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NO. 6

JUBILATE.

Little 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?"

"Sweet 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.

Lillian 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 answer; how the questions would rush to our lips. The life beyond—what is it? 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.

That the faith of Spiritualism will become the prevailing faith of the Christian world there can be no 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 eye 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 deaf, dumb and blind seem to us. "We stand by you," said a friend in the ethereal, "and you do not see 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, deaf and dumb are to you."

"But then," may well be asked, "if perception 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 ethereal realm. And every person can, undoubtedly, so cultivate and train his psychic faculties as to be increasingly able to recognize 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 intense potencies in the ether are being in-

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 recruited, remarking that frequently the criticism 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 none.

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.

Now it is not strange that the ministry is not recruited, nor that endowments for theological schools are not forthcoming. For neither the ministry nor the theological 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 astronomers 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 time! As it is, if any astronomer in the world discovers a new star, or a comet, or any new fact in solar problems, it is telegraphed all over the world, and published, far and wide, in the daily newspapers, without waiting to require that every reader of the 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 before 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 earnest seeker.

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 capable 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 truth should reveal more, and should guide

mankind into all wisdom. The spirit of truth is abroad. One has only to listen and 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 humanity 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 flash messages to those here. It recognizes the perpetual ministry, given personally to each and to all, in suggestion, sympathy, counsel and guidance. Therefore the faith of Spiritualism is destined to become the prevailing faith of the Christian world.

The Brunswick, Boston.

"Nothing New Under the Sun."

Miss Inness.

While we are commemorating the birth of "Modern Spiritualism," it is interesting to know that it is true of our belief, as of 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 Copie of the Liberties of the Massachusetts Colony."

This is a code or body of laws. It was based 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 "Copie" 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 woman be a witch that is hath or consulteth with a familiar spirit," etc., etc. This is all which is of especial interest to Spiritualists. In passing it may be mentioned incidentally that the other crimes punishable by death were, some of them (1) "Worshipping any other God;" (3) "Blaspheming;" (4) "Murder;" (5) "Slaying in anger;" (6) "Slaying by poison;" (9) "Adultery;" (10) "Stealing;" (11) "Bearing false witness;" and (12) "Rebellion."

In 1805, Rev. Thomas Thacher, A. M., "Minister of a Church in Dedham," preached in the Harvard College Chapel at Cambridge, Mass., an Anniversary Lecture, "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 his free and unbiassed choice. Were there therefore an intercourse between the dead and the living so frequent and so clear of 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 damned."

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 that the poetic aphorism that "distance lends enchantment to the view," although not 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 summer 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 with 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 you endure looking at that dead tree standing there. I'd chop it down." Another look, "Why, your lilacs are all purple. I 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. I 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 criticizes 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 against it?

"You are terribly careless and unsystematic. 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 striving to overcome all our life.

To another he will say: "You are certainly economical. In fact, so economical that you are positively stingy."

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

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

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

"Jones is a good fellow, but so extravagant. He'll end in the poor house. I know he is living beyond his means. I have wondered how he has been able to keep up so long. O, I've been watching him!"

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

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

We do not credit each man with an equal amount of intellectual or physical ability. We recognize his limitations; but morally we are too apt to exact of each the same.

"He could give up drink, if he would," we say. "He could stick to one thing and not be 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 think he could do thus or so, because we could; but there is as great variation in the amount of will power distributed among us 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, but 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 ancestors or his surroundings?

How do we know that our taste, judgment and ability are so much more discriminating than those of our fellows?

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

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

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

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

Each individual knows his own limitations 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 happier times.

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 thread, 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.

Miss Inness.

The Annales des Sciences Psychiques, the official publication of the French Society for Psychic Research, has collected the opinions recently expressed of clergymen in the Roman Catholic, Protestant and Hebrew Churches upon Spiritualism.

The Abbe Naudet, the editor of "La Justice Sociale" in Paris, has given a series of three lectures upon the subject. His final opinion 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 has 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 continuation of life beyond the grave." He adds in closing that to him Spiritualism seems to be the crowning of all that is most precious in every religion.

