, thus mildy stated, we are prepared to take no issue and were that doctrine the summing up of Haeckel's teachings we should offer no protest against conclusions reached in "The Riddle of the Universe." But its author emphatically denies that there is a true human entity or a persistent soul surviving phys ical dissolution, either in man or animal. It is not with any affirmative declaration conments concerning humanity that we take

ng it, they will cert ned existence for certain an nals is in no sense to deny, or even to call

in question, human immortality.
With the purely philosophic view of im mortality, beginningless and endless indi-vidual life, as proclaimed by Socrates according to Plate comparatively few modern Spiritualists attempt to deal, although there are some who declare (notably the worldrenowned Cora L. V. Richmond,) that inspiring intelligences of great experience and profound wisdom affirm that the soul is an eternal finite entity. Be this as it may, we can none of us deny that the doctrine of pre-existence as well as future existence has been taught by illustrious seers and sages, in almost every age and clime. And this fact is vouched for by Dr. J. M. Peebles and other veteran Spiritualists who belong to a school which opposes the doctrine of repeated embodiments of the soul, and does not hesitate to attack vigorously the views of many prominent Theosophists.

On all points of speculative philosophy, both as concerns man's past and future, it appears that there is as much difference in the spirit world as there is on earth, if we may credit the testimony which the ages have brought, concerning teachings received from the other side of the mystic veil which hangs between the earth and spheres of exstence capable of manifesting individual life through other than physical vehicles. But on one point all spiritual testimony seems agreed, viz: that life on the inner side of the mystic veil is subject to the ame great universal law which regulates the course of individual existence on the outer earth.

Human nature is not changed by death or death only removes an outer covering, most external sheath of personality, leaving the entity and its psychic vehicle entirely unmolested. Shakespeare's famous expression, "When we have shuffled off this mortal coil," has never been improved upon. and as centuries roll on and testimonies accumulate concerning spiritual existence, we can still revert to Hamlet and ponder over the marvelous insight displayed in that immortal tragedy.

The description of Hamlet's father, clad armour, is one of those unmistakable evidences of worldwide belief in the actual objectivity of the psychic realm which crops out wherever any attempt is made to vividy portrag a condition beyond death. And though there are, to some minds, grave difficulties connected with this dominant and everlasting persistent faith, it is, when closely analyzed, found to be entirely rational and in complete accordance with all that we have a right to expect if individual characteristics survive the change.

In Shakespeare's day belief in purgatory vas undoubtedly strongly ingrained in the belief of the British nation, even though the protestant reformers had vigorously inveighed against it, and the thirty-nine articles of The Church of England, distinctly repudiate what is styled the "Romish" form of the doctrine

All theological disputes aside, the idea of suffering for purposes of spiritual purification beyond the grave is common to all religious and philosophical systems at their base, though there have often been times when a reactionary movement has set in against so reasonable a doctrine, in consequence of perversions and abuses, such as the "sale of indulgences," which at one time gave great scandal in many parts of Europe. But protest as we may against accretions which may be fairly termed excrescent, we are not justified in casting any slur upon the essentials of a doctrine which is at root reasonable and moral in the extreme.

Hamlet's father had been a good king, faithful ruler beloved and honored by his subjects, and it seems at the first glance not quite fair that he should be a sufferer in the unseen world, when it was only Hamlet's mother and uncle who had committed any grievous wrong. It takes but a very little psychic insight, however, to perceive that Shakespeare was teaching forcibly the allimportant truth that no spiritual rest or bliss is possible while thirst for vengeance vitiates the spirit.

Hamlet's father was seeking, so tragedy declares, to force his son to take revenge upon his wife and brother, but though those individuals had proved guilty of atrocious crimes there could be no peace for the spirit which haunted earth with the bject in view of working bitter though no unjust retaliation upon those who had

sinned against him. Recompense is meted out to all by in finite equity, and it is sound doctrine that assures us that we are rewarded by our virtues and afflicted by our vices. But let the mills of destiny do their own most perfect grinding, it is not for us to interfere, and we cannot interfere without wrecking our own happiness, with the operation of the changeless law which causes every word, deed, and even secret thought, to be its own rewarder or avenger.

The armor wern on the psychic plane by

hen the old English poet Spencer, in is "Faerie Queen," tells us

The soul is form and doth the body make For of the soul the body form doth take, the bard of olden days, with keen spirits discernment such as poets frequently make manifest, found himself far more knowing in the realm of deep philosophy than his illustrious nineteenth century na esake, the philosophic Spencer, who found a mighty obstacle in the world's perpetual belief in what he called "the imr rtality of cloth

The plastic substance of the psychic plane which is matter of a less gross grade than that of the external earth, lends itself far more readily than does the grosser sort to every psychical emotion, therefore have the seers of all ages informed us that the state of conscious existence which directly survives physical embodiment, and is only the state following immediately upon the present, does not differ very radically from the earthly plane in any important particular.

The concensus of statement among seem and sages may be summed up in a single sentence used by Dr. Lyman Abbott many years ago, "We do not die and live again we simply go on living." Long after that phrase had become familiar, as an expres sion in harmony with what was at one time called "new progressive orthodoxy," came the monumental work of Prof. F. W. H. Myers, bearing the title "Human Personality, its Survival of Bodily Death." the course of two massive volumes extending to 1,360 pages, that able, conscientious, tireless worker in the field of "psychical research" gave to the world as a most valuable legacy, a carefully kept record of experiences extending over from twenty to thirty years, during which long period Prof. Myers was a co-investigator with Sir Wm Crookes, Sir Oliver Lodge, and many other illustrious men of brilliant, scientific attainments who never hesitated to bend their best energies to an enquiry into the mysteries of what the gifted English journalist and author, Wm. Stead, calls Borderland.

And it is with the border line between two planes of conscious activity, often called two worlds, that most modern investigations in the psychic field are industriously conducted. Beyond the border few seek dare, or know how to venture. The typical modern Spiritualist who prizes phenomena and delights in "tests," no matter how conscientious and upright he or she may be, seeks and finds only the fringe of the border of that immeasurable spiritual universe which stretches to infinity.

With all becoming modesty, therefore, scientific explorers claim to be agnostic regarding what lies very far ahead of im mediate conditions directly connected with ordinary life on earth. Beautiful and blessed are the consolations and valuable indeed the lessons which borderland experiences can teach, but there are a few ad venturous enquirers, intrepid souls who falter not because of difficulties or of danger, who have in all ages, (and their race is not extinct today) crossed the mystic b scended the occult threshold, and soared forth upon the unfathomed ocean of transcendental spiritual existence.

Such are the Illuminati, the world's master spirits to whom we are assuredly indebt ed for the highest instruction to be found in the world's many bibles whose hidden significance remains unguessed by the teeming multitudes who con the letter but seek not to crack the shells of spiritual nuts, for they dream not of the delicious nutritious meat within. As we trace the history of spirit-communion through the ages we shall eatch occasional glimpses of a dazzlingly fair transcendent region though very much more often our eyes will be directed only to the border and to what lies beyond it and it is with this most near realm of spiritual existence that we are most commonly in full accord because it is the present dwelling place of those in whose condition we feel the closest interest.

Bargain Sale - Religion and Womanhood for a Crown.

Hudson Tutile, Editor-at Large' N. S. A.

No recent event more forcefully shows the decadence of the religious sentiment than the desertion of her faith by Princess Ena, for the sake of becoming the Queen of Spain. She was a Scotch Presbyterian the very antipode of Catholicism. Her desertion was for the ignoble purpose gaining a crown by selling herself, and the English people, to a half-witted scion of the effete Bourbons, by God's mysterio providence, king of the most Catholic and nighted country among civilized nations Thus she is a renegade from extreme Protestantism to extreme Catholicism. From the most just, upright, uncompromising people, she goes to a nation which for ages has been conspicuous above all others for its cruelty. From the freedom of the Scottish hills and the English Court, she the spirit who is still in will a warrior, de- goes to the prison of Spanish etiquette

It is r er choice. Well it may. It may we'ls the religion of our fathers wor

The Pope his victim of nearly mulcted his victim of nearly half a million dollars before he gave his consent to the marriage. The Spanish throne has always been the chief dependence of the "mother church." No deviltry she concocted but it unhesitatingly carried out. Spain was the home of the Inquisition, and it lingered there long after it had been discarded by other nations. It remained there until it destroyed or exiled all the stronger minds destroyed or exiled all the stronger minds and left only the weaklings and bigots.

Because of the conspicuous position the actors in this infamous drama, its effect on religion will be damaging and a disgrace to the marriage institution. ome ethical philosopher arise and explain the difference, morally, between the woman of the street, who sells herself for food and clothing, and the woman surrounded by luxury, whos sells hersel for every throne? She who is forced by dire necessity, is immaculate compared with the er-rotic ambition, and foolish vanity of the other.

Yet in this case judgment should be left to the future, If the marriage be consum-mated-ah! in these days the heads of kings do not rest on pillows of roses,if Ena, or as she is now named. Victoria Eugenia, should live the longest life, there never will be an hour when all right thinking people will not regard her as a traitor her convictions of right. There never will be an hour when her subjects will have confidence in her profession of their faith, or fail to despise her weakness. The sorrow which will fill her cup to overflowing, will call for the pity of mankind.

But what interest has the marriage of kings to Spiritualism? It has because this marriage furnishes an object lesson, set in the burning light of every thing Spiritualism teaches that marriage should not be. It is the extreme degradation of the institution which that Cause holds above the plane of sordid motives and the gratification of selfishness.

How Spiritualism regards marriage, is stated in "Ethics of Spiritualism," a book published nearly thirty years ago, as written under spirit control. A few lines only can here be quoted:

"Sacred and holy are its relations, and marriage becomes a divine sacrament; the golden chalice in which the mutual lives of parents and offspring is pressed to willing "Thus the necessity of removing marriage from the plane of Appetites, of the Desires, to that of purest spiritual demands, and its consummation by the light of knowledge, instead of blind, infatuated ignorance, is presented in its strongest light." The highest form of marriage taught by the Christian churches, endures until death. Vastle higher and purer is the spiritual which extends this union into the nfinite future, where every stain of earthly attraction shall perish and soul"be drawn to soul by the holiest motives of mutual self-

Compare this lofty ideal of soul-union, as taught by Spiritualism, with this barter and sale; the sordid gratification of the lowest desires and propensities. Does not the subject demand attention, and is there not plain reasons therefor?

The White Lady.

Ottokar Tann-Berger.

(Translated from the German for the Ban-ner of Light by Paul Musaeus.)

It was the seventeenth of February, 1790, in the royal palace of Emperor Joseph the Second of Austria. Consternation and fear reigned supreme with ruler and servant alike; for it happened that the Arch-Duchess, Elizabeth, a niece of the Emperor, had died in childbed, and with her death one of the profoundest hopes for a successor to the throne of Austria was shattered; at the an ancestress to the Emperor, had been seen at midnight, traversing the royal corridors and, through her appearance, driving to flight the night guard stationed in the castle, who, with blanched face and shivering with fright, had run to the guard house, deserting his post, to tell of the apparition, which, as the folk-lore had meant the departure from life of one of the royal family.

And true enough, Elizabeth had passed to a grander home than the royal palace. When the news was brought to the E peror, he at once decided to put a stop to silliness, as he called it, and comm ing the officer of the guard to appear, in structed him to place the trustiest sentine he could find on duty in the same corridor where the White Lady had the seen and to place a heavy punishment on the de-serter who had left his post through the fright sustained by the appearance of the royal ancestress. The officer replied that he had a man, a born Swiss, who would find an immense amount of pleasure in tackling just such a ghost and that he would order

him on duty in the corridor ready to report to the Emperor on the following morning. how he had managed the ghost.

The Emperor leeling satisfied that his in-structions would be carried out in detail dismissed the officer and awaited the result of the receiver.

of the meeting.

The officer ordered a man named Matthias Steirer, one of the grenadiers on guard duty telling him what was expected of him, saying, "Your comrade has left his post like a weak woman because of an hallucination." The soldier drew his face into an expression of contempt and an swered that he was not afraid of a ghost nor the White Lady and that he would put the finishing touches to any ghost who might feel the desire to try him in the The officer's instructions were to arrest and take the ghost to the guard room and if need be, make use of his weapons.

The White Lady will have no easy game with me." said the soldier, selfconfidently, and at the command entered upon his

The night was still and the moon ob scured at times by fleeting clouds; from afar the sound of a night-owl's cry could be faintly heard; the subdued light of the ancient castle corridor and the grave-like quiet would have had a tendency to heighten the nervous tension of any one of a weaker constitution than this brave Swiss soldier, holding his lonely guard not far from the death-chamber in which reposed the earthly remains of Elizabeth

The stroke of eleven announced the approach of the midnight hour in which, according to the folk-lore, the ghosts held their revels.

In the soldier's mind the scene of his comrade's return to the guard house, with the death sweat upon his brow, relating how the ancestress passed him in the corridor (which meant the death of a member of the royal house, and which was fulfilled at that hour by the passing of the Arch-Duchess, Elizabeth), passed in review.

He mused over the exactness of the prophetic vision and the result, but, casting aside some fear, which he felt creeping into his frame, he resented the thought as a bit of foolish imagination and an incident accidentally fitting together.

Again the old castle tower's tongue spoke, announcing the midnight hour. He roused himself from his musing and tightening his grip on the weapon awaited the coming events

What was that? It seemed a faint noise near him, but it aroused his senses; a chill passed over his spine; he looked sharp and gave a sigh of relief when he found nothing visible near him. And yet again, a feeling of unrest got hold of him. There, wall, what was it? Did he there, near the see aright? A shadow it seemed. Nay, by God, no man should call him a coward and he gave himself a shake to waken his spirit and gazed again. "With the help of all good spirits," he said to himself (really confessing the possibility of a spirit becoming visible, yet used by him more in a religious sense of imploring help from them). and wiping his eyes with his hands, at the same time retracing his steps toward the guard house, he saw the shadow appear and vanish again.

A sound of heavy feet in the distance assured him that the exchange guard was coming.

"Thank God," he muttered, "I'll soon be relieved." But the guard did not come. The bells tolled, announcing the birth of a new day. The comrades of the lonely guard were waiting impatiently for his re-turn, but he came not. They found him in the morning outstretched on the stony floor of the corridor at the extreme end leading to the castle chapel.

Seemingly, he retraced his steps, slowly yielding the ground to some one pressing upon him until he could go no further.

He was delirious and raving, "Get the gone, away from me; what have I done to you? All good spirits help!" And with outstretched hands warding off an imagwary something, he had to be strapped to his bed and at last he began to pray, "Our Father," and so died.

