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#### COMPANIONSHIP.

#### Ella Wheeler Wilcox.

(Copyright, 1906, by American-Journal-Examiner.) No more than God's vast Universe

shown
In bits of clouded glass, are all His work:
Reflected by the reasoning mind of man.
Our boasted senses, finite in their scope,
Miss the large outlines of Infinitude.
Colors exist, too delicate of hue,
For human eyes to see; from sullen red,
Striking the vision like a sudden blow,
They climb to tender violet, and swoon
In sees of light about us. Sounds there

In seas of light about us. Sounds ther

Beyond discernment of the mortal ear: Fine notes of music, mounting scales

For the poor compass of our instruments. Then may not forms invisible to us People the spaces that we deem so void And move among us, speaking, all unheard, The strange sweet music of the distant stars

There are no solitudes for those who feel comradeship of Unseen Presences

### The Life Radiant.

#### fillen Whillen

"I feel the suns that have long since set, And the glory of summers that are not yet."

All life, all possibilities of achievement, are transfigured the moment one overcomes the traditional idea that the change we call death is a finality. The old (and totally ignorant) belief has been that this event is as a gulf separating two entirely different states of life. The atheist, of course, regards death as the end of all consciousness. The Christian belief has recognized immor tality; has accepted the truth of the persistence of consciousness; but still this belief has always been vague. The existence of "the soul" was held as an inexplicable and incomprehensible truth; a-truth that would, doubtless, be revealed in the next part of life, but was one impossible to understand now and here. And in this Christian belief has been all the various assur tions of the "resurrection of the body," the mere physical body, long since disinte grated and yet miraculously called up "at the last trump," and indeed (if it did not sound too irreverent and too regardless of what a majority of people hold sacred), one could almost characterize all this yague floundering about as being, in the light of modern science and of the larger revelations of divine reality, simply absurd.

For instance, one of the able and noted ethical authors and lecturers of the day recently remarked in the course of a private conversation, that the idea of a body after death was untenable. Now this man is a college professor holding a chair of ethics he is more or less engaged in lecturing to the students of theological seminaries, and he is the author of ethical works; and yet his ideas, and the ideas he is constantly communicating through various important channels, bear less relation to actual spiritnal truth than would the Ptolemaic conceptions of astronomy to the conceptions, of Prof. Pickering and Dr. Huggins.

The simple truth is that man exists, now and today, in a spiritual body; that he is a upon by a temporary physical covering which we call the physical body; that the change we call death is simply the process by which the spiritual (or ethereal) body dis engages itself from the temporary physical covering and becomes, thereby, an inhabitant of the ethereal world which is as natu an environment as is the physical world.

Here is simply one of the facts in the data of life; a fact that every scientist, every ethical teacher, every priest of the church, every thinker, should, as a matter of course, understand just as inevitably as he should the principles of grammatical construction, or the multiplication table. This truth is embodied in all the teaching of Jesus; it is embodied in the wonderfu words of St. Paul in Corinthians; it is at tested by science, it is discerned by religion

Within a few days an experiment performed by Dr. Elmer Gates of Washingto been pervading the daily press, and the best account yet given is as follows:

"Scientists in this city were astonished yesterday when they learned that a Wash-ington professor of psycho-therapeutice

claims to have witnessed the departure of a shadow that might be called the 'soul' of a rat at the instant of its death.

"The phenomenon was brought about by the use of a light ray similar to the X-ray, the rat being placed in a hermetically sealed tube and hold in the path of the rays in front of a sensitized screen. When the fat was killed, it became suddenly transparent, and a shadow of exactly the same size and and a shadow of exactly the same size and

and a shadow of exactly the same size and shape as the rat was seen to pass out of and ascend from the tube, vanishing as it passed into the sensitized screen.

"No scientist could be found in this city yesterday who would discuss the discovery in the absence of a complete explanation of the experiment from Washington authority.

"There was much speculation, however, as to the result that would be accomplished if the same test were applied to a human being, and as to whether or not, by the aid of the light rays, the departure of the soul from the body could be detected.

"The light rays used in the Washington experiment were five octaves above violet. "The Washington scientist some time ago astounded the world by his announcement

"The Washington scientist some time ago astounded the world by his announcement that he could photograph thoughts in the human mind; that he had discovered a method, by the use of light rays, of cleansing the mind of a criminal and making a law-abiding citizen of him, and that his light rays had demonstrated the fact that microbes think."

Science tells us that "the heat and light which come to us from the sun, pass through 02,000,000 miles of space in which there is nothing that we through our senses would recognize as matter. It has long to us with the velocity of 186,000 miles a cond; and we also know that this light and heat are transmitted to us from the sun at this enormous velocity by very short electric waves in the universal medium known as the luminiferous ether. This ether not only fills the great otherwise void space between the heavenly bodies, but even fills the space between the atoms of what we ordinarily call matter much as air fills the space between drops of rain. these electric waves which come to us from the sun are about one fifty thousandth of an, inch in length they affect the retina of the eye and are recognized by us as light. When they are about one twenty-five thousandth of an inch in length, they affect certain nerve terminals on the skin of the body and are recognized as heat. And when they are about one hundredth of an inch in length they neither affect the eye as light nor do they produce the impression of heat; but they affect the photographic plate, and are known as 'ultra-violet light.

Now it was in this ultra-violet light that Dr. Gates tried his experiment with the result of rendering visible the process of the separation of the ethereal from the physical body of the animal. If the eye could register the vibrations of this ultra-violet ray we should then see the ethereal world and our friends who inhabit it, who are in the ethereal body. The blind who live among us do not see either the physical world or the physical body of those among whom they dwell. But restore the sight, and all this realm is open to them. The analogy is a perfect one by which to comprehend what we should see were our eyes opened to the higher and finer degree of registering the more intense vibrations. The eye, could it perceive the ultra-violet light; the ear, could catch those faint, far, high vibrations of language in the ethereal world, would register these as naturally as they now register ordinary sight and sound.

It may be accepted as a truth from hich there is no appeal that the contiof life is absolutely unbroken by death. As Robert Browning sa finely says:

'No work begun shall ever pause for death."

Experiences, initiated in this physical stage of life, shall be realized and perfected in the ethereal stage. It is all one life. It is just as absolutely and literally one life as is that of the individual in childhood, in youth, in maturity, in age, an evolutionary process of gradual change and development out never for an instant losing the con sciousness of individual identity. It is all one, all in one lifetime, the "suns that have long since set" and "the glory of summers that are not yet."

The past and the future are one and in All the charm and the loveliness and the beauty of the most precie and priceless experiences that have trans-

figured life here, will await their possessor, in full and complete fruition, in the ethereal world. It is just as practically true, just as much an actual fact, as that a friendship, or a great love, between two persons in this country, would hold itself instantly ready to resume the same exquisite conditions of companionship if one of the two went first to Paris, or Calcutta, or Australia, to be, soon after, rejoined by the other. The same weet companionship would be taken up in a different environment, it is true; under different conditions; but by the same individuals, with the same identical feelings, natures, hopes, faiths and powers; the same mutual joy and rapture in sympathetic com panionship.

The poet, with the poet's power to concentrate volumes in one line, has suggested all this vast and supreme truth of the oneness of life, of its absolute continuity through all evolutionary development. the lines:

"I feel the suns that have long since set,
And the glory of summers that are not
yet."

The Brunswick, Boston,

### The Webs We Weave.

Mary K. Price.

PATIENCE.

All things are built up from small begin-

From the tiny seed the tree

The palaces and temples of the world are reared by placing one stone upon another. The highest mountain is scaled by one

step at a time. The granite rocks are formed of atoms all vegetation, of one cell upon another.

Indeed, the earth itself, and we might

say the whole universe, is but a vast aggre gation of atoms and cells. So in the formation of habits, the build

ing of character, one thought or act after another, each tiny in itself, a single thread but forming at last the heavy webs which

The futile rebellion against unalterable circumstances, the beating of our wings, like a bird in a cage, against obstacles which we cannot remove, the hasty jumping at conclusions and mad plunge for results, which should be of slow growth, all weaken the texture of the fabric we weave.

How necessary, then, in this weaving to xercise patience!

Patience-the bearing of afflictions, pain and provocation without complaint and with unruffled temper.

Patience-the long waiting with calmness and resignation for justice or expected good

Patience-suffering with meekness and nhmission.

Patience-the constant doing, trying, per

The tree does not reach its growth in a night, but fibre by fibre, day after day and

ear after year till it reaches maturity. Blocks of stone cannot be thrown down on the ground in a confused mass and form

a building. No more can we by great bustle, haste and confusion achieve fame or renown, but v nationt, systematic effort are the great things of earth accomplished.

When the farmer has properly sown his field, he can but wait the action of the sun and rain for its growth-uncovering it and peeping beneath the soil to see what progress is being made but retards, if it does not altogether ruin it.

The teacher, the minister, the parent, all who are working for the young know that they can but do their best and await results. Hurrying, trying to force the youthful mind but leads to disaster.

So in the construction of character. The webs we weave, earnest work with untiring perseverance toward the end in view, bear ing patiently those things which must be borne; removing, little by little, those obstacles which can be removed, will enable us to reach the goal for which we strive.

How well it would be if in our wear each thread were strong and beautiful. But as we look over the fabric we have woven, and see all the broken and soiled threads the missed stitches, the dull colors, the grotesque pattern, we feel disheartened. Yet we need not be discouraged, but rather take heart of grace, remembering that as habits are formed like the cable, a strand at a time, so with care and patience may they be torn down.

Stitch by stitch those webs which bind us may be woven anew and rebuilt more in accord with what constitutes perfect character.

Now-this hour-we can begin to weave with finer, more perfect thread; watching the loom and the shuttle, and what one thing is more requisite in doing this than patience?

Not the patience that sits with folded hands and waits-though this is sometimes best,-but the patience that with busy, untiring fingers, weaves, thread upon thread, mesh upon mesh, picking up and tying the broken threads, finding the dropped stitches, rearranging the pattern with untiring resolve to make each day's work better than the last.

Patience is not an attribute of the narrow mind, but is an adjunct of the great. Indeed, it would seem that genius is nothing more than patience, faith and energy.

with these three qualities well developed what may one not accomplish!

Too often we begin a work, but lacking patience, drop it before it is half finished We study one side of a subject, but lacking patience for due investigation, hastily form opinions, which afterward we find, with pain and mortification, to be entirely wrong.

Patience weighs all the facts of a case looking at it from all sides, and forms no hasty conclusions to bring embarrassment

and chagrin.

Patience is the plane which hews and nakes smooth the rough edges of life Patience cuts through the wall of misfortune and defeat, the road to success and

triumph In the practice of this virtue, there are,

nowever, times when one must simply bear us cross and wait. Chafing and fretting will not remove

affliction or disease, restore the sight, or make whole the maimed

Beating against the bars of environ nent, we but bruise ourselves.

we look at the field of grain in the breath of the wind, we see how gracefully it bends and sways before it, to rise again n beauty as it passes by

So in the wind of adversity, man, by patience, may bend and wait its passing. gaining strength by the experience

As drops of water form the ocean, so we are drops in the great sea of humanity each dependent on the other. The whole world is kin; and everywhere there are struggling souls reaching out for light.

Everywhere there are human hearts weighed down with anguish, appealing mutely to us for patience. Not patience for ourselves alone, but for them. Patience to bear with their blunders, their faults, their misdeeds

> Well will it be, if we remember, Woe if we forget.

### Have Animals Psychic Perceptions

Camille Flammarion, the French astronomer, narrates the following as told-him by three friends who witnessed the occurrence

In August 1887, a gentleman with his wife and daughter were driving over a country road in France. Coming to a woody portion of the way where a priest was said to have been murdered, the horse stopped, snorted and refused to go, although whipped. Immediately from an impassable thicket at the left of the highway horse and carriage emerged. The driver turned, looked at 'the narrator and then drove into a marsh at the other side of the road, which was also impossible for a horse and carriage.

This\_phantom experience was attested by letters from all the occupants of the carriage. Flammarion continues, commenting hus: (We translate from his account in Annales des Sciences Psychiques). A triple hallucination, one might sup

pose; triple and even quadruple if on ounts the horse.

Was it a mirage?

But of what kind?

I do not attempt an explanation; I tell the tale simply declaring it to be in the highest degree absurd.

Absurd? Yes. What does the dictionary say of absurd? It quotes Ptolemy. know nothing more absurd in the world than the extravagant hypothesis that the world moves!"

We live entirely in the unknown

#### Anent Pure Food.

H. H. Langdon, (Food Expert.)

In your esteemed issue of March 10th

you have an able article on Pure Food. In reply I will say it should be gratifying to the public at large that the Pure Food Bill has, after being pigeon-holed for 15 years, at last passed the Senate. I have made the Pure Food Question a study for years and I know the health of a nation depends upon the quality of the food, liquid and air that it consumes. We are considered a nation of dyspeptics.

Dyspepsia is caused by errors in diek To rectify this distressing disease we must exercise care in selecting our foods and must pay more attention to mastication, and drink less liquid with our meals. Conous drinking during our meals so dilutes the digestive juices that it retards diges-

By eating simple, nutritious foods, thorough mastication and less drinking with our meals, we can soon overcome the distressing results that arise from malassimilation of what we eat.

The Pure Food Bill will compel the labelng of all articles of preserved food. The labeling, however, will not remove the injurious effects of any deleterious sub-stances, consequently the public 'should earn the value of Pure Foods.

An article that is adulterated with some nierior substance that depreciates the food alue, would not contain more food value if labeled. When the public learns that there is not the food value in adulterated foods, and that there is no economy in purchasing them, the demand will cease. One excellent feature of the Pure Food

Bill is that it will prevent the use of preervetives in milk, sausages, cheese, or in any article of food that will absorb the preervative so that it cannot be washed off rior to consumption.

The Bill will allow the use of Borax and Boric Acid on meat, fish and fowl, as these preservatives do not penetrate and are readily removed by washing

To allow the use of such mild preservaives will be of great value to the consumer, as they must be used when the article to be preserved is in a prime condition. Under no circumstances could they be used to restore tainted articles to a fresh condition.

The Bill will compel the labeling of food preserved with Borax or Boric Acid and information of how to wash the articles preserved must be printed on the label The Bill has yet to pass the House, when no doubt more amendments will be offered, but they may not be accepted,

The Bill as it stands now, no doubt safishes the general public. When the Bill becomes a law and is thoroughly enforced, the health of the nation should improve. We must not forget the idiosyncrasies of man, however. Each person must learn from experience what food best agrees/ with is individual system

When we are ill there is a cause for such effect is removed. Biliousness is caused by errors in the diet, but thousands of persons tho are bilious periodically never learn the cause, consequently cannot remove it.

Eggs, milk, cornmeal and milk are very digestive articles to many persons. albumen in eggs and the caseine in milk are very difficult for some stomachs to digest and they cause biliousness.

To maintain health we must live and earn what food best agrees with us. Dr water, between meals and on retiring; have plenty of fresh air in our sleeping apara-ments, and sleep eight hours; bathe freely, to keep our cuticle in a healthful condition; breathe deeply and exercise well; at I once a day exercise every muscle in body. Gargle-the throat with a mild a septic sofution occasionally and wash the nasal passages now and then. Mi cate the food thoroughly, eat pure food exercise daily, then nature will keep exercise daily, then nature w

#### One By One.

Cora L. F. Richmond. (Inspired by Ouina.) tten for the Banner of L IN MEMORIAM.

one by one they pass the "Great Divide" Vanished from human sense—but far more near-Could mortals but attune their ears to

We miss those who erstwhile were at our side.

The something palpable in time and sense, The garb of human guise so manifest. In which spirit, accustomed, was ex-

prest,-For which, oittimes, there seems no recom pense.

If those who mourn this one great human Could only know how very near they are. Nor seek to find them in some heaven

. afar. But just within, where Soul-shine gleams

across
The narrow portals of the house of clay.
Then none would ever think them far away.

#### GEORGE A. BACON

Dear, kindly face, and thoughtful eyes o'er

Alternately with mirth and pensive shade Of deeper thought, by aspiration made Philosophy and ready gleams of wit:

Facile of mind and pen; rare gift to trace In firm yet gentle clearness Truth's i

tent; shadow of unfairness e'er inblent With the clear argument and worded grace

The miss this champion of a cause Divine— Known through long years of Friendship tested well; From whom all knowing him received

the spell Of such fidelity; the wondrous mine

Of knowledge opened to him day by day
Through studious seeking; and from
within—
Until the steps the mind would win

Were oft revealed from out the inner way

How many pages would thy absence fill! If we could measure by the void of thee In columns whose thy words were wont to be:

Yet we must know thee thinking, working still:

Scattering thy clear thoughts like the snow Until the minds attuned to thee receive ceive

And understand the new things thou dost

And one day, all the barriers removed, There shall be great reunion in that state Where Friendship doth eternal shrines

create, And each knows each by Love's own light approved.

### WILLIAM BRUNTON

robin should mournfully sing, Where is he?" "where is he?" "where Where is he?"

And the birds in each grove and tree Vere to ask, "Why this void in spring?" Mayhap the night-bird alone Would say: "He is gone, is gone."

Winds, whispering soft through the grove And sighing: "We miss the deep thrill Of something responsive, now still." Ayel the winds miss the voice they love. 'Albeit, Orphens whisper, which Albeit, Orpheus whispers near: "He is here," "he is here."

If out of the nature he loved, Stream, sunset, and mountain cloud,—

The early mist fashions a shroud, Missing him who anear them hath moved, The glorious orb of day Must chase the mist away.

Sweeter the notes of the birds in the wood Rarer the beauty in Nature's word, Greater the rapture of leaflets stirred By the voice within the solitude, Becguse he loved them all so well. And knew their wondrous spell.

Aye! many a heart-ache, balm-laden Because of his happy release, For the "pure in heart" find peace Within the rare poet's Aiden. How sweet to know he is there, And here, and many a-where

### SUSAN B. ANTHONY.

As sprang Minerva from the brow of Jove, Didst thou from her swift-sandaled spirit come, Crowned with the moveless purpose of thy

Unshrinking, unafraid to dare and do; Not with the glittering sword and

Not with the glittering sword and bur-nished shield Of weaker warriors in their strife for gold;

cause, But for the daughters of all mothers here every sister of the human race. and for all that race; since Freedom'

Is one: no race, no sex, no futile flaws. Since Liberty has found her worshiper.

How well equipped wert thou; each spoken Bach strong, true argument sent to its

Half a century, and almost the goal Is won. A greater goal is here today, Since not a part, but all of human kind Have forward pressed. One thing denied (The ballot); all the other growth has

And that will follow. Bend thy thoughts to those Who reverently follow where they led—Thou and thy compeers—knowing well What glorious day comes for thy night of toil.