Rabbi Dante A. Lattes, the editor of "Corriere Israelitico," an Italian magazine published at Trieste, speaks of the supposed prohibition in the law of Moses against soothsayers and says: "The prohibition of Moses ought not to prevent us from following the progress of Spiritualism, since its phenomena and its theory aid the religious and moral sentiment."

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

Certainly to Spiritualists these are most encouraging signs of the times and at this anniversary season, when we inquire "What of the night?" justly the replying cry, "God's in his Heaven. All's well with the world."

TO THE PIONEERS.

Devotion.

Royal Power of Good, we praise Thee! O
Director
And Giver of the mystical life-glow
To all, seen and unseen; Divine Protector,
Wisdom and grace on us bestow!

Hark! From the Spheres floats down a
tribute, glorious
With golden-trumpet music, through the
years,
To ones who cleared for us the Way Vic-
torious—
The brave and noble Pioneers!

Behold their goodly Company extending
Line upon line, with voices raised in
song!
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
fears,
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 en-
dured,
Leaving to us the palms of peace and
gladness
Of victories they secured.

Though blessings of the Highest Commu-
nion 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,
Grow 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;
And 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 philosophers of remote antiquity with those of the present time, the truth of the famous saying, "There is nothing 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 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 human intuition and revealed in measure to human understanding.

It is idle to speculate concerning the Unconditioned 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 name the infinite or leave the infinite unnamed.

Herbert Spencer, who is always ranked as a foremost agnostic, did not hesitate to say that philosophers have always been divided into schools of Materialists and Spiritualists, some interpreting universal phenomena in terms of Spirit, others in terms of Matter.

It is not our present object to enter upon any labored endeavor to refute materialistic statements seriatim, but rather to present some valid reasons for faith in the spiritual nature of the universe, which render invalid all denial or negation of human immortality. And even should it be contended that no philosophy explains all facts or solves all problems, granting that such an assertion be correct, the acceptance of its verity by no means necessitates our accepting a philosophy which accounts for fewer instead of

embracing one which explains (and that satisfactorily), a much larger number of the facts with which we are all compelled to wrestle, if we seek to solve the problem of existence with the aid of any working 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 consciousness of enlarged perceptions and experiences, are quite as much a part of a legitimate vocabulary as the much commoner words, 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, talking 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 we see, hear, taste, touch or smell, truly amazing difference is found to exist among seemingly normal individuals, so 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 seeresses 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, a spiritual realm seems an unknown if not an unknowable region. And it cannot be truthfully asserted that the rank and file of religious teachers is much more open to conscious acquaintance with the realm of Spirit, than is the bulk of the busy whom clergy seek to instruct in spiritual mysteries.

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 mysterious 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 record of spiritual manifestations which occurred 1800 or considerably more years ago.

It must of necessity be extremely difficult to verify ancient facts, many of which are said to be 2000, 3000, and even more years old, particularly when we are told that 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 we can fairly claim to be acquainted, even in 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 distinctly universal attributes which humanity 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 many animals (dogs especially), display qualities which we are accustomed to call moral, 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 mildly 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 physical dissolution, either in man or animal. It is not with any affirmative declaration concerning animals, but with negative statements concerning humanity that we take

decisive issue with the famous apostle of "Monism."

If certain animals are conscious of yearnings after continued life, and are capable of enjoying it, they will certainly have their portion in a state beyond the grave; but to grant continued existence for certain animals is in no sense to deny, or even to call in question, human immortality.

With the purely philosophic view of immortality, beginningless and endless individual life, as proclaimed by Socrates according to Plato, comparatively few modern Spiritualists attempt to deal, although there are some who declare (notably the world-renowned Coe 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 existence 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 same great universal law which regulates the course of individual existence on the outer earth.

Human nature is not changed by death, for death only removes an outer covering, the 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 in 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 vividly portray 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 was 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 execrable, 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, a 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 all-important truth that no spiritual rest or bliss is possible while thirst for vengeance vitiates the spirit.