The Emperor, being a very sickly and aged man, had awaited the report of the officer with unusual anxiety. Being led about with the assistance of two courtiers. he inquired as to the happenings of the past night. The officers, fearing the shock of the news concerning the guard's death would prove fatal to the Emperor, reported, "Nothing has happened, Your Majesty," which greatly relieved the ruler. And laughing rather boisterously, he was at tacked by a heavy coughing spell from which he revived in a few minutes and referred to the excellent spy service the spirits must have had in the castle. The White Lady certainly had a holy respect for the weapons of the soldier. "It is well," said weapons of the soldier. Joseph the Second to the officer. "Give the faithful guard fifty ducats and present the man to me on inspection of troops toupon him." Little did the ruler dream that his end was near; for on the following day. four minutes past four, a. m., the Emperor, himself, had taken his departure from his castle to the realm of glory and happiness, and thus again was demonstrated the truth of the appearance of the White Lady, who

departure of a member of the royal family. I may say that the family of the Emperor of Germany is informed in exactly the same way as the Austrian family and, although the Austrian royal family is of the Catholic faith and tries to suppress any ber of the royal fe proof of, they will never be able to erase the facts from the minds of the commoner who firmly believes the truth of the appari-

The Power of Attention.

From an Editorial in the April Century,

The fact that the mind of man is easily distracted from any subject in contempla-tion accounts for the slowness of the development of most minds, and for the extreme slowness of the development of the human mind collectively. There of the human mind collectively. There are historical periods when general en-lightenment seems to have advanced by leaps and bounds; but when one takes cognizance of the tens of thousands of years that man has been at play in the Kinder-garten of Creation, one is aware of the very gradual and deliberate character of human progress as a whole; and this deliberateness of growth, and the remains of ignorance and superstition even in minds regarded as educated, come largely from the inability of men to keep their thoughts employed steadfastly on the various objects and prob-lems of matter, mind and life. The faculty of attention is strikingly lacking in the sav-age man; it increases as civilization in-creases, and is a large factor in the advance of civilization and of culture.

When the power of attention is excep-tional in the individual, he is set apart from his fellows; he is a genius in the business world, or perhaps a poet, artist, inventor, discoverer, philosopher, reformer, states-man or conqueror. When the power of attention in a community has been stimulated by one attentive mind, or by a group of attentive minds, the world passes through periods of great mental activity; great reforms take place; there is great ma-terial or intellectual advance; or there are revivals in letters and in the plastic arts.

The supreme object of the teacher cultivate attention in his or her charges When a child has learned how to pay at-tention, he has learned how to study and to learn. "Object lessons" are favorite devices learn. "Object lessons" are favorite devices for fixing attention. According to the orthodox theologies, religion has been taught to mankind largely through object lessons, in the form sometimes of "progressive revelations;" and the systems of symbols in all religions may be called simply devices for fixing the wandering attention of souls, for their sustenance and lasting benefit.

We see, year in and year out, the coming and going of beliefs, customs; popula heroes or mere popular pets; best sellers among books; sports, movements and fads of all kinds, which figure prominently only as long as they are able to claim the attention of large groups or of the entire com-munity. The whole system of business advertising, and the infinite number of publicity departments-publicity as to all sorts wares and all manner of causes-are nothing but means of securing attention; of spreading information and inducing action through suggestion.

For a Cold on the Lungs, and to prevent onia, take Piso's Cure. 25

Review of Passing Events.

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

Straw Indicative of the Astonishing Growth of Public Opinion in Accept-ance of Spiritualism.

ance of Spiritualism.

Everybody's Magazine for March has an article by Mr. Vance Thompson on "The Invisible World," which although written in a somewhat facetious style, indicatess an astonishing advance in the status of Spiritualism in the estimation of scientists. The article deals mainly with the manner of its reception in France, and shows what a tremendous power it has become.

Of especial interest is the statement how eminent scientists regard the subject and just how much the phenomena they receive.

Dr. Charles Richet is the present President of the Psychical Research Society, succeeding Right Hon. Arthur Bathour and Sir William Crookes. The article says: "Dr. Richet is an admirable type of the "Dr. Richet is an admirable type of the psychic researcher. He is leagues away from mysticism. An experimenter, a vivi-sectionist, a savant, cold blooded, dubious, he represents capitally those men of science who have taken up the study of the invisible world."

That men like Dr. Richet should be drawn to the study of Spiritualism or that

drawn to the study of Spiritualism, or that any one should recognize in him a fitness for its investigation, is inexplicable. He is one of the most cruel and heartless of vivi-sectionists, and "leagues away" from any-thing spiritual. Yet it anything good and favorable comes from the research of such men, it cannot be referred to partiality and

the evidence must have exceeding value.
They are not sailing under the flag of
Spiritualism, but call their "new science"
nictaphysics. It is another name for the

To quote again: "This work (investigation) is in the hands of such men as Lombroso, Zollner, Crookes, Lodge, Gibier,
and scores of others who are not deceived
by unrealities." "Science, then, has reached
a point where it does not ignore the unseen world. That is a great step. Science
has rarely blundered when it set out to
establish facts; it has almost always gone
wrong when it proclaimed negations—what
definite facts has science acquired? The
change of personality; that is classic, now.
The evidence for telepathy is indubitable."
"Science recognizes the existence of an invisible world, wherein unknown forces flit
to and fro; what ghostly things there are it if, had taken his departure from his to the realm of glory and happiness, us again was demonstrated the truth appearance of the White Lady, who to give warning of an approaching forces no longer unknown; Science. has

Science itself is becoming mystic, phantomic, ghostridden," "Paris, the city of light and laughter, is dotted over with spiritual temples. . . . Among the faithful are such men as Sardou,—hipself a medium—and Saint-Rene Taillandier. If they are to be believed,—and why not?—the ghosts are more active in unbelieving Paris than in any other city at this moment."

Jean Lorrain, the novelist, and Paul Adam are among the mediums.

"These are strange days to live in!" banteringly, pathetically, says Mr. Thompson. "Ghosts affront the camera, as M. Sardou attests; unto M. Fernand Desmoulins ghosts come as he sits blindfolded in his studio and guide his unwitting hand while it draws their ghostly faces; to another man this thing happened—upon the soft plaster laid before him and others, ghosts impressed their hands and faces—not deathmasks—but ghost-masks. Strange days to live in; and all one can say is that these phenomena and others—for which in the old days sorcerers were burned at the stake—are now admittedly within the sphere of scientific investigation."

When Huxley led the host, he did not think the phenomena of Spiritualism wor-

scientific investigation."

When Huxley led the host, he did not think the phenomena of Spiritualism worthy of an hour's time, and Faraday was sure that if mediums were not deceivers they were self-deceived,—they moved tables I they were self-deceived,—they moved tables unconsciously. Professor Robert Hare was not allowed to read a paper on his researches before the American Association. Now the phenomena awaken the attention of the foremost scientists. If they choose to call their "new science" "metaphysics," it is their privilege. The great and all comprehending name, Spiritualism, will not be discarded. It means metaphysics and infinitely more.

will not be discarded. At means meta-physics and infinitely more.

After honest investigation, there never yet has been a scientist who has not become a believer in Spiritualism. The new name will serve a little while for a screen.

Laudable as this spirit of investigation is, we fail to appreciate its advantages to Spiritualists. They have already gone over the field that these scientists, with flourish of trumpet, declare/worthy their attention and patronizingly pre-empt. Everything which they claim has been proven—long ago accepted. We may feel a degree of pride that men like Lombroso, Crookes, or Sardou, are with us, but our knowledge is not increased, or our faith strengthened.

If the entire world of science should how to the shrine of Spiritualism, deserting materialism, it would be to the true Spiritualist no more than a cause of rejoicing for the acceptance of views he feels assured Laudable as this spirit of investigation is

the acceptance of views he feels assured brings most happiness, and highest moral conduct. With him the evidences have and their acceptance by belated researchers adds nothing to their force.

Interests in Common.

From William Jennings Bryan's "Individualism versus Socialism" Century. in the April

Much of the strength developed by m is due to the fact that socialists cate certain reforms which individualists also advocate. Take, for illustration, the public ownership of waterworks. It is safe to say that a large majority of the people living in cities of any considerable size favor their public ownership—individualists because it is practically impossible to have more than one water system in a city, and socialists on the general ground that the government should own all the means of production and distribution. The senti-ment in layor of municipal lighting plants is not yet so strong, and the sentiment in favor of public telephones and public street car lines is still less pronounced; but the same general principles apply to them, and individualists, without accepting the creed of socialism, can advocate the extension of

municipal ownership to these utilities.

Then, too, some of the strength of socialism is due to its condemnation of abuses which, while existing under individualismare not at all necessary to individualismapus which the individualists are as anxious as the socialists to remedy. It is not only consistent with additionalized but not only consistent with individualism, but is a necessary implication of it, that the competing parties should be placed upon substantially equal footing: for competition is not worthy of that name if one party is able arbitrarily to fix the terms of the agreement, leaving the other with no choice but to submit to the terms prescribed. Individualists for instance. consistently advocate usury laws which fix the rate of interest to be charged, these laws being justified on the ground that the borrower and the lender do not stand upon an equal footing. Where the money-lender is left free to take advantage of the neces-sities of the borrower, the so-called freedom of contract is really reedom to extort. Upon the same ground, society can justify legislation against child labor and legisla-tion limiting the hours of adult labor. One can believe in competition and still favor such limitations and restrictions as make the competition real and effective. To advocate individualism it is no more necessary to excuse the abuses to which competition may lead than it is to defend the burning of a city because fire is essen-fial to human comfort or to praise a term tial to human comfort, or to praise a pest because air is necessary to human

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Your world is the reflex of you.
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IRVING F. STMONDS

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Banner of Bight.

BOSTON. SATURDAY, MARCH 31, 1906.

POR THE WEEK ENDING AT DATE

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

Spirit-Communion, as in its beginning, is now, and ever shall be, a blessed boon to the human family

Spirit Teaching: "This, is the one desire of spirit: More progress! More knowl edge! More love! till the dross is purged away and the soul soars higher and yet higher towards the Supreme.

Whatever you do or fail to do in Anni versary Week, do not fail to hear Boston's honored guest, B. F. Austin, B. A., D. D. who will give the annual address at the V. S. U. anniversary exercises, in First Spirit ual Temple, corner of Exeter and Newbury streets, Saturday evening. March 31. He will speak from the subject, "Spiritualism the World's Needs," and if there is a man in the country better equipped to speak on this great theme as a scholar, orator and nobly inspired teacher, we do not know his name.

Again our prophecy is fulfilled-the drastic Medical Bills were killed in committee

Rome in the Woodpile'.

A prominent "S. J." Rev., to "the usual throng of worshipers crowding his spacious " declared it "strange that people otherwise well-instructed and enlightened should encourage so warmly these upholders (mediums) of the gloomy practices' ("reaching after the departed"). He added, "the presence of so many necromancers in our large cities is a strange re flection upon our muck-vaunted superiority of intelligence."

"Holy father," do you is to get relief from YOUR GLOOMY PRACTICES that your flock seek, through the divinely appointed Law of Mediumship, communion with their own? You are growing bold indeed if, in addition to your other presumptions, you are to attempt all over again to work coercion of other comforters when you fail

In the recent attempt to engage the Legislature of Massachusetts in an undertaking that would involve it in the unconstitutional act of interfering with Religious Liberty, frankly, your organization cted. H that organization had not allowed one so prominent to speak on the subject the charge might have passed and been forgotten. Now we see the colored gentleman in the fuel heap, and we thank It was not our purpose to fire unless fired upon, but, if you will have war, in the immortal words of Theodore Parker's an-"LET IT BEGIN HERE."

This week marks the Anniversary of the revival of knowledge in the beneficest Law pirit-Return, and the facts demon strating it are too conclusive for you to laugh it out of court. The great aching Heart of Humanity has found too much

ern Spiritualista for your arathemas to effectually rob it of this testimony and

Your red-handed bigotry gave the world Voltaire whose work shook the very oundations of Faith, and left behind a wreckage inevitable,-this history must not be repeated in this day. Confine yourselves to "instructing" your flocks as they may take it, BUT KEEP YOUR HANDS THE MACHINERY OF LEGIS. LATION, or there will be let loose the forces of Civil and Religious Liberty, and when once aroused they cannot be stopped until every cover has been lifted and the doors swung open that are said to conceal your arsenals

We have believed that the spirit of your nore worthy endeavors made you fit to be reckoned as allies in the great religious services for Humanity, but, as surely as the spirit of our Fathers' endures, so surely will it be aroused, if you leave again your call to works of mercy and loving service to plot schemes for oppression and coercive legislation.

woe unto you . . . because shut the kingdom of heaven for men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter."

Mr. and Mrs. William Stansfield, Welcome.

We are informed that these zealous workers are about to arrive in America and that they intend to make their future home

The Southport Spiritualists' Society, Queen's Hall, Southport, in a set of resoutions commends them heartily "for their work in establishing the first Spiritualist ociety in Southport" and their untiring labor some nine years at that point. They were also actively connected with the "Yorkshire Union," and in the cause of Temperance.

The resolutions conclude with. "May our American friends be ready to bid them

hearty welcome to a Home from Home. We believe we are speaking for the American Spiritualist when we assure these highly commended workers that they are indeed welcome. We do not always find their countrymen able to bear the baptism wherewith we are baptized, but they will be as welcome to enter the lists as though they were native born, and any help that we can give them in unselfish efforts to serve we pledge them in ad-Spiritualism has taught us to keep our little fences down and the thing that really interests us is not where the worker omes from but where he is "headed."

Welcome indeed, friends! May we be so understood as to be able to draw from you omething like the love we long to offer vou

Some Old Spiritualists.

Spiritualists are accused, and rightly too and let us add that we glory in it), of claiming that every distinguished man is a medium and that that is the secret of his uccess.

Inasmuch as we have the name, let us ontinue to have the game also and keep on with "claiming everything in sight."

While for a long time John Wesley, the ounder of Methodism, has been known by Spiritualists and all others who took the trouble to study the matter at all, to have been the subject of all sorts of phenomena. Spiritualistic or psychic, in his home and a fact almost anywhere that he chanced to be, comparatively few, outside of our own members, knew of this and to most of those familiar with the name Wesley in connection with Methodism, this informaion comes as a startling fact.

Prof. C. T. Winchester of Weslevan University, in his recently published life of John Wesley, quotes largely from Wesley's Journal. This shows the personal side of John Wesley as nothing else does. While this ought to be expected, it is only another evidence of the studied silence of a man's friends (and often of himself as well) upon the fact of that man's belief in Spiritualism. While it is a fact, and one of tremendous significa garded as something regrettable. To us who know, it is the one fact that shows the subject to be one of the elect of the world; one of those normal minds whom God has chosen specially to make known in this world the immense importance of the psychic powers of the human soul; one of those lighthouses of knowledge which project themselves foremost into the deeps of ignorance, guiding amid storms and piloting the otherwise shipwrecked, into th ven of safety on the shores of truth.

Dr. Winchester, with that fine disregard of the truths of psychic thought which are dinning into unwilling ears all about us their power which will not down, and these manifestations which followed Wesley durand which compelled the belief and accept-ance of this hard-headed Englishman who criticised adversely all show of emotional-ism in religion-Dr. Winchester calls this evidence of Wesley "credulity." Credulity comfort in the blessings restored by Mod- in another is the belief in evidence which names.

seems to me untenable. One who does not believe in my doxy is credulous because he accepts a truth upon evidence which I will not or cannot accept. So to the good biographer, Wesley was "credulous" for believing in Spiritualistic phenomena. So strongly, however, did Wesley believe in these manifestations that he gives it as his opinion in the "Journal" that to give up witchcraft, as these phenomena were then called, was in effect to give up the Bible. What stronger affirmation could this founder of the Methodist Church have

Our heart cannot but warm a bit toward Dr. Winchester when we read, "Most of them (those constant Spiritualistic manifestations) it must be admitted, are well enough attested to deserve examination by the Society for Psychical Research. Before we condemn (?) Wesley in too superior fashion, we may remember that the most hard-headed philosopher of that age, Samuel Johnson, shared the belief in ghosts." And all this was 100 years before the birth of Modern Spiritualism.

