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The Life Radiant.

Lillian Whiting.

Some day, when falls a sudden sense
Of perfect peace on heart and brain
That comes, we know not why or whence,
And ere we seek is gone again;
When breathes the unexpected hour
Strange beauty of an instant dawn,
As if a rose were full in flower
Whose earliest buds we knew not grown:
Perchance, one winged moment sped
Down the white heights of heavenly air,
Some spirit of our blessed dead
Hath stood beside us unaware!

Kate Putnam Osgood.

The Boston celebration of the fifty-eighth anniversary of the modern recognition of Spiritualism during the last week in March calls attention anew to a larger outlook in religious truth which is extending a potent and constantly increasing influence that is not the less because this influence is largely felt through indirect channels. Dr. B. F. Austin, the well-known editor of "Reason," whose two able and scholarly addresses were the central interest of the week, says there is much more "Spiritualism" inside rather than outside of the churches. Any close study of existing conditions must support the truth of Dr. Austin's assertion. All in all, it is more encouraging than the reverse would be. Phillips Brooks used to say that he did not think it necessary to found a new religion every time he got a new idea; and the truth that the entire spiritual philosophy is a vital part of religion; that it is not a revolutionary, but an evolutionary development of the religion taught by Jesus; that it is a development and not a departure;—this truth sufficiently explains the reason that the propaganda may not be particularly impressive while the advance is one of the remarkable aspects of latter-day progress.

In the mystic writings of Jacob Boehme we find him saying:

"Death, Life,—these are but two phases of one truth; and when what mankind calls death comes, it is as we experience the change that all our circumscribed relations to vast universalities become clear; but when we try to explain to those not yet beyond this sphere we find ourselves at a loss because there is nothing parallel in this state of existence with man's present knowledge. . . . Man is a two-fold being,—an invisible and a visible man linked together by a soul. . . . If we live on this earth only, if our thoughts are hemmed in by the narrow horizon of this life, then we lose, indeed, those whom death takes from us."

This entire paragraph, representing truth in the remote time in which it was written, is less true now, for within the past half-century of modern Spiritualism so much has been gained in knowledge and evidences of the life beyond that its nature can, very largely, be explained "to those not yet beyond this sphere," and it is the revelations that specifically date back to 1847 which have enabled man to come into this larger view. The last sentence, too, of the paragraph quoted,—if our thoughts are hemmed in by the narrow horizon of this life then we lose, indeed, those whom death hath taken from us,—this sentence requires translation into larger terms.

"That Life is ever Lord of death
And Love can never lose its own,"

is the eternal truth; but to be imprisoned in the things of sense is, inevitably, to lose, for the time being, the consciousness of the realm of spirit. The "open door" between those in the Seen and those in the Unseen is an unquestionable fact; but one may, to be sure, be blind to an open door; one may be deaf to the voices that call to him. It is perfectly possible to live in responsive recognition to the spiritual world that surrounds us. It is also possible to so live as to be unheeding of all the companionship, all the helpful leading, all the joy that may be poured out to one in overwhelming measure, from this "encircling spirit-world." But there are few, indeed, who are not aware of it all in greater or less measure, and the measure may certainly be increased constantly. One must perhaps recognize that a large part of the evidence of companionship and tender guidance is to be found in the little daily events and circumstances. For spirit guidance and companionship work through natural rather than super-natural channels. It points the way; it surrounds one with new influences,

new friends; it deflects and rearranges circumstances.

Humanity is entering on a new cycle. The law of evolution works in the spiritual as well as in the natural kingdom, and the spiritual evolution of man corresponds to his physical evolution. The entire race is now being prepared for a new and larger revelation of the Divine laws—new only in the sense of its larger revealing—and can, by means of the stage reached by evolution, receive what those of former ages could not have comprehended. The evangelist who shall now have the positive illumination of this larger disclosure of truth; who shall realize it is environed by a series of invisible checks that hinder him from entering any sphere beyond that for which he is fitted, and which, through events and circumstances, place him on that round which he has honestly won, by faithful purpose and noble aspiration. But these deeds done in the body generate consequences that persist, and that determine the quality of his life after the change called death. And the complete realization of this is the basis of right living.

The magnetic sensitiveness of the spirit to thought currents is astounding. It has long seemed to many persons that the very air conveyed messages—and so it does. One may "call up" another, in either this world, or in the ethereal world, at any time, simply by directing to him a strong current of thought. The thousand little things generally ranked as coincidents are really illustrations of this law. One thinks intently of a friend whom, perhaps, he has not met, or heard from, for years, and, presto, a letter, or the person himself appears. One can settle misunderstandings, convey counsel, entreaty, instruction, or irritation—all by the quality of the thought he sends forth. All this is a part of the phenomena of spiritual life. We must not make the mistake of imagining we become spiritual beings only by death. We are spiritual beings, and our real life is, even now, in the spiritual world, and carried on by means of spiritual forces. Everything which is intellectual and moral is of the spirit.

There is little need of drudgery, weariness, vexation, or of trial to one who lives aright. All discords are the result of the lack of adaptation to the environment. For the environment of life is Divine, and man is, primarily, a Divine being, and only when he lives from this consciousness is he at peace. The perception of the spiritual law transforms existence.

The interpenetration of the ethereal body with the physical body is an essential fact regarding health. All impressions made on the ethereal, react on the physical, and this is the underlying principle of Christian science,—to bring the higher powers to act on this psychic body and thus cause new physical states.

When the apostle enjoins on one, "If there be love—charity, think on those things," he suggests a philosophic truth. If one would accomplish any specific result, think on it. Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The Brunswick, Boston.

Peace.

Mime Inniss.

"Gentlemen may cry Peace, peace, but there is no peace," shouted Patrick Henry almost a century and a half ago. It is as true now as it was then. Peace; the dream of humanity, ever since the angels on Bethlehem's hills proclaimed "Peace on earth," eye and long before, peace, the blessed, has not yet come.

Alas, why does God in his infinite mercy permit human blood to be shed by his brother, and why does not "grim-visaged war" now smother "its awful front" athwart the beautiful vales of earth? Why does sin exist? When will God rule in his universe? These problems and their unceasing inquiry have rung down the ages the cry of the sufferers by man's inhumanity to man. Who can vouchsafe adequate reply? The Christian church has one, yes, many answers. The Buddhist gives his solution. Our own seer, Ralph Waldo Emerson, who saw more clearly through the mists than any other of New England birth, inquires in his essay on "Aristocracy," "What is the

meaning of this invincible respect for war?" Answering his own (and our own) question, he says, "Why, but because courage never loses its high price?"

The seer's answer many not satisfy, but his question assumes a mighty fact, and "invincible respect for war."

Is war then an evil? Clearly, yes, in our mortal view, a most hideous evil, a relic of the barbarous days of the race and, to go still further back along the ladder of evolution a remnant of the days when, wholly animal, man contended with man for the roots and fruits on which he fed.

But in the long view, the view which the Omnipotent has?

It must be with God only a means to an end. That peace and love are the final goal of our development admits, to a Spiritualist, of no doubt. All the teachings of all the highest among the ranks of those who view life from the heights of the beyond are false if love be not Lord of all.

Then before we look ahead, let us once more look backward.

War ever lessening is one lesson we draw from history. But as the race has stepped from one lower level to a higher in the evolution of enlightened civilization, it has been by the employment of war. Without the wars of the past civilization could not have attained its present position in the ever rising highway of progress. The race is pushed forward toward the goal of perfection by fighting. Force has been and still is king. Like Alexander, it shall, by conquering all things, become useless for lack of other worlds to conquer. Thus war becomes ever more and more the instrument of its own destruction. But while this battle rages, peace and love must be cherished and kept alive in the hearts of mankind. Else when war is dead and peace and love come into their kingdom, they will come as strangers whose kingdom will know them not.

Thus God uses war for the promotion of love. And this is its justification. This is why the mighty evil exists in the realm where love shall yet reign. This makes clear the horrors of war amid the universal cry for peace. Let us then not dream that war is yet gone but, nevertheless, shall we not yield one jot of our progress toward the ever nearing goal of peace. Let our eyes look out over the gore and death of the battlefield toward the Elysian fields where peace shall reign and where carnage shall be no longer even a memory. Thus courage, dear hearts! "God's in His Heaven; all's right with the world."

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
'Peace!'"

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

Only Spirit.

It has come. It has arrived in Boston and in that stronghold of conservatism, the Lowell Institute Lectures: Mar. 29, 1906 (it is well to fix dates) Dr. James Jackson Putnam showed a Boston audience that matter did not exist except as a manifestation of energy and that mind (spirit) was but a different manifestation of energy.

We have always maintained that all the difficulties which our sceptical friends find in mere spiritual power manifesting itself in moving material objects, in matter passing through matter and in force existing without a fulcrum of matter, would all vanish as soon as people would understand that the ordinary distinction between matter and spirit did not exist. It is all spirit, all manifestation of a single divine energy.