### Revival of the Torture-Chamber.

The Chicago movement has counted largely on its demonstrative and experimental vivisection, but hereofore has confined investigations to domestic animals, gninea pigs, etc. The horror of it makes

mental vivisection, but heretofore has congninea pigs, etc. The horror of it makes
one shudder and, were it not known, it
would be incredible, that such fiendish
cruelty could be practiced by those claiming to be civilized and Christian.
Vivisection is the dissection of living
animals. The helpless victim is strapped
to a rack expressly designed to hold it immovable. Its cries of pain are stifled by
gagging, or cutting the vocal cords, and
then one or more students, or professors,
proceed to remove the skin, expose muscles, nerves, arteries and veins, as though
the quivering form under their scalpels had
no feeling! It was proposed in the legislature of at least one state to hand over
criminals condemned to death to these professors for this purpose. It was argued
that as animals were so different from man,
only an uncertain knowledge could be
gained, but if doctors were only allowed
to operate on living men, there would be
astonishing revealments and science and
medicine advanced.

Now as they cannot have human beings, medicine advanced.

medicine advanced.

Now as they cannot have human beings, they are to take the next in the scale, monkeys! There is no law against the vivisection of monkeys. Is this possible? The following paragraph which has been widely published as a news item, not only tells the story, but is one of the most shocking which has appeared for many a season. season.

#### MONKEYS WILL BE STUDIED.

Chicago. March 19.—The top floor of the physiology laboratory at the University of Chicago is beginning to look like the zoological section of a city park. Carpenters are building new cages and repairing old ones, so that the monkeys which will reach the university in a few days will have a commodious place in which to live.

These monkeys will not be used as an attraction for visitors but will be studied in the classroom by the students and in the

the classroom by the students and in the private laboratories by the professors. For some time the medical authorities shave been contemplating the use of monkeys for dissecting purposes.

Because of the extreme likeness of the Because of the extreme meeness of the anatomy of the monkey to that of man it is thought much more can be learned of the human organism.

It is probable several hundred animals will be used in the work during the next

three months

three months.

Several of the professors have suggested that while the animals are being used along medical lines it would be a good scheme to, study their language.

Not long ago a monkey was brought to the dissecting rooms and laid upon the table. He did not like the looks of the white aprons and long knives nor the peculiar odor. The doctors tried to induce the little fellow to remain quiet, but to no the little fellow to remain quiet, but to no avail. They finally decided the only thing to do was to go ahead with the operation. The monkey was washed and laid on the slab, but it expired of fright. It is argued that if the surgeons could have understood the chatter of their subject this tragic end

the chatter of their subject this tragic end would not have occurred.

It may be asked: "Why do you take cognizance of this as Editor-at-Large? Has Spiritualism anything to do with it?"

Yes, emphatically, and a thousand times, yes. It has to do with cruelty, wrong and injustice wherever found, and silence in the presence of crime against humanity is a sanction, or confession of weakness.

Here is a school of the highest pretentions, a Christian school, and as such its

Here is a school of the highest preten-tions, a Christian school, and as such its object should be to educate the thousands who attend, not only in knowledge, but in the more priceless moral qualities, refine-ment and loving mercy which removed man from the savage. What does it propose? What is it doing every day? Let this sub-ject be presented in plain speech, though the readers' pardon must be asked for tell-ing the horrible story. Men are sent to tropical regions to cap-ture these monkeys, inoffensive, harmless-

Men are sent to tropical regions to cap-ture these monkeys, inoffensive, harmless-animals of the wilds, and send them to the University of Chicago. There they are caged and kept in stock "several hundred of them," as living material for the dissect-ing table, "Because of the extreme like-ness of the anatomy of the monkey to that of man," the cat and dog are to be left in peace for the time.

These monkeys are supposed, even by these doctors, to have a language, and

these monkeys are supposed, even by these doctors, to have a language, and they think that if they had understood the poor victims which they strapped to the rack, they could have talked with him and thus prevented his dying of "fright." What could they have told him? That they intended to bind him so he could not move, close his mouth so he could not chatter, and then they would proceed to the highly uld proceed to the highly feet, and limbs, and lift up the muscles to show the nerves, and arteries? They would trace each muscle to its attachments would trace-each muscle to its attachments, and cut away connective tissues. There might be a student cutting at each limb, or only a demonstrator, lecturing as he dissected. After class time, the victim would be left to enjoy rest, though still bound. Tomorrow, the class would again assemble. If death had not released him, they would proceed to dissect the thoracic cavity, or lay bare the brain and spinal cord, and see what effect turning on an electric current. lay bare the brain and spinal cord, and see what effect turning on an electric current would have in contorting the muscles. After a time death would relieve from torture and fresh "material" would be brought from the cages! And this is to go on year in and year out. "Hundreds of monkeys kept as material, for the next three months!"

months!"

There is another branch of vivisection even more horrible if possible. Monkeys are ideal subjects for inoculation with "toxins, anti-toxins and disease germs."
They can be subjected to all forms of disease, and, if they survive, still be valuable for "material" for the dissecting table.

Previously dogs, cats, mice and guinea pigs have been used for this purpose, Monkeys being "nearer to man" or more satisfactory. The sufferings of these poor creatures, inoculated with tuberculosis,

Can a true Spiritualist ask, "Why denounce it?"

Why? Because it seems that from no other source does it meet condemnation. The press which reports this action of the University has not a word of criticism. Of the 100,000 preachers in this country, not one has spoken a word in censure. In all the religious papers, not a line has appeared condemning this wickedness.

In all the pulpits of Chicago, not a gospel minister raises his voice against the inhuman cruelty. The Humane Society has made no protest. It remains for Spiritualism to plead for the dumb creatures which cannot speak for themselves.

It is not silenced by the plea of these doctors and professors, that "it is in the interests of science, and human lives are to be saved by the knowledge thus gained." Oh, no! The great anatomists declare that the monkey is almost as different in anatomy from man as the dog, and little more can be gained by its dissection. If like, why should the living animal be used? And why this continuous demonstration before classes?

With a dozen or score of directors, could not any principle, now uncertain, be verified? Why continue with the hundreds?"

not any principle, now uncertain, be verified? Why continue with the hundreds?"

It is not for the benefit of science; not to save human life, but to gratify the lust for cruelty, and gratification of vanity in the professors, and the attraction it has to certain class of students. European unia certain class of students. European unia certain class of students. European universities have these demonstrations,—none have gone so far as to use monkeys for material on the large scale. In this the Chicago school plays a trump card. It is lust for cruelty, a delight to see the helpless beings writhe beneath the knife, to see the red blood flow. It is the dominancy of the brute.

What must be the effect of such object lessons on the minds of the students,—on the minds of the students,—on the minds of the young women, who attend

the minds of the young women, who attend and dissect? Need it be asked?

Can the result be other than the destruction of feeling, kindness, and sympathy, and the cultivation of the opposite of those qualities which, as Spiritualists, we abhor? If there is no other voice to exp. or If there is no other voice to cry out against this revival of the torture chamber of the inquisitor; if no law can reach these professors, installed in their laboratories; if the Humane Society is powerless to prevent, there remains one force which is in vent, there remains one force which is in absolute antagonism to wrong and injustice, whether man or animal be the sufferer. That force is Spiritualism, and it holds up the perpetrators of such fiendish acts to the execution of all right thinking people. There is plenty of religion which is for the next hife. Religion which crawls and creeps in servile meckness to power and nolicy.

Spiritualism is for this world as well as spiritualism is for this world as well as for the next, and a force militant to smite wrong as well as uphold the right. Is it not time that Spiritualists recognized this, and that something more is demanded of them than becoming "harmonious," by singing "Beulah Land" and "Sweet Bye and Bye?"

### "My Affinity."

### A REVERIE.

The day when I first saw her scudding past the corner of the market place I shall never forget it; how could I? Has any man ever forgotten the time and object of his first love? The impression made upon the mind was marvelous. The picture the most pleasant that has ever hung upon the walls of memory. As I look upon it again the freshness of youth clothes me; the spices of life come to me as if newly picked from the overhanging vines of brightest youth. The day when I first saw her scudding

youth. I can see again the folds of her white costume neat and trim; the chestnut hair costume neat and trim; the chestnut hair loosely folded in a net; those large, dark eyes with long lashes as she turned to look. Was ever mortal made more fair? That presence has never wholly left me; through all the ups and downs of an eventful life I have turned ever and anon for refreshing and have never been disappointed. That pleasant emotions stirred by that first sight of one who I am bound to believe was then my true affinity, led me to make inquiry which resulted in our meeting at no very distant period.

which resulted in our meeting at no-very distant period.

How those meetings and partings brightened the latter part of my school life, no tongue can tell nor pen portray; our walks together in the groves near the sea, the ring of her laughter, the light that shone from those eyes as she turned them upon me has been shining on for nearly two score years, and can never grow less bright; the unspeakable joy that welled up in my soul when she on several occasions presented me in a coy way with some token of sented me in a coy way with some token of these presents has eternally embalmed them and placed them with the ever-endur-

ing treasures of the immortal.

I would love to write her name, that it might thus written give tangibility to the thought which treasures it, were it not that I would love to write her name, that it might thus written give tangibility to the thought which treasures it, were it not that it is too sacred to divulge. She may have passed to the spirit land; if so I know that my thought of her will continue to pass over the vibratory wave and carry the love that I was too modest to express in my school days and cause her to carry to me the help that angels bring when they come to visit the mortal. The joy there is in this thought for me is prized by me above rubies.

Others sought her affections, but so far as I know there was never another who had the first place, and I am persuaded none other could ever have loved her with a purer love—a love freer from the baser thoughts that tarnish—and yet a voice always whispered in those distant days that there was to be no earth-union,—some strange yet ever present and powerful conviction that "it was not to he."

Are there not heaven-born destinies bringing together and forming unions which are for this life only? And is not the real affinity a fresh surprise to make the cup o'erflow in a fairer clime?

The sterner material required may be

ated by those not so

ectly unerring law that brings to real affinities and there cannot a solitary soul to hunger for ship when the grosser condition

Hamilton, Canada.

### Spirits - Their Existence and Identification.

Joseph F. Snipes.

An address delivered at Berkeley Lyceum, New York City.

First, we have to assume what so many of us, and so many unlike us, are inclined to believe, with or without evidence, that there are intelligent invisible beings called spirits. Those who have sought and found sufficient evidence, whether in or out of the church, must certainly believe it, and the majority who have not found the truth wish the proof. Some encrusted exceptions the proof. Some encrusted exceptions seem to have no faith in it nor desire for it, because of their mental and tempera-mental constitution. A man born without veneration will never be a worshipper. An-other, inheriting or cultivating excessive devotion may credulously accept too much. Others control their belief by reason. But to all classes of minds the best proof of the existence, personality and influence of spirits is through the intermediation of mediums. In private and public circles we are apt to say, "The spirit of So-an-So is present." Is it not better to say, the man himself is present? The individual possesses a spirit, and is intimately associated with it, but his spirit is not severed and projected from his proper body, for recognition. The existence of spirits, earthborn, is presupposed by all nations who have a history; but mediumship, second sight, possession, furnish the only testimony of a future existence for mankind. Mystic tradition and theologic speculations may satisfy most sceptics and religionists, or their its is through the intermediation of mediisfy most sceptics and religionists, or their devil-fearing subjects; but today we need and demand a living faith founded on present-day personal facts.

The identification of spirit visitors is most

The identification of spirit visitors is most interesting and important. Unless identified, we never could determine whether they are human, or a separate creatic. If we cannot identify them as relatives or friends, we have no ground for bylief that we shall live also. Identification, therefore, supplies the only fundamental basis for acceptance of the claims of Modern Spiritualism. In Bible times the independent voice of an exclusive spirit was often mixture for the ordinary spirit was often mistaken for the voice of God, whose instructions were wholly unworthy of Divine wisdom, purity and mercy.

and mercy.

Granting that invisible intelligence exists, and that all human intelligence is embodied, there are many ways by which to identify a spirit. Of course we must have known or heard of him in earth life to know him now. He must be recognized by his distinctive height, features, dress, address and personal allusions, as given through clairvoyance, clairaudience, trance, independent or autoclairaudience, trance, independent or auto-matic writing, etherealization and material-ization, wholly or in part. It is natural and necessary, for recognition, that all spirits, in or out of the earth-form, should be lim-ited in knowledge and power, that no two individuals are exactly alike in form and intelligence. But any manifestation not given under reasonable test conditions, and which can be duplicated by ordinary means, is of dubious spiritual origin.

one difficulty in spirit identification is the effect of mind upon mind. If the sensitive simply reflects the positive thought of a sitter, or repeats only what is stored and restorable at the time, the telepathic transrestorable at the time, the telepathic transference is not evidential of spiritual communication. It is now claimed that all emotions and experiences are registered and laid away on the shelves of the brain, against the day of self-judgment, and many responsive psychics are able to read the record without spirit prompting; and yet it softener the fact that a sympathetic spirit, cognizant of your life, and desirous of identification and missionary work, refreshes your memory of past events, about which a stranger knows nothing.

stranger knows nothing.

Another obstacle in the way of identification lies in the generality of a message and the absence of personal tests. If the means employed represent, a style inhabitual, identity is not established; nor when the manner and expression are superior to the known habits of the recent arisen. Spirit people, various as mortals, are equally prone at times to protean changes, and the medium gets the discredit for innate depravity.

With these and other impediments, and

people in their own place of residence, what is the most convincing evidence of spirit identity? The objection that mediums selwithout an actual dom tell sus anything we do not already know is absurd; for how can we recognize anything about which we know nothing; Beyond all the foggy theories and deduc-tions of ancient spiritual dreamers, with Beyond all the loggy theories and peduc-tions of ancient spiritual dreamers, with large ideality and imagination, and the con-tradictory guesses of modern priests, the most tangible proof of spirit presence is furnished by the intelligence behind the independent movements of material objects and the numerous mental phases of me-diumship. diumship.

diumship.

For one I have had very remarkable interviews with educated tables, slates and psychics in the last forty years. For instance, in the presence of a long-tried medium and a large company of sensible witnesses, my parlor organ has been audibly played in a bright light by invisible fingers. In the presence of the same medium and a room full of close observers, I have been one of six to sit on top of a phano which a room full of close observers. I have been one of six to sit on top of a piano which sustained its own and our united weight of 1,185 pounds, and repeatedly lifted itself from the floor, moving up and down in correct time to music, in a brilliant light, suspending the law of gravitation at will.

With another well known psychic, in a

etc., the pulling of myself and chair about the floor, without any mortal contact. At the name time a very large hand appeared and reappeared several times in front of my face, nervously sustaining itself in sight, seemingly of human flesh, but terminating at the wrist in—nothing! A pair of clean slates at once began to scratch on the table and independently recorded a very appropriate reply to my casual remark, signed with the name of a dear departed friend. Then, at my request, the heavy table at which I sat slowly arose, ascended toward the high ceiling, turned over, deliberately settled upon my head, then returned to the ceiling, reversed itself, and slowly desettled upon my head, then returned to the ceiling, reversed itself, and slowly descended to the floor. A moment later I received several communications on clean double slates, heard in the act of writine, personal to myself, signed with recognized names unknown to the osychic.

Such audible and independent scripture on slates or paper, thus produced, in characteristic style of the writer, with expressions, names and statements appropriate only to the receiver, it seems to me proves

sions, names and statements appropriate only to the receiver, it seems to me proves identity; if anything does on the physical and mental plane.

On another occasion I purchased a pair of new double slates, asking a friend to visit with me another public psychic just arrived from Boston. At the last moment the friend was prevented by business. Entering friend was prevented by business. Entering the rooms the medium, although an entire stranger, straightway began to call the roll of my spirit relatives and friends, described of my spirit relatives and friends, described them correctly, gave their full names as he listened, some of them very uncommon, like my own. He next requested me to retain my folded slates while he retired to the farther corner of the room, when immediately I heard scratching inside the slates, and opening them found the inner surfaces covered with writing, in regular lines, dotted, crossed, underscored, addressed to the expressing regret that our friend could me, expressing regret that our friend could not come with me, with other personal truthful mention, signed with the name of a friend who had promised to return after death. These and many other similar writings I still preserve, valued more than the "tables of stone" of Moses. They are more personal, and repeatable before witnesses

now living.

Hearing of the claims of spirit-photography, as published by prominent experi-menters, I induced a sceptical neighbor to make a trial. He did so and obtained a faithful likeness of his sister, as compared faithful likeness of his sister, as compared with a former photograph at home. The spirit-artist lived in Boston, and was a stranger. Then we visited a trance medium in private life, when, without a hint from us, said sister reported her presence by name and relationship, also the names of other members of his family, in the order of their death, and declared that the picture he received was indeed hers. We next attended a sixtle where the artists compared to the sixtle where the said of the sixtle where the sixtle where the said of the said of the sixtle where the said of the s he received was indeed hers. We next at-tended a circle where the entire company. like ourselves, saw a ball of white light swell out into the form of a lady, and as it ap-proached the gentleman the medium, also stranger, correctly informed him it was his wife, giving her name, and time and man-ner of death two months before. My own experiment for a picture, appointing an hour for a mental telegram, resulted in a second form which I did not recognize, but my spirit-father said it was my mother's dearest brother, of Virginia, many years gone giving his full name. Visiting that state later, I submitted an album including this result to the daughter, who suddenly, with tears, exclaimed: "Why, that's father!" No picture of him remained in or out of the family. At another time I bought and carried my own tin plates to another spirit-photographer, was allowed to examine all the apparatus, accompanied the proc-ess all the way through, and after several failures, we discovered a likeness in front of me of a personal friend known only to me as a familiar attendant for years, spite of unreasonable prejudice and s cion, repeated experiments, under the best conditions, including many singular predictions and fulfilment, compelled my confidence and acceptance of the facts, so that I could no longer "sit in the seat of the scornful."

These are but a small fraction of the different phenomena I have witnessed and recorded, and which would equal a dozen large volumes in small print. But the best and amplest satisfaction is usually gotten in the privacy of home, and every recipient must be the best judge of the value of his

evidences.

Now, granted that from personal experience you are satisfied of the existence and identity of spirit people, you must also con-clude that, like ourselves, they are human, fallible and progressive, and that acceptance of their advice must be governed by the ordinary rules of reason and morals. We used to think that our eternal destiny is fixed at death, that morals belong only to primary life on earth, but in Modern Spiritualism we know that what-ever mental and spiritual worth we possess or lack continues with us after the second birth; and our tastes still find pleasure in opportunities as on earth for their exercise directly or inspirationally, and we must spirit-folks just a's we discriminate in our choice of companions and advisers in earth-life. Morality implies good principles and purposes in both spheres, whose incentive is the good effect that follows right thought and action and appropriag conscience. Yet conscience, the regulator of morality, is a matter of education and localmorality, is a matter of education and locality, more than of inborn instinct, is not a universal monitor. In our land and time conscientious reverence for obsolete ideals is buried. What once stung us morbidly we now tolerate boldly. What was once taught as essential to salvation (as if any soul worth making and saving could be lost) we now refer to human imagination and invention, and what was infallible inspiration is now considered a matter of conspiration; and in foreign countries pure conscience is impure murder. All variations of belief persist after death, until higher aspirations and inspirations modify and reform. No radical change follows the severance of the man from his clothing.

self and not to a heavenly sheriff. Merit has its internal reward, and wrong its reflective punishment, and it often requires another lifetime of effort and regret to outgrow the effects of a life of injustice.