Juvenile Courts.

That "Love will find a way" was never ore universally believed nor more generally practiced than, in this year of grace

that there is more of good than of bad n man is more widely spread, more praccally held in mind now than ever before. The farther away we get from the damn-

ing doctrine of total depravity the better grows the world, the more hopeful and helpful are all sort- and conditions of men. The child of the slums whose first breath was sin and whose constant companion has been crime, can, it is being daily demonstrated, be helped elevated and reformed men sweet decent living by simple, plain

practical every-day kindness. This is not mere philanthropic dream, evolved from the heart of some soft reformer, but it is and for some years is being proven among the very toughest of the criminal children It is a far day from the old Common Law ondon, when a mother was hung for stealing a penny loaf to feed her starving child to the Children's Court of Judge Ben Lindsay of Denver. But it is being every day shown to the world that the very worst criminals among the "kids" of Denver can be made good, law abiding, prosperous men and women by simply being trusted. Judge Ben makes himself a boy with the boys he puts himself in their places; he takes their view point; he trusts them and they will fight for him. Even the chap who backslides so often that even the Judge's kind heart can see no further good in probation, is trusted so far that the Judge sentences him to the reformatory and then sends him there alone with the warrant for his own commitment in his pocket and does not even notify the superintendent that a new inmate is coming. But the boy always turns up, a voluntary prisoner, and there has never been a single case of attempted escape or even of delay in going by the most direct route to the institution. Such as appeal to the good in the worst boy never fail to bring

mightier than force. 'It is to most of us a strange spectacle to see some of the young culprits who have been before Judge Lindsay's Court themselves acting as arresting officer and bringing into court other bad boys in order that they, too, may receive the benefits of the tribunal which has done them so much good.

out that good. Manliness begets more

manliness. Trust begets obedience. Love

An attempt is now being made in the Legislature of Massachusetts to establish a similar tribunal in Boston. It is right. It will succeed if the right man is made Judge. There is no other judicial position so important. It is the hardest place on the whole bench to fill. The combination of hard head, kind heart and sympathetic soul is not made every day nor of common clay. Yet it will be found and it should be found among those who believe in the religion of Spiritualism, for no one has a firmer grasp on the eternal principles of truth and love than he whose enlightenment comes from beyond the gates where love rules and is the only ruler.

Amateurs and Savants.

In the Annals of Psychic Science for January, C. de Vesme writes of the prejudice against all investigators in psychic matters except those whose name-carries great weight.

He says, speaking of the materialization in the Villa Carmen, that for ten years these seances have been going on in the presence of military and naval officers, public officials, merchants, editors. And yet the facts as they are reported by these people bear no weight, although the family of General Noel, where these phenomena appear, and are their guests, are people of the highest respectability and of recognized integrity.

The author thinks this sort of public opinion is most unjust; that it is a sort of fetich worship for great

If such experiments as these are not more frequently supervised by savants, it is the fault of the savants themselves, who are prevented from taking part in these investigations by a prejudice against mediums or by a fear of ridicule.

But, he adds, occause a man is a skilled bacteriologist is no evidence of fitness for Great general a psychic investigation. learning is not an aid. Skill and practice in this particular line of scientific study are quite as essential for psychic work as for physical or medical investigation. In fact, a long career in the more material lines of work is often a distinct disqualification for psychic experimentation.

So far as it is necessary in all research to bring thereto a mind open, just, ready to follow when fact and reason lead, unbiased by preconceived theories or early preju dices, so-called scientists are quite as likely to show themselves disqualified for honest research as are less famous or less learned

Huxley, great as he was in certain lines, was never fair, always prejudiced, ever partisan. Huxley's Celtic blood made him fight for his own theories and this pugnacity led him to treat all psychic thought with bullying contempt. Huxley's aggregation of facts was immense. His scientific attitude was absurdly opposed to fairness and iustice always.

So too with Agassiz. It will be remembered that when the great naturalist was one of a committee of Harvard professors to examine spirit phenomena, this unjudicial judge refused to attend a seance on the ground that he could make a report without it as his mind was already made up and he knew the whole thing was a hum-

How much better are such savants than those who are called the unlearned?

Suicidal Catholicism.

On Sunday, March 18, the cornerstone of Parochial School in Fall River was laid. As a part of the religious exercises, a sermon was preached by Rev. Louis Walsh of Boston, a Catholic priest. As the theory of our Catholic brethren is that no education should be given without mingling therein the religious part of it, wherein he differs from the Protestants, his address took the form of a denunciation of our common public schools for their godless-The Catholic knows the importance of the doctrine that "as the twig is bent the tree is inclined." and he recognizes how necessary it is, on this free soil, for the continuance of his peculiar form of belief, that the doctrines of his church should be hammered into the child before he reaches an age when he will begin to think for himself. In this, our Catholic friend shows the worldly wisdom which has always characterized the superb management of the wonderful institution known as the Roman Catholic Church,-the most wonderful machine for accomplishing its aims which mortal man has ever conceived.

What the Catholic aims at in Massachusetts is to have a division of the school noney. He shouts himself hoarse over the injustice of taxing him to support godless schools in which he does not believe and strives to excite the religious prejudices of his co-religionists by posing thus as a martyr, as a case of religious oppression in the midst of a free people with (otherwise) free institutions.

Father Walsh even strove, in an unusually bold flight of Celtic eloquence, to cite the example-and to praise it highly-of the Puritan and Pilgrim founders of our state because they insisted so strenuously in connecting their religion with the education of the young and with every act of everyday life in their effort to build up, in this American wilderness, a sort of theocratic, Protestant hierarchy.

Of course Father Walsh was talking to his audience. Of course he knew that that audience was bound, by the rules of his church, to take upon him and the hierarchy he represented, every religious thought he promulgated; therefore, speaking as he was bid to speak by those above him in authority, he sought to make a matter of religious discipline out of the matter on which he was discoursing. If horse-trading could be shown to be a part of religion, every Catholic is bound to trade horses in rdance with the dictation of the parish

If education of the young can only b shown to be a part of religion, every Catholic is bound to educate his child in the schools dictated by the priesthood:

Now the attitude of Father Walsh and his co-religionists is perfectly apparent.

It is certainly a novel application of hisory to find a Catholic priest in 1906 lauding the polity of the 17th century Puritan, who in his day surely hated a Papist as the conventional devil is said to hate the Holy Water of a Catholic cathedral. .

But, laying aside the humorous view of the Rev. Father's appeal, and stripping the discussion of all religious bias and prejudice, let us see where Father Walsh erred in his argument. His first error lies in his misapprehension of the true scope of the education which our state enjoins.

Every democracy is of necessity a government of the people, for the people and by the people. As the people are the govern-ment, it is an absolute essential to the successful existence and continuance of the be an educated body. Ignorance cannot govern. Education must therefore be insured. The state therefore compels education and, as the state must compel it, she must furnish it in order that the poor, to a measurable extent, should have equal advantages with the rich.

When, however, the state undertakes the religious education of its citizens, it runs at once against an insurmountable barrier. It cannot compel me to educate my children in any religion, for the religion chosen may be one in which I do not believe and thereby my right to religious freedom is curtailed. That right is one guaranteed to me by our Constitution. It got into that Constitution because of the history of re-ligious persecution. Freedom is as high a demand made by the members of a democracy as is education and the experience of the race has shown us that compulsory education in religion is utterly incompatible with religious freedom.

The Puritans came here for religious free-When we consider that they did this, the absurdity of Father Walsh's citation of the Puritan's experience as an argument for teaching Catholicism with the public funds, becomes again apparent.

To meet the difficulty of mingling freefom and a compulsory education, our fathers took the only ssible course, in limiting the education, which was compulsory, to purely secular subjects and left the religious education of the young to the choice and the methods tol each individual. Here he had the most perfect freedom. He could select any method or any sect he saw fit and, if he chose, he could leave out all religious instruction for his children. This gave all an equal freedom of faith and satisfied the necessities of the democracy that required an education for all.

Further, the wedding of the church to the state or the state to any particular church, had been attempted for centuries in the Old World and had resulted only in war, bloodshed and persecution. Therefore our forefathers decreed that the banns between church and state should, on the soil of this fair land of ours, be forever irrevocably forbidden. The state was paramount, within its supremacy each citizen should be free to worship his own God in his own way or to worship no God at all, if he so

Thus religious instruction at the public expense is seen to violate another of the doctrines fundamental to our form of gov-

All these things are as familiar to Father Walsh as to any other citizen. Yet, as the Catholic church wishes to have its children attend a Sunday school every day in the week, and for that purpose has established parochial schools, it has become necessary for the Rev. Father to preach the doctrine he does, which, if carried out as he wishes, would destroy our whole form of government and the foundation upon which it is builded. That he is allowed to preach as he does, is an illustration of the existence of the very freedom which would be denied him if his doctrines could be carried out.

1

If he had hissown way, he would destroy his own opportunity to execute his wishes His argument is his own rhetorical suicide

Scientific Assumption.

Franklin Smith.

In a recent discussion in the "Banner" wisely closed) one of the parties to the controversy aimed to verify the theory that all phenomena claimed as spiritual are the work of what is termed a "submerged consciousness" which manifests itself at times to our ordinary normal consciousness, and wmen is possessed of the omniscience of all the experiences of the human race back to its very incipiency. But this "submerged consciousness," whenever, in its own real character, it comesointo our conscious lives, works the most dire results upon humanity! disorganizes the beautiful organic structures through which we possess all the enjoyments of our earthly life, and injects all sorts of illusions into our minds, among which is the notion of intercourse with departed relatives and friends and of all they purport to communicate, both through the external senses and the psychological faculties of the mind and soul! In short, it is a survival and rehabilitation of the mediaeval idea of the devil-an illustration on the part of its advocates of their return to that "atavism" with which they charge the Spiritualists.

Their theory answers to the old notion of the ages of superstition and ignorance with one or two accessories and improvements. They give it an impersonal and scientific character as the cause of evolution, while the mediaeval theorists made him purely personal, but with immense power; but this new school, while classing it as impersonal, endows it with the ability to assume personality whenever it comes

make themselves solid with the theological opponents of Spiritualism.

According to these philosophers our organisms, with their resulting conscious life, are the effect of preceding material events which are the cause of all that we consciously experience. They might as well say, and with as much reason, that the staying and foundation were the cause of the house built upon it.

That the physical processes in the development of the kingdoms of Nature are the necessary conditions of human material existence, no one could dispute, but to say that these material processes themselves are the potency that works with such consummate skill and intelligence in elaborating the delicate and complex human organism, is to annihilate all relation between causes and their effects.

Their theory and method of reasoning is based on the notion that the causes of things are to be found in what is palpable to the external senses and their vague theories built upon them.

We have reiterated the advice that has been continually dealt out to Spiritualists ever since the rappings at Rochester, that

We have reiterated the advice that has been continually dealt out to Spiritualists ever since the rappings at Rochester, that they should leave all inquiry in relation to spiritual manifestations to trained scientists to determine, and take their authority as the hnal dictum. But the truth is that all the science in their possession is no more adequate to deal with these phenomena than are the myths of the most primitive races.

When the nature and modes of action of the imponderable agents—heat. light and electricity—are as yet in large measure unknown to science, and some of the leading theories regarding them taught in our institutions of learning, and accepted as facts, are merely unverified assumptions, how can it we supposed that they have any science of the forces concerned in spiritual phenomena?

nomena?

The scientific theory of the nature of light, accepted as the truth hy modern science, is an assumption incapable of verification, and contradicted by facts. Their explanation is that light consists of waves or undulations whose vibrations give us our sense of color, and that every color and shade of color is due to a certain number of these vibrations in a given time and they shade of color is due to a certain number of these vibrations in a given time, and they claim to have determined the number of these vibrations for each of the different prismatic colors. But Prof. John W. Draper, in a series of experiments more Draper, in a series of experiments more than twenty-five years ago, demonstrated that the same color effects could be obtained by a mere fraction of the numbers assigned to each of these colors, which it was claimed were essential. An account of these experiments was published in Harper's Magazine for August, 1877, and also in Draper's Scientific Memoirs.

Equal discrepancies will be found in modern scientific theories of the other imponderable agents, and in the explanation of

ern scientific theories of the other impon-derable agents, and in the explanation of the causes of the great processes of Nature, such as gravity, the attraction of cohesion, the tides and physical phenomena generally. In view of these facts what claim has

the tides and physical phenomena generally.

In view of these facts what claim has modern seience to sit in judgment on spiritual phenomena?

Trained scientists generally are committed to the scientific theories in which they have been trained, and when they come in contact with facts that conflict with their pet theories, are prone to ignore or distort them, as has occurred in numerous instances, which renders them peculiarly unfit as an authority on these phenomena.

But it is claimed that a "double-conscionsness" theory furnishes an adequate explanation of all the phenomena of Spiritualism.

That human consciousness is dual cannot be disputed. We possess our ordinary normal consciousness that is connected with the world of our physical senses and a consciousness that is manifested in those capacities that are entirely beyond them, such as clairvoyance, clairaudience, psychometry and intuitive impressions and realizations of various kinds. It is plain that this consciousness could manifest no individual existence without an organism to give it that capacity But this school claims that all istence without an organism to give it that capacity. But this school claims that all the well-attested physical phenomena occur-ring in spiritual manifestations, displaying consummate personal intelligence and a capacity of manipulating matter,—such as passing solid substances through each other and rendering them invisible to human senses, far surpassing the abilities and powers of embodied human organisms.—are powers of embodied numan organisms,—are the work of an unconscious phantasmal-in-fluence emanating from the medium. In the whole history of baseless theories and assumptions, without anything known to science to correporate it, there is not one

Massachusetts State Association

cester on Tuesday, March 20, with good atcester on Tuesday, March 20, with good attendance. The meeting was opened at 3 p. m. by the president, Dr. G. A. Fuller. Invocation was given by Mrs. Juliette Yeaw, after which President Fuller read a greeting from Miss Susie C. Clark, Director of the M. S. A. who was in Washington, D. C. Mrs. C. F. Loring, Treasurer of the M. S. A., spoke of the kindness of the Worcester people, toward the State Association and said the reason we all come so earnestly together is because we are interested in one common cause, not from any selfish common cause, not from any selfish motive, but to learn how we can best bene-fit each other. Miss Florence Jackson then sang in a very creditable manner. Mrs., Maude Litch spoke briefly and gave many

Maude Litch spoke briefly and gave many messages which were all recognized.

Mrs. Kate R. Stiles was the next speaker. She said, "We are always glad to lift up our voice for the truth that is so much to us and that grows more to us hour by hour, year by year. This truth comes to us to teach us how to live here, and its divinest teachings have much more to do with how to live here, than how we shall live hereafter. We believe Spiritualism is an enlightening power, and the world certainly needs enlightenment."