Hamlet's father was seeking, so the 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 object in view of working bitter though not unjust retaliation upon those who had sinned against him.

Recompense is meted out to all by infinite 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 reward or avenger.

The armor worn on the psychic plane by the spirit who is still in will a warrior, de-

scribes with glowing accuracy a fundamental proposition of universal Spiritual philosophy, a truth attested by every seer and sage who has spoken definitely on the mighty subject of the relation of subjective causes to exterior effects.

When the old English poet Spencer, in his "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 spiritual discernment such as poets frequently make manifest, found himself far more knowing in the realm of deep philosophy than his illustrious nineteenth century namesake, the philosophic Spencer, who found a mighty obstacle in the world's perpetual belief in what he called "the immortality of clothing."

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 consensus of statement among seers 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 expression 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." In 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 immediate 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 adventurous 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 bar, transcended 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 indebted 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 and nutritious meat within. As we trace the history of spirit-communion through the ages we shall catch 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.

A Bargain Sale—Religion and Womanhood for a Crown.

Hudson Tuttle, Editor of "Larger" 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 of gaining a crown by selling herself, and the English people, to a half-witted scion of the effete Bourbons, by God's mysterious providence, king of the most Catholic and benighted 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 goes to the prison of Spanish etiquette

where she can have no voice in the senseless pageantry. Her amusements will be bull-fights and mass.

It is reported that the English nation dislikes her choice. Well it may. It may well ask: "Is the religion of our fathers worth anything? Is it a coat to be exchanged at will?"

The Pope saw his opportunity, and 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 devilry 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 and left only the weaklings and bigots.

Because of the conspicuous position of the actors in this infamous drama, its effect on religion will be damaging and a disgrace to the marriage institution. Will some 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 every luxury, who sells herself for a throne? She who is forced by dire necessity, is immaculate compared with the erotic ambition, and foolish vanity of the other.

Yet in this case judgment should be left to the future. If the marriage be consummated—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 to 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 lips." "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. Vastly higher and purer is the spiritual which extends this union into the infinite future, where every stain of earthly attraction shall perish and soul be drawn to soul by the holiest motives of mutual self-devotion."

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 Tamm-Berger.

(Translated from the German for the Banner 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 childhood, and with her death one of the profoundest hopes for a successor to the throne of Austria was shattered; at the same time, rumors that the White Lady, 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 it, 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 Emperor, he at once decided to put a stop to such silliness, as he called it, and commanding the officer of the guard to appear, instructed him to place the trustiest sentinel he could find on duty in the same corridor where the White Lady had been seen and to place a heavy punishment on the deserter 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

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Banner of Light.

BOSTON, SATURDAY, MARCH 31, 1906.

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

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

Anniversary Week.

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 Spiritual
Temple, corner of Exeter and Newbury
streets, Saturday evening, March 31. He
will speak from the subject, "Spiritualism
and 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 dras-
tic Medical Bills were killed in committee.

Rome in the Woodpile.

A prominent "S. J." Rev., to "the usual
throng of worshippers crowding his spacious
church," declared it "strange that people,
otherwise well-instructed and enlightened,
should encourage so warmly these upholders
(mediums) of the gloomy practices"
("teaching after the departed"). He
added, "the presence of so many necro-
maniacs in our large cities is a strange re-
flection upon our much-vaunted superi-
ority of intelligence."

"Holy father," do you not know that it
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 com-
forters when you fail.

In the recent attempt to engage the
Legislature of Massachusetts in an under-
taking that would involve it in the uncon-
stitutional act of interfering with Religious
Liberty, frankly, your organization was
suspected. If 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
you. 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-
cestor, "LET IT BEGIN HERE."

This week marks the Anniversary of the
revival of knowledge in the beneficent Law
of Spirit-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
comfort in the blessings restored by Mod-

ern Spiritualism for your anathemas to
effectually rob it of this testimony and
comfort.