But let Dr. Putnam himself tell us, as he is reported in the Boston Evening Transcript. He says:

"The earth is capable of being expressed as energy. In fact that is the only way it can be expressed at all. We know of matter only through the energy it exerts on the various senses we are endowed with. We say that we feel a thing, that is, we mean

that we feel the heat and the resistance offered by this something we call matter. When we 'see' things we only see the light they reflect.

"It is here that people make the mistake in thinking of the mind. Consciousness is real energy, and by consciousness we mean the same as mind.

"When we think of our own consciousness that embraces so much, it is not difficult to pass to a higher consciousness that would be capable of embracing the whole universe. This is all that the most orthodox claim for God, and here we have it explained in terms that our own meagre consciousness can comprehend.

"People demand that science connect the mind with matter. This is impossible. You cannot express the mind in terms of itself, and that is all that our conceptions of matter are."

Can the most advanced Spiritualist of us all ask Dr. Putnam to go further? And when he has gone thus far, the explanation of all physical phenomena of mediums is fully explained. It is all spirit. Materialization and dematerialization are no longer miracles, and "impossible" must become an unused adjective.

The Webs We Weave.

Mary K. Price.

SLOTH.

We start on a journey. We walk easily over the level plain, climb joyously the hills; but when the hills become mountains our weary feet drag but slowly along, and when we must penetrate the wild luxuriance of a tropical jungle or traverse burning sands, then are all our strength and fortitude called into play and our progress becomes most difficult.

So in the journey of life. When no trials beset us we go blithely on our way, a song on the lip, content in the heart. But the path of life leads but seldom through the pleasant valley alone. The mountains, jungles and sands must be met and crossed. So much of the coward lurks in every heart! Fear of ourselves and our ability. We are afraid to test our strength against the hills that must be climbed on the road to success and achievement.

We are afraid of the hardships. Afraid of the failures.

Is it really fear?

While it is our duty and but right to be lenient with our fellows, we should be sternly exacting with ourselves. Too frequently we reverse this rule, and while expecting our neighbor to perform what would be miracles to one of his disposition in his moral course through life, we very easily excuse our own shortcomings by quoting to ourselves, "the influence of environment," or "inheritance" rendering it impossible—we say—for us to accomplish all we would like to do.

So we fail, not even through fear, but in reality through inertia, for which, a more common and appropriate name is—laziness, or sloth.

It is by no means the case, that most of our failures are owing to lack of will power, to succeed, but rather because of the fact that we do not exert that power to its full extent.

To do that, would mean self denial.

It would mean work.

It would mean swimming against the current. So rather than stretch out our arms for the continuous, vigorous stroke, we are content to drift, saying when one passes us on the highway of life, "I could have done that just as well as he, but I didn't think it worth while."

When we hear another make a similar remark, under like circumstances, we smile knowingly and indulgently at what we term his conceit or "big headedness." But it is not always egotism. Many times he is simply telling the truth.

Few of us accomplish the half that we might, for the reason that we will not make the effort; and we are deterred from the effort, quite as often by sloth, as by lack of courage.

In searching for the cause of mental sloth or inactivity, we must look to our physical condition.

Many times we see wonderful intellectual achievement by one possessed of a frail,

weak body. This is because the possessor of that body was compensated for his physical lack by a magnificent endowment of energy and perseverance.

We of normal bodies and brains too often abuse the former till the latter is hampered in its execution. The "Sound mind in a sound body" is the slogan which, if followed, leads to greatest victory in any field.

So trivial a thing as improper breathing impairs both our physical and mental condition.

Lack of sufficient physical exercise makes not only our muscles, but our minds, deficient.

Poor ventilation of our houses tends not only to physical deterioration, but leads to mental sluggishness as well.

That improper food and clothing lead to all sorts of bodily harm, and also cause mental irritation so serious as frequently to result in crime, has been demonstrated many times.

These things being true, we can but deduce the fact that symmetrical character is largely dependent on the keeping of our bodies also as nearly akin to symmetry as possible.

Sometimes we rise in the morning, so refreshed by sleep, with such a feeling of strength, that we fairly long for strenuous work of any kind, to use it.

That should be our normal condition. Proper living on the physical plane will do much to vanquish sloth.

If we work through the day industriously, let us look to it that our recreations are right. Sometimes we take no recreation. There is no need of repeating the old proverb regarding "All work and no play," it is too well known.

The same kind of recreation day after day falls after a time.

Each night spent at the theatre, or playing bridge whilst would soon be anything but recreation.

Neither, when the day's labor calls for great bodily exertion, should our evenings be entirely devoted to the gymnasium,—though few of us spend too much time there.

A sensible review given to our amusements will enable each of us to decide what is wrong with them so that we may change them to be of benefit to us instead of a detriment.

The most splendid endowments are of little avail if hampered by sloth.

The resolve to achieve some virtuous act will avail nothing if that achievement constantly awaits some shining tomorrow for its beginning.

"I will stop smoking," "drinking," or "gambling," "tomorrow," "next week," or "next month," never reclaimed any man.

"I will begin to save money some time in the future" never made any man rich.

"By and by I am going to begin a work that will make me famous" never led to any man's renown.

The time to leave off a bad habit, to save money, to begin work, is now. Not to talk about it and yawn and rest awhile before beginning.

Sloth is one of the worst foes to success in life, because so insidious as to be but half recognized, and seldom acknowledged and faced.

Sloth whispers of ease and content, cautions us against haste, bids us rest and consider.

Sloth leads our feet through moss-grown paths, but moss so deep that it clogs our footsteps. It ties our hands with ropes of lethargy, soft, 'tis true, but oh, how strong!

Sloth is ever satisfied with our efforts. Our work is always "good enough" and we "do enough," while it stifles ambition with the query, "What's the use?"

Sloth exacts nothing of us, save the lethargy which kills.

To sleep and dream is to steep the soul in oblivion. To wake and work is to live—to be—to thrill with the ecstasy of the disen-thralled.

"By and by" is a voluptuous enchantress who with siren song soothes us to dreams of a rose tinted future, of surpassing loveliness. But only the toiling fingers of a busy Now can ever make those dreams anything more than a poppy hued vision,—a celestial "pipe dream."

"Silent spiritual growth is the source of public spiritual teaching."

FRIENDSHIP'S PRAYER.

John H. H. H.

TO MISS AUGUSTA E. FINE.

The cup of joy be thine, dear!
And blest be all thy days;
The sun of love shine bright, dear!
And flood with light thy ways.
But should the darkness come, dear!
Remember clouds will fade;
If in the cup you find a tear,
Drink calmly—unafraid.

The Love that's in the sunshine
Is also in the shade,
And ever is the sweetest wine
From Sorrow's presses made.

So, lay thy hand in His, dear!
Who sun and rain doth send.
He'll lead, whate'er betide, dear!
And peace shall be the end.

Philadelphia, March 6, 1906.

Professor Charles H. Webber to the
Rev. Thomas I. Gasson, S. J.

Dear Sir: A paper at hand, which may or may not have reported you correctly, states that you, at the church of the Immaculate Conception, made the following statement, to wit:—

"Witness the vagaries of the astrologers who claim to forecast the destiny of individuals from the course or conjunction of the planets. What ignorance, what infatuation, and what lack of ordinary sense are shown by the unfortunate dupes of these fraudulent money makers."

Now, Mr. Gasson, as a man of supposed-to-be exceptional learning in ecclesiastic and scholastic lore, you must be aware of the fact that our English language is wonderfully susceptible to a double construction of the words used, and that one so disposed may use words, seeming to imply one thing when in reality they may mean quite another thing.

Your utterance, as above, says: "Astrologers who CLAIM to forecast." In so saying, did you mean to include Astrologers who DO forecast? or, are you unacquainted with the fact that they DO? Your utterance needs qualification. You also say: "The destiny of INDIVIDUALS." Do you use this term in its first sense, which includes "MIND as a single indivisible entity, having a being of its own, distinct from that of all other things, and is a pure, unmingled, individual substance," according to high authority? Or, did you use the term in street corner parlance, signifying anything that is recognized by the animal senses to stand alone by itself, such as the body of man, which is termed "PERSON," the persona, or mere mask, or personification of the MIND WITHIN?

Astrologers, as well as was the lowly Nazarene, are taught to draw distinctions between the Son of God and the son of man. As the holy church which you have the honor of representing, is likewise supposed to draw exceeding fine distinctions, and the Jesuitical Order still finer ones, it would be most reasonable for me to consider that you used the term in its first sense, and that you did not intend to imply that Astrologers are "fraudulent money makers," but only those who "CLAIM to forecast the destiny of individuals," when in reality they only indulge in the "vagaries" of a guessed-at horoscope, and vainly attempt to reveal the FATE, not DESTINY, of the body and the form of man, which is ecclesiastically recognized as the "temple of God."