Mrs., Alice M. Whall spoke briefly and then gave many messages which were all recognized. Mrs. Juliette Yeav of Leominster, said, "I have been a worker so many years and watched the progress of our movement, and I hail with joy the new young workers who are coming forward. The question is asked many times, 'What do you think of Spiritualism, is it not advancing or is it retrograding?' It is a strange question. Do they not know that it is impossible for it to retrograde, that it is always moving onward and upward, that the limitations of the past are being outgrown and the masses of people are becoming more interested every year, and are seeking for truth?" Mrs. Emma B. Smith of Lawrence gave messages, which were all recognized and well received. The audience then sapg and Mrs. C. F. Loring gave the benediction.

The evening meeting opened at 7.30 with

benediction.

The evening meeting opened at 7.30 with congregational singing, after which Mr. Woodbury C. Smith, president of the Worcester. Society, welcomed the friends to Worcester saying he was very sorry he could not have been present at the afternoon meeting, but he knew that members of the society had welcomed the friends; he said he recognized the value of the State Association and that the Worcester Society was always glad to have the M. S.

State Association and that the Worcester Society was always glad to have the M. S. A. visit them, for it assisted and gave strength and courage.

President Fuller then said that the secretary had received a communication from Mrs. Sarah A. Brynes in which she said that she was sorry not to be present, but she early the said that she was sorry not to be present, but she early the said that she was sorry not to be present, but she early the said that she was sorry to be present, but on a saurance that she would be there in spirit. Dr. Fuller, said that the Association was always proud of Mrs. Byrnes and her work as one of the noblest pioneers: her work as one of the noblest pioneers kindliest greetings were sent to her at this

Mr. Woodbury C. Smith said it was Mr. Woodbury C. Smith said it was one of the keenest regrets not to have Mrs. Byrnes present and he made a motion that the secretary send her their kindest sympathy and love. Mrs. Carrie F. Loring then gave several messages which were all recognized. Mrs. Kate R. Stiles read an anniversary poem, which was very fine, and she gave greeting in verse to so many of she gave greeting in verse to so many o the pioneer workers who had passed be youd.

yond.

M. J. B. Hatch told the friends of the work done at the State House this month, of the manner and character of the bills presented, how proud he was of our reppresented, now productive was of our rep-resentatives, and our following, and urged all to join the State Association, making it strong to demand our rights by present-ing our own bills. He urged the friends to support their local society. A good col-

ing our own bills. He urged the friends to support their local society. A good collection was taken.

Mrs. Juliette Yeaw said, "I think we shall all be strengthened for the duties before us for having attended this meeting. I have been impressed that this has been one of the best Mass Meetings ever held in Worcester, because of the harmony existing everywhere." She then said, "we have not tested the power of the M. S. A. because we have not given if money enough to do much practical work. We know that we have the holiest truth in the universe; and we fold our hands at that and say, let organization exist as it can; but I have been impressed that we must sustain our State Association, and put the power in its hands to carry on the work." Miss Bond of Worcester sang a beautiful selection, with violin obligato, which was well received, after which the president spoke of the work of the M. S. A. and its purposes. He said that many times the State Association's objects had been misunderstood, but they had kept to the path of right and duty and were now recognized more fully. That the Association presented Spiritualbut they had kept to the path of right and duty and were now recognized more fully. That the Association presented Spiritualism to the world, cherishing the phenomena as most valuable to prove to the world the continuity of life. He earnestly, urged all to join the local society; and said he know if all the Spiritualists in Worcester would unite there was not a hall large anough to hold them. He paid a glowing tribute to the work of the first vice-president and secretary of the Society and to the directors. and to the directors.

and to the directors.

Miss Bond gave another vocal selection, which was finely rendered. Mrs. Litch followed with tests. Mrs. Alice M. Whall also gave messages, both ladies doing excellent work. A vote of thanks was ex-tended to the Worcester Society, the Wo-man's Auxiliary, all speakers, mediums, musicians and to the friends contributing flowers, and to all who had aided in any way to make this meeting a success. The ladies furnished an excellent supper.

Anniversary Notes.

The First Spiritualist Ladies' Aid Society The First Spiritualist Ladies' Aid Society will hold Anniversary Exercises in Appleton Hall, 9 Appleton Street, Friday, Mar. Ware at Worcester.

The Massachusetts State Association of Spiritualists held a Mass Meeting in Wor-Spiritualists held a Mass Meeting in Wor-Abbott. Miss Abbot, Mrs. Belcher. Mrs. Abbott, Miss Abbot, Mrs. Belcher, Mrs. Maggie Butler, Mr. Blinn, Mrs. Cunningham, Mrs. Whitlock, Mrs. Haidee Hall, Mrs. Maude Litch, Dr. Marston, Mrs. Moore, Mr. Sawyer, Mrs. Helyett, Mrs. Whall and ather. Whall and others.

446 Tremont Street, Bible Spiritual meet-

ings, Mrs. Gutierrez, president; Mr. Wapp, violinist; Mr. Wilde, pianist. Sunday, April 1st, Anniversary. Home and visiting talent. All spiritual societies invited to attend.

Fifty-eighth Anniversary of Spiritualism Exercises by the Malden Progressive Spir-Exercises by the Malden Progressive Spiritual Society. 2,30 p. m., hymn; invocation, Mrs. N. J. Willis; solo, Miss. Caroline Cousins; address, Rev. F. A. Wiggin; messages, Mrs. M. J. Butler; hymn; address, Rev. Albert P. Blinn; messages, Oliver Thomas Newcomb; benediction, Mrs. N. J. Willis. 7,30 p. m., hymn; invocation, Mrs. Kate R. Stiles; solo, Miss Caroline Cousins; address, Dr. George A. Fuller; hymn; messages, Mrs. Maude Litch; short talk, Mr. James B. Hatch; address, Mr. James S. Scarlett; inspirational poem, Mrs. Kate R. Stiles; address, Miss Margaret Vaughn; benediction, Mrs. Alice M. Whall.

The First Spiritualist Ladies, Aid Society

The First Spiritualist Ladies' Aid Society will hold Anniversary Exercises at 9 Ap-

pleton Street, Appleton Hall, morning, afternoon and evening, Friday, March 30. The following talent is expected: Mrs. Waterhouse, Mrs. Mason, Mrs. Stiles, Mrs. Loring, Mrs. Butler, Mrs. Belcher, Mrs. Zwhalan, Mrs. Soule, Mr. Wiggin, Mrs. Rillin, Mrs. Abbott, Mrs. Willis, Miss Willis, Mrs. Whall, Mrs. Cunningham, Mrs. Whitlock, Mrs. Moore: Mrs. N. H. Harding, Mrs. Haide Hall, Mrs. Helyett, Dr. Marston, Mrs. Litch, Mr. Sawyer, Mrs. Henderson and others. Dinner and supper served by the ladies. served by the ladies.

The Lynn Spiritualists' Association cele-brated the 58th Anniversary at Cadet. Hall on Sunday, March 25th. Services will be almost continuous from 2.30 to 9. All of the Cadet Hall mediums and many from other places have promised to be present and a very fine program, consisting of short addresses, test and readings will be given. President Chase is preparing special exer-cises in the way of dramatic readings and vocal solos for the concert at 6.30. A cor-dial invitation is extended to every one to dial invitation is extended to every one to come and help Lynn celebrate, as we shall help Boston, through the week following. Supper will be served in the hall.

Supper will be served in the hall.

Springfield, Mass.—The First Spiritualist
Ladies' Aid Society will hold Anniversary
services in Memorial Hall, Thursday, March
29, at 2.30 and 7.30 p. m. Mrs. S. G. Haskins will give address of welcome: Mrs.
Helen P. Russegue of Hartford will lecture; Mrs. S. C. Cunningham will follow
with tests. Supper will be served in the
banquet hall from 5.30 to 7 o'clock.

The First Association of Spiritualists

with tests. Supper will be served in the banquet hall from 5.30 to 7 o'clock.

The First Association of Spiritualists, New York City, will celebrate the Fifty-eighth Anniversary of Modern Spiritualism on Sunday, April 1st, at Lyric Hall on Sixth Avenue between 41st and 42d Streets at 2:30 and 7:30 p. m. [Note the change of meeting place, which is for the one Sunday only.] A most interesting program will be presented on both occasions. Among the speakers engaged are: Mrs. Helen L. Palmer Russegue of Hartford, Conn., Mrs. Helen Temple Brigham of New York City and the regular speaker, Miss Margaret Gaule, who will also give spirit messages at both services. Mrs. Robert Roughfsedge of Brooklyn will also act as message bearer from the spirit side of life both afternoon and evening. A fine musical program under the direction of Mme. Keulmert, pianist, of Brooklyn, will be rendered. Soloists, Miss Cora de Anguera and Mr. Robert Roughfsedge. The honored president, Mrs. Henry J. Newton, will preside, and in her graceful manner add words of import to the occasion. It is suggested that visitors come early, in order to secure desirable seats, as it is intended by the Board of Management early, in order to secure desirable seats, as early, in order to secure desirable seats, as it is intended by the Board of Management to begin promptly at the hours named. Everybody interested will be most cordially welcomed. The meetings on Sunday, 18th inst, were well attended and of vital interest. The meetings on Friday of the Ladies' Aid Society, which is auxiliary to the association, was largely attended. It fook the form somewhat of an experience meeting, and many interesting occurrences were te-lated by the various members. Great proslated by the various members. Great pros-perity marks the Ladies' Auf Hope is ex-pressed for an increase of good results from continuous effort.

Announcement, Special.

The Gospel of Spirit-Return Society, Mannie Meserve Soule, pastor, will hold its regular Sunday evening service, usually held at the Banner of Light Building, in the First Spiritual Temple, corner Newbury and Exeter streets, next Sunday at 7.45 p. m. Rev. B F. Austin, D. D., who comes over from New York to deliver the Annual Address for the Veteran Spiritualists' Union on Saturday, will on this occasion deliver an address on the theme. Spiritualism and the Old and New Bible.' Spirit messages through the mediumship the pastor. Special music will be furnish by the "Ladies" Bostonia Quartet." N Ray Luke will preside at the organ.

V. S. U. Anniversary Program.

Afternoon session, 2 o'clock: Organ vol-untary. Mr. Fay Luke; America, Congre-gation; invocation, Mrs. S. E. Hall; read-ing; president's greeting. Mr. Irving F. Symonds: address. Mrs. N. J. Willis; music, Miss. Christine Brown; spirit mes-sages. Mrs. Sadie L. Hand. organ solo. Mr. Fay Luke; spirit messages, Mrs. Fred Coggeshall; music, Miss Christine Brown; benediction. At the close of this session an informal reception will be held in the library. library.

Evening session, 7.30 clock: Organ voluntary, Mr. Fay Luke; authem, Truth's White Spotless Banner. Congregation; Scripture reading; Annual Address, "Spiritualism and the World's Needs," Rev. B. F. Austin, B. A., D. D. solo, Mrs. E. Olive Sharp; spirit messages Mr. Osgood Stiles; reading, Mr. Warren G. Richards; solo, Mrs. E. Olive Sharp; spirit messages, Mrs. Nettie Holt-Harding; organ solo, Mr. Fay Luke; benediction. The exercises will be held in the First Spiritual Temple, corbe held in the First Spiritual Temple, cor-ner of Exeter and Newbury streets. The public is invited and cordially so.

Movements of Platform Workers.

Mr. Jas. S. Scarlet, will serve the following societies during the months of April and May. April 1 Waltham. 8 New Bedford, 15 Malden, 22 Portland, Me., 29 Salem, May 6 Greenfield, 13 Fall River, 20 and 27 Montpelier, Vt. He will welcome correspondence with societies relative to engagements for the fall and winter months of 1906-07. Address him, 35 Brookline St., Cambridgeport, Mass.

Mrs. Ida M. Pye will lecture and give messages at the following societies during the month of March and April: Manchester, N. H., March 25, 26; Haverhill, March 29; Newburyport First Spiritualist Association, April 15; Church of Soul, Newburyport, April 22; Waltham, April 29, Also now open for engagements for 1906 and 1907, campmeetings included. Address 106 Prospect Street, Wakefield, Mass.





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MRS. MAMIE HELYETT, Trance Medium, will give readings daily at 204 Dartmouth Street, "Banner of Light" Building, after April 2nd. 2305

MRS. HELYETT and MRS. CAIRD will hold Circle together Monday Wednesday and Saturday evenin at 7.30, "Hanner of Light" Rooms 2356

WILLIAM BRUNTON

Homes Darling Trask

He was one that loved the race. Who is there now to take his place? His was a soul that knew all pain His was a nature never vain He was as gentle, meek and mild As a tender, loving, thoughtful child. He was pure in thought and deed. He was a perfect man indeed. He was a poet born of God.— Heaven's full joy is his reward.

William Brunton.

William F. Nye

A FEELING TRIBUTE.

Publishers of Banner of Light Boston,

Mass.

Gentlemen: I wish to thank you for our touching tribute to William Brunton your touching tribute to William Brunton in behalf of his host of friends in Fair Haven, New Bedford and vicinity who had learned to love him for his great heart and overflowing soul. His whole life was one that led all who knew him neares and nearer towards the brighter shore, that he ever seemed to feel but a little way off. Individually I feel that I am better that William Brunton lived, even as I still know he still lives, enraptured amid the loyful greetings of the angel host, that now wel-

greetings of the angel host, that now wel-come him to his new home. It is more than thirty years since I met him on his first coming to Boston. I had him on his first coming to Boston I had uset then received the thrilling news from the other shore through the Fox sisters, Lizzie Doten, Dr. Newton and others, and met Mr. Brunton at seances and other meetings where he openly avowed Spiritualism. I invited him to speak in New Bedford, before the little Sunday gatherings of brave ones which I had inaugurated. He came, and, as the proficient Bible student he then was, he clearly defined the life tuat now is and that to be,

Bible student he then was, he clearly defined the life that now is and that to be, as one from its pages.

He was then a deep investigator, and as I remember it, was associated with the Cambridge professors (among whom was Professor Agassiz), who accepted an invitation from Dr. Gardiner, Dr. Richardson, Luther Golby, Mr. White and others to attend a series of seances for spiritual manifestations through Lizzie Doten, Mrs. Fannie Conant and other mediums under a festations through Lizzie Doten, Mr Fannie Conant and other mediums under pledge to give the public a true report pledge to give the public a true report of the remarkable manifestation they then witnessed. This as you know was with-held by Professor Agassiz until he passed on to the land where he could break away from ecclesiastical subserviency, when Mr. Colby and Mr. White had the pleasure of publishing his confessions. I had in my publishing his confessions. I had in my wanderings lost track of Mr. Brunton until he came to Fair Haven, where he became he came to Fair Haven, where he became a welcome guest in my family. His words a welcome guest in my lamay. This words in pulpit or out were ever from an over-flowing heart, and our community is saddened at his passing away so soon. I took the liberty of hanung the Banner to the New Bedford Standard that from its pages the greater number might read your lov-ing tribute to William Brunton, who had endeared himself to all.

"Immutable laws govern the results of deeds. Deeds of good advance the spirit, whilst deeds of evil degrade and retard it."