Your red-handed bigotry gave the world
a Voltaire whose work shook the very
foundations of Faith, and left behind a
wreckage inevitable,—this history must not
be repeated in this day. Confine your-
selves to "instructing" your flocks as they
may take it, BUT KEEP YOUR HANDS
OFF 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
more worthy endeavors would fit you to be
reckoned as allies in the great religious ser-
vices 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.

"But woe unto you... because ye
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 work-
ers are about to arrive in America and that
they intend to make their future home
here.

The Southport Spiritualists' Society,
Queen's Hall, Southport, in a set of resolu-
tions commends them heartily "for their
work in establishing the first Spiritualist
society 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
a 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 al-
ways 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-
vance. Spiritualism has taught us to keep
our little fences down and the thing that
really interests us is not where the worker
comes from but where he is "headed."

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

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
success.

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

While for a long time John Wesley, the
founder 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
in 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 informa-
tion comes as a startling fact.

Prof. C. T. Winchester of Wesleyan Uni-
versity, 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 an-
other 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 Spiritu-
alism. While it is a fact, and one of tremen-
dous significance, it is too often re-
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 psy-
chic powers of the human soul; one of
those lighthouses of knowledge which pro-
ject themselves foremost into the depths of
ignorance, guiding amid storms and piloting
the otherwise shipwrecked, into the
haven 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 dur-
ing his whole life from youth to old age
and which compelled the belief and accept-
ance of this hard-headed Englishman who
criticized adversely all show of emotional-
ism in religion—Dr. Winchester calls this
evidence of Wesley "credulity." Credulity
in another is the belief in evidence which

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
made!

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

Juvenile Courts.

That "Love will find a way" was never
more universally believed nor more gener-
ally practiced than in this year of grace
1906.

That there is more of good than of bad
in man is more widely spread, more prac-
tically held in mind now than ever before.

The farther away we get from the dam-
ning doctrine of total depravity the better
grows the world, the more hopeful and
helpful are all sorts 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 demon-
strated, be helped, elevated and reformed
into sweet, decent living by simple, plain,
practical every-day kindness. This is not
a 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
London, when a mother was hung for steal-
ing 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
—why 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 com-
ing. But the boy always turns up, a vol-
untary 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
out that good. Manliness begets more
manliness. Trust begets obedience. Love
is 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 them-
selves acting as arresting officers and bring-
ing into court other bad boys in order that
they, too, may receive the benefits of the
tribunal which has done them so much
good.

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 im-
portant. 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 preju-
dice against all investigators in psychic
matters except those whose name carries
great weight.

He says, speaking of the materializations
in the Villa Carmen, that for ten years these
seances have been going on in the presence
of military and naval officers, public offi-
cials, 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
unreasonable fetish worship for great
names.

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 inves-
tigations by a prejudice against mediums or
by a fear of ridicule.

But, he adds, because a man is a skilled
bacteriologist is no evidence of fitness for
a psychic investigation. Great general
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 prej-
udices, so-called scientists are quite as likely
to show themselves disqualified for honest
research as are less famous or less learned
men.

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 atti-
tude was absurdly opposed to fairness and
justice always.

So too with Agassiz. It will be remem-
bered that when the great naturalist was
one of a committee of Harvard professors
to examine spirit phenomena, this unju-
dicial 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-
bug.

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

Suicidal Catholicism.

On Sunday, March 18, the cornerstone of
a Parochial School in Fall River was laid.
As a part of the religious exercises, a ser-
mon was preached by Rev. Louis Walsh of
Boston, a Catholic priest. As the theory
of our Catholic brethren is that no educa-
tion 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-
ness. 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 con-
tinuance of his peculiar form of belief, that
the doctrines of his church should be ham-
mered into the child before he reaches an
age when he will begin to think for him-
self. In this, our Catholic friend shows the
worldly wisdom which has always charac-
terized the superb management of the
wonderful institution known as the Roman
Catholic Church—the most wonderful ma-
chine for accomplishing its aims which mor-
tal man has ever conceived.