I am sorry to say that your unqualified remarks, if quoted correctly, would lead the great majority of readers to infer that you included astrologers, and necessarily astrology, in general, when you must know that the holy church, which you have the honor to represent, is built upon Peter, pater, pope, or father, in opposition to the Jew, pater, or father, which the Jews at the beginning of the Christian era had accepted in the form of the planet Jupiter, in place of the Glorious Sun, which Constantine re-instated in the hearts of men, by consecrating his day (Sunday) as the day of the true astrologic LORD, of the solar heavens.

In justice to your rank, however, I will say that you may have used your language with classical distinction, leaving it for the reader to construe as he pleased. It does seem, knowing the mongrel construction that is put upon all utterances at the present day, as if you should have uttered one little word in favor of the astrologic Science and Philosophy, to which your predecessors—the early Christian followers of Jesus of Nazareth—are so much indebted.

Then again, you say, as above reported, "What ignorance, what infatuation are shown by the unfortunate dupes of these fraudulent money makers," meaning, of course, as I understand you, the PRETENDING-to-be ASTROLOGERS, and not True astrologers like Daniel of old, and Joseph, and Isaiah, and Ezekiel, of which we read such good accounts in the Duay compilation of the Sacred Books.

I fully agree that these books need proper interpretation, and I know, as many high dignitaries in the mother church have affirmed, that an astrologic interpretation is the only one that will approach nearest to the truth of God's laws.

I also agree that "ignorance and infatuation" are most strongly displayed by the unfortunate dupes of "fraudulent money makers," whether these frauds are pretending astrologers, Standard oil magnates, or pretending-to-be priests of the holy church.

That such should be in our time and day when schools and churches have been our mental nurseries in the past century is, as you say, "a strange reflection upon our most vaunted superiority of intelligence." Whether the fault is with the church or the school, or both, is an open question, which I claim will never be settled, until those who occupy the exalted places as teachers learn the importance of a truthful astrologic knowledge in and among the masses; thereby enabling them to take advantage of their God-given rights, which have for centuries been as greedily monopolized by exclusive classes as have been the profits of Standard oil.

Now, Reverend Sir, if you know anything whatever of astrology, and, if not, you have no license to defame it, you should know that we are near the ending of what Pope Gregory knew as the "Mercury Cycle," the cycle of inventions, and it is not necessary to tell you, or any intelligent man, that inventions of the most superior sort have been brought into evidence in the past 30 years.

Following the Mercury Cycle comes the Mars Cycle, which in all past ages has been made historically infamous by martyrdom, uprisings, or acts of wanton violence, or per contra, acts of energetic progressions, according to the cyclic apogee or perogee of Mars. Great energy WILL prevail anyway, and will be turned to good or evil, according to the artificial education of the thought and ideas of man. Is it not about time that the church should permit the light of truth to shine among the masses instead of again crucifying those among the masses who have discovered the source of the light, and who would prefer crucifixion to being again brought into evidence in the past 30 years?

Is it still supposed to be wise to massacre, indiscriminately, hundreds of innocents in order to suppress a few frauds who have been induced by the popular trend of money-grabbing to act fraudulently? Should religion and morality be unequally condemned because of well known "fraudulent money makers" in the priesthood? Or is it to be understood that the holy church works only by political partisan methods, such as "Anything to beat Grant?"

Fraudulent money making is under the charge of the State. You, my Reverend Sir, are a citizen of our great Commonwealth. "Fraud" is a personal offence. If you know of anyone guilty of committing fraud, why do not you perform your duty and have the suspected one brought before his peers, and let us all have the privilege of deciding upon the question? By the laws of our country, "Every man is innocent until he is proven guilty."

The basest of crimes is Slander, and it is nothing but slander for one to denounce by wholesale, from a privileged position, the good name of a class of people who have as many rights in a community as any other, until attended to by the civil laws of the land.

My dear sir, I don't believe that you meant to be understood as the ordinary construction of your language would imply. I am charitable enough to imagine that you merely endeavored to express the general popular belief, that, fraud, in business, in politics, in society, in professional claims, in educational paths, aye, and even in the church, is a monster of undue proportions, and so mighty that the bravest wearers of the "cloth" dare not denounce him personally, unless he happens to be caught masquerading in some friendless or poverty-stricken garb.

Astrology from time immemorial has ever been known as the true means by which hypocrisy, deceit and fraud may be unmasked, and that is why it has ever been condemned by those who "love darkness rather than light."

Marshal your forces against fraud, my Reverend Sir, and enter the haunts of all the "fraudulent money makers," and bring them before their peers for honorable trial by jury, and you will find among your supporters in the needed work many who now feel that they have been unjustly and unwarrantably slandered from the pulpit of the church of the Immaculate Conception.

If you were correctly reported, and you did mean that your language should be taken in the sense of the street vernacular, if you will kindly say so, then it will be my duty as an agent of the Most High (after my feeble efforts of many years and at a sacrifice of all worldly gain to elucidate astrology as best I am able to do), to meet your argument, or what I would declare, your opposition to DIVINE LAW, and I here, now declare, that if you can show me wherein Astrology is not God's Word, written in the heavens for the guidance of mankind, then I will renounce and denounce it, and not only join your church, but will leave all of my ill-gotten gains for the church to make use of, in the increase of its exchequer. It will of course be understood that, as the sports say, "I believe myself to be letting on 'a sure thing.'"

Respectfully,

C. H. Webber.

The Logic of Medical Legislation.

We have always contended that medical laws intended to regulate the practice of medicine are unjust in the beginning and will very quickly lead to most outrageous absurdities. There is no use trying to regulate such a subject. It is inevitable that it will land the lawmakers and the public generally in the most grotesque complications, worse than ancient Judaism.

In the days of the Jewish Sanhedrim Sabbath regulation was of great importance. Anyone who cares to read what happened can very quickly discover what such regulations would lead to. Just exactly when the Sabbath began and ended; just exactly how much one may do and may not do; just exactly what constituted work and what constituted rest; just exactly what acts were considered acts of mercy and necessity and what other acts were considered as unnecessary, until the daily life of the average citizen was plagued beyond endurance. Medical laws will do this same thing.

Here comes a man, an ordinary cobbler, who is in jail for making shoes in such a way as to correct deformities of the feet. Matthew Hilgert has been a maker of shoes for a lifetime. He conceived the idea many years ago that properly constructed shoes would cure many diseases of the feet, so he began to make shoes on this line. His fame grew, and people came to him, from afar to get shoes made. Last spring he made a pair of shoes for a millionaire who had never walked, and by the aid of these shoes the rich man was able to walk. The shoemaker very naturally thought, here is a chance for a big fee, so he charged the millionaire five thousand dollars, which would be considered by a surgeon a very ordinary price for such a remarkable cure.

But the notoriety which this cobbler obtained on account of the remarkable cure

which he had made, called the attention of the medical profession to him. The New York County Medical Society began suit against him for the practice of medicine and, according to newspaper reports, this very useful man has been arrested and lies in jail for practicing medicine.

That is to say, a man in this country may not make a pair of shoes in such a way as to cure bunions or corns; he dare not construct a pair of boots so as to sustain weak ankles or prevent sprains; he must not put in shoes any insoles, or devise any particular heels or braces by which deformed feet are strengthened or short legs are lengthened, without first going to a medical college, taking a four years' course, and then submit, in the state where he desires to practice, to an examination by a board of political physicians. He must do all this before he can be allowed to do one thing toward helping his neighbor in times of sickness, or do anything whatsoever to prevent deformities or ailments of any sort.

Next the furniture men will be arrested. Some man will invent a chair for crooked backs, or weak backs, and many backs will be cured in this way. The man who made the chair will be arrested and lodged in prison for practicing medicine without a license. Then will come the clothier. He may invent an undershirt so padded and arranged as to prevent and even cure lung disease. Then, of course, the maker of such an undershirt would have to be arrested and put in jail for the practice of medicine.

Where is this thing to end? Where are medical laws carrying us to? They will very quickly lead us to the most malicious despotism that ever existed in the world. With every physician as a spy, with every county medical society as a trust, representing much money and influence, there will not be a village or crossroads, city or hamlet, that can escape the eternal vigilance of the medical profession. Every citizen will be closely watched for a single act or word which reveals his intention to assist anybody in any way in times of sickness, when he will be promptly arrested and fined or imprisoned.

This is the exact logic of medical legislation. At this rate medical laws will multiply until the citizens of the United States will have to emigrate to Russia to secure the least semblance of personal freedom. The only logical escape from this whole miserable business is to repeal every law intended for the regulation of the practice of medicine, then enforce the laws already in existence against fraud. Enforce them rigidly. Make every one pay the full penalty of every fraud he practices. That is all the protection the physician deserves and all the protection the public needs.—Medical Talk for the Home.

Mystery of Time and Space.

Arthur W. Doe.