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Price, \$2.50, postpaid.
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They Still Are With Us.

dum M. S. Bussiter. (Written for the Banner of Light.)

There is no death! O mourner, dry each

Walk yet beside you, though perchance un-For earthly mists still rise, your hearts be

And only One can make your vision clear

Seems to o'erflow with doubt, despair, or ous thought must blunt the an-

ugh time drags slow, and every added

guish keen, There is no death!

They still are with us, who to us are dear: They walk beside us, evermore are near; If on His breast, our hearts with faith we

lean. Then shall we say with hope, and soul serene.

A LINK IN OUR GOLDEN CHAIN.

A LITTLE CHILD MAY LEAD YOU.

It was on a car just coming out from the subway that our attention was attracted to a little man of four years or thereabout. He was coaxing his mother, a sweet, good He was coaxing his mother, a sweet, good natured looking woman, to give him a seat beside her and was vainly trying to persuade her that there was room, but the big people rushed and scrambled and jostled and crowded themselves into place until there wasn't the shadow of a doubt about the impossibility of the little fellow getting chance to sit on a seat like the rest.

the impossibility of the intile fellow getting a chance to sit on a seat like the rest.

As the last hope died away, the little man succumbed to his disappointment. The round face was drenched with tears, the chubby legs began to totter and with a scream the child threw himself on the floor of the car in a perfect abandonment of

of the car in a perfect abandonment of grief and despair. Everybody paid attention then and the look of surprise on the faces of the men and of disgust on the women gave visible

and of disgust on the women gave visible evidence of their inward convictions.

Yet they had all contributed to the distress of their fellow passenger. That mother might have been favored with plenty of good advice on the way to manage children, if she had shown the least desire to talk. desire to talk.

But she didn't. But she didn't.

She was wise, unusually wise, we thought.

She knew the disposition of her little son better than the people who had trampled on and ignored his rights.

She sat there so quietly, that in a moment the child stopped crying and looked up at her.

the child stopped crying and looked up at her.

Then she smiled, so happily and understandingly that he put his hands up on her knees and gradually pelled himself up into her lap and nestling on her arm, with the tearstained face close to her own, he forgot his indignities and in a few moments was merrily laughing at the scenes outside.

That mother had kept her dignity and no foolish pride had whipped her into some more foolish exhibition of authority, but the men and women who were riding comfortably to their destination at the expense of the comfort and convenience of a child

ortably to their destination at the expense of the comfort and convenience of a child must have felt that they had at least been guilty of rudeness to an unoffending and inoffensive bit of humanity.

Who says that it is easier for a child than for grown people to be tossed about in a moving car?

Who says that little

Who says that little children ought not

Who says that little children ought not occupy seats in public conveyances?

Surely no one who loves children and no one who thinks at all about their rights.

Does it make the slightest difference to us whether they pay fare or not?

We never think of asking if the man next us has paid his fare. He is a man and being a man demands a seat by taking it and if there is none for us we stand with as good grace as we can command.

as good grace as we can command.

Too many mothers with a brood of little children go through the world with a sort of an apology for daring to take up so

much room. The mothers, God bless them, ought to

The mothers, God bess them, ought to have our attention and any service we can render them or their growing babies. It is not only the rights of children when they are abroad which should be protected and respected, but the rights at home as

well.

Their griefs and disappointments are as keen and real and heartbreaking to them as ours are to us and simply because we can see how unnecessary the pain is, we must never dare belittle their experiences and make light of their difficulties. It is not much of an effort for any of us

to look back into the past and recall some incident which even today makes us weep mate, a slighting manner, a false accusation against us, all were part and parcel of growing life and played a part in the fash-ioning of the life of today.

Very close to the spirit realms are the harmonies that our own are often too dull or too hardened to receive; their vision is

harmonies that our own are often too dull or too hardened to receive; their vision is open to spirit realities that are lost to us through distance.

Our eyes are too frequently focused for the need and demand of the hour which relates to the comfort or convenience of the body and its material surroundings, while they in the freedom and truth of the untrammeled child life, perceive and appropriate the spiritual life and expression.

What a moment it is when we stand before the bar of a child's judgment and how well we know, as the unflinching eyes meet our own, that we shall find approval only in so far as we are sincere.

The slightest effort on our part to buy the verdict with a smile of the face only or a civil word which we are bound to give to relieve the tension, results in disaster to our friendship.

Even a loved toy or a bribe of candy gives us only a momentary touch of the finger tips.

It is the fearlessness of childhood which makes their testimony of value.

The two little girls in Hydesville had nothing to gain or lose by the expression of a spirit, through them.

The startling, unusual and overturning revelation of conscious communion between the two states of existence held nothing of import to them. They were an

import to them.

They were unconscious witnesses of a law that had, like a thread of gold, woven itself in and out of the checkered experiences of man since the world began. When eyes in older heads had seen visions or when the voices of the dead had spoken through the silence, the world had a label ready for use. Sometimes it was a "prophet," sometimes a "lunatic," but the normal, natural computations from person to person with a

a "lunatic," but the normal, natural com-munication from person to person with a perfectly personal message was established when a little child with fearless question-ings spoke to a sound that she felt could only be produced as like sounds were pro-duced, by a person.

"Some one is knocking on our wall, mamma. Let us ask them who they are and if they can see us?"

and if they can see us?'

and if they can see us?

In such a way the door was opened and
the wonderful news sped over the world.

Oh, the blessed, blessed children! How
many doors to heaven we might find if we
would but let them lead us!

ould but let them lead us!
When we lose the way who will lead us by the light? The children When, like ge worn travelers whose eyes are blind age with straining, we grope our way along hands that feel the old familiar landwith hands that feel the old familiar land-marks, God sends a little child with vision clear and fearless heart to see for us the light upon the path.

how can we ever do aught but see Ah. An, how can we ever do align out see the infinite possibilities for leadership in them and how dare we drive them to the demanding life of self-protection, while they are still plastic and pliable and should have their minds diverted from their needs and their minds diverted from since directed to their opportunities.

M. M. S.

What They Say in Vermont.

Uncle Ben and Aunt Emmeline are two of the dearest souls old Vermont ever gave to the world. They live on the little farm in the white house by the roadside where the neighbors have to pass, but are ever ready to stop and chat, and if it is meal times, drop in and have a bite of something to eat.

always eat the best first," says Uncle "I always eat the best first, says Office Ben, "and I keep on eating the best as long as it lasts." And Aunt Emmeline says, "Yes, and you eat three square meals a day and have done ever since I've known you. You'll never go to heaven because you starved to death."

"Now Emmeline," says Ben, "what is the good of saving? These is plenty left when we have had our share and there will be plenty for others when we are dead and

Emmeline says, "Ben, you are all self. You don't care about how hard the wife has to work so long as you have good times, and what are we going to do if a rainy day comes?"

Uncle Ben says. "It is no use fretting

about things in the future; perhaps they may never occur. Don't cross bridges till you come to them; that may not be the

river you want to cross."

Aunt Emmeline says, "It is no use fretting about things that are here, they need some other kind of attention; roll up your sleeves and go to work and get the troubles

out of the way."
"That is it," says Uncle Ben. "If your horse falls on the ice, don't sit and scold; jump out and help him to his feet and then go on again and be a little more careful." O, it is just pleasant to hear them talk O, it is just pleasant to hear them talk. They are so good-natured and happy over it and it gives the muscles of joy free play on the countenance and rubs out the lines of care. But you can judge for yourself as you hear what Uncle Ben and Aunt Emmeline say.

. The Storm's Little Victim.

Willis Boyd trudged manfully through the deep snow, facing the blizzard-like storm as best he could. It was getting late—very late—in the afternoon, and he had promised to be home early. There had been a show stalled op the railroad, and Willis had yielded to me temptation. see what they would do with the ani-als. It had grown dark, then, before he d realized it. It was a good mile down the road to

It was a good mile down the road to his home, and remembering his promise-and his mother's anxiety at his lateness, he started on a run. Then, puffing and panting, he stopped for a moment, and thought. The snow was so deep and it was so bitterly cold that he began to get a little frightened. "I'll take the railroad home," he said finally, after he had recovered his breath. "That's shorter than this road."

He was only a little mite of a chap, and it would not take very much more snow to

it would not take very much more

come up to his waist.
"I wish I hadn't stayed so long," he muttered to himself, as he once more trudged
along. "I suppose I ought to get lost just
for not keeping my word."

for not keeping my word."

When he reached the railroad track, he stopped in dismay. It was almost obliterated. The snow had covered every part of it, and except for the white telegraph poles he would have concluded that he had

poles he would have concluded that he had made a mistake.

"Yes, this is the right way," he said aloud, after he had studied his surroundings a little in silence. "I know I'm right, but things do look a little queer."

When he had trudged half the distance along the track, Willis heard the loud shriek of an engine. He stopped in astonishment, and looked up and down the track. There was no sign of the headlight of any engine in either direction. The boy peered through the snow-storm long and hard, and then said:

"I ruess it must have been down at the

through the snow-storm long and then said:

"I guess it must have been down at the station. The engine and train couldn't move, and they were blowing the whistle just for fun."

Then in an awed voice he added: "Suppose some of those wild animals got out of the train and came up this track. They

night creep up here, and I'd have hance to run." He was thinking of the wild animals chance to run."

He was thinking of the wild animals in the menagerie which had been snowed under on the train at the station, and, when he heard a peculiar swishing noise down the track, he was ready to run. Then the snow in that direction seemed to rise up in a great mountain and form a beautiful shower. Willis had only time to case some inarticulate words, which exgasp some inarticulate words, which ex-pressed his fears, and then he dashed off the track to find some hiding-place in the

pressed his fears, and then he dashed off the track to find some hiding-place in the snow-covered bushes.

But he was too late. The monster was upon him before he could run a dozen feet. There was a flash of something bright, a terrible noise, and then the snow seemed to rise up around him in one great heaving mass. Willis felt himself picked up and carried through the air. He was going so long that he did not know whether he would ever come to earth again. He knew that he was in the midst of a great cloud of snow. It was in his face, ears, and eyes. face, ears, and eyes.

face, ears, and eyes.

He lay in the snow, while a distant rumbling noise seemed to jar the very earth around him. In a half-dazed way he muttered to himself, "I wonder what it

But there was still a good deal for the But there was still a good deal for the boy to think about and wonder at, for he was not yet through with his adventure. When he tried to struggle to his feet, he found that he was in an immense snowbank. Try as hard as he could, he could not reach the top of the bank with his little hands. On all sides there were walls of solid troow.

httle hands. On all sides there were walls of solid snow.

Willis had a good pair of lungs, like most healthy country children, and in this hour of need he used them well. He shouted and screamed until he thought everybody within ten miles must hear him. The silent walls of snow, it is true, muffled the sound a little; but the noise was great.

the sound a little; but the noise was great.

Then his cries seemed to receive an answer. Once Willis thought he heard voice outside, and he renewed his shouts. He was overjoyed when there came a responsive "Halloo!"

"Halloo!" shouted Willis "I'm here!"

"Where's here?" demanded the man's answer.

'Here under the snow bank! I can't get

out! Won't somebody help me?"
"Yes. I'll help you; but keep shouting

It was a long time before the man found the place, and with a good deal of difficulty the pulled the boy out and stood him on

he pulled the boy out and stood him on the track.

"How did you ever get into such a bank?" asked the man.

"I don't know," replied the boy, looking dubiously at the snow heap, which was nearly thirty feet high. "Something came along, and the snow just jumped up in a big heap, and I went up with it."

Suddenly the man began to laugh, and then said. "You were standing on the railroad track when it came along?"

Willis answered affirmatively, and the rescuer added: "Why, then, my little man, you were picked up by the snow plough of the engine and hurled through the air with the snow. See, the tracks are all swept clean."

True enough the railroad track was now.

rue enough, the railroad track was now Willis clean.

clean and almost free of snow. Willis looked up and down it, and then tried to recall the light, the swishing noise, and the sudden upward motion he had experienced. Then he added: "Yes, that must have been it. I thought maybe it was one of the animals."

the animals."

The two could afford to laugh at it-now, and, as they trudged homeward, Willis told how he felt when buried alive in the snow. Later, when he told his mother the whole story, she saw the serious side of it, and said, "We ought to be thankful to God you are alive, Willis, to tell the story."

"I am!" heartily replied Willis.—New York Christian Advocate.

How She Got Around It.

The wife of a former rector of a Portland (Me.) church overheard her little girl call another child a "young devil," and reprimanded her sherely for using such a dreadful word as devil. A few Sundays afterward the rector's wife was prevented by illness from going to church, and asked her daughter what the father preached about?

The little one realied: "The world the The little one replied: "The world flesh and—and—and the gentleman keeps hell."—Anon. "The world, the

Shall I Meet My Child Again?

Isabelle McDougall. (Written for the Banner of Light.) "Shall I meet my child again?"
I asked a medium one day.
"Shall I find darling Helen Who has gone far from me away?"

"Yes," she said, "I catch glimpses Of a maiden sweet and so fair, Her eyes are deepest azure, Beautiful is her shining hair.

"In her hand she holds a banner, And I can read, in words of gold, 'I come to you, dear mother, From the Father's heavenly fold.

I have heard you cry, heartbroken, "Oh, shall I meet my child again?" And saw the bitter teardrops Falling on your dear cheeks like rain.

A blessed home land of the soul, We shall some day meet to part No more, while the long ages roll. 'Lay aside, your grief and try
To help some sad and weary one,
and be sure that I shall know
The good deed that you have done.'"

"'As sure as there's a heaven;

"The soul is the arbiter of its own destiny; its own judge. No one is useless in this world who light-ens the burden of it to anyone else.— Charles Dickens.

"The life of instruction, comple the life of aspiration, prepares for lic life of ministration."

SPIRIT Message Bepartment.

MRS. MINNIE M. SOULE.

In Explanation.

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

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it 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.

As simply as the sunshine falls upon the gray old world, so simply we would have the spirit of truth shine into the darkened homes of sorrowing mortals, as beautiful as the sunlight illuminating even the darkest corners of earth. So beautiful we would have this Spirit of Truth illuminating every heart and every soul where truth is able to centre, and with this uppermost in our hearts today we would come into this little circle, blessing all those who have made this thing possible. Bless us in our effort, O Spirit of All Truth and Love, and may we ever be as strong and carnest as at this moment. It is an easy matter, apart from the world of silence matter, apart from the world of silence matter, apart from the world of silence and with peace all about us, to feel the tenderness and love towards every human creature. But in the midst of strife and battle of the present times, it is hard to understand all the inconsistencies of those about us, and it is then we would be filled with the greater strength and love so potent and strong that it shall make glad all those who feel its influence. We are so happy in this knowledge of continued life, so blessed in the understanding of continued love that we cannot keep still and keep our happiness to ourselves, but must ever and always give the message out to those who feel forsaken and lost. It is with great happiness that we give the message today, and we put out our hands this hour to help those souls to express the love that is in their hearts, and the tenderness that is seeking an average of ness that is seeking an avenue of expres sion. Amen.

MESSAGES.

Charlie Babcock, Wilmington, Del.