Finally, let us remember that quisque sune fortunae faher, on earth and in the heavens, that natural law is more powerful than belief, that human reason is more trustworthy than ancient tradition, and that evolutionary order in science and religion trustworthy than ancient tradition, and that evolutionary order in science and religion and knowledge of the future life are now better understood than ever before. Convinced of this, let us rejoice in the established proofs of immortality, of continued hope for all humanity. in the direct present-day evidences of spirit existence and personal identity.

#### Charles Watts, the Secularist.

That active little English monthly, "The Medium," so intelligently conducted by Ernest Marklen, pays worthy tribute to a worthy soldier in the March issue. We beg

"It is the afternoon of Wednesday, February 21st, 1906. The skies are clear, the sunshine floods all the countryside, and only a cold breeze mars the almost June-like weather. True, the hedges are almost bare, but fields are green and the brooks sound excinciling. spring-like.

"Not certain of the whereabouts of our destination, we seek the guidance of the local road-menders, and are soon put right. 'Road-mending' and 'Road-making.' 'Road-mending' and 'Road-making.'
Thoughts flow in upon us as we pass along the highway, till we reach a winding lane on our left. But a short distance up and we are abreast of the building we have come we are abreast of the outledge we have come to seek. Red brick—a square tower wherein hangs a massive bell. A spacious walled in fore-court, neatly bordered by plants. At the rear, a projecting portion of the edifice—low-roofed and plain looking, even

"Above and around the tower—pigeons in treless pursuit of each other.

"Little groups of friends are engaged in quiet talk here and there in the lane.

"Anon, strains of organ music reach us, and we saunter-turough the gates and enter the 'chapel.' We are at the Crematorium, Golders Green.
"We take our seats as Chopin's beautiful

and impressive music is rendered.

"A few moments later a coffin covered with choice blooms is reverently borne in. A slight halt is made while the mourners form in line, and then to the gloomy 'March Funebre' the slow course is taken till the coffin rests on the platform in front of the little doors.

"The music ceases. Two funeral orations are given. Each speaker pays eloquent and evidently sincere tribute to the one whose earth-life has ended and whose earth-re-mains lie enclosed below the beautiful

"In choice expressions the power, grace dignity, eloquence, courtesy, ability and courage of Charles Watts, Secularist lec-

"The tribute of words end, and there are few whose eyes are dry.
"Slowly the little doors open, and the coffin, divested of its flowers, steadily travels forward through the aperture and out of our sight. The little doors close again. Shortly afterwards we disperse, but not be-fore the well-known 'Dead March' in 'Saul'

is given.
"Then, once again, the sunshine, the breeze, the fields, the pigeons. In a word—

"In our hearts is the recollection "In our hearts is the recollection of a forty years' battle bravely fought, a life so ordered that the road was made easier for even the Spiritualist to tread where his conscientions doubts led him. Let us not forget that we Spiritualists owe a debt to Charles Watts and others like him who fought before and by his side.

"He, himself, could not accept Spiritualism, and we are satisfied to know that he was honest in his rejection of it. We regret it, naturally, but I believe proof never came in his way, though he has told me he had sought it.

had sought it.

"His work is his monument. Let us ex press our sympathy to those he has left, those who were nearest and dearest to him, and who watched in his last illness with ministrations of love and devotion.

"Town Hall."

### New York's Way.

BILL TO REGULATE ART OF HEALING IN THIS

Sweeping changes in the laws regulating admission to the practice of medicine in New York are made by a bill introduced by the committee on public health of the Assembly with the approval of the State Department of Public Education. Under the terms of the bill, the present boards of the State Department of Public Education and the terms of the bill, the present boards of the public terms of the bill, the present boards of the public terms of the bill, the present boards of the public terms of the bill, the present boards of the public terms of the bill, the present boards of the public terms of the bill the present boards of the bill the present boards of the bill and Osteopathists, Christian Scientists and and Osteopathists, Christian Scientists and the devotees of all other theories of healing may be admitted to practice if they show on examination that they have the amount of knowledge required by the state. In explaining the bill Mr. Whitney of Saratoga, chairman of the public health com-

mittee, said:
"It seems to the committee that the
policy of establishing an indefinite number
of boards all dealing with the same general
subject is unwise, and that it is logical and
sound for the state to supervise, wholly as
a matter of protection to the public health,
the licensing of those who are to practice
the healing art.

the licensing of those who are to practice the healing art.

"After they are thus qualified and licensed the state need not concern itself as to the school or form of practice adopted. The bill defines the practice of medicine in accordance with the latest judicial determination of the courts of record of this state. It legislates out of office the present state boards of examiners, which are nominated by the various medical societies of the state, and substitutes for them a single state board appointed by the regents.

"By this means the state passes upon the general qualifications of the licensee with-

what school of medicine he belongs to, or to recognize the various systems of medicine by prescribing tests therein. The latter part of the bill amends the legal procedure for prosecution under the medical act and the registration, annulment and revocation of licenses. These amendments are purely in the interest of better enforcement of the law and are based upon the difficulties encountered in practical experience under the present law.

"This bill was drafted at the request of the committee on public health by one of the best medical lawyers in the state of New York, and has been submitted to the Department of Education for approval."

It would seem necessary to know what tests are to be required to determine "the general qualifications" to heal. Is Chairman Whitney purposing to autocratically require that healing can only be permitted by those who can show a knowledge of systems they would not use in practicing the art of healing? If so this is only another attempt to force upon an unwilling public methods it will not have, and the liberal minds of New York evidently have something to do. omething to do

#### The Religion of Labor.

Benjamin Fay Mills.

Carlyle says, "The latest gospel in this world is, "Know thy work and do it." Know thyself!—long enough has that poor self of thine tornented thee; thou wilt never get to "know" it, I believe! Think it not thy business; thou art an unknowable individual; know what thou canst work at and work at it like Hercules."

This may be somewhat expected but

This may be somewhat exaggerated, but it will answer for a text. Work is not a curse, but the means of lifting the curse.

Labor is one of the greatest expressions of religion. Religion is the conscious connection between man and universal purpose Work is the way that man fulfils that pur

Work is the way that man fulfils that purpose.

Labor is "communion with God in material things." It is more than that, it is God working through man. It is God's way to accomplish His purposes. He used other agencies till man was made and then, as Drummond says, "Evolution had made a thing which was to be its master."

Some things God cannot do without men. He makes trees, but men build houses. When man works, he uses the "infinite and eternal energy." or rather, it uses him. Man becomes a supplementary creator. As some one says, "Civilization is nothing but transformed and crystallized labor."

Labor is intended to educate, to develop men. Dr. Henry Van Dyke has written a beautiful little poem as follows:

"SUN. Honest toil is holy service; faith-

SUN. Honest toil is holy service; faithful work is praise and prayer.

"MON. They who work without complaining do the holy will of God.

TUES. Christ, the peace that passeth knowledge, dwells amid the daily

strife,

"WED. Every task, however simple, sets
the soul that does it free.

"THURS. Who does, his best shall have
as a guest the Master of life and of
light.

"FRI. The Lord of Love came down from
above, to live with the men who
work.

work.

Heaven is blest with perfect rest, but the blessing of earth is toil."

Every man is building his own house. is the duty of society to see that every man is provided with an opportunity for pro-ductive, pleasant, profitable labor. The most pathetic spectacle in the world is a man wanting work and unable to secure it. As Sam Walter Foss quaintly says:

"All nature is sick from her heels to her

hair
W'en a feller is out of a job.
She is all out of kilter an' out of repair
W'en a feller is out of a job.
Ain't no juice in the earth an' no salt in

the sea, Ain't no ginger in life in this land of the

An' the universe ain't what it's cracked up to be W'en a feller is out of a job.

"Every man that's a man wants to help push the world, But he can't if he's out of a job: He is left out behind, on the shelf he is

curled,
W'en a feller is out of a job.
Ain't no juice in the world an' no salt in the sea, Ain't no ginger in life in this land of the

free, And the universe ain't what it's cracked up to be
W'en a feller is out of a job."

It is the duty of society to make reasonable laws concerning the relation of capital and labor and to see that industry secures a fair share of the profits of industry. The contentions between the House of Have and the House of Want will never be settled until both parties consider the good of

tled until both parties consider the good o the whole, rather than selfish interests. We should educate our children by labor. We should educate our children by labor. The manual training schools are more truly educative than those without it. In Chicago, millionaires are paying \$250 a year apiece to the John Dewey school to have their children taught indust al arts.

No modern education surpasses in value the all-around virtues of the experiences of the old-fashioned well-trained country boy

the old-fashioned well-trained country boy or girl.

It is the duty of every individual to work. Idleness is both a curse and a crime. While our economic opportunities might well be more generally distributed, it is a fact that everyone who wants to work can find work to do, and if the work is well done, it will open the way to better work. A man should choose his work unselfishly, not for what he can get, but for what he can do. He should do it in conscious communion with God, that is, seeking to know the great purpose of his life and to fulfil it. He should perform it selflessly, non-attached, as the Orientals say, that is, he should do it because it needs to be done rather than for what he can get out of it.

A modern teacher says that science asks whence we came, and theology where we

and we can do it. Let us "do our work as well as we can and be kind."

The one great question which now confronts the human race is, "When shall man take conscious charge of sil the processes of evolution?" and the answer is, "When he can be trusted to do it; when he seeks the good of the whole; when he learns the lesson of life which is the lesson of love."

Piso's Cure for Consumption gives relief n cases of Coughs and Colds. 25c.

#### Needed Reform.

To the Editor of the Banner of Light:

No class of people know human minds incarnate and excarnate as well as leading Spiritualists. It is time that some of the incarnate and excarnate as well as leading Spiritualists. It is time that some of the leading ones united to teach the men in power, who are filling prisons,—in fact,—though these places are called asylums and hospitals for the insane, in Massachusetts. Ignorance of men in charge of these places and those who judge people insane is the cause of this mighty evil among us. The system of killing men and women possessed by familiar spirits has changed since such people were killed on Boston Common and in Salem before 1693; but the present system of killing by the M. D. class is not less effective, as can be read in the report in House Bill 175, in year 1906. The whole number of such under care Oct. 1, 1905, was 11,990, The insane numbered on the same date 10,153,—4.832 men, 5321 women. Deaths numbered 1,061. While this condition prevails in prisons

Signature of the state of the s their rational meaning only when regarded as phenomena of the sub-conscious self," Yours truly,

A. F. Hill.

13 Isabella St., Boston.

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#### Dr. E. D. Babbitt's Work Continued.

To the Editor of the Banner of Light

Kindly allow us to inform your readers who are interested in the works of the late Dr. Edwin D. Babbitt, of Rochester, N. Y., dean of the "Academy of Higher Sciences," that the correspondence course of instruction, as presented by Dr. Babbitt, will be continued under the present charter. Miss Katharine Babbitt acting as secretary.

continued under the present charter, Miss Katharine Babbitt acting as secretary.

The writer will have charge of the work of instruction. Parties now interested will please leave their name and address with us, or write us for further information.

Cordially, Clarence S. Tisdale, D. M., acting dean of "Academy of Higher Sciences," 742 W. Jackson Boulevard, Chicago. Illinois

### Better Than Spanking.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 237, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

### Ruskin and Spiritualism.

(Translated by Mime Inness from "nnales des Sciences Psychiques.")

One day Ruskin declared that he appreciated a certain picture because it contained a vivid representation of the immortancy of the soul, Holman Hunt reminded him that the last time they were together he had declared that he did not believe in immortality. Ruskin answered, "I remember it very well." What has caused this change in my opinion is above all, the irrefutable proofs which Spiritualism furnishes. I am fully aware the fraid and deceit which are connected with this docdeceit which are connected with this doc-trine but yet it contains enough to convince us that there is a personal life independent of the body. Beyond that I am not interof the body. Beyond that I am a ested in investigating Spiritualism.

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"What is it dear?" asked the teacher "Oh, you look!" with a grin of satisfac

Untying the strings, she opened the box, and behold! there was a set of false teeth.

"They are mamma's," explained the child in a delighted tone. "They re much prettier. than yours, and I brought 'em to you."-

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The Land of the bye and bye the Land by t en the Dear ones Gather

at Home
Resting under the Daisies
The Grand Jubilee
Dear Heart come Home
Come in some Beautiful Oream
Where the Roses never Fade
in Heaven we'll know our Own
My Mother's tender eyes
I sing my sweetest Song
All hall the dawning Light
The Home that's waiting you
If you love me, tell me so
Beautiful Home of the Ap-

If you sould Home of the Ap-Heautiful Home of the Ap-Home of my Childhood days. Home of my Childhood days. If you should die to-night Only a sweet and faded Flower. These Angel, volers to win When there's love at home Komething sweet to sing. Faithful cuito death Freedom's grand triumph Across the Stream. Home there's love at home borne die weet to sing. Home the stream of the stream of the stream. Bernet I fold my hands.

I fold my hands ng my Mother wore Sing to me Daeling, to-night
Oh, let me read to the time of the Breat
The Stars and Stripes unfaired
Bright land of the Bleet
Open those Pearty gates of
Gathering Flowers in Bes furied and of the Blest Open those Pearly gates of light We shall know our own

fall I know that they miss me at Home
The soul goes marching on a thousand years in Spirit life
Mother dear, oh! meet me there
Our darling Nannie there
Our darling Nannie
The poor Man's glad release
I'm never growing old
Only a glim pae of the face I
am seeking
We are journeying home towe are journeying we are journeying and ay day sweet voices at twilight Kiss me dood night Kiss me dood night kiss me dood night had been waiting there for me she's waiting there for me she's waiting there and by She's waiting there for me Aspiration Best is coming bye and bye Oh when shall we ever get there there
Hopes of the long ago
Just a little Farther on
My baby waits for me
Was I only dreaming. Walting near the gol stair
Beams of love light
The Golden Gates are seft
Ajar
Love that never dies
Ecoking beyond
Will come back to me

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# Banner of Bight.

BOSTON. SATURDAY, APRIL 7, 1906.

FOR THE WEST ENDING AT DATE

ered of the Post-Office, Boston, Mass., as Second-Clas

Spiritualists enthusiastically loyal to the

Natal Day!

If we may judge by the field reports, interest in spirit communion does not wane with the years nor fear of spirit "control" even, grow with the years.

Full meetings, harmonious action, real for service mark the Anniversary occasion all along the line.

Reports of Anniversary Exercises held at Conneaut. Ohio, where our dear fellow workers, Mr. and Mrs. George W. Kates, officiated; of the First Spiritualist Society of Fitchburg; of the Independent Spiritual Society of Pawtucket, R. I., were received too late for this issue of the "Banner." but will appear next week.

The Spiritual and Ethical Society of New York City, Helen Temple Brigham, pastor, has a most inviting program for Anniversary observance to be held morning and evening, Sunday, April 8, at 11 a. m. and 8 p. m. at the "Builders' League," 74 126th Street. The program was received too late to print, but it is a very promising one.

It has seemed to us for some time that the lamentations of the clergy over the increasing frequency of divorces could well be exchanged for effort to forestall such unhealthy experiences by greater care on their part in uniting in these holy bonds the careless and inexperienced.

We are glad to note that at a meeting of clergymen held recently in Portland, a set of rules, which they propose to urge upon The attention of the ministers throughout the state of Maine, provides:

1-To use great care before solemnizing any marriage lest the parties seek of enter that relation inadvisedly or lightly, and so probable

2-To refuse to solemnize carriage when both parties are strangers to the minister without satisfactory introduction.

3-To refuse to remarry any divorced person unless the certificate of divorce is produced.

A personal letter from our English cousin, Mr. William Stansfield, whose coming we noted last week, informs us of the safe arrival of himself and family. present address is 161 Winter Avenue, Newcastle. Lawrence Co., Pa.

Stansfield salready has caught the spirit attributed to the Yankee and has his coat off ready to work, which will pleas "Uncle Sam," whose "loyal citizen" he writes that he hopes to become.

Welcome, and again welcome, dea

Sir Oliver Lodge, last fall, at Hertford College, London, uttered the following prophecy, which is of especial interest:

in religion, a religion free from supe and allied to knowledge obtained by and allied to knowledge obtained by means of the progress of science; a religion which is now the consolation of a small number of human beings, but which will become at once recognized as a power by almost the whole of humanity, of which it will become one of the factors of life."

This prophecy he based upon the increase ing interest, now everywhere betrayed, in the study of matters psychic. Has he not occurately described the dawn of the future of the religion of Spiritualism?

#### The Anniversary Occasion.

Another Anniversary has gone into the past. We have witnessed some of the gatherings and with enjoyment. The talk was on lines of gratitude and cheer. The messages were unusually clear and inspiring At the social gatherings good fellowship, kindness and geniality marked the occasion In Boston we had some memorable addresses, notably Mrs. N. J. Willis on Saturday afternoon at the V. S. U. exercises, and Dr. B. F. Austin Saturday evening on the "Spiritualism and the World's Needs," and a sane, thoughtful presentation of the topic, "Spiritualism and the Old and New Bible," in an address before the Gospel of Spirit Return Society, in a specia service held in the First Spiritual Temple Sunday sevening.

At the latter service many not affiliated rith Spiritualism as an organization were evidently in the audience and from their attention during the address and their expresions of gratitude at the close of the service, we felt here no mistake had been made in so arranging the programs as to give proper time to work out a logical presentation of the themes.

We would like to see a union effort to observe the Anniversary week, and believe we would grow by such a movement. The few paltry dollars gathered in by the different organizations at such a time seem hardly sufficient reason for separate ser

And now we start off for another year of service. Would that we might make it a glorious one! Would that no least of work ers could suffer and we not be in pain until he should find relief! Would that no endeavor to forward the work of Spiritualism, by press or preacher, or special message bearer, or by the more prosaic, but not less useful service in the business problems,would that no effort could find us careless of the work; then, and not till then, can we go forward like a mighty army, conquering and to conquer, and commanding by the very union of our forces the fruits that the ripe harvest fields wait to give the skilful husbandman.

### Compulsory Sabbatarianism.

Under the above caption our esteemed Herald editor has so completely covered the ground, by our measurement, that we reproduce.