In the few months that I have been a subscriber to your paper one thing has been impressed upon my mind very forcibly, and that is the great lack of interest in regard to things of the future shown by the foremost men of our country.

Only the other day a man who is liberally educated and, who claims to be broad minded informed me that the present took his whole attention and was all that was of any interest to him.

Now I know nothing of Spiritualism and I never to my knowledge saw but one or two persons of your faith in my life. But I have read several articles in your paper that I like much. And another thing that I like is that you do not claim to have reached that place where all wisdom is, yours and thenceforth there is nothing to do but fold your hands and drift with the current. But you are still ignorant, still seeking for the hidden knowledge and when a man or body of men are in that condition they can accomplish wonders.

Now I prize the present as much as any man can. I realize that it is good and that it is pregnant with vast possibilities. And yet every one of those possibilities has to do with the future for the past is done.

What if the young man and woman just betrothed should say, "We care nothing for the future, the present is all that concerns us." Where would the future home come in? And what would be the outcome to our race? How different if together they plan and work for that home and strive to lay its foundations broad and secure.

So also is the future life to me of vast importance.

If there is a life beyond death we ought to do our utmost to learn of the laws that govern and sustain it that we may lay its foundations broad and ample. That we may use the materials given to us in this present life as a wise master builder, that that spiritual life which shall be builded thereon shall be to our lasting and eternal good. How many blasted lives we see on every hand, compelled to go through life maimed in body or mind, simply because their parents would not inquire into the laws of nature before they created them.

How any person can be contented when they know not where or in what condition their loved ones are, is beyond my comprehension.

It does not satisfy me to say that my loved ones are in "God's great universe," or that "they cannot get beyond His loving care." I know all this and believe and trust. But I also know that the men on yonder sinking ship are in "God's great universe," and that the beautiful maiden in the harlot's clutch is within His love and care. And I also know that unless the warm hearts and strong arms of living men shall conquer that raging sea, those men must go down. And that unless the strong arm of the law shall intervene the beautiful life of the maiden shall be even as her false guide's life.

I believe that the curtain which hides us from our loved ones is very soon to be withdrawn. But oh! that we had the chart to that misty sea at this moment, what comfort, what peace it would bring to us.

I believe that the time is very near, "even at the door," for the discovery of one of the fundamental laws of the universe.

I believe that the man is now born, or his time is very near, who, through the discov-

ery of one of the great fundamental laws of nature, shall open to us the doors of the spiritual world. I believe that in all ages that law has been working before our very eyes. I believe that it is not because of its complexity that it has not been discovered but because of its simplicity. I believe that when that discovery comes it will give us the true conception of time and space; and that when to our understanding is unfolded the secret of that thing we call space, there will be such an influx of light as this old world has never seen.

For years I have given the best thought of my heart and brain to a solution of the mystery of Time and Space. I connect the two advisedly for I am confident that the secret of one is the secret of both. And upon no other subject of which I have knowledge is the mind of man so fundamentally in error as it is in his conception of these two, Time and Space.

I have given much thought to the solution of this problem and, while I am not prepared to say as to whether time or space do or do not exist, I am positive that the usual conception of them is fundamentally wrong. I believe that the true solution is so simple that when it comes it will startle us that we did not think of it before.

Swedenborg turned upon this subject the mighty mechanism of his matchless mind. And, while he says that Time or Space, as understood by man, do not exist in the spiritual world, he fails to make clear to us the true explanation. Herbert Spencer brought to bear upon this subject one of the keenest minds this world has known, but his only answer has been to label it the "unknowable." Certainly we expected better things than this of Herbert Spencer. Spencer's vast researches should have taught him that what was unknown and uncomprehended by the scholar of yesterday is known and comprehended by the school-boy of today—"The unknowable." It was the unknowable that was flung in the teeth of Columbus by the Spanish courtiers. Franklin, Edison and Marconi were also offered the pill. And Madam Cuvie has had her share. But wisdom is justified of her children. For Columbus with an eye of faith, saw through the shifting fogs of old Atlantic, and beheld, a mighty nation is basking beneath the western sun!

The eye of Franklin was upon the clouds, and behold, the demon of the gods of yesterday has become the plaything and servant of the man of today. And when we behold the wonders of Edison and Marconi, rash indeed must be the man who would dare to mark a boundary and write upon it "the unknowable."

The unknowable has been flung in the face of every man that has ever tried to wrest from nature the secret of the navigation of the air. Yet old nature has at last given up the secret and within the borders of the United States today two young men are living who have more knowledge of the science of aeronautics than all men living or dead since the world began. For the first time in the history of man there exists a vehicle which without the aid of gas will support and carry a man through the air by power generated within itself.

Therefore I claim no man, however broad his attainments, has a right to cry unknowable when we approach the subject of time.

Says Thomas Huxley, "Science seems to me to teach in the highest and strongest terms the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

Now I ask has this been the attitude of scientific men when they have approached the subject of Time? And I answer, no. They have treated the subject in anything but a scientific manner.

Now let us look at the matter for a moment in the light of reason. Let us admit for a moment the claim of our orthodox friend, that somewhere, far back in the misty past, was a beginning of Time. Now let me ask this question: If a man could have appeared upon that scene ten minutes before the first act and had held in his hand a reliable watch, would not that watch have marked the passage of ten minutes of time? And the answer is "Certainly it would." Now let us try the problem at the other end. After the final act of the universe takes place, would not time still go on, according to the present conception of it? And the answer is, Certainly it would. So we see that go back far as we may, or go on and on and on into the far distant eternities to come and we find no beginning or ending of that subtle thing called Time.

Now does this prove that Time does not exist, or that it is beyond the comprehension of man? Certainly not. It simply proves that we are viewing the subject from a wrong standpoint. It simply indicates that there is a higher law which we have not yet discovered and therefore do not comprehend.

The earth is as flat today as it was in the days of Columbus. The sunrise presents the same appeal each morning to our physical senses that it has in all ages. Yet, today, the knowledge of the rotundity and motion of the earth is the common property of mankind, so that now when we behold the sunrise the old idea of the motion of the sun is forever gone; for man has comprehended a higher law and when he views the sunrise in all its grandeur the knowledge of that law implanted within his brain corrects the evidences of the physical senses.

So I claim that right at hand, waiting for the comprehension of some highly developed man, is the solution to the mystery of Time. A law so simple and yet so subtle that so far it has escaped the grasp of man. And when a comprehension of that law shall dawn upon the minds of men time will go on in the same old way, but our understanding of it will be changed.

The sun rises and sets as of old, but how different the mental impression upon the minds of men.

And as I have said of Time, so of Space. We can go on and on and on and on and space is bounded still by space, and space by space, and space by space, and yet we know that according to the present conception there must be a bounding line. And

still again that according to that same conception, beyond that line must be more space.

Now where and what is the remedy? The remedy is this. We must come to understand that there is something wrong with our present conception of the matter. In fact, to understand "that things are not what they seem."

Then, as Huxley says, we are to "sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing." And when we shall have done this we shall have laid the foundation for useful work. The hardest struggle with many is to understand the fact, that if a thing is not what it seems to be then it must be something else. And, as I said before so let me say in conclusion, that I believe the solution of the problem is near. I do not think it will be in the nature of a physical discovery but rather of a mental conception, entirely new to the mind of man. I believe that when it comes it will lift the cloud that has long hidden the mind of man from the realms of spirit.

For I believe that the spiritual world is here and now. That all time and all space are the same as the time and space at hand. And the discoverer of that law which shall solve the mystery will need no costly laboratory or powerful telescope that he may search the distant heavens for the secret of Space. For he will not find it there. Nor is the mystery of Time buried in the long ago. Nor is it hid in the ages which are to come. But it is here and now. For the present time and present space are identical with all that ever has been, or ever will be. Between the dawn and close of every day is hid the secret of all time and all eternity.

And within the smallest drawing room, yes, between the two ends of every yardstick is contained the secret of ALL SPACE waiting for the MASTER'S brain.

A Farm in Broadway.

(From Sermon of Rev. H. S. Bigelow, Cincinnati.)

Here is a piece of leather and a cobbler. If the cobbler sleeps, the leather will not grow into shoes. We say the cobbler makes the shoes, and because he makes them, we say the shoes belong to him.

But here is a farm on Manhattan Island, extending along Broadway from Forty-second Street to Forty-sixth Street, and northwest towards the Hudson. In 1797 John Jacob Astor bought the farm for \$20,000. Today it is worth \$20,000,000. Who made this value? In the case of the shoes, it is clear. They are worth more than the leather because the cobbler has expended his labor upon them. But whose labor has created the difference between the present and original value of this farm? Surely not the labor of the Astors. If they had never owned the farm, if no one had owned it, if it had been utterly neglected from that day to this, it would be worth \$20,000,000 just the same.