What the Catholic aims at in Massachu-
setts is to have a division of the school
money. 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 mar-
tyr, 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 con-
necting their religion with the education of
the young and with every act of everyday
life in their effort to build up, in this Amer-
ican wilderness, a sort of theocratic, Protes-
tant 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 au-
thority, he sought to make a matter of re-
ligious 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
accordance with the dictation of the parish
priest.

If education of the young can only be
shown to be a part of religion, every Catho-
lic 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 his-
tory to find a Catholic priest in 1906 laud-
ing 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 preju-
dice, 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 govern-
ment of the people, for the people and by
the people. As the people are the govern-
ment, it is an absolute essential to the suc-
cessful existence and continuance of the
government that the governing body should
be an educated body. Ignorance cannot
govern. Education must therefore be in-
sured. The state therefore compels educa-
tion and, as the state must compel it, she
must furnish it in order that the poor, to
a measurable extent, should have equal ad-
vantages 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 chil-
dren 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 democ-
racy 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-
dom. When we consider that they did
this, the absurdity of Father Walsh's cita-
tion of the Puritan's experience as an argu-
ment for teaching Catholicism with the
public funds, becomes again apparent.

To meet the difficulty of mingling free-
dom and a compulsory education, our
fathers took the only possible course, in
limiting the education, which was compul-
sory, to purely secular subjects and left the
religious education of the young to the
choice and the methods of 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, blood-
shed and persecution. Therefore our fore-
fathers decreed that the ban between
church and state should, on the soil of this
fair land of ours, be forever irrevocably for-
bidden. The state was paramount, but
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
wished.

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

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 govern-
ment and the foundation upon which it is
built. 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.

If he had his own 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 con-
sciousness" which manifests itself at times
to our ordinary normal consciousness, and
which is possessed of the omniscience of all
the experiences of the human race back to
its very incipency. But this "submerged
consciousness," whenever, in its own real
character, it comes into our conscious lives,
works the most dire results upon humanity!
It disorganizes the beautiful organic struc-
tures through which we possess all the en-
joyments 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 improve-
ments. They give it an impersonal and
scientific character as the cause of evolu-
tion, 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

They Still Are With Us.

Jesse M. E. Soule.

(Written for the Banner of Light.)

There is no death! O mourner, dry each
 tear,
 Those whom you love, who are no longer
 here,
 Walk yet beside you, though perchance un-
 seen,
 For earthly mists still rise, your hearts be-
 tween,
 And only One can make your vision clear.

Though time drags slow, and every added
 year
 Seems to overflow with doubt, despair, or
 fear,
 This precious thought must blunt the an-
 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,
 There is no death!

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
 natured looking woman, to give him a seat
 beside her and was vainly trying to per-
 suade 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
 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
 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
 evidence of their inward convictions.

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

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.

Then she smiled, so happily and under-
 standingly that he put his hands up on her
 knees and gradually pulled 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 com-
 fortably 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 children ought not
 to 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.

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
 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 or
 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
 in our hearts, a broken doll, an untrue play-
 mate, a slighting manner, a false accusation
 against us, all were part and parcel of our
 growing life and played a part in the fash-
 ioning of the life of today.

Very close to the spirit realms are the
 little children and their ears are attuned to
 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 un-
 trammelled child life, perceive and appropri-
 ate the spiritual life and expression.

What a moment it is when we stand be-
 fore 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 Hydenville 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 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 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?"

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!

When we lose the way who will lead us
 to the light? The children. When, like
 age worn travelers whose eyes are blind
 with strain, we grope our way along
 with 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.

Ah, how can we ever do aught but 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
 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 bit of something
 to eat.

"I always eat the best first," says Uncle
 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? There is plenty left when
 we have had our share and there will be
 plenty for others when we are dead and
 gone."

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 fret-
 ting 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.
 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 Emme-
 line 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 on the railroad,
 and Willis had yielded to the temptation
 to see what they would do with the ani-
 mals. It had grown dark, then, before he
 had realized it.