There is a spirit of boy about nineteen years old who comes here now and he is just as happy and bright and seems to be so glad that he is able to get his word in now. He says, "My name is Charlie Bab-cock. This is great fun; I, lived in Wil-mington, Del. Goodness only knows how mington, Del. Goodness only knows how I got where I am, I haven't a very clear idea about it myself, but I know there wasn't much left of me-when they took the body home. It may seem funny to you people that I can laugh over it, but I haven't the slightest notion that it was anything but a joke. The first idea I got that things were wrong was when I saw my brother faint away, and every time I went near him he fainted away and he has been sick for some time since. He will get over it though, he isn't going to die. My mother every little while has to go over the whole story and you would think than nobody died but me, and I just want to take her by the elbow and say, 'Look, look, nonogo area out me, and I just want to take her by the elbow and say, 'Look, look, Ma, look, can't you see that I am very much alive!' I think she would be afraid if she thought I was; I suppose she would be afraid that Will was going to die if she saw me. I have seen so many folks over here that I didn't know I had who said that they belonged to me. They must have cut the cables, for themselves before I came into existence, for I never saw them; cut the cables, for themselves before I came into existence, for I never saw them; but they are pretty good as they don't boss me too much and are willing to own me. I take them all as being just what they say they are, my friends. My mother would have felt a lot better if I had ever experienced religion. It used to bother her so to think I wouldn't go to church; I don't know as it would have done me any good; it certainly did me as much good as it did Dad, 'cause he slept through the service always. I don't know where I would have been, whether I would have been in a better place than I am now or not if I had done what she wanted me to, but this is good enough for me and I am satisfied. Saw Uncle Jake when they pit him away and I thought it was a good thing, for he got so helpless; he is getting along fine. Just tell all my folks that I say how-d'-do and I hope I will come again sometime. Thank you."

Joseph Brooks, Thomaston, Me.

Jeseph Brooks, Thomasten, Me.

There is a spirit here of a man who says his name is Joseph Brooks. He is quite tall, with square shoulders, dark eyes and dark hair. I should think he was about forty-five years old, and he says, "I-lived in Thomaston, Maine. This is my first appearance and goodness knows it is hard coungh for me to say just what I want to. I want to send word to Elizabeth that I am all right, and haven't forgotten her, and that I can give her something of my strength and good courage, even though she doesn't know how I do it. Her mother is not going to die at present, and there is no occasion for any particular fear on that score. Will is going to get a better

position. He needs it, he deserves it, and he wilf get it. Just to say that I have been about the house isn't any particular comfort, perhaps, but to say that I have been interested in everything that has been done about the house will perhaps be of some use to the family. I never dreamed that I was going to die, and if I had been asked I should have said, 'O, Lord, spare me for I am needed too much.' But as far as I can find out the Lord makes himself scarce when the death angel comes, and isn't in the prayer business to any great extent. Anyway, he doesn't seem to answer prayers as one would think he might. I have got to get hold of this problem somehow and settle it with myself as to just how far we may trust the Lord to take care of us. I have sort of an idea that the Lord gives us something to do when he gives us life, and that when we try to shirk responsibility and sneak behind his Fatherly care, we get left. You may not want to put this sort of a message in your paper, but if I give any other kind no one would ever know me, and as I understand it, this is sort of an identification column, so I will leave mine just as its. I am greatly obliged for the privilege, it is and let my friends decide on its merand. I hope I may be allowed to come again sometime."

Jeunie Barnard, Boston, Mass.

There is a spirit of a woman I should think about fifty-five years old. She talks just as fast as she can talk. Her eyes are dark blue, her hair is dark, with a few gray hairs mixed in it. She is one of those nerhairs mixed in it. She is one of those nervous, quick motioned people and she looks about as though she expected some one to question her right to come. She says, "This is not new to me. I knew a good deal about Spiritualism before I ever left the body. My name is Jenny Barnard and I lived in Boston and I knew a good many of the mediums and I was something of a medium myself. I thought it would be very easy, indeed, to communicate with my easy, indeed, to communicate with my friends after I died and I used to think that it was strange that my friends didn't com-municate better with me. I understand it now; the conditions are not made right. Sometimes when I speak I cannot be heard any more than you can hear people talk when you are down by the ocean and the waves are rolling in. There are currents or such waves of thought and energy, they seem to roll up against the person to whom you would speak and they shut out the sound. It isn't the sounds that people make in their business and their moving about, but it is more like sounds that you cannot stop or understand. I know I 'am expressing myself very poorly, but I don't know how to do it any better. I had had a good deal of tought in the stop of the stop how to do it any better. I had had a good deal of trouble in my life. I never told anybody half the troubles I had, but some of them they guessed at, but there was never anything so bad as those last few months when I lived in such a dependent condition. If a woman is better for having her pride broken, I ought to be very good, but I am afraid I wasn't subdued much, for I have been mortified a thousand times when I remembered my own incapacity and dependence. I am not going to talk about dependence. I am not going to talk about it. I am going to do what I can to help other people; it may not be the same peo-ple who helped me, but I will do something to help somebody. I found some dear friends and they are taking care of me, but I can aever forget the earth life and I don't want to. I love to come back and watch my friends and I send my love to all of them. Thank you."

Mary Cobb, Allston, Mass.

Mary Cobb, Allaton, Mass.

There is a woman comes here now who says her name is Mary Cobb and she says, "I want to go to Laura. She is in so much distress that I feel like sending a message to her, for I want her to understand that we are all near her and will help her and will try and make her feel better physically. She lives in Allston, Mass. They are Boston people. I have frequently been to the home and have looked everything over and could find nothing that should bring her so much uncertainty of mind and distress of body, and have wished heartily that I might talk with her face to face and give her the assurance of our devotion and give her the assurance of our devotion and loving care. There have been so many who have come over here of late out of the family that it is as if I were speaking for a family that it is as if I were speaking for a great company and her own mother is so close to me now and says, 'Tell my child that I am growing strong and want her to feel that often I come to her, although I am with one who is alone more, but whatever I can do to help or wherever I find a special need I go.' Her father is here too and says, 'It has been a long time since I left the body, but I cannot see that I have lost the least bit of interest in my girls.' We have a happy company here, we have We have a happy company here, we have so much music and so many beautiful things to see and many times we are very much impressed by the expression of things spiritual through your family and those about you. This is just a word of consort to you because you are so depressed; look on the bright side, have good cheer and give my love to Harriet,

Verification.

Dear Mrs. Soule:—I noticed in a recent "Banner" that in one of the messages the name of state was lost. I think that I can supply it. I knew a James Dunning about that age, who had just a little colored blood in his veins, who departed very suddenly, by accidental drowning, in Georgetown, South Carolina. Your description of him is complete. I mention this as it appears to me the "Message Column" of the "Banner" is neglected and each reader who can verify those messages should do so. Dear Mrs. Soule:-I noticed in a re-

each reader was should do so.

This is the third southern message, from acquaintances of mine, that has lately appeared in the "Banner."

Sincerely yours,

C. B. Montgomery.

Packerville, Conn

The happiest heart that ever best Was in some quiet breast-That found the common daylight sw

The Literary World.

LILIAN WHITING. "The world of books is still the world."

" New Modes of Thought."

Few discussions of the new scientific and psychic outlook have been received with such enthusiasm as Dr. C. T. Stockwell's little volume called "New Modes of Thought," a work based on "the new Materialism and the new Pantheism." Under the former, Dr. Stockwell discusses the "Movement of Philosophic Theories," "Spencer's Philosophy," "Haeckel's Monism," "What of the Future—the Trend?" "A Thought Summit," "A Conscious Universe," "New Modes of Thought," and other topics and under the latter ("The New Pantheism") is discussed "The Immanency of God," "The Instinct of Personification," "The Ultimate Productive Cause," and other themes, while a most sympathetic and comprehensive tribute to Edward Drinker Cope adds its interest to this thoughtful adds its interest to this thoughtful

Dr. Stockwell notes that the mind "is to-Dr. Stockwell notes that the mind "is to-day peering into the future with an in-tensity of feeling and expectancy rarely if ever before witnessed." That "a wonder-ful century of intellectual movement and scientific activity is just behind us, and a more marvelous century has invited us to cross its threshold."

The chapters on "The Conscious Uni-

cross its threshold."

The chapters on "The Conscious Universe" and "What of the Future?" are especially valuable in suggestion. The ether, as "the eternal receiver and transmitter of energy," offers a great insight into the nature of the ethereal world. The book is one especially needed as a daily hand-book in its illumination on the entire nature of life and its successive environnature of life and its successive environ-ments. (Boston: The James H. West

"Mystle Words of Mighty Power."

Dr. Walter DeVoe is one of the most vital and illuminating writers of the day, and in "Mystic Words of Mighty Power" he has embodied such essential truth re-garding the very nature of life as to render it a fountain of inspiration. Dr. DeVoe teaches that mind "is the most actual thing in existence, although intangible to the senses; in and around each form there is a senses; in and around each form there is a sphere of positive force, which is the life and organizing power of the form. You are living within a sphere of mental forces which you are adding to and qualifying by your thoughts and these thought forces which your mind generates influence every part of your body and act on other minds to influence them also.

You are superior to the body and should

"You are superior to the body and should begin to cultivate the knowledge of your Real Self and of the potent power of thought. Many diseased conditions are caused by being too negative, subject to every mental and disturbing influence that comes along. You need to cultivate a positive state of mind."

In the chapter on "The Power of Thought" we find Dr. DeVoe saying: "A human being is a wonderful battery of forces. The electric dynamo draws from space only one kind of force, namely, electricity, but the physical body generates electricity and also magnetism, while the mind appropriates the universal thoughtpower to enable it to hold in organization all lesser forces of its nature. All power in the universe exists for the good of humanity. All the apparent evil that man experiences comes from his mistakes or from the misuse of the forces within and around him."

"There is no limit to the power of

him."

"There is no limit to the power of thought. Thought is the power that God uses to guide the destiny of his great universe, and man can use the same power from the omnipotent Mind to mold his life and destiny as he will." The act of thinking generates forces as actual as electricity, and more powerful because endowed with intelligence. Thoughts are living things; and spoken words give to thoughts a body of physical vibrations which makes them, still stronger."

So this wonderful book goes on, and to quote as one would feel inclined would be

So this wonderful book goes on, and to quote as one would feel inclined would be to quote the entire volume. Dr. DeVoe discusses "The Law of Attraction," "God's Mantle of Protection," "Opulence," "Possibilities," "The Invisible Power," "The Secret Spring of Health," "All Good is Yours," "The Wonder-Working Quality," "The Soul is Everlasting Life," and many other of the most vitally important themes of life. This book is one of which to make a personal, daily and hourly companion. It combines and concentrates in itself an entire library of works on the divine scheme of life, and leads to health, energy, effective power and happiness. (Chicago: Dr. Walter DeVoe; The College of Freedom.)

"The International Studio."

The March Studio is simply resplendent in glow and vitality—in an absolutely living panorama of the art world of today. The achievement of the greater sculptors and

panorama of the art world of today. The achievement of the greater sculptors and painters; the decorative work; the exhibitions, together with full page reproduction of important statues and paintings, many of which are reproduced in color, all these and studio talk and awards make up one of the most brilliant numbers of this incomparable magazine ever issued.

The opening paper on the English sculptor, Alfred Drury, A. R. A., by A. Lys Baldry, is richly illustrated with twenty-one reproductions of Mr. Drury's work, including the bronze statue of Queen Victoria, at Bradford; the bust of King Edward VII, the groups ("Truth and Justice" and "Peace") for the new war office building; the single figures given in full page illustration, separately, and many other reproductions. Mr. Drury is a pupil of the famous French sculptor, Dalou, who established himself in England some thirty years ago and whose "vigorous personality and splendidy powers", were felt by those students who found themselves, as Mr. Baldry relates, "in the closest association with a master mind."

Other notable papers are on "Independent British Art at Messrs. Aqueu's," "Otto

Pratischer: a Vienese Designer of Interiors." "Ladwig Herterich, a German Painter," "The Arts and Crafts Exhibition at the Groften Gallery," Studio Talk, and criticism of a long line of winter exhibitions. The paragraphs on the art of Louis Kronberg, in Boston, are exceptionally interesting, their recognition of Mr. Kronberg's genius for seizing a sudden airy picture (as in the "Queen of the Ballet") and fixing it. That indefinable and exquisite art "Immortal for all the ages" attracted by "riotous color effects" is Mr. Kronberg's. (New York and London; Tha John Lane Company.)

Messrs. Little, Brown & Co. will soon publish an important book dealing with discrimination of railroad rates, by Prof. Frank Parsons, Ph. D. For twenty years or more Dr. Parsons has been writing and speaking on the relations between the railroads and the public. His testimony before the Interstate Commerce Committee of the United States Benate and before the United States Industrial Commission attracted States Industrial Commission attracted wide attention. Later he traveled through nine countries of Europe and over three-fourths of the United States studying rail-

The book is entitled, "The Heart of the Railroad Problem," Mr. Parsons being con-vinced that the heart of the railroad prob-lem lies in the question of impartial treatment of shippers.

Camille Flammarion, the celebrated French astronomer, has been collecting data regarding the havoe wrought by lightning, and from this valuable information he has written a book of striking and popular interest which will be published in this country under the title, "Thunder and Lightning," by Little, Brown & Co., Boston, March 24th. The chapter headings are: The Victims of Lightning; Atmospheric Electricity and Storm Clouds; The Fiash and the Sound; Fireballs; The Effects of Lightning on Mankind; The Effects of Lightning on Animals, Trees and Plants, Metals, Objects, Houses, etc.; Lightning Conductors; Pictures Made by Lightning. Camille Flammarion, the celebrated

In a volume entitled "Old Washington, In a volume entitled "Old Washington," which Little, Brown & Co. have just issued, Harriet Prescott Spofford pictures the Capitol city as it was just after the close of the Civil War—a city quite different from the Washington of today. The book contains five stories in Mrs. Spofford's charming style, and of these a less inadequate mention will be made next week.

"A book the Public Library should acquire without delay," says "The Chatterer" in the Boston Herald, "either as a free gift or by purchase, was shown to me by a young Florentine bric-a-brac dealer last young Florentine bric-a-brac dealer last week. It is a tiny volume entitled in good Latin 'The Old Testament,' and it is properly illustrated with wood engravings of early 15th century workmanship. Time has dealt gently with this nearly 500-year volume, yellowed as it is, and the print, and the 'pictures,' with their extraordinary subjects brought up to date, would delight any collector of rare books. Certainly the Public Library is the proper place where such lic Library is the proper place where such a specimen of book-making should be preserved forever and a day. It looks as if it came out of the Ark, and deserves to go into a glass case."

This unique and brilliant column is one

of the most alluring features in latter-day journalism. "The Chatterer" has the secret of enchanting every reader.

The Magazines.

The current number of "Le Messager' contains a portrait of the chevalier Le Clement de St. Marcq. The chevalier is a French military who since 1893 has devoted himself to psychic science. A most inter-esting account of him and his work occu-pies the entire issue of this up-to-date

"The Review of Modern Spiritualism' (French) for February contains among other matters of interest a review of Camille Flammarion's new book, "The Evolution of Matter."

"The Word," for March, is welcomed. The paper, the type, the cover leave nothing to be desired in good taste. Dr. Alexander Wilder contributes a good article on "Origin of the Universe and Man," and Dr. Sylvan Guthrie has a deep study of the Gospels of Mark and Luke.