This is the obvious fact. While the cobbler's labor created the value of the shoes, the growth of New York created the value of the farm. The cobbler made the leather grow into shoes. But the Astors could not have prevented the value of the farm from becoming \$20,000,000.

Now we say the shoes belong to the cobbler because he made them. Likewise these land values belong to the city because the city made them. It is a good private property law which secures to the cobbler the shoes that he makes. Why should we not have a public property law securing to the city the land values which the city makes?

The Fine Arts of Philately.

The designs on postage stamps, although very limited space is given, are not beyond the reach of fine arts. The fine arts with which Philately is concerned more or less intimately are paintings, sculpture and architecture. Painting is the highest of these arts. Rowland Hill, from the very first, had the highest talent available for the production of his stamps. The most perfect sense of artistic production was used in getting out the Mulready's envelope. This design cost about \$5,000,000, which amount cannot be termed very cheap, although it was the earliest effort in the production of fine engraving on stamps. Below I give a few of the names of the artists and the stamps they designed.

Head of Queen Victoria on most stamps was designed by Wm. Wyon.

The Jubilee design used on foreign postal cards of Great Britain until 1902 was painted by Herr Von Angelo.

Queen Wilhelmina's head, especially on the 1/2 golden stamp, was by Hans Jansen. New Zealand copied its portrait of Queen Victoria from the coronation portrait of Her Majesty by Alfred Chalton.

The designs of the first stamps of Uganda were done by the missionaries there, the first ones being made on the typewriter.

The design on the stamps of the Indian Native States are about the poorest of any country. Native art is responsible for this and some of the stamps only bear the inscription in native writing with the printer's rule.

A baker's boy did the engraving for the stamps of Corrientes as no other engraver could be found.

Nearly all the portraits on the stamps are reproduced from busts made by some of the most skillful artists.

Below is given a list of a few of the designs and the names of the parties that did the original work:

Benjamin Franklin (Rubricht).
Andrew Jackson (Powers).
George Washington (Houdon).
Abraham Lincoln (Volk).
Henry Clay (Hart).
Daniel Webster (Clevenger).
General Scott (Coffee).
Alexander Hamilton (Cerrachi).
Jefferson, on the 30c. stamp, is from a statue by Powers.—Spected.

"In every work, trust thine own soul; for this is the keeping of the commandments."

BIRTHDAY GREETING.

From Spirit-life, April 1st, 1906, to Theodore J. Mayer, on the occasion of his sixtieth anniversary; M. T. Longley, medium.

We come today with hearts aflame
Dear friend, with love for you.
We bring you joy in Friendship's name—
From hearts so warm and true;
We come to greet you here this hour
With word and song of praise
And wish for you an added power
To strengthen all your days.

We know this Anniversary day
Is one of great import.
We know that here across the way
You hold an earthly fort;
For much of labor Angels do
Through your good might and will—
They love you with affection true,
Their zeal doth you inflame.

For three score years, on earth, your life,
Has been a tower of good—
With blessedness and beauty rife—
And when you're understood,
The world shall praise you more and more
For works that you have done,
Your name shall ring from shore to shore
From rise to set of sun.

Your triumphs are of Soul, dear friend,
They shall not pass away,
And now from Heaven the angels bend
To bless you here this day;
They bring you benedictions sweet,
Congratulations bright—
They lay before your passing feet
Rare flowers of delight.

Sweet blossoms fair of radiant bloom
To brighten life this day,
The air is rich with choice perfume
Along your mortal way;
And angel voices here, and now,
In soulful, solemn tone,
Repeat in harmony, this vow—
That though you walk alone,

Your path with wondrous light shall glow,
And you with added strength
Shall onward march o'er pain and woe,
While victory at length
Shall plume your banner with its power
And crown your life with light.
So, in this Anniversary hour,
We recognize your might.

Oh! You have nobly done your part
To conquer human ill,
Yea, by the Spirit's magic art—
The Soul's diviner skill;
For Error hath been smitten sore
And Doubt hath sped away,
And Earth is brighter evermore,
That you are here today.

And oh! We wish a Glad New Year—
This Anniversary day;
With songs of harmony and cheer,
We smile upon your way,
For from the courts of yonder Heaven—
Where hides no taint of sin,
This promise beautiful is given
Life's Victories, You Shall Win.
Washington, D. C.

The Spark in the Clod and Its Relation to the First Great Life or Final Cause.

J. P. Cook.

"I, too, rest in faith
That man's perfection is the crown-
ing flower,
Toward which the urgent sap in
life's great tree
Is pressing,—seen in puny blossom
now,
But in the world's great morrows
to expand
With broadest petals and with
deepest glow." George Eliot.

Is our faith in a final cause well taken?
Is there a spiritual world? Is there a metaphysical as well as a physical basis of life? Is Reason or Soul, in other words, an entity and not a mere manifestation of nervous force—a life behind all other life, and not merely the highest and most complex phase of natural life?

All the Naturalistic systems of thought so prevalent at the present time assume a negative answer to these questions. They speak of mind, or spirit, or consciousness—for they cannot help doing so,—but they mean by such language merely a phenomenon—a phase of natural being—never a spiritual entity or reality, distinct by itself, the Inner Cosmic Life, a sphere essentially belonging to another and a higher, a more interior state of being.

The grand idea and truth of the spiritual philosophy is flouted as though it were mere verbalism. Religion of the heart, the soul, and the reason is discarded by many who should sustain and strengthen it. Spirit is changeless and eternal light. The inner light and spirit of the whole is a final cause. Final causes are those which eventuate in consequences.

The principle of finality is the fact that the present is determined by the future, or what, to us, is the future, though to God it exists in the eternal "now" of being.

Let us see what is implied in the egg of a bird or hen: In the dark night and mystery of incubation there comes a living machine within the egg. It is separated by a wall of lime from the external world, but every part is related to some future use. The outward physical world which the creature is to inhabit is wholly divided by impenetrable veils from its internal laboratory, and yet a pre-established harmony exists between them. There is light without, and within there is an optical machine adapted to it. Without there is sound, and within there is an acoustic apparatus. Without there are vegetables and animals, and within there are organs for their reception and assimilation. Without there is air, and within are lungs to breathe it and so to constantly re-vitalize the body. Without there is the earth, and within are the feet made to walk on it. Without there is the wide spreading atmosphere, and within are wings with which to fly through it.

Untold millions of eggs are laid and hatched every year and in each case this correspondence is verified.

Now in man, besides many of these correspondences, we have faculties of the mind or brain which are just as well adapted to future circumstances. For instance: take man's constructiveness,—his tool-using and making faculty and its adaptation to his various needs. Look at the array of his inventions. Consider his powers of calculation and its adaptation to the realm of engineering problems. Consider causality and comparison and the sciences which these have developed.

Moving to the crown of the central group of faculties and sentiments, let us consider Firmness, Conscientiousness, Hope, Veneration and Spirituality.

No argument can be stronger in proof of anything whatever, than the existence of the organ and faculty of spirituality is proof that man has an immaterial nature, a spiritual existence.

What proof can be stronger than man is a seeing being than the fact that he possesses eyes, adapting him to seeing, and constituting him a seeing being? What that he is a reasoning being than his possession of the primary element or faculty of reason? What that he has a spiritual nature, with its clairvoyant and spiritual perceptions, than the fact of such experiences as a constituent portion of his nature? It is demonstrative proof. It is the highest possible order of proof. It leaves no evasion, no caviling, no room for the shadow of a doubt.

Man—developed man, the man when adequately born—certainly has a spiritual, immaterial nature, just as much as he has a social or friendly nature, or an observing nature, or a moving nature, or any other nature, and is therein an immaterial being just as much as he is a thinking being, a talking being, a remembering being, or is possessed of any other constitutional quality whatever.

To admit these demonstrable faculties is of necessity to admit the spirituality and the immateriality of man in his inner nature and life.

In the sciences of Astronomy and Geology we can follow the involution of the great cosmic life, and throughout the Biological sciences we can trace the evolution of man out of the ground up to the circumambient air, and by the powers of spirituality we can even follow him to the heavens. Through the testimony of A. J. Davis, the present writer and many others—I rejoice to say—may know of the Lucid Intelligence and Soul of the Universe. That pure Sunlight of Being which is more interior to the universe than the suns of the solar systems. We may follow the thoughts and powers of this Great Positive Mind through the processes of the universe from star dust to crystals, and from amoeba up to man. From man and woman to angels, and from angels to the central love and wisdom that is ever creating and re-creating in order to bring the minds of his created children into rapport with His mind; and the hearts of men into rapport with His love, His benevolence and His wisdom.

If man wishes a heaven of peace and power and strength in the hereafter let him lay its foundation here and now by deeds well done, by lessons of life well learned, and by services to humanity well rendered. A religion of some sort, humanity must and will have, and it is well. Religion is the life of the soul. There is nothing fanciful in it, nothing empty or idle. It has a use, and a real one. May I not say a most important one?