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 pant-
 ing, he stopped for a moment, and thought.
 The snow was so deep and it was so bit-
 terly 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
 come up to his waist.

"I wish I hadn't stayed so long," he mut-
 tered to himself, as he once more trudged
 along. "I suppose I ought to get lost just
 for not keeping my word."

When he reached the railroad track, he
 stopped in dismay. It was almost oblit-
 erated. The snow had covered every part
 of it; and except for the white telegraph
 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 surround-
 ings 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 aston-
 ishment, 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 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: "Sup-
 pose some of those wild animals got out
 of the train and came up this track. They

might creep up here, and I'd have no
 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
 gasp some inarticulate words, which ex-
 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.

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
 was!"

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 snow-
 bank. 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 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.

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 re-
 sponsive "Halloo!"

"Halloo!" shouted Willis. "I'm here!"
 "Where's here?" demanded the man's
 voice.

"Here under the snow bank! I can't get
 out! Won't somebody help me?"

"Yes, I'll help you; but keep shouting
 until I find you."

It was a long time before the man found
 the place, and with a good deal of difficulty
 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 rail-
 road 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
 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 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 Port-
 land (Me.) church overheard her little girl
 call another child a "young devil," and re-
 primanded her severely for using such a
 dreadful word as devil. A few Sundays af-
 terward the rector's wife was prevented by
 illness from going to church, and asked her
 daughter what the father preached about?

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

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 tearsdrops
 Falling on your dear cheeks like rain."

"As sure as there's a heaven;
 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."

"The soul is the arbiter of its own des-
 tiny; 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, complemented by
 the life of aspiration, prepares for the pub-
 lic life of ministration."

SPIRIT
Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM-

SHIP OF

MRS. MINNIE M. SOULE.

In Explanation.

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

To Our Readers.

We earnestly request our patrons to verify
 such communications as they know to be
 based upon fact in these columns. This is
 not so much for the benefit of the "Banner
 of Light" as it is for the good of the reading
 public. Truth is truth and will bear its own
 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 Spiritu-
 alists or subscribers to the "Banner of
 Light," so may we ask each of you to be-
 come a missionary for your particular lo-
 cality?

INVOCATION.

As simply as the sunshine falls upon the
 gray old world, so simply we would have
 the spirit of truth shine into the dark-
 ened homes of sorrowing mortals, as beau-
 tiful as the sunlight illuminating even the
 darkest corners of earth. So beautiful we
 would have this Spirit of Truth illumina-
 ting 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
 earnest as at this moment. It is an easy
 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 con-
 tinued 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 mes-
 sage today, and we put our hands this
 hour to help those souls to express the
 love that is in their hearts, and the tend-
 erness 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
 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 that
 nobody died but 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;
 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 experi-
 enced 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 put 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.

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 ap-
 pearance and goodness knows it is hard
 enough for me to say just what I want to
 say. 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 will 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 him-
 self scarce when the death angel comes, and
 isn't in the prayer business to any great
 extent. Anyway, he doesn't seem to an-
 swer 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 be-
 hind his Fatherly care, we get left. You
 may not want to put this sort of a mes-
 sage 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 identifica-
 tion 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 mer-
 and I hope I may be allowed to come again
 sometime."

Jeanie 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 ner-
 vous, 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
 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 express-
 ing myself very poorly, but I don't know
 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
 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 never 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.

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 dis-
 tress of body, and have wished heartily
 that I might talk with her face to face 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
 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 what-
 ever 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.'

The Literary World.

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"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 Immanence 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 and fine book.

Dr. Stockwell notes that the mind "is today peering into the future with an intensity of feeling and expectancy rarely if ever before witnessed." That "a wonderful 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 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 etherical world. The book is one especially needed as a daily hand-book in its illumination on the entire nature of life and its successive environments. (Boston: The James H. West Company.)