"The Grail" (Vol. I, No. 4) bids fair to make its mark. It is after the manner of the Philistine, the writing of one man and expresses the ideas of the editor alone. It is none the less interesting. But it is a very trying test for the editor to impose

The March Atlantic.

The March Atlantic.

Full of vital interest in the discussions of questions of the hour is the March Atlantic. Prof. F. W. Taussig, the well-known economist and author, writes upon "The Love of Wealth and the Public Service," Maurice Low upon "The German Emperor," and George W. Alger contributes fresh and vigorous discussion upon "Some Equivocal Rights of Labor." Two papers of kindred interest are Charfes M. Harvey's upon "The Red Man's Last Roll-Call," an eloquent account of the Indians' present at tus in America, and a picturesque narrative by Major R. L. Bullard of his experiences in the Philippines, "Preparing Our Moros for Government."

The literary and historical papers in the number are of the quality and interest which have long marked Atlantic articles as a distinct type in American letters and the second of Andrew D. White's notable studies of Turgot as a statesman, an able studies of the letters of Harvey Walpole by Gam.

ies of Turgot as a statesman, an able stud-ies of Turgot as a statesman, an able study of the letters of Horace Walpole by Gam-aliel Bradford, Jr., an appreciation of Ana-tole France by Bradford Torrey, and a striking paper on "Shakespeare and the

tic Stage" by John Corbin are of the

The stories are especially attractive,—"Old Goodwin's Wife," by W. J. Hopkins, the author of "The Clammer," "M. Mulvina, Her Life and Works." by Harry J. Smith, a new and original humorist, and "The Prodigy," another subtle and powerful story, by Fanny Kemble Johnson. (Boston: Houghton, Mifflin & Company.)

Civic Art Problems.

The treatment of minor open spaces in village and city, one of the most interesting problems of civic art today, will be the subject of an article by Sylvester Baxter in the April Century. Among the illustrations, by Jules Guerin, of Mr. Baxter's text, will be pictures of Grand Circle, with the Columbus Monument, and Coenties Slip, New York, the first showing the effectiveness of formal treatment of an open space at the conjunction of important streets; the second, the possibilities of securing a restful effect of roominess in a limited area.

According to Mr. Baxter—and quite contrary to the popular impression—the Boston Public Garden has exerted a most demoralizing influence upon gardening art in the United States, because of its lavish employment of rich and expensive material in a fashion unguided by any true principle of design." Other examples, good and bad, of public squares in different cities and villages will be treated in Mr. Baxter's article.

A. H. Finn Has the Pilgrim.

Battle Creek, Mich., March 8-A. H. Finn, of Detroit, came to Battle Creek to-day to take over the Pilgrim Magazine, of this city, and will remove it to Detroit, where it will be published beginning with the May number.

The Pilgrim was established here some six or seven years ago by several newly-

The Pilgrim was established neer some six or seven years ago by several newly-made millionaires who were then very prominent in the pure food game. Willis J. Abbott was secured as editor at a large salary and ambitious plans were put forth to make it a great magazine property.

Money and brains were lavished upon it and a circulation of over 100,000 was attained.

tained.

The cereal food exploitation craze had its day and several of the owner's of The Pilgrim went down in a crash. The magazine lived, however, and has been maintained at a high standard.

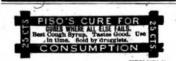
The living a recentled Alphore as

Karl Harriman succeeded Abbott as inue as editor.

No less than \$250,000 has been expended No less than \$250,000 has been expensed in establishing the magazine. Mr. Finn has associated with him several well-known men of high standing. He will have the general management of the magazine and says he will enlarge and improve it.

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The Literary World (London, Eng.).

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

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 wise things."

The Boston 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."

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Ella Wheeler Wilcox (the poetess). "It is a beautiful, interesting and most helpful book. I read it daily."

Salvarona (author "Wisdom of Passion"). "Your work is a blessing to the age; a star lighting humanity to loftier spiritual freedom; a benediction; a flower making glad the waste places of earth."

Health Culture (N. T.). "Henry Frank is more than a splendid teacher and great thinker. He is a poet and a music-maker. His book appeals to many."

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ior and credit of being the wn the real came of like aftering from that disease it value, and to any practition setully treat these comple setully treat these comple Nicely bound in cloth and For Sale by the BANNER OF LIGHT.

MAXHAM'S MELODIES.

Banner of Bight.

BOSTON, SATURDAY, MARCH 31, 1906.

Societary Hews.

Correspondence for this department should be ad-used to the Editor, and must reach this office by the st mail delivery on Monday morning, to ensure inser-in the same week. We wish to assist all, but our space in the same week.

Topic for the Progressive Lyceum.

Sunday, April 1, 1906:-Life's Experi-

Gem of Thought:

Galveston, Texas.

The tide of time must ebb and flow. Currents of Joy and Grief; And each will have that strength I know That brings a sure relief

Each cheek some time will stained be With scalding, burning tears: Reflected there I surely see The coming brighter years.

J. W. R. For information concerning The Progres sive Lyceum authorized Lesson Paper for the National Spiritualist Association, ad-dress John W. Ring, Spiritualist Temple

Boston and Vicinity.

L. S. I. S., Mrs. Belcher, president, Dwight Hall, 514 Tremont Street, on March 22 had a nice Dancing Party and a good at-tendance at supper. Thursday evening, the 20th, a whist party will be held with some fine prizes for the winners.

First Spiritual Science Church. Mrs. M.
A. Wilkinson, pastor, Commercial Hall, 694
Washington Street, Morning, Spiritual
Circle, Mr. Privoe, Dr. Blackden, Mrs.
Sears-Hill, Dr. Combs, Mrs. Blanchard,
Prof. Clark Smith, Afternoon, Free
Thought Mass Meeting, Opening speaker,
Mr. Bakstran, followed by Mr. Brewer,
Mrs. Stone, Jennie Rhind, Mrs. Bosworth,
Mrs. Robertson, Prof. Clark Smith, Prof.
Matook, Mr. DeBoss, George Emerson,
Mr. Vaughn, Mrs. Conant-Henderson,
Evening exercises opened by Mrs. SearsHill, Original poem by Mr. Tuttle, Messages by Mrs. Cutter, Prof. Clark-Smith,
Mrs. Carbee, Miss Wilson, Music by Prof.
Peak and Nellie Carleton-Grover.
First Spiritual Church, of Boston, Inc.

First Spiritual Church of Boston, Inc. Rev. Clara E. Strong, pastor. Mr. Mackie was heard with great pleasure and the was heard with great pleasure and the pastor's loving words of counsel and advice were indeed helpful. Mr. Chase was next heard and also Mr. Newhall. Encouraging messages were given by Mr. Jackson and Mr. Fitzallen. In the afternoon Mr. Chase gave the opening address. Messages were given by Mr. Jackson. The pastor spoke words of cheer. After a solo, Rev. Theo I. Dean spoke. Messages were given by Mrs. Stein. "Sons of God" was the topic of "George" in the evening. Mr. Chase was heard next. After a solo by Mrs. Lewis, Mrs. Jackson gave many messages. After a solo by Miss Belle, Mrs. Lewis gave forth from the spirit, also Mrs. Erickson.

American Psychical Research Society of

American Psychical Research Society Malden, Harvey Redding, president. Meet-ing opened with song service, followed by an invocation by Mrs. Abbie Burnham. A baritone solo was given by Mr. Chester en-titled "Queen of the Earth," accompanied by Mrs. Vickery. A poem was read by Mrs. Emma Wells, followed by a fine address by the president, subject, "Obedience." Mrs. Burnham gate an address on "Signal Bills."

The audience was interested in her subject and the beautiful words that flowed from her lips. The president gave delinea-tions which were readily recognized. Meet-ing closed with hymn and benediction by Burnham.

Mrs. Burnham.

The mid-week meeting as usual had a good attendance. First half hour was devoted to healing. A selection on the piano was given by Mrs. Emma Wells, followed was given by Mrs. Emma Weils, followed, by an inspired invocation by the president. Many messages were given by mediums present, including Mrs. Pierce, Mr. Skinner, Mrs. Knight, Mrs. Smith. Mrs. Wells read a poem and Mrs. M. E. Dean answered mental questions. Mr. Redding gave delineations. The meeting was harmonious

and interesting.

The Children's Progressive Lyceum, No. 1, of Boston, held its regular session in Red Men's Hall. 514 Tremont Street, Sunday, March 25, at 11,30 a. m. After the lesson and march, Reginald Middleton gave a piano solo. Baby Vinto, George Fogg. Robert Carnaghan and Mr. George Lang gave readings. Olive Sharp, Pauline Wagner, Elsie Curtis and Caroline Cousin sang. Mrs. Conant-Henderson gave a short address, then the circle was formed which was well attended. Next Sunday, April 1, 1906, the Anniversary Exercises will be held from 11.30 until 2 p. m. All mediums and friends of the Cause cordially invited.

The First Spiritualist Ladies' Aid Society held its weekly meeting Friday, March 23, at Appleton Hall, 9 Appleton Street, Mrs. M. A. Ailbe, president; Mrs. Lovering, pianist. After a duet by Mrs. Hall and Mrs. planist. After a duet by Aris, Iria and Maris, Mason, Mrs. Waterhouse opened the meet-ing, followed by Mrs. Stiles, Mrs. Maude Litch, Jennie Conant Henderson, Mr. Blinn, Mrs. Mason.

Mrs. Mason.

Maiden Progressive Spiritual Society,
Mrs. Alice M. Whall, president. Thursday
Evening Circle, March 22, Mrs. Whall presided. The circle opened at 8.10 with a
praise service, after which Mrs. Whall and
Mrs. George B. Mosier gave beautiful messages. The circle closed at 9.45.
Sanday services, March 25, 2 p. m. Children's Lyceum, Mr. E. J. Patch, conductor;
Mr. V. J. Matthews, assistant conductor;
Mr. Lyceum opened at 2.10. The Group
subjects, "Where is Heaven?" "Judge Not,"
"What is the Best Way to be Happy?"

"What and Where is Henven?" and the general subject, "Judge Not," were all discussed with much interest.

3.30 p. m. Afternoon Circle. Mrs. Whall presided, Mrs. Andrews at the plano, The circle opened with a praise service. Mrs. Morton and Mrs. Whall gave many messages. Messes. Cook and Fessenden spoke of their experiences in their development in mediumship.

mediumship. 7.30 p. m. Andrews at mediumship.
7.30 p. m. Mrs. Whall presided; Mrs. Andrews at the piano. The meeting opened at 7.40 with a praise service. A beautiful yocal solo was rendered by Miss Dean. The president introduced as the message bearer of the evening Miss Annie M. Foley of Haverhill, who gave many beautiful messages. Meeting closed at 9.30.

New England States.

First Spiritual Union, Norwich, Conn.—During the month of March the platform has been filled very acceptably by Mrs. A. J. Pettengill of malden and Mrs. Kate R. Stiles. On Sunday, the 18th, Mrs. Stiles gave an excellent address in the morning, following it with messages that were accurate and convincing. In the evening her lecture was exceedingly interesting and left a splendid impression. Mrs. Pettengill served March 25th. Mr. Blinn will resume his work April 1st. The Lyceum is in a flourishing condition and holds interesting sessions every Sunday. On Thursday evenflourishing condition and holds interesting sessions every Sunday. On Thursday evening, March 15th, the Helping Hands gave a supper and social. The storm interfered with the attendance, but about 40 of the faithful were present. One of the local mediums, Mrs. Henry Coit, gave a seance as a benefit to the society that was a decided success. Her messages were given in a pleasing manner and were all recognized. On Wednesday and Thursday, April 11th and 12th, an Easter sale will be held. Supper will be served both evenings.

Fitchburg. Mass.—March 25. Emma B. Smith of Lawrence spoke for the First Spiritualist Society. There was a large attendance at both services. The addresses were ably presented, followed by many convincing tests. The Mediums' Circle and were ably presented, followed by many convincing tests. The Mediums' Circle and Song Service were helpful. Miss Howe, pianist, rendered several selections. The society will observe the Fifty-eighth Anniversary of Modern Spiritualism next Sunday. Annie L. Jones of Lowell, test medium, will be the next speaker.

Salem. Mass.-The Spiritual Research Salem. Mass—The Spiritual Research
Society had as its speaker and medium during the month of March Mrs. Mamie A.
Helyett of Boston. Much interest has been
shown in the meetings, and Mrs. Helyett's
work has been very much appreciated, especially the messages. Next Sunday, April
Mrs. House F. Lichens and Mrs. Pand. pecially the messages. Next Sunday, April I. Mr. James F. Litchman and Mrs. Rand-let of Boston will officiate. The Ladies' Social Union will conduct a bazar, dance and entertainment at its hall on Washing-ton Street on the afternoons and evenings of March 29 and 30.

Wellman C. Whitney, Springfield, Mass., poke for the Spiritualist Society of Pittsspoke for the Spiritualist Society of Pitts-field, Mass, afternoon and evening of Sun-day, the eighteenth, giving messages after each uplifting address, which were very sat-isfactory. Mr. Whitney will be with this society March 29 for an Anniversary Meet-

The Ladies' Progressive Aid Society of Providence, Mrs. Brown, president, held its regular supper and circle. Monday evening, March 10, in Oriental Hall, with a good attendance. Communications were given by Mrs. Brown, Mrs. Wilkinson, Mrs. Harcourt, Mrs. Zinn-Mosia, Mrs. Brackett, Mr. Chase, Mr. Butterworth and Mr. Stackpole. The next supper and social will be held in Oriental Hall, April 2; an excellent supper will be served from 6 to 7,30. Good music and a general good time is expected. The public cordially invited to attend.

Providence. R. I.—The Helping Hand Society held another interesting circle Wednesday evening, March 21, at the home of Mrs. Thorpe, 63 Winter Street, with a very large attendance. The interest created by the médiums of this society is shown by the large attendance and especially the good work done by Mrs. M. E. Jones as president; also the very able assistance of Mrs. Kendall of Riverside. The next meeting will be held on Wednesday evening, March 28, at the home of Mrs. Jones, 363 Lockwood Street. This society co-operated with the Providence Spiritual Association in the celebration of the Fifty-eighth Anniversary of Modern Spiritualism. Sunday, March 25. There was a Mediums Circle at 10.45 which was largely attended, and the following mediums took part: Mrs. Mack of Pawtucket, Mrs. Kendall of Riverside, R. I.; Mr. Smith of Providence, R. I. Mr. Sherman, who is one of the stanch old veterans of Spiritualism, being eighty-nine years of age, gave some very interesting remarks; also Mr. Hamm sooke very estremars, also Mr. Hamm sooke very estremars. years of age, gave some very interesting nestly. The floral and other decorations surpassed that of any other year. Mr. Emerson, who was to be the speaker, was floral and other obliged to cancel his date on account o obliged to cancel his date on account of illness, and Mrs. Jones very creditably filled the place. The Helping-Hand So-ciety catered to more than two hundred. The day was the most accessful for a number of years.