For surely it is important that people should keep before them, as objects of supreme and even passionate devotion the best they know, feel, or can think of; and should by conscious preparation and endeavor lift themselves up to its Presence. But just as surely this human side of love and gratitude for the gifts of life should not be given to the angels and the Father's other creations only, but should find its way directly to the Author of Nature, to the one Lord and Giver of Life.

"The stars shine over the earth,
The stars shine over the sea;
The stars look up to the mighty God.
The stars look down on me.
The stars shall live for a million years,
A million years and a day;
But God and I will live and love
When the stars have passed away."

—See M. Janet on "Final Causes," and Fowler & Wells on Phrenology.

Would You Help, Camp Etna?

The many friends who desired to contribute furnishings for Camp Etna Hotel are requested to do so during the months of April and May, as we desire to have the hotel in perfect readiness for the June meeting. Director Forrest H. Coy will be at Etna completing the necessary repairs and all articles can be addressed to him at Etna, Maine. Camp Etna Hotel will be a great addition to Etna campground. It has already received a coat of paint and each room will undergo a complete change, and we hope to have a model house conducted in the most perfect manner. The friends of Camp Etna will, I know, be glad of this. Any gift will be gratefully received and acknowledged through the press with name of donor. We want to make the hotel a real home where the souls as well as the bodies may rest and drink in the sweet inspiration, so we hope for beautiful articles fashioned by loving, noble hands as well as the more substantial articles. Let us all lend a helping-hand to this good work, for the growth of Etna Camp means much to the sorrow-stricken of earth. A good pull all together will write success upon our banner. Let us all do what we can; although the offering be small, it will be valuable if freighted with love. Our co-workers in other states are solicited to help us also. Remember, brothers and sisters, that lights of truth set along the way are a wellspring of joy both here and there. Do not forget the opportunity set before you of extending the usefulness of Camp Etna. F. H. Coy, Monson, Me.

Children will take Piso's Cure without objection, because its taste is pleasant.

Jamie Proved He Could.

It was in one of the leading Episcopal churches in Boston. The bishop of the diocese was honoring the church with a visit. The morning service was just over, and in the vestry the little ones of the parish were gathered for the Sunday school.

A certain small boy in the kindergarten department did not seem to feel the greatness of the occasion. At any moment the bishop might appear in the room, yet Jamie, the unquenchable, insisted on proudly telling the other members of the class: "I can d'ess myself!"

"Hush, Jamie," remonstrated his teacher. "You must stop talking or I shall have to punish you."

Still the small boy, filled with the thought of recent acquirement, asserted: "I can d'ess myself!"

"Go and stand behind that door," said the teacher, at last losing patience, and anxious to restore order in the class.

In a few minutes the rector, with the bishop, entered the room. Glancing around at the little flock, the keen eyes of the bishop missed one familiar face. It was that of Jamie, his child friend.

"Why, where is Jamie today?" he asked. "He had to stand behind the door for talking too much," answered the teacher. The bishop, quickly pulling the door aside, disclosed to the astonished gaze of all present his little friend Jamie in the "altogether," a truly cherubic condition. At the same time a childish voice shouted with a peal of triumph:

"I can un-d'ess myself!" He had proved the truth of his words. As for the rector, his face was filled with mortification; the teacher's cheeks took on a burning red, but the bishop, true shepherd that he was, snatched the little lamb to his bosom.—Sel.

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We miss our Boys at Home
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Dearest
My Mother's tender eyes
I sing my sweetest Song
I had the dearest Light
The Home that's waiting you
If you love me, tell me so
Beautiful Home of the Angels
Home of my Childhood days
If you should die to-night
Only a sweet and faded
Flower
The songs I sang for you
Those Angel voices
Just as the Sun went down
When there's love at home
Something sweet to sing
Faded Home of the Angels
Freedom's grand triumph
Across the Stream
Dear wandering Boy come
home
Sweep I fold my hands
For my Mother were
Sweet beautiful flowers
Dug to me from the night
Oh, let me rest
The Stars and Stripes unfurl
Bright land of the Blest
Open those Parting gates of
Heaven
We shall know our own

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Banner of Light

BOSTON, SATURDAY, APRIL 14, 1906.

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

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

The Methodist brethren of the New England Conference seem to have arranged things cleverly, by transferring to the Puget Sound conference the Rev. W. W. Shenk of Lowell, who was discovered by his attack on Prof. Mitchell of Boston University, and by landing, over in Troy, N. Y., the irrepressible Rev. George A. Cooke of Orange, whose legal attack on Dr. Chas. E. Parkhurst, editor of Zion's Herald, brought him notoriety for an hour. This move is worthy the master hand of a "Joe" Cannon, but will Cooke stand for this cooking? He still has the General Conference.

Shenk and Cooke put to sleep, there still is the late acrobatic performer of People's Temple, James Boyd Brady. If Wesley were in the Conference we fear he would find more targets for the historical ink bottle.

Some years ago there was a comic opera in Boston that exploited the "witch hunters of Salem." Why not build another upon the "heresy hunters" of almost anywhere? They would fit well in burlesque and are about as anachronistic as the witch hunters.—Boston Transcript.

Mr. Will Phillips has resigned as editor of "The Two Worlds," a useful Spiritualistic journal, published in Manchester, England, and goes into a larger commercial life, it is reported.

The characteristic modesty with which his successor greets the public will not make the publication of his name a necessity:

"For several weeks past it has been what is popularly described as an 'open secret' that the writer of this note was to be appointed editor of this journal. The appointment was duly ratified by the Board of Directors on Thursday, March 15, 1906, and a most cordial welcome was accorded to the new incumbent of the position. . . . Beyond the statement made above there is no necessity for any further introduction between readers and editor, for my name is literally a 'household word,' and all know me as one who, for over thirty-six years, has endeavored to serve the best interests of our Cause."

This is the way Prof. Felix Adler puts it up to Mr. George Bernard Shaw anent his "great sermon plays":

Some of Shaw's plays we dislike, not because they are immoral but because they preach—and Mephistopheles is in the pulpit.

The great Chicago packer has just succumbed to pneumonia, in our city. Despite every attention, skilful medical attendance from the first, three trained nurses and all that unlimited wealth commands in service and care, he dies. All fail to stay the dread disease, pneumonia. It claimed its victim from the first.

A sweet little woman, attempting to use a power she had learned to trust, died also

over in New York last week. The press reports invariably called attention to the fact that she was a believer in Christian Science and neglected her case too long for the doctors to save her by their skill. Her malady was appendicitis.

When another beautiful woman in our city was facing an operation for this trouble, her surgeon in reply to a question of danger, replied, "the same grave danger as in all such operations."

The millionaire dies with every attention at his command.

The little woman dies depending upon her Science.

It is too early to prophecy with safety in the third case, evidently, as we only hear that "the operation was successful."

What shall we conclude?

A good point made by Rev. F. A. Wiggin in his Sunday evening discourse:

"The criminal should be apprehended and his detention insisted upon, and while his imprisonment would serve as a temporary punishment, the primary object of his isolation from society should not be the infliction of a penalty, but his improvement through education."

If you have not signed the Tucker petition and desire to do so you will find opportunity at the Banner of Light Book Store.

The Death Penalty.

A WORD FROM THE SPIRIT REALMS.

A spirit teacher, speaking through the organism of Minnie Meserve Soule, pastor of the Gospel of Spirit-Return Society at its regular Sunday evening service in the Banner of Light Building, closed a very impressive address on "The Unity of Life" with these practical points on the topic that is engaging the thoughtful of Massachusetts in these anxious days:

Revenge has no educative power. You urge execution of the murderer "for the protection of your families." After all the teaching and demonstration from the Spirit World, know ye not that you can only kill his body and that he will still live and have influence in the universe? And know ye not that the only way to protect the universe against the being of low estate is to raise his condition of development?

You may by your killing rid the State of his care, but you will not by this place yourselves and yours beyond the pale of his influence. Every vibration of hatred, revenge and despair that you start for him, by your act (though in the sacred name of "Justice" makes so much more to be overcome ere this wanderer comes into harmony with the divine purpose that makes for righteousness.

In the name of the innocent whom you would "protect," I pray you keep with you this being which you have planned to kill within a few short weeks, giving him all opportunity to settle for himself his purposes on the permanent lines of truth, before he comes over to us.

Why shirk the responsibility of his education and unfoldment, properly belonging to this plane, and throw it on us in the Spirit Realms?

Let no soul be hastened in its departure from this plane—certainly thrust none out.

We hope that the effort now being made to induce your wise Governor to stay the avenging sentence will prevail, and that all that this plane has for Charles L. Tucker in education, culture and grace, will be given him.

You, to whom is given the responsibility of deciding these measures, owe it to yourselves, owe it to the innocent whom you would protect, owe it to those who are overburdened with their efforts to release from the spirit side of life those that are held by these lower forces, to see that this is accomplished.

The Tucker Petition.