"Mystic 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 regarding 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 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 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 thought-power 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 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 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 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 splendid 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. Agnew's," "Otto

Prattich; a Viennese Designer of Interiors," "Ludwig Herterich, a German Painter," "The Arts and Crafts Exhibition at the Grafton 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: The John Lane Company.)

Literary Notes.

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 Senate and before the United States Industrial Commission attracted wide attention. Later he traveled through nine countries of Europe and over three-fourths of the United States studying railways.

The book is entitled, "The Heart of the Railroad Problem." Mr. Parsons being convinced that the heart of the railroad problem lies in the question of impartial treatment of shippers.

Camille Flammarion, the celebrated French astronomer, has been collecting data regarding the havoc 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 Flash 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.

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 few 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 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 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 interesting account of him and his work occupies the entire issue of this up-to-date journal.

"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 Phoenix, 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 upon himself.

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 Charles M. Harvey's upon "The Red Man's Last Roll-Call," an eloquent account of the Indians' present status 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 study of the letters of Horace Walpole by Gamaliel Bradford, Jr., an appreciation of Anatole France by Bradford Torrey, and a striking paper on "Shakespeare and the

Plastic Stage" by John Corbin are of timely value.

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 today 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-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.

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

Karl Harriman succeeded Abbott as editor about two years ago and will continue as editor.

No less than \$250,000 has been expended 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 Boston Ephemeris, 1898-1901.

A superior one in all respects, with much valuable matter in the text. This for 1901 the last, has only the planetary places, its main feature being a notably unique discourse on Astrology, etc., sketching its history, exposing the folly and fraud now working natives, and specifying many of the notorious ones and their crooked ways. 'Tis the first sound, impartial, inside view of the subject, is full of interest and value to the few real students who can apply the rational and exact method of teaching the true science in it, and how the art might be honestly practiced.

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It has been reviewed by most of the principal critics of the world and highly praised.

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

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.'"

Mime Incess (in Banner of Light). "Mr. Frank is a poet whose poetry rings with the melody of music; a musician, who sings his message. He plays upon the human heart with a touch and technique as delicate and perfect as ever pianist mastered."

The Critic (Chicago). "The criticism in this work is fertile and extreme. It is the fruit of much thoughtfulness and patient labor."

The Arena (Boston). "Mr. Frank has given us a bold and radical treatise. It is reverent, broad, constructive, scholarly and extremely valuable."

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

Salvadora (author of "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."

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BOSTON, SATURDAY, MARCH 31, 1906.

Society News.

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

Topic for the Progressive Lyceum.

Sunday, April 1, 1906:—Life's Experiences.

Gem of Thought:

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 be stained
With scalding, burning tears;
Reflected there I surely see
The coming brighter years.

J. W. R.

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

Boston and Vicinity.

L. S. I. S. Mrs. Belcher, president, Dwight Hall, 514 Tremont Street, on March 22 had a nice Dancing Party and a good attendance at supper. Thursday evening, the 29th, 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. DeBos, George Emerson, Mr. Vaughn, Mrs. Conant-Henderson. Evening exercises opened by Mrs. Sears-Hill. 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., Rev. Clara E. Strong, pastor. Mr. Mackie 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 Malden, Harvey Redding, president. Meeting opened with song service, followed by an invocation by Mrs. Abbie Burnham. A baritone solo was given by Mr. Chester entitled "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 gave an address on "Signal Bills." The audience was interested in her subject and the beautiful words that flowed from her lips. The president gave delineations which were readily recognized. Meeting closed with hymn and benediction by 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 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. 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. Allbe, president; Mrs. Lovering, pianist. After a duet by Mrs. Hall and Mrs. Mason, Mrs. Waterhouse opened the meeting, followed by Mrs. Stiles, Mrs. Maude Litch, Jennie Conant-Henderson, Mr. Blinn, Mrs. Mason.

Malden 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.