"The bill passed by the House to restrict and regulate the diversions of the people on Sunday adds a deeper dye to the 'blueness' of the laws intended to render compulsory a certain observance of the Sabbath. It not only forbids any work on that day, 'except of necessity or charity,' which has always been the law, but prohibits 'any sport, game, play or public diversion of any description, except a lecture or a concert of

classical music.' "These exceptions are likely to excite the laughter of the unregenerate. 'Lectures' and 'concerts of classical music' are two Boston notions or institutions that even the 'solons on the hill' would hardly dare to put under the ban. There is, to be sure, no exception in their favor in the fourth comindment, and it is certain that the 'Puritan fathers' would not have sanctioned such innovations on the sacredness of the day as they regarded it. That there should be so much concession to the spirit of the times and the customs of the people as to permit the giving and hearing of lectures and classical music on Sunday is something of a gain. But it suggests some rather troublequestions. What constitutes 'class ical' music, as distinguished from sacred or merely popular music? . Who is to decide whether the music is or is not classical? This is quite a responsibility to put upon the mayor or selectmen of a town or the board of aldermen in a city.

"When this knotty point shall be decided, other questions will arise. What authority is there for attributing a moral quality to music, and saving that certain compositions are suitable to be performed on the Lord's day because they are called 'classical,' and that all music which is not classical is profane? Coming down to hard practicalities is it any less 'work' to perform music called classical than to render other music that has not earned that distinction? The pop plar belief is that it is more difficult, and therefore might be classed as 'unnecessary' rork, inasmuch as music that is not so difficult gives equal or more pleasure to a

"Going still deeper into the matter, and considering the question of individual liberty and the right of the state to discrim-

equity? Shall the relatively few permitted to give or to hear a long talk on any subject under the sun, while the far greater number, who prefer innocent divergreater number, who prefer innocent diver-sion or entertainment, be forbidden to follow their conscience, under pains and penalties? Or shall the minority, who like more often pretend to like-music com-monly called 'classical,' be allowed to perform or to listen to their hearts' content on Sunday, while the majority are forbidden to make or to enjoy the music that pleases

"These are not fanciful questions. They are serious inquiries, touching very closely the personal liberty of citizens, the freedo of conscience and of religion guaranteed by the constitution and the right of the state to pass unequal and discriminating laws.

"The question of the policy and the effect of such a law is likewise important. If there are places of public resort open on Sunday that are disorderly or evil in their influence, the authorities have ample power to suppress or restrain them, and it is their duty to do so. But upon a difference in religious belief, or a difference of taste in regard to music, is it either right or politic to shut up decent and orderly places of entertainment? The people who work hard all the week and who have little time and no money for high-priced entertainments. must go somewhere on Sunday night." Do the lawmakers think they can drive these people to church or huddle them all in their poor homes? If they forbid the light concerts and vaudeville shows which they license for six days in the week, what substitute do they offer these people? The rich can provide their own entertainment for Sunday night or go to the concert of 'classical music.' Where shall the poor go? Is Massachusetts going boldly into class legislation? Do the legislators of either party think this is a propitious time for such a departure? Enforced Sabbatarianism that goes beyond the very proper and necessary line of securing a peaceful and orderly day of rest and worship for those who desire and are entitled to this right and privilege, draws dangerously near to that 'establishment of religion' which the genius of our institutions forbids and which our constitution prohibits."

#### Pecular Experiences in Skowhegan, Me.

A valued correspondent assures us of the accuracy of the following account of strange experiences now taking place in the family of a farmer named John Kenny, who with his wife and a girl fourteen years old named Cora Parker, make up the house-hold. Miss Parker does not seem to be a relative of the Kennys, but lives with them for the purpose of attending school in the neighborhood. Nothing unusual seems to have marked the household in any way until the twelfth of March.

On that date the family noticed that some unpopped kernels that were left in a pop corn dish which had been used the nigh previous had all been removed.

Mr. Kenny, having occasion to go to the pantry, heard the kernels of corn striking around his head as if thrown by some one; the kernels striking the wall and ceiling and dropping to the floor. Next large chunks of boiled rice were thrown upon the walls with great force and seemed to be taken from a dish of the same that sat upon one of the pantry shelves. Then an empty tomato can was hurled to the floor and Mr. Kenny picking it up weighted it with an iron wedge that was handy, whereupon another can that was near the spot where the first was located turned a somer sault on the pantry floor. The tea-kettle leaped into the middle of the floor throw-The tea-kettle ing off its cover and dumping its contents on the kitchen floor. A little later as Miss Parker was preparing her lunch (which she was to take with her to the school house) she spread a biscuit cut in halves and suddenly the two pieces flew apart to separate room. This was followed by rners of the the tea kettle which Mr. Kenny had returned to the stove, jumping again into the air. A smoking set that was located on a shelf near by, was thrown from the shelf Knives, plates and various to the floor. articles located on the pantry shelves scattered themselves in fragments on the floor.

On Wednesday following, Mrs. Kenny asked permission of an acquaintance, a Mrs C. R. Sawyer, to receive the comfort of Mrs. Sawyer's home for herself and Miss Parker. This permission was granted and almost immediately when Mrs. Kenny and Miss Parker entered the Sawyer household, similar experiences characterized the Sawyer home. Mr. Sawyer was summoned he entered his kitchen, a hair brush sprung from the kitchen table to the floor. A toy flat iron which laid on the floor, jumped about six feet and hit the stove; a moment later a plaster of Paris cow started in a sim ilar direction and fell to the floor. Chairs were tipped over and thrown under the table: rocking chairs swayed back and

Sawyers' and immediately they did so, things resumed their normal state at the Sawyers'; but that night at the Kennys' while Miss Parker was washing the supper dishes, two eacups half filled with water leaped to the

A. M. Sanford, a mail carrier on one of he rural routes, with his wife called at the Kennys' Thursday night and he testifies that while there he saw a doll start from where t was standing on the mantel and strike the floor; a piece of quartz flew across the room finally coming to rest on the windowsill. Various other articles in the room were thrown about the room with no visible ontact of those present.

The next day Miss Parker went to Mr. Sanford's home, trying to escape from the cene of these uncomfortable demonstrations, and nothing out of the ordinary was noticed either at the Kennys' farm, where Mrs. Kelly remained, or at the Sanfords', where Miss Parker had gone. So long as Mrs. Kenny and Miss Parker were separated nothing unusual appeared in the presence of either one: But when Mrs. Kenny went over to the Sanfords' after the girl, immediately she entered the house, articles began to jump about the room.

It should be noted that none of the parties to whom reference has been made is Spiritualist.

Mrs. Kenny and Miss Parker seem as nuch in the dark as anyone as to the cause of these strange goings on and are greatly nnoyed by them.

Of course, there is the usual attempt to count for them and the rural mind seems to cling to the theory that it is a "warning."

The experiences are so very like those which occurred in this same month, eight and fifty years ago, when the world took practical note and from it discovered the possibility of communication with those they had reckoned dead, that they become interesting

If we 'were to make a suggestion we would advise that the neighbors who are familiar with psychic experiences, especially the true Spiritualists in the community, try to interest these afflicted ones in forming "circles." We believe that suppression is dangerous expedient in such cases. Mediumistic development under the conditions of a pure purpose, guided by a spirit band of an experienced medium, will, we believe, furnish the natural avenue for release.

We understand perfectly well the criticism that will come from certain quarters by the methods recommended, but we are not speaking as mere theorists, but with no little experience. Fear should never be permitted in such work. Patience, love, a faith founded in a confidence that we cannot reach any point in experience where pure purposes will not lead us out, will furnish a ready solution to these difficulties and undoubtedly open up new opportunities for a useful life.

#### Petition for Commutation of Charles L. Tucker's Death Sentence.

To the people of Massachusetts:-

The Constitution vests in the Governor of the Commonwealth by and with the adice of the Executive Council the sole right to commute the sentence of persons con-victed of crime, the punishment for which is death. The exercise of such great and merdeath. The exercise of such great and mer-ciful power has never been construed as a reflection upon judicial proceedings, nor as an expression by the executive branch of the government that the orderly processes of the law should not be treated with the utmost consideration. The taking of hu-man life is the extreme penalty of the law, and in the performance of such a solemn duty certain rights have been reserved to the people which they have long is load. the people which they have long jealously guarded.' The declaration of the right we have to life and liberty, and to the freedom of thought and speech, states only in another way the sacred duty imposed upon us all to protect the lives and liberty of others accused and in distress. In such an exi-gency the voice of the people can, and should, manifest itself. No proper criticism can be made of such manifestation; the fullest expression of popular opinion safe-guards our dearest rights; the exercise of est expression of popular opinion sate-guards our dearest rights; the exercise of time-honored usage is the result of obe-dience to the law, and not a desire to sub-vert it; the final responsibility rests with the Chief Executive. He cannot be made aware of the facts unless they are presented to him in the forms prescribed by law and custom.

The prisoner's counsel have discharged to the utmost of their power the serious re-sponsibility imposed upon them by the the utmost of their power the serious responsibility imposed upon them by the Court nearly two years ago. They would hesitate now to assume the most grave and solemn responsibility yet set upon them, were it not for the fact that the defendant is without friends and means, and his parents in broken health and destitute circumstances. Thousands of people in this Commonwealth, of every walk in life, in person and by letter, have made known to the prisoner, his parents and counsel, that they wish in a formal way to petition the Governor and Council to commute the sentence of the young man doomed to death, to imprisonment for life. It has, therefore, seemed proper to his counsel that they should take such measures as are necessary to give the people the fullest opportunity of expressing their views. There is no de-

hope, the mercy of the Executive. Neither he nor his counsel will engage in any attempt to create or foster public sentiment for this purpose; they desire only that the sentiment already existing may be given expression. We, therefore, invite the cooperation of all who wish to bring about a commutation of the sentence of Charles L. Tucker to imprisonment for life by signing petitions to the Governor and Council and in any other way that seems proper.

We will furnish blank forms of petitions upon request to any one desiring them.

Vahey, Innes & Mansfield.

18 Tremont Street, Boston, Mass., March 28, 1906.

#### Southern Cassadaga, Lake Helen, Florida.

The last week of the Southern Cassadaga Camp, the only winter Spiritualist Camp in the world, has been a "red letter" week. Sunday, the 18th, the closing day, was enjoyed by a large number of people. Mr. Wright, Mr. Peck and the writer were the speakers for the closing week, and the audiences did not diminish in number, to any extent. The interest in Mr. Wright's classes warranted him in continuing them a week after the Camp. Mr. Walter D. Packard of Brockton, Mass., for the last few weeks has occasionally sung in Mr. Wright's classes, helped in the entertainments, and rendered beautiful solos upon the platform, which were much appreciated by everybody. Mr. Packard is a professional and sings with great expression; he the platform, which were much appreciated by everybody. Mr. Packard is a professional and sings with great expression; he is willing to help in all ways, even to being auctioneer for the Ladies' Auxiliary's closing sale. Mrs. Anna Duncan of Tampa, Fla, has been the musician for services at the auditorium and for entertainments. At the Camp dance she and Miss Hedrich furnished the music. She has been willing to assist in all ways and left her class in Tampa in other hands that she might be present here. Mrs. Allwygner, of Oak Hill, last Saturday treated the friends assembled present here. Mrs. Allwygner, of Oak Hill, last Saturday treated the friends assembled at the Indian Village with an oyster and clam roast. The large Camp fire was used for the purpose. Mr. and Mrs. Baker introduced the thought and built up the little village three years ago; they have the thanks of the Campers, for many have been blessed and strengthened. George Thatcher, of Jamestown, N. Y., has near completion one of the largest and finest houses on the ground. Miss Ethie Thatcher has returned home, but her parents will recompletion one of the largest and mest houses on the ground. Miss Ethie Thatcher has returned home, but her parents will remain a while longer. Mr. A. Norman will soon have a cottage upon the grounds. He intends to push it to completion before going north in May, The Bond "Lumber Mill" has been completed and it will solve the question of lumber. Friday, the 16th, the Ladies' Auxiliary had its election of officers. The report of the secretary, Mrs. M. E. Clark, of Elmira, N. Y., showed the receipts from all sources, amounted to \$756.49, and the amount placed in the hands of the Treasurer of the Main Association was \$600. The ladies thank all their patrons and all who have contributed gifts of work or money to make this splendid result. Our secretary, Mrs. Clark, and our treasurer, Mrs. Maggarvey, have been utiring in their efforts to bring about the result named and our vice presidents have treasurer, Mrs. Macgarvey, have been untiring in their efforts to bring about the result named and our vice presidents have done all they could to aid in all ways. The ladies own everything necessary to set tables' for 120 people; a bazaar room well furnished; a cloak and sewing room combined; two sewing machines; a kitchen with a stove, cupboards and all that is necessary in getting up suppers and, best of all, willing workers in every department. The result of the election was: President, Mrs. Twing; vice presidents, Mrs. Carrie Pratt of Boston, Mrs. Alice Spencer of Lake Helen and Mrs. Nell Whittaker of Buffalo, N. Y.; Mrs. M. E. Clark, secretary; Mrs. Mary Macgarvey, treasurer. Mrs. Pratt, our new officer, has for years, been president, or one of the Board of Trustees of Societies in Providence, R. I., and later in Boston, Mass., and is a very efficient worker in any department.

The Southern Cassadaga Election was Saturday, 'Sept. 17. The report of the president and secretary showed a gain over last year, the amount taken in being over \$2.400. Trustees elected. Dr. G. N. Hilli-

last year, the amount taken in being over \$2,400. Trustees elected, Dr. G. N. Hilligoss, Ohio; E. W. Bond, Florida; T. E. Bond, Florida; T. E. S. Twing, New York; H. S. Kellogg, Ohio; Will Whittaker, New York; Mrs. Mary Macgarvey, Hamilton, Can.

Can.

At a "Board Meeting" that followed the election, Dr. Hilligoss was made president, E. W. Bond, vice president, H. S. Twing; secretary and treasurer, and Mrs. Mary Macgarvey, corresponding secretary.

Mrs. Palmer, who has worked so long

and faithfully as corresponding secretary, declined to have her name used again, as also did A. A. Butler of Ohio and M. H. Clark of New Hampshire. A great deal of hard work has been done by these retiring members and they deserve the thanks of hard work has been done by these retiring members and they deserve the thanks of the Southern Cassadaga. One of the new Trustees is a young man, Mr. Will Whittaker. We are glad to introduce young blood into the life of the association.

taker. We are glad to introduce young blood into the life of the association.

Mrs. Macgarvey has made such a record from her work in the Woman's Auxiliary that we feel she will fit into the work of our Parent Association very naturally.

There are so many things your scribe would like to chronicle, but it would be too much to ask for more space, but will say she knows the thanks of the Southern Cassadaga are extended to you for a place in your columns to give a little glimpse of a Winter Camp in the Sunny South.

Carrie E. S. Twing.

am glad to think
am not bound to make the world go
right,
at only to discover and to do,
Vith cheerful heart, the work that God

### SOCIETABY NEWS - Continued.

### New England States.

Augusta, Me.—Mrs. S. C. Cunningham of Cambridge, Mass., served the Progressive Spiritualists' Society as speaker and test medium and held two very large and interesting meetings Sunday, March 25. The hall was full, not standing room for one person more. The audience was composed of a good representative company of people from all professions.

Portland, Me.—The First Spiritual Society held a very enjoyable social meeting.
Mr. Bradish of Portland and Mrs. Bryant of Worcester gave short talks and messages in the afternoon. At the evening meeting John M. Todd of Portland delivered a short address. Mr. William Bradish, a test medium of unusual ability, also gave messages.
Madam Kincade, one of Portland's best mediums, easy messages. Sunday, April 8. ns, gave messages. Sunday, April 8, Fannie Spalding of Norwich, Conn., occupy the platform.

will occupy the platform.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular circle Tuesday evening, with a large attendance. Communications were given by Mrs. Brown, Mrs. Harcourt. Mrs. Wilkinson, Mr. Butterworth, Mr. Chase and Mr. Stackpole; all are considered of the best. The next circle will be held at the home of Mrs. Briggs, 304 Lockwood St., Tuesday evening, April 10. These circles are public and the proceeds are to be used for the Building Fund which is growing very rapidly. All are welcome.

Worcester, Mass.—The Worcester Association of Spiritualists, G. A. R. Hall, 35 Pearl St. For the first two Sundays in February Mrs. Kate R. Stiles of Onset occupied the platform. The last two Sundays in February Miss Nellie C. Putney of Lowell served the society. For the first Sunday in March Rev. Juliette Yeaw of Leoninister served the society. Sunday, March 11, Mrs. Ruth A. Swift of Haverhill occupied the platform and her work was pleasing to all, both as speaker and medium. The last two Sundays in the month Dr. G. A. Fuller of Onset spoke. Sunday, March 25, the Fiftyeighth Anniversary of Modern Spiritualism was observed. Dr. Fuller opened the afternoon service by reading a poem written by Worcester, Mass .- The Worcester Assowas observed. Dr. Fuller opened the afternoon service by reading a poem written by
Fred C. Hildreth (one of the members now
in Spirit Life), followed by an invocation.
A short adaress by Pres. Woodbury C.
Smith, original poem and remarks by Miss
Florence Nichols, remarks and reading of
poem by Mrs. Harriet W. Hildreth, original
poem by Miss M. Lizzie Beals, answers to
mental questions by Mrs. Gena F. Grant.
remarks by Mr. Cobb of Norwich, Conn.
Closing remarks and benediction by Dr
Fuller. Evening services, "Anniversary Address," by Dr. Fuller. The speakers for the
month of April are Miss Blanche H. Brainard of Lowell, Mrs. Katie M. Ham of
Haverhill, Mrs. Annie L. Jones of Lowell,
and Miss Susie C. Clark of Boston.

Pawtucket, R. I.—Independent Spiritual Association was organized March 20, 1906, with forty-three charter members and the following list of officers: President, Mrs. William Brackett; vice-president, Leon Mc-Man; treasurer, Mr. William Brackett; corresponding secretary, Mrs. M. L. Mack; financial secretary, Henry Luther; pastor, Mr. William Medowcraft, board of trustees, Mr. Benj. Birtwell, Mr. A. Brigham, Mr. M. L. Mack, Mrs. L. Wølsey, Miss Carrie Briggs. Services are held, Sundays at 5 p. m. Developing circles. Evening ser-Briggs. Services are held Sundays at 5 p. m. Developing circles. Evening ser-vices 7.15 at George's Hall, Cole Block. Main St. Circles, Wednesday evening, 6 Commerce St. Friday evening, 53 Hamil-

The Church of Divine Light of Brooklyn for the past three years has been doing splendid work in the field of true Christian Spiritualism. The medium and psychic of the church, Miss Emma Resch, deserves great credit for her work. She receives no salary and devotes all her time to this great work, giving comfort from the spirit world to those left in the mortal. The "Ladies' Aid" of the church is composed of a few zealous workers. The society wants a home of its own and at present has many donations and will be glad to have those internal that the society wants and the society wants a society wants as the society wants a society wants as the society w tions and will be glad to have those inter-ested help by donating to the building fund, be it ever so small an amount. Much work has been done among the poor and more might, be accomplished with a building. Services are held every Sunday evening at Arcanum Hall, cor. Fulton St. and Bedford Ave., Brooklyn, N. Y.