The Banner of Light in taking active part in the effort for the commutation of the death sentence of Charles L. Tucker, does so in no "hysteria of emotion," but in solemn conviction that it will be best for the human family.

There has been a noble effort to bring about legislation substituting Life Imprisonment for the Death Penalty, but the cowardly politician ever runs to the established order of things. It is less risky.

It is surprising how men cling to the Mosaic provisions when it suits the purpose, but it is significant, it seems to us, that the same authority that demands "a tooth for a tooth" also provides that a rebellious son shall be brought unto the elders of the city. "And all the men of his city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear, and fear."

Are we to cling to this provision of the wild, struggling past, and ignore the sweet patience of the Great Teacher of the power of Love who gave us the parable of "The Prodigal Son" and the tender word "Our Father?"

A Birthday Greeting.

To our esteemed contemporary, "The Christian Register," now nearly eighty-five years old, Hail! Among your birthday greetings may none be heartier than those which the oldest Spiritualist newspaper in the world sends to its Unitarian brother.

May it live long and prosper is certainly a belated wish. It has lived long and it always has prospered and always will, as long as freedom and liberal thought mark the American mind.

Think of the condition of the religious world when the little candle gleam of Unitarian thought began first to penetrate the gloom with the publication of the "Christian Register," April 20, 1821! The lurid flames of the Calvinistic hell yielded but slowly under the attacks which Channing and Ware and Emerson and Parker and Hale—who, still in his primal vigor, blesses and adorns the lives of millions whom he never saw;—yielded but slowly and yet they yielded, and shrank back into the nothingness they deserved. The leaven of Boston Unitarianism has had a far wider influence than is indicated by the number of churches or the membership of its communion. It is a type. It stands for the beginning of that movement of which true Spiritualism is the crown: the freedom of thought of the individual soul; the communion of each of us directly with his God without the intervention of church, or priest, or pope. We add to the teachings of Unitarianism the one thing it lacks: the direct communion of this world and the next. We are the true Unitarians; for we make not only a unity of the Godhead, but a unity of life.

We have no quarrel with the churches. Our contestants are those who uphold churchianity and its dogmas. The great underlying, basic groundwork on which stand all religions, is ours—Revelation.

We grasp, therefore, all truths of all religions, of all lives. And upon the work which we have established by demonstration and science rest alike Buddhism, Christianity, truth.

And so, brother, we wish you all success and an eternity of continuance. As long as free thought and liberalism of religious practice shall stand, may you remain. And, by and by, when all have found our way, know our truth and are gathered in one great communion under true Spiritualism, none will be more gladly welcomed than the Unitarians and their Christian Register.

The Meaning of Tuskegee.

The war between the states developed. It began, on the part of the South, as a protest against commercial and economical injustice which covered itself, for its political purposes, with the cloak of States' Rights. When it closed it was seen to have been a struggle for the abolition of African slavery. It had developed from a political contest into a great moral upheaval using the arbitrament of arms as a last tribunal. Civilization was advanced; injustice rebuked; the rights of man vindicated; and morality enforced.

Abraham Lincoln has been called the Moses of the Black man. He was, for he led him out of bondage. But slavery to a taskmaster is not the only bondage which can afflict a people.

Today a new Moses has arisen for the African. This prophet and lawgiver is leading the negro out of the bondage of his own ignorance and incapacity and it is peculiarly appropriate that such a leader should himself be a negro.

This man, the offspring of his white father's crime and his black mother's shame, awoke to consciousness under the southern sun to find himself with a negro's skin and a white man's soul, without even a name. When the awakening brain had formulated his own life problem, he knew no better inspiration to lead upward the struggling something within him than the name of the father of that country which had forced existence upon him. He called himself "Washington." No more appropriate appellation could have been selected, and never has namesake done greater honor to his god-father.

After the devotion of his life to the elevation of his race, the most striking characteristic of the President of Tuskegee Institute is his "level-headedness," to use a most expressive colloquialism. His aim is not to make a white man from the negro, not to enforce social rights because political rights have been given him, not to clothe the serving man with the velvets and faces of the master, but to make every negro a sturdy, self-supporting and consequently self-respecting and respected member of the body politic and thus abolish in fact all distinction of caste and color which can not long exist in mere unaided fancy.

No man whose vision is bounded by color can come into contact with what is highest and best in the world," he says and this great truth should, like a true oracle, ring down the ages. It is a mighty truth because its application fits every human soul whether in a black skin or a yellow or a white one. Its lesson belongs to the black man and it is equally salutary to the proudest, most self-satisfied Anglo-Saxon

of them all. Let him, whatever be his color, who dares interfere with the mighty progress of this truth, beware, or he will be ground to powder by its advancing chariot wheels.

The trouble with the South was that, in order to sustain its "peculiar institution" of African slavery, it had to keep itself, in the dark ages; and the world insisted on rolling on ever into the sunlight. Russia made the same color mistake and learned by its own suffering that yellow was as good a color in the eyes of God as was white.

Wherever it is forgotten that "a man's a man for a' that," whether the "a" that is caste or color or caste of religion, whatever the soul of man is forgotten and only his externals are looked at, then error is committed and draws in its train the suffering which error always entails.

The soul of man is on top. His outside is disappearing as a factor in the world's progress. Booker Washington is today one of the greatest agents of true progress upward.

The Ignorance of the Wise.

In a foreign review (the Review of Modern Spiritualism) M. L. Chevreuil writes upon the attitude of a certain body of scientists toward the study of Spiritualism, which he thinks arises from a misunderstanding. Allan Kardec once said that Spiritualism would become scientific or it would cease to be. Now it would take a large book to contain what the scientists do not know of Spiritualism; or, as the witty writer puts it, in his French, aphoristic way, "One could write a large book on the ignorance of the wise."

That there are in the ranks of Spiritualism many commendable but ignorant people, is true. So is it also true of Catholicism. But in criticising Roman Catholicism one attacks its dogmatic theology, not the ignorance of its many unlettered votaries.

Now while Spiritualism has no dogmas, its facts and these facts should be studied whether they come from the untutored and illiterate or from the "wise and the prudent." It is the facts which should be studied as facts, not the sources from which they come. It is neither profitable nor scientific to sneer at sources but to study results. The old cry, "Can any good come out of Nazareth?" sneeringly made, is but an ancient form of the modern scientist's sneer at the source and character of many of our phenomena. The answer to the old sneer has rung down the ages its mighty affirmative for twenty centuries. Let the ignorant wise men remember this example.

The Religion of the Future.

A religious newspaper in Boston has submitted to representative Evangelical Protestant Clergymen the question, "What is to Be the Religion of the Next Ninety Years?"

One, who is at the head of the Armour Institution of Chicago, sees as most prominent the influence of the scientific method upon religion; another, a Methodist chancellor of a University, sees union of belief in essentials; the Episcopalian sees the banishment of ecclesiastical materialism; a Baptist of Colgate University believes that Christianity will be a working Christianity; the Congregationalist says it is going to be as it has been, only more and more optimistic, more altruistic, more democratic; an ex-moderator of Presbyterian General Assembly is most characteristic of them all. To quote, he says, "The stress will be laid not upon the letter but upon the spirit. It will be seen that truth is truth, whether enshrined in myth, or fable, or parable, or prophecy or what you will.—The divine fire and not the ecclesiastical candlestick will be accentuated. The drift will be away from complexity to simplicity."

It is to be noted that this question is a question put by an Evangelical paper to Evangelical Clergymen. We should expect from such a body answers which consider only the Christian religion; but the question asked would have justified a consideration of the beliefs of the greater part of the world's inhabitants as well as a consideration of the beliefs of the Roman Catholic body and the so-called liberal Christians.

But the characteristic narrowness of Evangelical Protestantism is apparent in the fact that not one of these clergymen seems to have recognized that there is anything entitled to the name of religion outside of his own little Protestant brethren among the Evangelicals. As has been said this probably should have been expected; possibly it was intended when the question was asked; but is it not strange that men who have been liberally educated and who have devoted their lives to religious practices and studies, should have forgotten everything in which the world religious is interested except the followers of their own petty little creeds? If they are true followers of Jesus why have they not done as he did? Why have they not gone outside of their own religious bodies and studied the philosophy of others in order that they might, as he did, cull therefrom something better than could be found at home in order to improve their brethren and through them the world?

It is also noticeable that even among those who believe, the strictest sect, dogmatically speaking, the Presbyterian, recognizes the liberal trend toward freer thought, wider interpretation of religious truth and better application of the theory of life, more morality and less religion. Upon the shore of life as upon that of the sea, the hardest rocks longest resist the onslaught of the waves and yet they have to yield even as their less resisting companions have yielded before them. The mighty ocean of freedom and love is unceasing and unyielding even though opposed by the stanchest Calvinism and the hardest and the bitterest dogmatism of every kind. The old Presbyterian theological horror, though hardened and toughened by its warfare against truth, resists this ocean of freedom and love longer than the more liberal beliefs which the heart of man have forced upon his head; but in the opinions which we have quoted above it is apparent that the Presbyterians also have felt the softening influence which wells up from the love that God had planted in the human heart and with their other evangelical brethren are beginning to find that, unless they want to lose their following and go alone into a half deserted heaven, they must fashion their tenets according to the demands of humanity and that they must recognize the heart as well as the head.