Sunday services, March 25, 2 p. m. Children's Lyceum, Mr. E. J. Patch, conductor; Mr. V. J. Matthews, assistant conductor. The 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 Heaven?" 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 piano. The circle opened with a praise service. Mrs. Morton and Mrs. Whall gave many messages. Messrs. Cook and Fessenden spoke of their experiences in their development in 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 vocal 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 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 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 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 1, Mr. James F. Litchman and Mrs. Randle of Boston will officiate. The Ladies' Social Union will conduct a bazar, dance and entertainment at its hall on Washington Street on the afternoons and evenings of March 29 and 30.

Wellman C. Whitney, Springfield, Mass., spoke for the Spiritualist Society of Pittsfield, Mass., afternoon and evening of Sunday, the eighteenth, giving messages after each uplifting address, which were very satisfactory. Mr. Whitney will be with this society March 29 for an Anniversary Meeting.

The Ladies' Progressive Aid Society of Providence, Mrs. Brown, president, held its regular supper and circle, Monday evening, March 19, 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 mediums 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.; Mrs. Smith of Providence, R. I.; Mr. Sherman, who is one of the staunch old veterans of Spiritualism, being eighty-nine years of age, gave some very interesting remarks; also Mr. Hamm spoke very earnestly. The floral and other decorations, surpassed that of any other year. Mr. Emerson, who was to be the speaker, was obliged to cancel his date on account of illness, and Mrs. Jones very creditably filled the place. The Helping Hand Society catered to more than two hundred. The day was the most successful for a number of years.

Portland, Me.—The First Spiritual Society, 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 Spiritualists, in the center. A bell was suspended over the speaker's head. Many handsome floral tributes were artistically arranged around the rostrum. At the opening of the afternoon and evening services a poem composed by Hiram Sweet, a life member of the society, appropriate for Anniversary Sunday, was read. Mr. Sweet 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 29th, 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 Society, 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 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 capital 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 for five days, as announced in "Banner" (March 17). His present address is 1649 Everett Street, Alameda, Cal., then care Henry Carden, 4 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. 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 4.

Public Spiritual Circle every Friday afternoon, 446 Tremont Street. Mediums welcome. Mrs. Nellie Carleton Grover, conductor.

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

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.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds its services every Sunday at America Hall, 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, 2.30 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 Lyceum, 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, 2.30 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 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 6.30. Regular evening meeting at 8 p. m.

WONDER WHEEL SCIENCE.

(July 26, Copyrighted, 1894, by G. H. Webster.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
March 22-23-24	F	G	M	E	K	B						
25-26	B	F	G	M	E	K						
27-28-29	B	F	G	M	E	K						
30-31	K	B	F	G	M	E						
Apr. 1-2-3	K	B	F	G	M	E						
4-5	E	K	B	F	G	M						
6-7	E	K	B	F	G	M						
8-9	M	E	K	B	F	G						
10-11	M	E	K	B	F	G						
12-13	G	M	E	K	B	F						
14-15	G	M	E	K	B	F						
16-17-18	F	G	M	E	K	B						
19-20	F	G	M	E	K	B						

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

Chats on Wonder Wheel Science.

(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 law of each and all of these various movements appears to every honest investigator of them to be positively infallible, and undeviatingly accurate, but they are too complicated and too numerous to be judged infallibly, in this present age of sham and pretense, and no one but a Charlatan 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 standard and reliable formulas and rules, 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 ascendant 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 genethical 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 very 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 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 to fit the horoscope to the movements of the planetary heavens. They should not be discouraged in such educational progress in relation to the horoscopes possibilities, but there can never be any reliability placed upon such work, as related to a human life, until births are more accurately recorded, and the thumb-rules of horoscopes are 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

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 summer enjoyments, and Proud and Opinionated people will begin to consider their next early winter glories. Business and Professional 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 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.

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.

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 on the Philosophy of astrology, showing its moral, mental and psychological 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:
"C. H. Webster, 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 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 lawyer would have wanted about \$25 for):
"Madame, etc. What you call for is Strictly 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.'"

"Your letter was received at this post-office 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 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.

(To be continued.)

Thought She Swallowed Gum.

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 the poor one always desires."