Helping Hand Association of Spiritualists, Haverhill, Mass., Shepard S. Ham, President.—Sunday, March 4. Annie R. Chapman of Brighton, one of the brightest, up-to-date test mediums, gave the best savisfaction in her work. Sunday, the 11th, the well known medium of East Somerville, Native Heal Residue was fell. Nettie Holt-Harding. Her lecture was full of the best thoughts and her messages from spirit friends, were accurate and much appreciated. Wednesday, 14th, Mrs. Lizzie D. Butler of Lynn, in her Indian coştume, was greeted with a full house and her work was instructive and of a high character, giving much satisfaction. Sunday, 18th, the sociate was favored with one of the best test seances ever given on its platform, by Mrs. Maud F. Litch of Lynn. Her tests were of a high order and every one readily recognized. Wednesday, 21st, one of the local mediums, Mrs. Belle Varney, gave good readings and the friends were much pleased. Sunday, 25th, Mrs. Maggie Butler of Boston, one that needs no praise, for hea work is so well known, spoke. She was noble in both lecture and message work. Full houses greeted all the speakers. greeted all the speakers.

A large audience greeted Mrs. Coggeshall at both afternoon and evening services of the First Spiritualist Society of Lowell. After a few words of greeting the time was all taken up in messages and a large number were given and all recognized. Mrs. Coggeshall donated her services for this day to the society of which she is a member. The society has just concluded a three last July as to resume her lecture work. She speaks in Newburyport, April 8; Haverhill, April 22; Foxboro, May 6th and esseful.

#### Field at Large.

Washington, D. C.—Mrs. Mary T. Longley has just closed four weeks of services,
given for the love and good of Spiritualism
gratis. All who know her can understand
how her guides can give spiritual and intellectual, discourses. Her presence is like a
rare plant; always modest and sympathetic,
lending her services willingly wherever she
can do good. May she be blessed with
strength and health to continue the good
work. Ever ready to lecture or be message bearer, she has done both during this
engagement. Mrs. U. C. Collins has also
been most kind, giving her services am message bearer at the evening services and at
the Thursday night meetings. Her tests
were accurate and received by many grateful
people. The "home" people have been
very kind and harmonious in helping with
the good work which must bring results,
for in unity there is strength.

Frances Carter, vice-president of the Na-

Frances Carter, vice-president of the National Association of Elocution, has been engaged to be at Lily Dale, July 31 to Aug. 3, so that with the fine speakers and mediums and the excellent music there will be most uncommon artist, a truly great

a most uncommon artist, a truly great genius there also in Frances Carter.

Mrs. M. C. Lincoln of Buffalo, N. Y., has just concluded an engagement with the New Thought Spiritual Society of Grand Rapids, Mich. It was most successful and entertaining and did much good both to the society and the people. Mrs. Lincoln is not a stranger and is always sure of a warm elcome from her many friends. The society has been highly entertained this past stason and has had the pleasure of listening to such speakers as W. J. Colville, Prof. Lockwood of Buffalo, Mrs. Brown of Texas, Mrs. Lincoln and the home workers, Mrs. D. A. Morrell, who although a citizen of Grand Rapids is "Not without renown, even in her own country." She has been and is a great help. Mrs. Marian Carpenter comes to the society for the first two Sundays of May; a feast is expected from her. Next Sunday will be the election of officers for the coming year. Last Sunday was celebrated the Fifty-eighth Anniversary of Modern Spiritualism. In the afternoon Mrs. Lincoln delivered lecture on "Spiritualism, What It Has Accomplished and Its Future." In the evening Mrs. Morrell delivered the address which was highly instructive. Last Tuesday evening a party and "warm sugar, social" was held at the home of Mrs. Andre, the president, which was attended by nearly one hundred persons. Dancing of the old fashioned dances was indulged in and all had a good time. At the close all took leave of Mrs. Lincoln who stayed over to attend. In all the Cause is progressing and the Society is doing well.

Cleveland, Ohio.—We have had a month of labor here during March, that has been Cleveland, Ohio.-We have had a month

of labor here during March, that has been profitable in many ways. The Ladies' Tem-ple Fund Society have secured a commo-dious and excellent temple, and are at work dious and excellent temple, and are at work with a will to carry on meetings and to pay in full the purchase obligation. They will succeed! As they have no idea of failure, they cannot avoid success. The leading workers in the field are being secured, and the cause of Spiritualism espoused upon its true merits. The result is large audiences and liberal contributions. Mrs. Savage adpresident, and Mr. C. A. Sallinger, as secretary, are earnest officials, who give good support to the speakers and mediums, as well do they attend to every necessary business detail. The Ladies' Society serve suppers, make articles for sale, held a bazaar on March 27 and 28 and in every way watch the ways and means 'part of the associated needs. The temple is in a residential disthe ways and means part of the associated needs. The temple is in a residential district, with a long car ride necessary, but, like other Spiritualist temples in cities, the supposed out of the way location does not militate at all against success; but, in fact, aids the attendance of a better representative class. We are to result here the aids the attendance of a better representative class. We are to return home for April and May, 1907, and look for this Temple Association to then be wielding a mighty influence in this city. We go to Conneaut, O., for the month of April, beginning our labors there on the first Sunday with anniversary services. Then we go to our country home for our first summer of rest. In the fall we will take up, the work again with three months of effort with the prosperous church in Baltimore, Md—Fraternally, G. W. Kates and wife.

### Movements of Platform Workers.

-W. J. Colville in California.—On March 24, W. J. Colville lectured to a very large audience in Loring Hall, Oakland, at 8 p. m., on "Value of Ideals in Shaping Character."

Character."

On Sunday, March 25, he addressed two splendid audiences in Odd Fellows' Hall, Market Street, San Francisco, at 3 and 8 p. m. Both lectures dealt with prominent aspects of spiritual philosophy. Mme. Katherine Neilson (of Berkeley) sang exquisite sacred solos

arch 26 W. I. Colville delivered two lectures in Theosophical Hall, San Francisco, also to excellent and deeply interested audiences.

A special report is being prepared of farewell exercises previous to the lecturer's departure for Australia, where his address is, Care Henry Carden, 5 Moore Street, Sydney. Sydney.

Dr. George A. Fuller spoke in Lawrence April I. He will lecture in Lynn the 8th; Fall River the 15th; Providence, R. I., the 22d; and for the Helping Hand Society, Haverhill, Mass., the 29th. For engage-ments, address Onset, Mass.

Mrs. Effie I. Webster Chapman of Cam-bridge, Vt., is conducting meetings for the Montpelier Spiritualist Association for the present in G. A. R. Hall, Montpelier, Vt.

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

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

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 evenng, conference at 8.

Harmony Hall, 724 Washington Street, Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 230 and 7.30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each sess

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington, Street, up two flights. Conference, 11 a. m. Service at 2.30 p. m., followed by classes. 7.30 p. m., Vesper service. All are welcome.

First Spiritual Science Church, Wilkinson, pastor. Commercial Hall, 694
Washington Street. Services, Sundays, 11
a. m., 230 and 7,30 p.m. Tuesday, 3 p.m.,
Indian Healing Circle. Thursday, 3 p.m.,
Psychometry. Indian Peace Council, April

Public Spiritual Circle every Friday after-noon, 446 Tremont Street. Mediums wel-come. Mrs. Nellie Carleton Grover, con-

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.

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.

Malden Progressive Spiritual Society, Mrs. Alice M. Whall, president, 138 Pleas-ant Street, Louise Hall. Children's Ly-ceum, 2 p. m. Circle for messages and spir-tual unfoldment at 3,30 p. m. Evening ser-vice with Dr. Lindsey. Monthly supper April 12th.

Lynn Spiritualists' Association, Cadet Hall. Sunday, April 8th, 2.30 and 7.30, Dr. George A. Fuller, inspirational lecturer. Circles, 4; song service and concert, 6.30.

Chelsea Spiritual Church holds service Sundays, 2.30, 7.30 p. m. Fridays, 3 p. m in Gould Hall, 280 Broadway, Chelsea.

### PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length; beyond that a charge of fifteen cents per line will be made. About seven words

### JULIA A. CHAMBERLAIN.

Mrs Julia A. Chamberlain, aged eightytwo years, passed to spirit life from her
home in Foxboro, Feb. 25, 1906. Services
were held at the home, Wednesday, Feb.
28, at 2 o'clock, the writer officiating. The
room was filled with the most beautiful
flowers, all her friends knowing her love for
them, paying tribute to her memory in this
sweet way. Mrs. Chamberlain was a Spiritualist. Through all the days of stress and
strife, her stanch, true spirit never wavered
in its devotion to the truth and her life
will ever be an inspiration to those who
knew her best and learned to lean on her
steady, brave pression of her ideals in
her daily life. So real and normal had
been her intercourse with the friends in the
other life that her passing was as the stepping from the shadow into the light where
loved faces beamed a joyous welcome and
happy voices gave her greeting. Her many
friends who are left can only find joy in
her release from a body which her spirit
had grown away from, and through the
mists of tears that may come at thought of
the vacant chair or the silent voice, that
knowledge will bring a smile of peace and
a blessed sense of content.—Minnie M.
Soule.

### DAVID CUTTER.

Mr. David Cutter of Somerville, Mass., passed to Spirin Life, March 18, after two years' illness. Mr. Cutter was a longtime resident of Somerville. He was born in Nashua, N. H., Feb. 20, 1837., For many years he was engaged in business as a Nashua, N. H., Feb. 20. 1837. For many years he was engaged in business as a wholesale jeweler in Province Court, Boston. Later he established a branch store at Union Square, Somerville. He was a thirty-second degree Mason and had been a member of the order since 1858. He was also a talented musician and acted as organist for five. Mason bodies. He was twice married and both wives preceded to Spirit Life. He leaves one son. Frederick R. Cutter a jeweler, and a sister, Mrs. Celia C. Prentiss, wife of Dr. S. H. Prentiss of Worcester. The funeral services were held at the Chapel at Woodlawn Cemetery. Everett. There were many beautiful floral tributes. The following musical selections were most artistically and sympathetically rendered by Mrs. Beulah A. Hanscomt: "Lead Kindly Light," "The Eternal Goodness," and "The Homeland." The address was given by the writer.—George A. Fuller.

### SARAH HEAL.

The funeral of Sarah Heal, one of the best known mediums in Maine, was held at the residence of Chester Weld in Kenduskeag, Me., on Sunday, March 25. Appropriate singing was rendered by a choir. Mrs. Minerva Bearse Barwise of Bangor



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#### SCIENCE AND A FUTURE LIFE

d on the astounding data scommitted by r Lodge, Sir William Ore ks. Prof. Wil ss. Dr. Richard Hodgen, Prof. Sidgwick. I bold. F. W. H. Myers Prof. Hysiop, and otl eir investigations of Personal identity in

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She read Longfellow's "Resigofficiated oniciated. She read poem, and paid a beau-tiful tribute to the long life of sweetness and spiritual unfoldment. Miss Heal will be missed in scores of homes where her sweet presence and the wise words of her guides were ever a source of blessing. guides were ever Mark A. Barwise.

### GERTRUDE NINA LAMSON

Mrs. Gertrude Nina Lamson passed to Spirit Life from her home in Beverly, Mass. March 25, aged thirty years and nine months. She was the daughter of Dr. H. E. and Mrs. G. A. Field, of Gardiner, Me., and the wife of Mr. R. H. Lamson Mrs. Lamson was a graduate of the Dexter. Me., High School, and also of Bryant and Stratton Business College. She was a most lovable and intelligent women and had by means of her many charming qualities enable and intelligent women and had by means of her many charming qualities endeared herself to a large circle of friends. Her father for many years has been one of the best known and most successful of clair-voyants and magnetic physicians in the state of Maine. Of near relatives besides father, mother and husband, she leaves a brother, who deeply mourns the loss of the outward presence. May the comforting truths of our religion be their stay in this the hour of their greatest sorrow. The funeral services were furnished by the writer, assisted by Rev. Mr. Byeington, a neighbor and true friend, who spoke most feelingly of the sweet and gentle life that had been so recently called home—George A. Fuller. A. Fuller.

### MARTHA MARIA DEANE.

From her home in Mansfield, Mass., March 23, Mrs. Martha Maria Deane, aged 53 years, passed to the spirit world. Mrs. Deane had been a great sufferer for seven months and while her transition brought grief to her many friends, it was a comfort to at last look on the still, calm face and know that the agonizing pain could no more torture her and that her sweet spirit know that the agonizing pain could no more torture her and that her sweet spirit was free to express itself in the happy ways of the past when health and strength were hers. Services, conducted by the writer, were held at the home in Mansfield, Monday, March 26. The rooms were filled with neighbors and friends whose many beautiful tributes of flowers spoke of the love and esteem in which she was held by them. Mr. Deane, exhausted by the months of unremitting care and devotion, lay very ill at the time of the service, but the confident assurance, which his knowledge of spirit communion gave him, that he was not bereft nor yet forsaken made him brave to go through the trying ordeal and his kind friends will support him with strong arms of faith in his power to soon return to health. The husband and son were the only mear relatives left. To them her spirit, we are sure, will sustain its dear relationship and make evident her love in the hour of need,—Minnie Meserve Soule.

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man whose dead eweethear, after appearing to him many times, "thervalled, naterialized and invocal tribbe medical tributes," after appearing to him many times, "thervalled, naterialized and invocal tribbe medical tributes," and the second of the second o exchanging realms, and leaves a revet mate in the reader sciousness.

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MINNIE MESERVE SOULE.

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("Are you still in the land of the living?" inquired a man of an aged friend. "No, but I am going there," was the reply.)

O, land, so full of breaking hearts, O'erhung with shadows blinding, Where half the world the other half In sheet and shroud are winding. We stretch our eyes away—away Past this domain of sorrow. And catch the fintings on the clouds Of an auroral morrow.

Each year we see the brightest leaves; In Autumn's hands the searest; Each year the bird-notes die away, Which rang for us the clearest; Which rang for us the clearest:
Each day the cruel mouth of Death
The lie to Life is giving.—
And yet, we call this faded land region of the living!

Oh, aged man, whose silver hair Is like the ring of glory. God bless you for that precious truth, Our hearts repeat the story; And while we sit in vacant homes.

Heaven's golden bells are pealing
Along the darkness of the night.

Making the same revealing!

### A LINK IN OUR GOLDEN CHAIN.

NO FOUNTAIN SO SMALL BUT THAT HEAVEN MAY BE IMAGED IN ITS BOSOM .- Hawthorne

The glad songs of the Anniversary days of Spiritualism are ringing out over the land; happy hearts and smiling faces, brave

land; happy hearts and smining faces, brave words and sweet messages, merry greetings and hearty handclasps all speak of joyous recollections and hopeful prophecies.

The precious jewel of spirit-communion, which flashes in the crown of Truth excites our admiration and our love as now it glows with the warm fires of devotion and anon glistens with the dazzling whiteness of the Aloie spows.

the Alpine snows.

Its infinite beauty is in its infinite variety of color and shade; perplexing, fascinating, tantalizing and audacious.

tantalizing and audacious.

The shadow of a violet brings amethystine hues, a whitewinged dove, soft, pearly gleams of gray; a burst of passionate ardor, the red fires of a ruby, the dew of a baby's breath, the heart-beats of an opal, each a facet of the diamond, the pure white light of which the varied colors have

It is the exquisite beauty of the jewel when the full and unshaded sunlight of the when the tuil and unshaded sunnight of the heavens falls upon it, which fills our souls with delight and our hearts with harmonies. Now and then we catch glimpses of it but only to the dweller on the heights is the perpetual vision of unrestricted splendor

granted.

But these fleeting glimpses are enough to fill our hearts with courage and trust, and at no time are we so near to the under-standing of how the varied and seemingly

standing of how the varied and seemingly inharmonious colors of our mediumistic jewels blend into perfect and beautiful accomplishment as when with songs of joy and prayers of thanksgiving they are placed upon our altars at the Anniversary season. The optimistic song is not a slumberous melody which lulls men'to sleep and forget-fulness of the evils in the world, but is the strong note of courage which awakens the spirit to the knowledge of opportunity and opens the eyes to the beauties that only wait the sunshine of hope to fill the shadowy paths of life with heavenly radiance.

wait the sunshine of hope to fill the shad-owy paths of life with heavenly radiance. Spiritualism is the optimistic voice in the world today and it is singing a song so true and sweet that the drowsy old world is rubbing its eyes in wonder and will by and by awaken to the gladness of the hour and march with steady feet and unwavering courage to its duties. Soft it sings and low to the mother's ach-

Soft it sings and low to the mother's aching heart till soothed and healed she sobs no more but follows the gleam that leads to life and service: loud and clear it rings above the din and clamor of the battle and the fray, and recalls men to themselves till they remember the lofty themes of youthtime and the aspirations of days agone, and they become hopeful and brave and kind once more. Cheerily it sounds through the wailing woe of the disheartened and the weary till faith is renewed and sorrow is more.

Because its voice must reach all human-Because its voice must reach all humanity, because the whole chromatic scale of life must be touched by some responsive, vibrant spirit ere it awakes to the consciousness of its power, because it has to do with living, breathing, growing individualized personalities it must now and always find expression through people, men and women whose varied phases of mediumistic expression will adapt itself to the needs of the

Never can the work of Spiritualism be done by one particular kind of mediumship and never can the cry of one heart be hushed to rest and peace by the song that has brought quiet and sweet rest to another

has brought quiet and sweet rest to another, smless that song has power to sweep through the silent corridors of that heart and find responsive echo there.

All, all are needed and all, all contribute to the glory and the brightness of this jewel among the religions of the world just so far as the true individuality speaks in sweet and unerring tones and allows no desire for a borrowed color to sim the luster of its own.

M. M. S.

### Farthest South.

Capt. Robert F. Scott, who commanded the expedition that penetrated beyond 82 degrees S. at the end of December, 1902, nearer the pole than human foot had trod before, writes an intensely interesting story of the adventures of his party in "The Voyage of the 'Discovery," a story that fills two fat volumes.

Early on the morning of the 24th of December, 1901, the good ship Discovery,

with her small party of explorers and adventurers, steamed out of Port Chalmers is New Zealand, and with her prow set toward the South, and for the lines that Drake and Tasman and Cook and Ross had ploughed with their curious keels, made her insistent way down the tortuous channel that leads to the sea.