Portland, Me.-The First Spiritual So Portland, Me.—The First Spiritual So-ciety. March 25, Anniversary Sunday was observed by this society. A handsome arch was erected over the speakers' platform and draped in white and purple; on each corner appeared the dates 1848 and 1906, with the sunflower, the emblem of the Spir-itualists, in the centre. A bell was sus-pended over the speaker's head. Many handsome floral tributes were artistically arranged around the rostrum. At the opening of the afternoon and evening ser-vices a poem composed by Hiram Swett, a opening of the alternoon and evening services a poem composed by Hiram Swett, a life member of the society, appropriate for Anniversary Sunday, was read. Mr. Swett is eighty-six years old, one of the oldest Spiritualists of Portland. Mrs. Lizzie Butler of Lynn, Mass., delivered an able address and gave some very good tests.

Field at Large.

Lily Dale will enjoy an unusual musical treat this season, as the Ladies' Schubert Quartet of Boston has been engaged by the Assembly, beginning Sunday, July 20th, and remaining the balance of the season. The Northwestern Band of Meadville, one of the finest orchestras in Pennsylvania, has been engaged for the entire season, so that the musical features will be of the same high order as the platform talent.

The Greenfield Spiritualist Society would like to correspond with speakers and mediums for April and May, 1906. State terms and open dates and enclose a 2-cent stamp for reply. R. F. Churchill, President of So-ciety. Box 73.

ciety. Box 73.

Washington, D. C.—Mrs. Mary T. Longley closes her engagement at the Masonic Temple, where she has been lecturing for the First Association, Mrs. H. D. Morgan, the secretary for this society, is still adding to the list for membership. A social tea was held at the residence of F. A. Wood. Mr. Walter P. Williams, the stenographer, has an office in the Bond Building. Mrs. M. J. Stephens has returned to the city and holds her Thursday afternoon meetings as usual. Mrs. Baade of Detroit, Mich., will be the speaker for the month of April for the First Association. She comes well recommended. The Educational Society holds meetings as usual at Smith's Hall. The meetings as usual at Smith's Hall. The Temple League Ladies' Aid will meet at Mrs. Farrow's, Miss Susie Clark and mother of Cambridge, Mass., returned home after a few months' visit to the capitol city. Miss Clark will be in the lecture tol city. Miss Clark will be in the lecture field this summer. She is now engaged for Lily Dale and Onset, Mass.

W. J. Colville's farewell lectures in Toronto were attended by very large audiences in St. George's Hall on Sunday, March 18. On the following day a special meeting for answering questions was held at 3 p. m., which was very interesting and instructive. W. J. Colville is en route for California and will fill engagements there California and will fill engagements there for five days, as announced in "Banner" (March 17). His present address is 1649 Everett Street, Alameda, Cal., then care Henry Carden, 5 Moore Street, Sydney, Australia.

Announcements.

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.

First Spiritual Temple, Exeter Street. Lecture at 10.45 a. m. and 2.30 p. m., through the mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening. April 4, Hygienic (Vegetarian) supper at 6.30, followed by the usual conference.

First Spiritual Science Church M. A. First Spiritual Science Churen, M. A. Wilkinson, pastor, Commercial Hall, 694 Washington Street, Services, Sundays, 11 a. m., 2,30 and 7,30 p. m., Tuesday, 3 p. m., Indian Healing Circle, Thursday, 3 p. m., Psychometry, Indian Peace Council, April

Public Spiritual Circle every Friday after-oon, 446 Tremont Street. Mediums wel-ome. Mrs. Nellje Carleton Grover, concome. ductor.

American Psychical Research Society, Inc., Odd Fellows' Hall, Malden Square, Malden, Mass., Sunday evening, 7.30, Har-vey Redding, president. Mr. and Mrs. Os-good F. Stiles, Mrs. Abbie Burnham, speak-ers. Seats free. Circle Thursday evening, at the home of the president, 202 Main

Harmony Hall, 724 Washington Street, Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 2.30 and 7.30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.

At the Fifty-eighth Anniversary of Modern Spiritualism, Saturday, afternoon and evening. March 31, and Sunday, April 1, an excellent program of speakers will be offered.

offered.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hill, 724 Washington Street, up two flights. Walter I, Mason, president, will be present all day. Carrie D. Chapman, chairman. Conference, 11 a. m. Service followed by test classes, 2, p. m. Service 7,30 p. m. All welcomed. Regular church business meeting on Monday, April 2, 1906, for election of officers for the ensuing year.

Malden Progressive Spiritual Society, 138
Pleasant Street, Malden, Mrs. Alice M., Whall, president. Sundays, 2 p. m.; Children's Dyceum, 3.30 p. m.; Circle for Messages and Spiritual Unfoldment; 7.30 p. m., Mrs. N. J. Willis will occupy the platform April 1 evening.

Odd Ladies' Hall, 446 Tremont Street, Bible Spiritualist Society, Mrs. Gutierrez, president, holds meetings every Sunday, Circle, 11 a. m. Evidences, 2,30 and 7 p. m. Circle, 4 to 5

Chelsea Spiritual Church, pianist, Mrs. Hoyt, will give a musical entertainment, recital and dance in Gould Hall, 280 Broadway, Chelsea, Monday evening, April 2. Admission 25 cents. The above society holds services Sundays, 2,30, 7,30 p. m. Fridays, 3 p. m., in Gould Hall, 280 Broadway, Chelsea.

The Ladies' Auxiliary of Unity Church, Ida P. A. Whitlock, president, will be "At Home" Friday, March 30, at Legion of Honor Hall, 200 Huntington Avenue, Boston, Mass. An informal meeting will be held and at four o'clock a social hour, when light refreshments will be served.

Lynn Spiritualists' Association, Cadet Hall. Sunday, April 1st, 230 and 7.30, Miss Nellie Putney of Lowell, a good speaker and fine test medium. Circles at 4, supper 5, concert 6.30.

The Cambridge Industrial Society of that Cambridge will hold its regular meeting Wednesday, March 28, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. Mamie Helyett will be the speaker. Supper at 630. Regular evening meeting at 8 p. m. can

WONDER WHEEL SCIENCE.

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

In various magazines and almanacs, Aa-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	8	4	5	6	7	8	9	10	11	12
March 22-23-24	:	F		6				E	4	K		8
25-26	8	-	F.		6	-		-	E		K	
27-28-29		.B		F		6				E		K
30-81	K		B	-	F	-	6		M		E	+
Apr. 1-2-3		K		B	-	F		6		M	-	E
4-5	E	-	K	-	B	+	F	-	6		ш	
6-7		E	-	K		B		F		6	-	
8-0	M	-	E	-	K	-	8	-	F	-	6	
10-11			-	E	-	K		- 8		F	-	6
19-18	6	-	M	-	E		K	-	В	-	F	-
14-15		G	-	M	-	E	-	K	-	B	-	F
16-17-18	F	-	G	-	M	-	E	-	K	-	В	-
19-20	-	F	-	6	-	M	-	E	-	K	-	B

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

The ruling people of the world during the term of this table are those born under No. 1. In this term of ruling, a large amount of Independence will be displayed. It is the Resurrectional Spirit of the world after having been in the grave of winter. Home bodies will be anxious about what the spring condition of the Homes will be. Lordly people will begin to plan for their ammer enjoyments, and Froud and Opinionated people will begin to consider their next early winter glories. Business and Brofessional people will be annoyed over the changes from winter to summer occupations and supplies. Mutual Relations will be disturbed by the changes, or will join as one in harmonious efforts for the changes which the new life of the year brings into play. Such is the Real World. The artificial world will "strain at gnats to swallow a camel."

Address all matters relative to these

a camel."

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

Chats on Wonder Wheel Science.

(Continued.)

The Life, or Anima of the Moon, is the Medium between ignorance (darkness) and enlightenment, and has dominion over one-half a Circle when life force begins to wane. The earth child, or Mortal body, is only the personal appearance, and as any part of a circle it is changed in all of its atoms once every 6 or 7 years, which accords with the Movements of Uranus through a sign, as well as with shorter proportional movements of all the other bodies. The Life, or Anima of the Moon, is the

bodies.

The law of each and all of these various honest invesmovements appears to every honest inves-tigator of them to be positively infallible, and undeviatingly accurate, but they are too complicated and too numerous to be judged complicated and too numerous to be judged infallibly, in this present age of sham and pretense, and no one but a Charlatán would pretend to be able to infallibly judge them, or even to calculate them absolutely correct, mathematically, or any other way. However, by approximated methods' in any one of the Circles (like squaring the circle), it is an easy matter, with a few circle), it is an easy matter, with a few standard and reliable formulas and rules, to arrive quite near to the prevailing condi-tions and tendency of our life from time to

arrive quite near to the prevailing conditions and tendency of our life from time to time.

Some astrologers say that they cannot judge their own horoscope. If I could not judge my own then I certainly would not try to judge any one else's. I do not judge my own, because I do not know my exact time of birth. I have tried every method of rectification that I ever heard of, and I never found any two of them that would produce the same result, yet I would find almost every ascendent to fit incidents in my life. Without the horoscope I would find the incidents just as clearly, but death, which is a matter that would not be desirable to find, cannot be found, positively, without an exact horoscope.

In the proper consideration of an exact horoscope, together with the planets, over 200 considerations ought to be made. The work if properly done ought to be worth twenty-five dollars. We hear of astrologers offering to send a horoscope free, or for a few postage stamps, or for a dollar. I am speaking now of a horoscope in connection with the nativity,—a genethliacal figure,—not a horoscope alone, which is nothing but a figure of the earth and its 12 houses as related to the zodiac by sidereal time. The horoscope, by Dalton's mathematical method, which is by far the zery best, can be drawn in 10 minutes, and quickly judged, but such is not what modern astrologers call a horoscope. They mix everything and call the whole business a horoscope, when in most of the cases the horoscope is not in the figure, yet judgments are attempted as if it were. That is why some astrologers cannot judge their own horoscope. Their horoscope is not there to be judged, any greater they would not more than the proper they man the proper they man the proper they man the proper they man they are they would not any of the figure, and they be greater they would not any of the figure, and they are they would not the figure they would not the proper they would not the figure. The to be judged, any as it it were. Inat is way some astrologers cannot judge their own horoscope. Their horoscope is not there to be judged, any more than mine. If it were they would not get much additional enlightenment out of it. Mathematical experts will always find a great deal of pleasure in figuring out the trigonometrical problems that are required of the theory of the property of the movements of

trigonometrical problems that are required to fit the horoscope to the movements of the planetary heavens. They should not be discouraged in such educational progress in relation to the horoscopal possibilities, but there can never be any reliability placed upon such work, as related to a human life, with high are move accurately recorded. until births are more accurately recorded, and the thumb-rules of horoscopes are weeded of much of the trash that is now

weeded of much of the trash that is now embodied in them.

Authors of the past have collected rules from the heliocentric system and mixed them with the rules of the geocentric system. With same names for the signs they judge from one side of the heavens for matters that should be judged exactly opposite, and the Arabian and the Chaldean, the Hindu and Modern laws, each measure from different standpoints. Tables of planetary positions from the different points of departure have become indiscriminately mixed in the operations of many students of astrology. Thereby much that is before the world called astrology today is purely astrology with the astrology left out. Laws drawn from dream books, compiled by irresponsible compilers, are used as Astrology, and many honest people are led to believe that Astrology depends mainly upon some intuitive gift possessed by the practitioners, when in reality, anyone who will but take a reasonable view of the science will find that astrology is the same sort of an educational matter as geometry, algebra, surveying, or any of the other studies in our schools, and as worthy.

The reason that most any kind of trash can be palmed off upon people as astrology.

is because the people are not enlightened as to what astrology is, just as Byam's match paper could be passed off upon the negroes in the South as United States currency, until the negroes learned to distinguish the difference themselves. This ignorance of what astrology is, does not reside alone with the illiterate as shown in the article by Prof. Morse of the Peabody Museum, in a recent Globe article (considered by me in "Banner" of Feb. 24) wherein he mixed astrology with another subject entirely foreign to "it and which does not come under the same system of investigation. Astrology may be tested just as we might test how much ashes a cord of pine wood, or a cord of oak wood, might make. might make

might make.

I have a case of Horary Astrology before
me. I am going to show, by it, some of
the good and some of the bad features of
what is termed Horary Astrology. It will
be somewhat lengthy, and may run through
two or three issues of the "Banner," but honest investigators will find in it a good many valuable points for consideration, although I will not be able to more than touch the hem of the garment of what I desire to treat. It will be, however, some food for thought.

I have heretofore been treating largely

I have heretofore been treating largely on the Philosophy of astrology, showing its moral, mental and psychologic bearings and relationship to all other cults, etc. I will now endeavor to show practical matters and matters of personal experience.

To begin with, I produce the following letter, and I will give my answer to it, without giving name of the client. Let people then judge for themselves whether TRUE ASTROLOGY works on lines of deception, or on lines that are uneducational.

Letter

Letter:
"C. H. Webber, etc.; I have just received your letter, and it-would seem that it is a Horary question that I wish answered, but I fill out the blank for my son, as, it may be of some use. I will now state the case. We (my son and self) are in very unpleasant surroundings and have decided to make a change. That is settled, but in my son's horoscope, by Raphael's system, there are signs of change in a business point of view. Moon sextile to Mercury, Uranus, and Jupiter. If he were to leave here within a few months, it would be hetter for us to endure the unpleasant conditions a little a few months, it would be better for us to endure the unpleasant conditions a little longer than to go to the trouble and expense of moving from one house to another. What I wish particularly to know is, if he will leave this city, and how soon? Also, I should like to know, in what direction he will go? Truly, etc."

Answer (and mind that this answer had to be written; an amount of work that any

Answer (and mind that this answer had to be written; an amount of work that any lawyer would have wanted about \$25 for):
"Madame, etc. What you call for is Strietly Horary. You propounded the question in New York, on the 9th of March (Friday), as nearly as I can judge, at about 1.45 p. m. It was the Venus hour, which indicates that your mind, conscious or unconscious, was seeking congeniality for the future. This you even speak of in your letter by the terms 'unpleasant surroundings.'

letter by the terms unpreasant surveyings."
"Your letter was received at this postoffice in evening mail of March 10, when I
failed to find any mail in my box. At 1,30
p. m., Sunday, March 11, in an unusual
manner, the letter was brought to me, so
it did not reach me in the hour that I went
for my mail. I did not happen to open it
until 10 minutes of 2 p. m., Standard time.
Correction to sidereal time, in an exact
matter, would make my receiving it in a matter, would make my receiving it in a Venus hour, same as it was sent. This little affair shows how the forces work. The first Venus hour on Sunday was too early, and the letter, in hands that had no appreciation of astrology, was delayed until the good or evil time for its reception had arrived. I do not regard the hours for opening letters. If I did I would disobey the law, and lose the full significance of it. matter, would make my receiving it

Thought She Swallowed Gam.

It was Donald's first year in school, so he waited after the other children had passed out to claim the gum Miss Wood, the teacher, had taken from him during the

session.
"P-p-please may I have my gum?" asked Donald, in his usual genial way.
"Why, Donald," the teacher replied, perplexedly, "I haven't your gum."
"Oh, M-Miss Wood," stuttered Donald, reproachfully, "w-what m-made you swallow it?"—Sel.

"For the rich mind only can love; whilst ne poor one always desires."