By noon the

By noon, she was clear of the harbor bar, with a good offing; and with loosened sails, away they went, briskly bowling under steam and canvas. The last glimpse of civilization, the last sight of fields and trees and flowers, had come and gone, on Christmas Eve, 1901: "and as she night fell, the blue soutline of New Zealand was lost to us in the Northern twilight."

Christmas Day, 1901, found the Discovery on the open expanse of the Southern

ery on the open expanse of the Southern Ocean; but with the remembrance of their recent parting, there was small room in the explorers' hearts for the festivities of the season. A fog, thick and ominous, clung expiores hearts for the feativities of the season. A fog, thick and ominous, clung to them, and even the pleasant companions of their sea-faring, the birds, disappeared, leaving them with a curious sense of for-sakenness as they pierced into the unbroken grey, wondering how soon some monster iceberg would loom up on the boat, and indeed, on the 2d when the weather cleared, they sighted their first berg, and that evening they counted seventeen. Nest day, they crossed the Circle and entered the Antarctic regions; before them lay the scene of their appointed labors; here was the belt of pack-ico, and here the "ice blink"—that, white reflection thrown on the clouds by the snowy surface of the pack. of the pack

of the pack.

The pack is no desert; life abounds in many forms. As they receded from the open sea, the albatrosses and various oceanic petrels vanished, but the southern fulmar and the Antarctic petrel took their places—the giant petrel too, that unwholesome scavenger, ready to gorge himself on such carrion as might catch his eye. Now and then a skua gull flapped past, pausing perhaps to compel some gentler bird to disgorge his hard-earned meal; and everywhere in the pack-ice, the charming little snow-petrel, with dainty, spotless plumage. The squawk of the penguin was heard on all sides—merry little companions leaping

The squawk of the penguin was neare on all sides—merry little companions leaping into the sea, and skurrying from floe to floe, as if to discover what it all meant. Seals were plentiful, spending long hours asleep, stretched on the floes; and here and there the sea-leopard, ranging wide and preying on the penguins. "It is curious to there the sea-leopard, ranging wide and preying on the penguins. "It is curious to observe." Captain Scott remarks, "that both seals and penguins seem to feel safe when out of the water; they have known no enemy there, and look for none. The seal raises his head only on your near approach; and it is difficult to drive the penguin into the flood."

Later, when the people of the Discovery would have pushed their way into the open sea once more, they encountered a curious

ea once more, they encountered a curious

guessing.

They had found strange wounds on the bodies of some seals, and it had been suggested that a land mammal might exist in gested that a land mammal might exist in those regions, a creature not hitherto encountered by man. Few of the company were inclined to entertain this theory; but, one night, they came upon a floe covered with soit snow, which showed the impress of footprints, wide apart, and seemingly made by a large land-animal. Great was the excitement; observers with cameras breathlessly examined the strange trail. "Web-foot," some one cried. Only the print of a giant petrel, made when the bird, half-flying, half-walking, had been lazily ris-

print of a giant petrel, made when the bird, half-flying, half-walking, had been lazily rising on the wing. No polar bear, no strange, new quadruped!

Then the time came to bid goodby to the Sun. On April 20th, it was very near its departure. "For a few minutes it bathed the top of Observation Hill in a soft pink light, then vanished beneath a blood-red borizon; and this was the last they saw of it till it returned four months later. The season was now upon them; for good or ill. it till it returned four months later. I he season was now upon them; for good or ill, they were a fixture, destined to spend the winter nearly 500 miles beyond the point at which any other human beings had ever wintered. Before them lay a weary stretch wintered. Before them lay a weary stretch of darkness; but they came to it in eager health and high hopes, taking comfort and patience in pastimes, such as wood-carving, netting, mat-making and reading; whist, drafts, and chess, were popular. "Laughter and good cheer attend upon warmth and comfort, in the crew space as well as aft in the wardroom, and a brighter and more contented coming it would be difficult to imagine."

There was reading on the mess deck;

difficult to imagine."

There was reading on the mess deck; Arctic books of travel, simple and popular histories, such tales as "Fights for the Flag." "Deeds that Won," and stories of the sea. Novels were not in request—excepting always Dickens and Marryatt. October 1988 of the property of the sea.

cepting always Dickens and Marryatt. Oc-casionally a man was-found "improving his mind." One was deep in "Origin of Spe-cies." and another studied navigation. And finally, to "diversify the monotony." and impart color and melody to the long, grim night, they had "The Royal Terror Theatre," with much screaming farce, and the "Dishcover Minstrels," who delivered "Marching Through Georgia" and "Su-vance River" to ratures of applause; and wance River" to raptures of applause; and they published the "South Pôlar Times," a meteorological and

they published the "South Polar Times," a meteorological and eccentric monthly. Dr. Wilson, the Zoologist of the Expedi-tion, tells us of the land-animals within the Antarctic Circle, that "there are none,"— no South Polar bears, no Antarctic foxes,

Antarogic Circle, that "there are none," no South Polar bears, no Antarctic foxes, no large beasts of any kind, except whales, which live wholly in the water, and seals, that spend more than half their time there. There is the killer whale, which scours the seas and the pack-ice, to the terror of seals and penguins—a powerful piebald whale, some fifteen feet long. It hunts in packs of a score, sometimes many scores and the scars they leave on the seals testify of their vicious habits; even the sea-leopard, the most fermidable seal of the pack-ice, has been found with cruel lacerations inflicted by the Killer.

The Weddell seal, the handsomest of them all, is quite devoid of fear. As often on its back as on its belly, it will wake to glance at the strange intruder, and then go to sleep again. Sometimes it rolls over, the better to observe the disturber of its comfort, blinking and blowing, perplexed by the unusual outlook.

of ammsement to us to stir up an old bull Weddell, and make him sing. He would emit a string of grunts and gurgles, followed by plaintive, piping notes, which ended exactly on the call-note of a bull-finch; and then a long, shrill whistle.

As for the penguins, they were very funny. When annoyed in any way, the cock bird ranged up in front of his wife, his feathers erect in a ruffle round his head, and his language unfit for publication. But his ecstatic attitude in making love was beyond all praise; though not a sound escaped him, he seemed to hear seductive melodies, as he slowly waved his flippers to and fro; and gazed upward in a rapture. "Smart, comical, confiding little beasts! the most delectable company in such a desolate region—they are like anything in the world but birds."

#### Mr. Giadstone, When a Boy.

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said:

"When I was a little chap, just leaving off my kilt, my father sen me to dine with

"When I was a little chap, just leaving off-my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest.
"My good father, as he parted with me on my way to his Lordship's, said, 'Now, William, when at his Lordship's board be sure you do exactly as he does.' Well, I went to the good man's house, and sat down at the table and anxiously watched my host while he served the guests, bent my host while he served the guests, bent of course on following my father's orders to do exactly as his Lordship. When the guests had been served, his Lordship looked up from his plate and soon sneezed several times. I watched him, and soon I sneezed the same number of times I had noted he had done. Nothing was said, the meal continued without interruption for a few more

minutes, then his Lordship exclaimed:
"A beastly draught,' and, wheeling around in his chair, called to his valet to close a door that had been left open near

his Lordship's seat.
"Again I watched him; then, repeating the exclamation he had uttered. I wheeled around in my chair and gave a similar command to the valet.

There was silence; his Lordship's brow knitted, his lips closed, and he gave me such a hard and inquiring look that I trem-bled from head to foot.

"At last he spoke; his voice not harsh, but determined
"See here. William, are you lmitating me? he asked

Oh, no, your Lordship,' I stammered

"Well, what does this mean?"
"Only, your Lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did." Lordship laughed merrily, then

"His Lordship laughed merrily, then turning to his guests, said:
"I am taught a lesson. I must not do that which I would not have others do."
Then, closing the story with his little visitor, Mr. Gladstone said:
"Little man, always be careful; never do anything because other people do it unless you are certain it is good and pleasing unto God."—Exchange.

### The Two Countries.

IN THE VALLEY OF DILLY-DALLY.

In the Valley of Dilly-Dally, Little Goingtosomeday, And little Someothertime Were there in the Valley of Dilly-Dally were there in the Valley of Dilly-Dally From seven till after nine.
"It's here with the bees to do as please,"
Said little Someothertime.
"While here we stay,
We play and play,—
What else is half so fine?"

And then they went off to the By-and-by-tree Where the big cockatoo Where the big cockatoo
And the little cuckoo
Were calling with noisy ado;
"We dine sometime; some time we dine
But oh, we are hungry as we can be!"
Our little boys said, "And who can see
A sign when dinner will ready be?"
Then the cockatoo winked at the little

cuckoo;
"Some time, some time we'll wait on you,
This, boys, is the land of We'regoingto;
It's a long way off from Nowrightaway,
Where even the cooks are on time, they

say.

But this is the place for lads like you:
You may take all day to button your shoe;
You may take a year-for nothing to do!
What time is it, eh? Next time, at your

ease, Some time, any time, save now, if you

please. Qur clocks never strike; they drawl but Some other day! Some other time!"

### II.

IN THE LAND OF NOWRIGHTAWAY. Now the sun is low in the West you see; And the dark creeps up to the By-and-by

Speed away, good swallow, on swiftest And above that cockatoo's screeching sing ne, little laggards, come

and stay
In your own fair land of Nowrightaw
Where the clocks strike true, and shine

When the school-bells ring out 'Nine! nine! nine! The road is straight that brings you here, And after this we'll call you, dear Yesright

away,
Dear Justontime,
And forget the day you ran away
To the dreary valley of Dilly-Dally,
Poor little Goingtosome day,
And little Someothertime!"

Jane Marsh Parker.

### SPIRIT Message Bepartment.

SHIP OF MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Scale while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff.

### To Our Readers.

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

#### INVOCATION.

O Spirit of Life and Love and Beauty, O Spirit of Life and Love and Beauty, we come to thee asking that something of the real life, something of the beautiful life, something of the love life may be made manifest in our own lives. We feel the world; like the waves of the sea it rushes against us and we are pained and struggle to be free. But today we would be so filled with the actual life of joy and beauty and strength and love that, standing even in the deep seas of distress with turmoil and sorwith the actual the of Joy and ocarty and strength and love that, standing even in the deep seas of distress with turmoil and sorrow everywhere manifest, we may still radiate something of the life within us and make lighter the life of burdens. With this thought uppermost in our minds, we come today to offer all that we have, to help these who suffer, who sorrow, who mourn, to give something that shall make their hearts lighter to those who watch and wait for the precious signal of their existence. No thought of fear, no doubt, no misunderstanding shall keep us from the fullest and freest expression of all that is best in us and may these dear hearts who come with faith and confidence to us, casting them selves upon us like little children who are asking the way, may they be helped by our confidence. Amen.

### MESSAGES.

### David Bowen, Canton, O.

The first spirit who comes to me this afternoon is a man named David Bowen. He is quite tall, has very dark side whiskers, dark hair and blue eyes with black lashes. He is very determined and strong in his way of speaking and he says. "Please don't keep me too long talking about how I look, but just take my message and send it along to my friends and I will be grateful forever. I lived in Canton, Ohio. My wife's name is Elizabeth; she is married again and I have often tried to communicate with her through her own sensitive organism. She was very mediumsensitive organism. She was very medium-istic and we often talked about these things, istic and we often talked about these things, but she had no desire to understand fully what the things meant and after I left her she was afraid to investigate the subject. This may seem strange to you people who have no idea of the normal life, without the companionship of spirits. But to one who has never looked on the matter except as a strange and uncanny experience it takes a different color. I didn't have very much warning of what was ahead of me for I walked out one day and never went back again. I have sometimes been glad it was so for there was no opportunity for grieving and fretting over what had to come, but now and then it comes over me that if I could have made some arrangement ing and fretting over what had to come, but now and then it comes over me that if I could have made some arrangement whereby I could have communicated understandingly it might have helped all of us, but arrangements that are made before you have located in a new and strange country don't always carry. That is why so many spirits make effort to carry out arrangements and are misunderstood when they do anything different because they haven't any idea what tools they will have to work with or just what condition exists over here. My sister, Mary Ann, has helped me more than all the rest by simply standing still when she didn't know what to do and it is through her influence today that I am able to come here and tell Lizzie what I want to do. I would like Fred to go on with his studies; and I would like Edith to be more careful of herself and her friends; and I would like John to make some effort to get at the inside of the matter that has been a subject of conjecture for so many years. subject of conjecture for so many years. a subject of conjecture for so many years. It is possible and it is only because he fears to undertake the task that it lies in the unsettled state it now is. That is about all. These things are of the most moment to me. I am not unhappy, I am not very much disturbed except now and then, but. I thought I would feel more as if I had done my duty when I let the family know some of the things that would make them happier. Thank you."

### Ida Stimson, Freement, Mont.

Ida Stimson; Freement, Ment.

Here is the spirit of a woman who seems as lovely and as easy as one could wish to have for a visitor. She is slender, not very tall, brown hair, blue eyes, and a very delicate, pretty face. She says, "My name is Ida Stimson. I have been over here only a little while and all my interests are centered in the life that you are living. It seems to me that the most of my friends are still in the body, too, and while the people I meet are kind and agreeable and do all they can to make me feel at ease, I still have an old irresistible longing to mingle with my friends. I can see them, I can hear them, I am often in their presence and hear myself discussed and it seems

so strange to be unable to take a part in the conversation, to be unrecognized when I try to make a sound and to be ignored when I make my appearance. At first it was very hard for me, for I felt that every-body had suddenly grown so strange and cold and I couldn't make it seem like a real life at all, but one doesn't go on, that is, one of my disposition, without making inquiries. And so after my inquiries, I knew that I had left the old conditions as far as my friends were concerned and must wait for them to make it possible for me to speak to them. My younger sister went upstairs a little while ago and saw me sitting in her room and she was so startled that it troubled me very much and I made up my mind then if I could send a definite message to her I would, and this is it: 'Sadie, dear, don't be frightened when I try to come near you for I only do it to help you and because I love you. I want so much to be a part of your life and want you to know that I am, and I am glad that you have so many of my things about you; it doesn't trouble me to see them used, but makes me feel better and I don't want any foolish sentiment about the thing. I only want you to feel that whatever I had, I am glad to have you have. I am sorry father has been sick and it wasn't because I was worsied about him, only just to have you feel that I was near and I knew that you in has been sick and it wasn't because I was worsied about him, only just to have you feel that I was near and I knew that you in time would grow to understand that if I came I would only come because I loved you; that is all, dear. I wish I could talk a little while with you just as we used to, but I must wait until you are ready for it. I lived in Fremont, Mont."

#### Willie Mason, Chelsea, Mass. .

Willie Mason, Chelses, Mass.

The next spirit that comes to me is a boy about ten or twelve years old, just as bright as a bit of sunshine and he saays that his name is Willie Mason and he saays more than that, "I lived in Chelsea, Mass. Of course I didn't know much about Heaven and I indn't know anything about where people went when they died, but I couldn't bear it when I saw my mother and father crying as if the end of the world had come when I died. I knew all about it. I told my mother I was going to die, but I wasn't airaid and then she cried all the harder and told me I must not talk that way. My my mother I was going to die, but I wasn't afraid and then she cried all the harder and told me I must not talk that way. My grandmother and aunt Nannie have got a beautiful home over here. I think, it is beautiful, because they have a lot of flowers. They have a lot of boys and girls coming to see them all the time and they never iuss over the hard work and never cry and I don't think I would want to go back to live in the old place. I would a good deal rather have my mother and father and the rest come to me. I learn ever so much faster over here than I did, and oh, the music is so lovely! You just hear it over and over again and the first thing you know you can do it yourself. No one tells you that you have 'got to,' but you like it so much that you want to and then you do it. I wish I could make mother understand how good it is over here for I think she would feel ever so much better than she does now. I want to send her my love, tell her that I am all right and that I am sure the first place she will want to come to is where I am and she won't feel a bit bad about my dying after she gets here and finds what a good place it is. I thank you' very much for helping me. I have wanted to come for a good while."

### Julia Dinsmore, Plattsburg, N. Y.

Julia Dinsmore, Plattsburg, N. Y.

Here is the spirit of a woman who says her name is Julia Dinsmore and she says, "Please say right here that I come from Plattsburg, N. Y. A friend of mine has been here to your circle and I was so much interested that I thought I would come. I wasn't interested simply because it was curious and unusual, but because I felt if it were possible for one spirit to send a message to a friend it ought to be possible for me to send some to some of my friends. I want to send a message to Harrx. He is my husband. He is awfully good and he always tries to be charitable toward other people's strange ideas, but he is so conservative and so set in his ideas of what life is like that I am afraid he will think it rather strange that I didn't find some other way to get to him. He hates notoriety, but I have tried every way to attract his attention or to make him understand that I was alive and near him and have never been able to make him take the least notice of me, so now I have come to tell him that I am here, that I have the baby, and my own mother who went away from me when I was so young that I never knew her and that it is so good to have a mother's love and care. I have seen his father, too, and he has told me all about his death which we often wondered about and it, is a long, long story. Please say that I send which we often wondered about and it is a long, long story. Please say that I send my love to Agnes and Paul. Thank you."

### Spiritualism.

Albin Valabreque.

(Translated by Mime Inness from La Revue Spirite.)

Spirite.)

Spiritualism does not bring us from the beyond Hope but Certainty. It is not Faith. It is not faith. It is not dogma. It is Evidence.

Do you ask what will happen to the soul of the poor and to the soul of the rich on the day that it shall hear that death is no more and that, if we here below make ourselves a soul of beauty we shall go into a world where all our aspirations will be satisfied, while, on the other hand, if we have a debased soul, we shall, until it has become purified, defer the arrival of happiness.

neas.

Here is what Spiritualism will prove to all; that the rich will voluntarily become poor; that the poor will endure their unwelcome task with courage and proudly. Spiritualism throws over the unhappy, as it were, a mantle of purple and gold. Its pallet becomes a throne. It knows that after its service here below, immortality awaits it. Pain endures only during a short life. The reward will be eternal.

Do you think that because you have tried once and failed you cannot succeed? There is no condition that you cannot over-come.—Margaret. Stowe.

## The Question Bureau.

et of the "Dummer of Light" to not a here, nor can the conductor undertain is si ensuier questions by mail. If it is ore of guarant instruct, and so be the a noting the greatest good to the creation

#### Questions and Answers.

Question by J. M. B., Ligonier, Ind.—What was the apostolic mode of literal water baptism? The German Baptists or Dunkard Brethren claim it was by trine immersion, three dips face foremost. I don't know as it makes any difference in this greater spiritual age, but why not settle these old disputes and go on to spiritual perfection? These Dunkard people observe every symbol and ceremony as a strict command from God; even when Jesus washed the disciples' feet, he says, "Do this till I come," which evidently meant observe lower things, until I (the Christ) come in the upper mind or intellect.

Answer.—With regard to baptism it is so very ancient a rite, the roots of which are immeasurably older than Christianity, that very ancient a rite, the roots of which are immeasurably older than Christianity, that it is practically impossible to decide from any words attributed to Jesus by any one of the four evangelists that he sanctioned or directed any one mode of baptism more than any other. The example set in this respect when Jesus was baptized by John in Jordan shows that Jesus was immersed, but the gospels do not say that there were three distinct immersions. Baptism as an initiatory ceremony inducting candidates into the Mysteries is extremely ancient and it has often been employed by Jews when converts to Judaism have been received. As a type of cleansing the entire nature baptism by immersion is far more significant than sprinkling, and as all Baptists claim baptism was originally not an act performed upon an infant but a rite in which an adult on confession of faith and desiring to be admitted into a fellowship actively took part. Baptism of infants originated partly through a desire on the part of parents that even their youngest children might be included in Christian fellowship and partly on account of a belief which gradually spread as sacerdotalism aschitdren might be included in Christian fel-lowship and partly on account of a belief which gradually spread as sacerdotalism as-sumed sway in the Christian church, that baptized children enjoyed spiritual advan-tages to which the unbaptized were stranrages to which the unpapized were stran-gers. Various forms of baptism do but register different views entertained at dif-ferent times and in different places con-cerning the object and use of the ordinance or sacrament. Dunkards in literally obcerning the object and use what is a considerable or sacrament. Dunkards in literally observing every detail of ceremony, which they believe was instituted by Jesus are thoroughly conscientious and should be respected in their observances, but there is neither gospel nor historical evidence that their particular form of baptism is exceptionally evangelical or even primitive as it their particular form of paptism is excep-tionally evangelical or even primitive as it is simply one out of several forms of bap-tism employed by early Christians among whom—as-Paul's epistles abundantly prove— there was considerable ceremonial divergence. As to the washing of feet there is a real social as well as spiritual significance in the literal act as well as in what it sig-nifies. In Eastern countries where roads are dusty and sandals are worn, to wash a traveler's feet is an act of real kindness and courtesy, and to be willing to wash one another's feet is to prove that we possess a spirit of true fraternity. To wash feet literally may not always be necessary; but we should be always ready to render gladly we should be always ready to render gladly the humblest services one to another and never wish people to render services to us unless we are willing to render the same to them. We entirely agree with our questioner's admirable sentiment as expressed in his closing words, but we do not think that usually any great good is gained by insisting arbitrarily upon any literal interpretation placed upon a spiritual precept. As occasion offers we can all figuratively wash one another's feet, whether we literally render such precise acts of service or not. When we are truly imbued with a gracious neighborly spirit we shall count it an honor and a pleasure to render even humblest service for general good.

### The Revielver.

We are in receipt of a paper bound book called "Satan's Power." It displays neither wit nor wisdom and can accomplish no good purpose.

Pre-Natal Culture. By A. E. Newton.
Papers pp. 109. Stockham Publishing
Co., Inc., Chicago.
This book handles an important, but 100
little considered, subject in a clean, intelligent, uplifting and practical way. It is
practically an application of New Thought
ideas to the pre-natal training of children.
It is broad minded and liberal, well written
and well conceived. Its teaching contains the germ of a great betterment to the human race. 1h such teaching. There cannot be too much of

What a Young Boy Ought to Know. By
Sylvanus Stall, D. D. Vir Publishing
Co.

This book's contents can be imagined from its title. There is not a statement in it which is not true. We are quite ready to believe that Dr. Stall is actuated by the highest, purest motives in writing this book and its companions in the series. There is no doubt that parents are sadly neglectful in this most important part of their children's education and that, therefore, there is a demand for some such book as this is. But in writing for boys there is something to be remembered and that is that the average boy above all dislikes to be patron-

to be remembered and that is that the average boy above all dislikes to be patronized. He hates the "goody goody" Sunday school style of address. If Dr. Stall was ever a boy, he has forgotten it and he adopts the wrong tone in addressing "my dear Harry."

Henry Drummond made himself a powerful leader of the young by avoiding the tone which Dr. Stall uses. Judge Lindsay of the "Boys" Court" of Denver satisfies the

ideals of another class of boys by adapting the same idea to a lower stratum of boyhood. Both are boys with the boys and teach without patronizing. Perhaps the writer is different from other boys, but the inclination he feels to refuse to follow Dr. Stall is, he believes, just the feeling which would occur to other boys should they attempt to read this book.

If the Doctor would forget that he is a clergyman and study his audience, his success would be greater in a meritorious cause.

#### "Immortality."

A valuable little brochure on "Immortality" discussing its naturalness, its possibilities and its proofs, by J. M. Peebles, M. D.; M. A.; and Ph. D. is an important and most interesting contribution to latter-day thought. In its pages we find Dr. Peebles saying:

"Force, though unseen, is indestructible. The soul-body, though unseen by the material eye, interperimentes the physical body. It is an intermediate vehicle between spirit is an intermediate of the force which penetrates It is an intermediate vehicle between spirit and matter, and the force which penetrates and moves it, is the spirit. And this spirit, ethereal, intangible and uncompounded, is substantial substance—no trais spark from the infinite life—a germinal entity, moncomposite, non-compounded, and hence necessarily indestructible, for no thinker, no inspired biblicist, would presume to predicate destruction of indestructible substance, which indestructible substance, which indestructible substance instance, which indestructible substance involves life, sensation, thought, self consciousness and progress in manifestation; and so we stientifically and logically prove the immortality, not of the soul, but of the spirit, which spirit is the offspring of, and potentially and parentally related to the in-finite Spirit of the universe—God, Imman-uel with us and Immanuel in us."

uel with us and Immanuel in us."

Many extracts from this lecture of Dr. Peebles have been translated and published in French and German periodicals. Dr. Peebles has now returned to Battle Creek, from whence his inspiring and beneficent thought flows forth constantly in public work and in private letters,—all overflowing with generous courtesy and the kindest and most thoughtful encouragement and aid. (Published by the author. Dr. J. M. Peebles, Battle Creek, Mich.)

The Life Power and How to Use It.

The Life Power and How to Use It. By Elizabeth Towne, Pp. 176. Elizabeth Towne, Holyoke, Mass.

Our friend Elizabeth keeps herseli up to her usual standard. That standard is always high in the point of truth and striking in the point of expression. She does not write classic English, but she writes truth and puts it in language so clear that no one is ever in doubt as to her meaning. She never writes down to her audience but her is ever in doubt as to her meaning. She never writes down to her audience but her good cheer, perfect faith in herself, her work and her teaching radiates sunbeams and strength whenever she takes her pen. Her picture as a frontispiece is an invariable feature of her book. If it is a good likeness it presents one striking feature of her character, which is her many-sidedness. Place your finger so as to obscure the right eye and then she is a sober seer whose eyes look into the future with a serious look of prophecy. When the left eye is closed by the finger the mouth changes in expression and the whole face takes on a cheery look of good fellowship and joy which is entirely lacking in the other facial aspect. aspect.

The chapters are not equally good: thirteen is one of the best and twelve is de-cidedly the best. Her analysis of Duty and Love is clear and forcible. The com-bination of the Puritan and the modern doctrine of love is most excellently done

doctrine of love is most excellently done and demonstrates, apparently, that the two-fold expression of her picture represents the real woman.
"Well done" (Chapter XIII) must cheer her friends. It demonstrates that Elizabeth if growing and when one reads that chapter, one hesitates about calling her Elizabeth, as then Mrs. Towne seems more appropriate.

appropriate.

But never mind the question of name She certainly does grow and her numerous friends and well wishers can but echo the sentiment of the writer who wishes "more power to her" in her good, work.

Gems of Life. By Migael Gies, Fort Worth, Texas. Pamphlet; 52 pp.
This is simply impossible. The grammar is bad, the spelling equally so. The rhetoric is incomprehensible; the style meaningless. The book is a hodge-podge of scriptural quotations. If the author knows what he wants to say (and whether he does or not no mortal can tell from the book), it is perfectly evident that he cannot make anyone else understand it. The book should never have been printed.

Marriage in Free Society. By Edward Car-penter. Paper; 111 pages. Stockham-Publishing Company, Inc., Chicago. Mr. Carpenter certainly has the courage of his convictions. He also possesses in a marked degree the suaviter in modo in handling a delicate subject in a very orig-inal and rarely attempted manner.

handling a delicate subject in a very original and rarely attempted manner.

His views on marriage and divorce are those which nearly every man holds, that is every man who thinks and who is untrammeled in his thinking.

These ideas are not, however, usually spoken in public. They are revolutionary They are probably correct. Although Mr. Carpenter deals in a revolutionary way with a forbidden subject, he is calm and reasonable, ever conservatively so, in his handling of his subject.

That the divorce question should be decided by others than a creed-bound clergy and that separation of mismated couples should be made easier rather than harder, is certainly gaining ground. That freedom, however, should not be permitted to become license, Mr. Carpenter argues with cogency. Laxness is not to be encouraged, while freedom, under the restraining power of true morality would, Mr. Carpenter believes, tend to greater happiness in the marriage relation. There can be no doubt that new times demand new manners and new men—and we may add, new women, too. The old laws and rules

Mime Inness

### M. Sardou, Spiritualist.

(Translated by Mime Inness from "Revue" de Spiritualisme Moderne.")

(Translated by Mime Inness from "Revue de Spiritualisme Moderne.")

In a recent work upon "Men and Things Theatrical." the author, M. Aderer, apropos of the play, "Spiritualism." by M. Sardou, which was played at the theatre of the Renaissance, gives some details in regard to the belief of that illustrious dramatist, in spiritual phenomena.

According to M. Aderer, not only was M. Sardou convinced of the reality of the phenomena of Spiritualism, but he was himself a medium and, as such, he has obtained strange and fantastic designs which he has shown M. Aderer and of which the latter says, "It is the representation of a remarkable piece of architecture, where flowers and leaves are skilfully combined and finely executed. One seems to see the long halls of some enchanted palace where dwell mysterious people."

M. Sardou has told him an episode in the story of these designs. He was sitting at his table with his paper before him, and after putting himself in communication with the spirits in the ordinary way, he awaited their wishes. The spirit found the paper too small. M. Sardou was astonished and said that the paper seller had none larger. The spirit replied, "You must go to the place Saint-Andre-des-Arts."

"Place Saint Andre-des-Arts? But there is no paper seller there."

"Yes there is. Go."

Although entirely certain that the spirit was wrong, Sardou went (he was then living upon the Quai Saint Michel).

After much searching, he at length found in a corner of the place indicated a whole; sale dealer, in paper. Of him he bought some large paper and returned home. He sat down again at the table and the spirit said, "That's it."

Sardou followed his impression and obtained one of his mediumistic designs, the largest and most beautiful of all.

said, "That's it."

Sardou followed his impression and obtained one of his mediumistic designs, the largest and most beautiful of all.

Sardou told M. Aderer:

"Yes, I myself have seen a houquet of roses fall from the ceiling of the room where we were holding a scance and some friends who were with me saw it also. Yes, there are spirit phenomena. There are also frauds in Spiritualism. But the fraud makes no difference in the authenticity frauds in Spiritualism. But the fraud makes no difference in the authenticity of the real positive facts."

Then speaking of an investigation which the newspapers were conducting on this subject. Sardou cited a large number of savants who, like himself, believed in Spiritualism: and he added: "While reserving their opinions on the causes, they all bear witness to the reality of the phenomena, inexplicable according to the canons of science. It is enough to cite a phrase of Prof. Crookes. 'I do not say that these things are possible. I only say that they are.'"

"All truth is mixed with error. The dross will be purged away."



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

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SOSTON, SATURDAY, APRIL 7, 1906.

### Societary Aews.

### Topic for the Progressive Lyceum.

Sunday, April 8, 1906.-True Liberty. Gem of Thought:-

Let me claim for self no liberty I would not to others yield; In the hopes of others may I see Fairest flow'rs in human field.

Living thus with common rights to all. Each will seek to do his best; Good will rise where lack of good may fall And on each sweet peace will rest.

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.

The Cambridge Spiritual Industrial So-iety held its regular meeting March 28. Ars. Mamie Helyett was the speaker and great satisfaction to the audience (considering that it was Anniversary was large, She will be at the next week) was large. She will be meeting. Wednesday. April 11.

The Ladies' Lyceum Union celebrated the Edites Lyceum Conon celebrated the Fifty-eighth Anniversary of Modern Spiritualism in Red Men's Hall, March 28, afternoon and evening. In response to in-vitations many friends and workers were present. Monday the friends and coworkers vitations many research of the friends and coworkers of Mrs. Sarah A. Byrnes sent to her home in New Jersey a box of flowers that by their silent ministry they might prove that the friends in Boston and Stoneham remembered her oft-repeated words. "Send flowers while they can be appreciated by the living." In response the characteristic. "Loving token received. Greatly membered her oft-repeated words, "Send flowers while they can be appreciated by the living." In response the characteristic-message, "Loving token received. Greatly appreciated by your old comrade. My greeting to all." In a letter she expressed her interest in the work and said, "I shall be with you in thought. Tell my friends, although unable to be among them as informer years, I have the Cause at heart and trust the meetings will be a success. I shall miss meeting with my many friends as I have always enjoyed the Anniversary meetings and I have always worked for the highest and best in Spiritualism." Some of the well known speakers and mediums who gave words of cheer and encouragement, message or poem, were: Mrs. Kate R. Stiles, Mrs. Minnie M. Soule, Mrs. Ruth Swift, Mrs. Nettie Holt-Harding, Mrs. Alice Waterhouse, Mrs. A. J. Pettengill, Mrs. Hattie Mason, Mrs. N. J. Willis, Mr. Irving Symonds, Mrs. Lizzie D. Butler, Mrs. Alice Whall. Mrs. Annie 'Chapman, Mrs. Clara Fagan, Mrs. Dix, Madam Bruce, Mrs. Belcher. Music for the afternoon, was Miss Lottie Weston at the piano, congregational singing, and Mrs. Stoven in heautiful Mrs. Belcher. Music for the afternoon was Miss Lottie Weston at the piano, congregational singing, and Mrs. Stoven in beautiful songs. The evening was opened by selections by an orchestra of Lyceum young people, led by Miss Lillian White. The seventh executions people, led by Miss Lillian White. The several selections were heartily appreciated. Misses Lottie Wand. Clara Weston, a song; Mrs. Sharp, a solo; Mrs. Stoven, a solo; Mrs. Kate R. Stiles and Mrs. Dix contributed poems appropriate to the occasion. The meeting closed by singing "The Star Spangled Banner," by the audience, with Mrs. Butler waving a large flag. The supper under the management of Mrs. Carrie Turner was a success and the tables were filled and refilled, showing the popularity.

The Brighton Paychic Society 14 Ken.

The Brighton Psychic Society, 14 Kenrick Street, D. H. Hall, president, Wednesday evening, March 28, Mrs. Fannie Marriner of Roxbury was the message bearer for this society, everyone present receiving a message from a loved one in spirit, Verbal and mental questions were also answered to the satisfaction of all. Wednesday evening, April 11, Mrs. Ida M. Pye and Mr. C. Dearborn of Wakefield will, speak and give messages. Mrs. H. E. Hall, musical selections.

L. S. I. S., Dwight Hall, 514 Tremont Street, Mrs. Belcher, president. March 29, there was a good attendance at the business meeting and at the supper tables, considering there were so many other societies holding entertainments on that evening. The evening was devoted to a Whist Party, which was all presented and some ways. which was well patronized and some very handsome prizes were taken away by the winners. Thursday, April 5, Mrs. Lizzie Buller is to occupy the platform and it is expected will give messages, for which she has such a wonderful gifts Mrs. Hall will sing. April 12th, Mrs. Morgan will occupy the platform in her able manner.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, Oyd. Washington Street. Morning, Test Circle. Many beautiful and comforting messages given through the mediumship of Prof. Clark Smith, Mrs. Bell Robertson, Mr. James Newhall, Mrs. Nutter, Mrs. Blanchard, Nellie Carleton-Grover. Afterstoon, Free Thought Mass Meeting. Subject, "How Can Our Sympathy for Charles L. Tucker be of Assistance to Him?" Florence Spooner, opening speaker, followed by Hon. Herbert L. Baker, Mr. Louis Ransam, Prof. Matook, Mrs. Nettie Merrow, Sir Ram Swami, Mr. Brewer, F. L. Dean, Mrs. Canningham. Evening, after song service led by Prof. Peak, prayer offered by Prof. Clark Smith, remarks and a poem by Mrs. M. A. Carbee. Mrs. Ida Pye gave some fine spirit messages. Readings by Mrs. M. A. Carbee. Mrs. Ida Pye gave some fine spirit messages. Readings by Mrs. Premomt, Mrs. Merrow, Mrs. Cunningham; poem, Mrs. Peterson, Mrs.

Stienan, Dr. Blackden, Prol. Mahomet

Rockwell.

The Children's Progressive Lyceum, No. 1, of Boston, held Anniversary Exercises in Red Men's Hall, S14 Tremont Street, April 1, 1906, at 11.30 a. m. The lesson of the day was from Mr. Danforth's card (Anniversary). Mr. Berry, the conductor, read the poem on the card After the march the conductor introduced the speakers, who all voiced the same sentiment, that is, that speakers in general do not talk Lyceum-enough before the public. Mrs. M. J. Butler, Mr. J. B. Hatch, Mrs. Conant Henderson, Mrs. Belcher, Dr. Sturtevant, Mr. F. Harding, Mrs. H. C. Berry, Mr. C. Hatch and Mrs. Waterhouse. The children taking part were: Baby Vinto, Olive Sharp, Pauline Pfieffer, Laura Heggelant, readings, Queenie Knowles' Pauline Wagner, Caroline Cousins and Charlotte Turner, songs. line Cousins and Charlotte Turner, songs, Mr. Elmer Packard read an essay. There were quite a number of other speakers in the hall, but the time was too short to call

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, assisted by the president, Walter I. Mason and Carrie D. Chapman. "Spiritualism, Our Religion, Not a Science," was the subject of the morning conference, participated in by the president, Mr. Mackie, Miss Jennie Rhind, Thomas Jackson, Mr. Lindsay, and Mr. Chase. It was a delightful morning hour and was filled with spirit power. Mr. Jackson, Mrs. Morgan and Mrs. Bolton all gave many messages. In the afternoon, "Equality" was the subject of the president; the pastor also spoke with clearness of spirit. Mr. Rabet presented petition. Mr. Chase, Mr. Lindsay and Mrs. Moore all spoke. All enjoyed the classes under the leadership of various mediums. "Forgiveness" was the topic of the evening. After the president had spoken, the pastor gave helpful words. After a solo by Miss Bell, Mr. Jackson gave many messages. A solo by Mrs. Morgan. Messages by Mrs. F. Stjenen. Solo, with harp, by Mrs. Lewis. Messages by Mrs. Peake-Johnson. Inspirational verse and messages by Mr. Tuttle. First Spiritual Church of Boston, Inc.

Malden Progressive Spiritual Society, Mrs. Alice M. Whall, president. Louise Hall, Thursday, March 29, the society ob-served the Fifty-eighth Anniversary of Modern Spiritualism in a most entertaining manner. The hall was filled to the doors. manner. The hall was filled to the doors. There was a musical program rendered by the members of the society and the afternoon speakers were Mrs. N. J. Willis. Rev. F. A. Wiggin, Mrs. Maggie J. Butler, Oliver Thomas Newcomb. all of Boston, Mrs. Sarah Belchef; Marlboro, and Mrs. Annie Chapman of Brighton. At five o'clock a reception was held, after which one hundred and thirty marched to the strains of beautiful music to the banquet hall, where the committee, Mrš. J. F. Crooker and aids had prepared a sumptuous repast. The evening speakers were Dr. hall, where the committee, Mrs. J. F. Crooker and aids had prepared a sumptuous repast. The evening speakers were Dr. George A. Fuller, Onset: J. B. Hatch. Mrs. Kate R. Stiles, Boston; Mrs. Annette J. Pettengill, Miss Margaret Vaugham; Malden: Mrs. E. B. Smith, Lawrence: Mrs. Maude Litch, Lynn, and James S. Scarlett of Cambridge. The exercises throughout did much credit to all who contributed to the grand success. Sunday, April 1, the Lyceum opened at 2.15 with singing. The general subject, "How Does Spiritualism Bear Toward Evil?" was discussed in an instructive way. Lyceum closed at 3.15 with singing and benediction. At the afternoon circle, Mrs. Alice M. Whall presided with Mrs. Andrews at the piano. The circle opened with a praise service, Mr. Patch offering the invocation. Mrs. Baker, Mrs. Carter, Mrs. Whall, Mrs. Eaton gave many beautiful messages. The evening meeting was presided over by Mrs. Whall and opened with a praise service. Mrs. N. J. Willis of Boston was introduced and spoke on the theme, "The New Religion Which Teaches the Continuity of Life." The speaker was earnest and eloquent. After her beautiful address the president gave many messages. Closed at 9.30 with singing and benediction. many messages. Closed at 9:30 with sing-ing and benediction.

ing and benediction.

American Psychical Research Society, Inc.. Harvey Redding, president. Meeting opened as usual with song service, Mrs. Grace Reeder at the piano, followed by an invocation by Mrs. Abbie Burnham. Mrs. Emma Wells read a beautiful poem, entitled, "Watch and Pray." "Cyrus the Persian" gave an address in the Englittongue which held the closest attention. Subject, "God's Opportunities." After a selection on the piano by Mrs. Wells, Mr. and Mrs. Osgood F. Stiles gave many messages which gave proof of spirit return. Mrs. Burnham gave an address on "Activity." which was very much appreciated. Mrs. Burnham gave an address on "Activity," which was very much appreciated.
Mr. Redding gave delineations, all recognized. Meeting closed with hymn and benediction. The mid-week meeting was held at the happe of the president, 202 Main Street, Everett. First half-hour was devoted to healing. Many convincing messages were given by mediums present, including Mrs. Knight, Mrs. Smith, Mrs. Wells and Mrs. M. E. Dean. Mr. Redding gave delineations. Mrs. Wells read an inspirational poem: Mrs. M. E. Dean answered mental questions. Mrs. Wells gave selections on the piano. Next social the last Friday in April.

selections on the plano. Next social the last Friday is April.

The Fifty-eighth Anniversary of Modern Spiritualism was celebrated by the Massachusetts State Association in Berkeley Hall, Tuesday, March 27. The platform was prettily decorated with flags, cut flowers and plants; the day was stormy, yet at the opening of the meeting, 10,30, a goodly number had arrived. The meeting opened with-congregational singing and an invocation by Mrs. Carrie F. Loring, after which Pres. Geo. A. Fuller welcomed all to the meeting. He then presented Mrs. Hattie C. Mason, who said in part; "I am glad-the State Association has taken the lead in celebrations this year, and I trust that it will have its hand sustained, so that it may lead in all directions." Mrs. Nellie Abbott of Lawrence told of the work in her city, which was very encouraging. She then gave messages. Mr. James S. Scarlett said: "The advent of Modern Spiritualism came to the world as an absolute necessity, and the spirit world through its demonstrations proclaimed there is no death; we still

live and love you," Mrs. Mande Litch spoke briefly and gave messages. The meeting closed with benediction. The afternoon meeting opened with J. B. Hatch, vice president, in the chair. Seasion opened with singing of "America," after which Mrs. N. J. Willis spoke eloquently of the sacred time, the Anniversary of the birth of Modern Spiritualism. Mrs. B. W. Belcher then spoke and gave messages. Rev. F. A. Wiggin was the next speaker. He said we had today the grandest religion in the world. Mr. A. P. Blinn spoke of "Religion and of its Meaning." The chairman spoke of one who was missed upon the platform, one who had always graced it by her presence and asked that all assembled who would like to send greetings to Mrs. Sarah A. Byrnes, the dearly beloved pioneer worker, would rise. The response was unanimous and a telegram of love was sent her from the Massachusetts State Association assembled. Mrs. Kate R. Stiles read an Anniversary poem, which was warmly received. Mr. Fred Taylor then gave a vocal selection, after which Mrs. Alice M. Whall gave messages. Mr. James S. Scarlett spoke and Mrs. Maude Litch gave messages, after which Mrs. Carrie F. Loring gave the benediction. The evening meeting opened at 7.45 with President G. A. Fuller in the chair. Mrs. Haydee Hall sang, "Only a Thin Veil, My Darling," after which Dr. Fuller gave an opening address. Another selection by Mrs. Hall, after which Mrs. Minnie M. Soule gave many messages. Mrs. Kate R. Stiles spoke in a masterly manner. Mrs. Alexander Caird spoke briefly and gave many messages. Mrs. Kate R. Stiles spoke in a masterly manner. Mrs. Alexander Caird spoke briefly, Miss Clark gave the benediction. The M. S. A. thanks: all speakers, mediums, and musicians for their courtesies extended for the day, also to all who in any way assisted to make the needs ing a success Mrs. Mary F. Lovering was the pianist of the day. who in any way assisted to make the meeting a success Mrs. Mary F. Lovering was the pianist of the day.

The First Spiritualist Ladies' Aid Society held its Anniversary Exercises, Friday, March 30, in Appleton Hall, which was very prettily decorated with flowers and flags. The morning exercises opened with greetings from the president, Mrs. Allbe; solo by Mrs. Haidee Hall; remarks from Mrs. Waterhouse, Mrs. Mason, Mrs. Whitlock. 2,30 p. m., Mr. Wiggin spoke of the Spiritual Unfoldment. Miss Marietta Willis read an original poem, that was well received. Mrs. H. Hall gave several vocal selections during the afternoon. Mrs. Nellie Abbott, of Lawrence, gave many messages. Mr. Frank Woodbury of Greenfield, brought the greetings of the Greenfield Society to the Ladies', Aid and read a brief memorial to Mrs. Abbie Ward. Little Miss Bernice Abbott, Mrs. Mary F. Lovering read an original poem from our arisen brother, J. Frank Baxter. Mrs. N. J. Willis was the next speaker. She spoke eloquently, and paid the Ladies' Aid a royal tribute for the work they had done. Mrs. Carrie Loring spoke and closed with messages. Mrs. Moore read a paper. Mrs. B, W. Belcher and Mrs. Minnie M, Soule gave messages, which were well received. Evening meeting opened with singing by Mrs. Mason and Mrs. Hall. Greetings from Hatch Bros. were read. Mrs. M. Pettengill spoke briefly and urged the friends to read and learn in regard to Spiritualism. Miss Bernice Abbott gave a whistling solo after she gave a recitation. Mrs. Alice Whall gave many messages. Mrs. Hall. a vocal selection; Mrs. Kate Stiles spoke eloquently of Immortality and of Spiritualism in its modern aspect. Mrs. Nettie Harding spoke of the Anniversary rejoicing and then gave messages. Mrs. Mettie Harding spoke of the Work the mediums do. Mrs. Maude Litch spoke and closed with messages. Mrs. Annie Chapman spoke briefly and gave messages. Mrs. Mettie Harding spoke of the Griends; Mrs. Conant Henderson spoke; Mrs. Moore closed the meeting with benediction. The society extends thanks to all speakers, mediums, musicians and all whio in any way helped to make the meeting with benediction? The First Spiritualist Ladies' Aid Society held its Anniversary Exercises, Friday March 30, in Appleton Hall, which was very all speakers, mediums, musicians and all who in any way helped to make the meet-

ing a success.

The Lynn Spiritualists' Association celebrated, the Fifty-eighth Anniversary in Cadet Hall on Sunday, March ≥5th. A very fine program was presented. Short addresses were made by Honorary President Dr. Alex Caird, Vice President Mrs. M. C. Chase, Mrs. Hattie E. Lewis, Mr. J. S. Scarlett, Mr. J. F. Litchman, Mrs. M. M. Randlett, Prof. R. A. Macurda, Mrs. Daniel Hall; messages were given by Mrs. Dr. Caird, Prof. Macurda, Mrs. Carrie Hare, Mrs. Florence Page, Mrs. Lydia Ward, Mrs. Florence Page, Mrs. Lydia, Ward, W. A. Estes and A. E. Cochran, Dramatic readings were given by Prof. A: E. Meader and vocal solos by William Boomhover and M. A. Robbins. Supper was served. Large audiences were present during the day. The exercises were under the direction of President H. C. Chase, assisted by Vice President Mrs. M. C. Chase.

### Announcements, Special.

The Massachusetts State Association will hold a Mass Meeting in Amesbury, Mass., on Thursday, April 12. Among those expected to be present are President George A. Fuller, Mr. J. B. Hatch, Mr. Jas. S. Scarlett, Mrs. Kate Ham, Mrs. M. Pettengill, Mr. S. S. Ham, Mrs. N. S. Abbott. Excellent music is secured. If the friends in surrounding towns and cities will please take notice and come to this meeting they will, we know, receive much benefit from it spiritually and will help by their presence to encourage those who with to establish a meeting. The train that the Boston friends will use leaves the North Station at 12,30 p. m. The meeting will be held in Knights of Pythias Hall, 15 Elm Street.

## WONDER WHEEL SCIENCE

### Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

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

Birth Nos.		1	ï		8		7	8	9	10	11	12
March 22-23-24		F		6	Œ		Ü	E		K		8
25-26		-	F	4	6	i,		10	E	1	K	120
97-98-99	NO		4	F				u		E	1	K
80-81	K		B	-	F		6	-	H		E	110
Apr. 1-2-3	1	K	-	B		F		6			No.	E
4-6	. E	-	K	14		(4)	F	4	6	(2)		959
6-7		E		K		-				6		
8-9			E		K	-			F	4	6	20
10-11			-	E		K		B		F	-	6
19-18	6	-		9	E	-	K		B			1
14-15	-	6		M	-	E		K	-	B		F
16-17-18	F	-	6	-	-	-	E	-	K	-	8	-
19-20	3	F	-	6	-		-	E		K		8

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

#### Chats on Wonder Wheel Science.

(Continued.)

"The Venus hour, in your case, was on the wane, signifying that a Mercurial tendency was in the matter. Venus implies mother and Mercury, son. The Horoscope at the time the letter was sent and the time received, although two days' difference, would be approximately the same, with Leo on the ascendant. Without attempt at exactness, the latitudinal correction, etc., would throw the ascendant into the last degrees of Cancer. This makes the Figure doubtful, of what is termed, a question that is 'not radical.' therefore unsafe to judge. Nevertheless, I look further, and I find the cusp of the 6th house afflicted by a square of Venus, in Pisces. The Moon close to the cusp of Libra, in trine to Jupiter, applying to the opposition of Mercury and to the square of Uranus and square of Neptune, and separating from opposition of Venus. Some of these conditions make the question less radical, with the other testimonies mixed.

"On horoscopal laws the whole matter is a dubious one for judgment. It shows that something is wrong or mixed in the proposing of the questions. I apply to the letter to see the cause, and find several requirements in what had appeared but a simple question, as follows:—

"I.—A change sure, at least from house to house, with or without a business change of the son.

"2.—A doubt relative to a business

of the son.

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of the son.

"2.—A doubt relative to a business change, which must be considered.

"3.—Will there be such a change?

"4.—If a change, will son leave the city?

"5.—If he leaves the city, how soon?

"6.—And if soon, in which direction will he go?"

Now, some people have such absurd ideas of astrology, and by the many astounding, claims that are so brazenly made, they think that an astrologer has only to look at a cart wheel drawn on paper and at once say: "Here is a woman that has a son who is thinking that he may make a change, and I see that he will make the change and will go north by northwest, bending around east by southeast for business purposes, regardless of traveling expenses or health, and will start on the 20 minutes past 9 o'clock train, on the 4th of July." This paragraph was not in my answer to this letter, because it does not apply to this lady. I could not help putting it in here, because it is a good place to speak of ridiculous ideas that are abroad concerning astrology.

"7.—The last but not least difficulty in

"7.—The last but not least difficulty in

concerning astrology.

"7.—The last but not least difficulty in the requirements of your letter is to answer a question propounded by a mother in relation to the movements of her son.

"It is a round about way of getting at the condition of the son through the plane tary workings upon, or through the mind of the mother. Astrology is the law of cause and effect in the influences of the stellar forces upon the human mind, at the precise moment when such forces are in operation, and, again, through the forces that the question calls into play when the question reaches the mind of the astrologer. In this case, then, the son becomes a factor three times removed from the radical forces, and by the laws of astrology have to be taken from a different part of the heavens, and each of the matters, in the son's affairs, have to be again resolved from different parts of the heavens, by houses relative to the son. Even were the figure a purely radical figure, the case would be somewhat mixed. Furthermore, it is not reasonable to suppose that one narticular position of the earth would at would be somewhat mixed. Furthermore, it is not reasonable to suppose that one particular position of the earth would at the same time answer questions concerning intermediate matters of life, in which not only events but time of the events are involved. Were the figure a radical one I should, of course, attempt to solve the questions by whatever rules were required, but even my own sublime faith in the wonders of astrology would not permit me to believe that they could all be true. I should have told you so. My experience in Horary Astrology is to the effect, that it is not safe to ask more than one question at the same time. In that asking the time should be most accurately noted. Some

The ruling people of the world during the term of this table are those born under No.

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

a camel."

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

people haggle over a question several minutes, in personal interviews, even stating the question before they finally say, 'Well I guess you may tell me.' They are not to blame, for they are not educated up to the requirements. They deal with the heavenly laws about as they de with worldly laws. It is all right enough for them to consider the matter pro and con in their own mind by themselves alone, but, to the astrologer, they should be very careful and not make the question known until they are prepared to have him note the exact time that the question first comes to his mind. He has to calculate the heavens from a given point, harmonious with the mind of his client, and the point for him to calculate from is when the question first reaches the most inconsiderable attention of his mind, because the earth spins around at the rate of about as winder the print of the service when the carth spins around at the rate of about as winder. siderable attention of his mind, because the earth spins around at the rate of about 20 miles a minute. We are never under the same zenith for two consecutive minutes.

"These points which I have made concerning the radical conditions of a figure for judgment; are most emphatically stated

cerning the radical conditions of a figure for judgment; are most emphatically stated in all works on horary astrology, and I am sorry to say they are often most sadly neglected by both client and astrologer. With such neglect and a lot of absurd thumb rules, is it any wonder that a lot of work which is put upon the people under the name of 'Horoscopy' shoots far from the mark?

"I furthermore contend, that no person can receive a satisfactory answer from the heavens unless it is for them to receive it. Hence, when a figure is not radical, it is because it is not for the enquirer to be informed truthfully, therefore it is not honest for an astrologer to attempt to solve an unradical figure as it it were all right. But astrologers are human and their palm itches for money, like the palms of other people, because they have to eat.

"Lilly was a conscientious astrologer. He tried to be so exact that he would cast a horoscope to find a lost thimble. Some astrologers there are who will cast a new figure for each question if no more than five minutes apart. This might be very necessary, especially at the solstices. At the equinoctial period the cusps of houses do not change so rapidly.

"It is not Horary Astrology, nor Geneth-

essary, especially at the solstices. At the equinoctial period the cusps of houses do not change so rapidly.

"It is not Horary Astrology, nor Genethical horoscope that I so strenuously oppose, but the very common disregard of the exact data to start with. On such data the entire virtue of the horoscope depends, and such data requires the most exact mathematical problems to arrive at the truths from the heavens. As spoken of in Genesis, 'Flaming swords turning every way to keep the way of life.' The planets are the swords. The earth is a planet and her angels are the angels that wield the swords. These angels obey the planetary lords of the heavens. When we read our 'title clear to mansions in the skies' we get a better understanding of the Bible than has been inherited by us from the confused interpretations put upon it in the dark ages of the Christian dispensation from the time of Constantine to Galilico. The Christian world was then as full of pretentious astrologers, working only for graft, as the world is now full of grafters.

"I have known cases of twins and of other events, in which no more than five minutes of difference in time made marked differences in horoscopal events, and, again, when twenty-four hours would make no difference whatever in the cusps of houses.

"A total disregard of these facts both by

"A total disregard of these facts both by astrologers and the opponents of astrology, is what has made astrology a butt and a football to the detriment of humanity's enlightenment on the problems of life and health. A proper consideration of these facts will show that astrology is such a positively Divine Science that it will not admit of carelessness nor of guesswork, nor, of intuitional judgment on horoscopal matters without the very finest of mathematical attention. Horoscopes however do not attention. Horoscopes, however, do not deal with the vital matters of life, except as to the life of the body, just as we might say of a house, if it is not mathematically plumb, or built on a good foundation, selected by spiritual or mental judgment, it is more or less weak.

(To is continued) (To be continued.)

Amesbury, Admission free. Come and join our party.—Carrie L. Hatch, sec.

Unity Camp. Benefit.—Mrs. S. C. Cunningham, the noted test medium, will give a benefit test scance for the fund to be used in paying for the new auditorium now being erected at Unity Camp, in Freedom Hall. 28 Market Street. Lynn, on Friday evening. April 13th. Come get a message from your spirit friends and help pay for the new building.

### "Little Dorrit" Still Alive.

It is interesting to learn that the origina of the character of "Little Dorrit" is stil alive and has resided for more than half century at Southgate.

While the crypt of the interesting of church of St. George the Martyr, in Southwick, is to be rented and may become storage place for beer and wine, "Little Dorrit," while a white haired little woma of ninety years, is in full possession of he faculties and in excellent health and vigo