Oh, the Pity of It!

A woman, a wife and mother is facing the charge of murder. All that is really known is the fact that a young man closely connected in the family, neighborhood and social life of the woman is shot while in her presence and from the wound is dead. The woman was and is an ardent communicant in the Methodist denomination and an active worker in the local chapter of the Christian Endeavor society.

It is not our purpose to enter into the merits of the case farther than to say, that of all the horrors of spying, gossiping small things, this community easily takes the palm.

Whether the assembly is to testify before its Lord, frolic in a berying trip, serve its lodge, celebrate a wedding anniversary or engage in ordinary social intercourse, the one thing it seems to have marked was the relative physical position of the woman and the young man, who was really a member of the household of which she and her husband were heads.

What were they doing with this woman all this time? Working her for their undertakings, giving her place in their counsels, accepting her hospitality and bestowing upon her theirs.

Now she stands before her accusers. Her husband is by her side, and seems never to have had a question about being anywhere else, at any time.

And they—these church associates, these co-members of the lodge, these social companions,—where are they? Stringing together a noose for their own honesty, decency, respectability, while jeopardizing the accused. Truly,

"To make men moral something more is necessary than to turn them out to grass."

This Rings Clear.

To Our American Co-workers:

In response to the hearty welcome accorded to self and wife by our American friends, through the pen of our worthy editor, we cannot but offer our thanks and express ourselves as willing to serve in our new home as ever we were in the old country. Your editor says, "We do not always find their countrymen able to bear the baptism wherewith we are baptized." If the American "baptism" be at all more severe than that we have experienced in our native land in the prosecution of our good work, then I do not wonder at the editor's words.

But I rather judge that our friends here have had experiences with English visitors that have proven the weak side of our poor human nature and that have exhibited considerable failures in the ability to withstand the forces arrayed against them, as also the want of "grit" in the character and forces needed to prosecute the work in hand.

We are pleased to be allowed here as fellow laborers and hope to prove ourselves as worthy the honor.

The love you offer us we cordially reciprocate and trust that nothing may arise which may tend to do anything but cement those bonds of friendship and goodwill which should ever bind true spiritual workers together and make for that future in which all men shall live in true spiritual sympathy one with the other.

In fraternity,
Wm. Stansfield.

Newcastle, Pa.

Obeys, and yet again, obeys!
I express nothing original—the truth has always been known by the Sacred Few. And all I here do is to paraphrase these words uttered two thousand years ago: He that saveth his life shall lose it; and he that seeketh to be exalted shall be abased.—The Philistine.

SOCIETARY NEWS—Continued.

Field at Large.

Oscar A. Edgerly will be at Lily Dale Aug. 23 to 26. With his clear logic, earnestness and eloquence he holds the close attention of his audience. He is a very fine message medium also. For programs, City of Light Assembly, address Laura G. Fixen, General Manager, 1047 Carmen Ave., Chicago, Ill.

A great audience filling Odd Fellows' Hall, St. Joseph, Mo., listened to the anniversary address given by the guides of Frank T. Ripley, that old time worker. The discourse was uplifting, logical, and the messages were wonderful. Mr. Ripley has served the First Society for the Sundays of March and is engaged for April and May. The hall was beautiful with blossoming plants, ferns and cut flowers. The report that Mr. Ripley has been in ill health is not true. He is in the best of health.

The First Association of Spiritualists of Washington, D. C., celebrated the 58th anniversary of Spiritualism Sunday evening, April 1st. The following program was presented: Hymn by congregation; invocation by Mrs. M. T. Longley; vocal solo, "I Shall Be Satisfied," by Mrs. P. R. Kruger of Chicago; anniversary address by Rev. Nellie S. Baade, who is serving the society for the month of April; vocal solo, "Lead, Kindly Light," by Mrs. Kruger, followed by spirit messages from Mrs. Baade, Mrs. Longley and Mrs. Collins. Benediction by Mrs. Baade.

St. Louis, Mo.—Anniversary services were conducted by nearly all the societies at their respective halls, but at the Spiritual Temple, 3015 Pine St., joint services representing all the societies were held. The First Church of Spiritual Unity adjourned their meetings to the Temple for the whole anniversary session. Following are the exercises for the three days' session. Mrs. Gillespie's lectures were enough to convince any sceptic, so full of logic and beautiful spiritual truths. Mr. and Mrs. Sprague, National Missionaries, left nothing to be desired. Nevertheless the local mediums and speakers led by Mr. Thomas Grimshaw, pastor of the Temple, completed a menu of spiritual food that could not be excelled. After giving a number of messages that were all recognized, Mrs. Sprague reached toward a lady in the audience, calling, "Mother! Mother!" Her face showing the most intense suffering she exclaimed, "O mother, if you had only been there you might have saved me. I was afraid to die. I wanted to live and I wanted you. But it is all over now and it is well. I'm still alive and am waiting for you." The lady said her daughter had died away from home and she had failed to get there in time to see her alive. Another very dramatic impersonation was of a boy who had fallen from his horse and broken his neck, fully recognized. Mr. Sprague, Mrs. K. T. Hary and Mrs. Laura Jones also gave comforting messages and tests, not one of which failed of recognition.

The Fifty-eighth Anniversary of Modern Spiritualism was fittingly celebrated by the First Association of Spiritualists, New York, N. Y., in two services at Lyric Hall on Sunday, April 1. The attendance was large and the greater number were evidently eager for spiritual food. Mrs. Henry J. Newton, president of the association, occupied the chair and from time to time in introducing the speakers, mediums and musicians and in supplementing their service, spoke words forcible, pertinent and comforting; especially welcome were her references to the host of notables in our Cause who have been promoted to that other life. Although there was a fine musical program, congregational singing was an inspiring feature of the occasions. Mrs. Helen Temple Brigham at the afternoon service offered an invocation and improvised several poems upon subjects furnished by the audience. Mrs. Brigham is a wonderful instrument in the hands of her guides. She wears her honors with charming modesty, void of affectation. Mrs. Helen L. Palmer-Russell of Hartford, Conn., delivered two masterly addresses. Arguments held sceptics and Spiritualists alike spellbound under the magic influence of her powerful oratory. Mrs. Russell was prevailed upon to serve the association again on Sunday, the eighth, afternoon and evening, at the Tuxedo, the usual place of meeting. An able and carefully prepared lecture upon "The Dawn of Man's Infancy" was delivered by Mr. Floyd B. Wilson, the popular author and lecturer. Mr. John Templeton, an editor of some fame, delivered an instructive and versatile address. The ring of courage in his clear voice brought strength to many. Miss Margaret Gaule, the regular ministrant prefaced her wonderful spirit messages at both services with earnest appeals on behalf of our Cause, in its well being. She commanded the complete attention of the audience, while she gave in concise, clear language the tests to the friends whose arisen-beloved could control conditions sufficiently to manifest. It is perhaps not widely known that she and her good husband, Mr. Augusta T. Reidinger, devote much of their time and energies to the Cause, opening the doors of their spacious and beautiful home so often that one sometimes wonders if they are ever closed. Much of the prosperity of our Association and of the Ladies' Aid Society is due to their continuous disinterested effort. Messages from spirit life were also given afternoon and evening by Mrs. Robert Roughsedge of Brooklyn and were favorably received. Mrs. Roughsedge is a new worker; one unique feature of her mediumship is that her messages are given in rhyme. Mme. J. Kuehnert who had charge of the musical program deserves much commendation for the delightful music. Miss Cora De Anguera pleasingly rendered a soprano solo accompanied by Mrs. Keuhner, piano, and Miss Jessen, violin. Mr. A. Soennichen in a deep, rich base voice, sang so acceptably all hearts were captivated. Miss Anna H. Jessen favored the audience with the violin solos. Each selection was much appreciated. Mr. Robert Roughsedge of Brooklyn rendered most accept-

bly a tenor solo. He has become a favorite with the people and the willing spirit with which he responds to every call is appreciated. Near the close of the evening session the president called upon Mrs. Milton Rathbun to represent the Ladies' Aid Society. Mrs. Rathbun occupied a few moments in setting forth the claims, objects, efforts and aims of said organization. Miss Victoria C. Moore, secretary of the Freeville (N. Y.) Camp Association, who besides being a lecturer is a talented elocutionist, was pressed into service for the evening meeting and charmed the assembly with a reading most impressively rendered. After singing the doxology and with the benediction of peace pronounced by Mrs. Russell, each agreed, one with the other, in happy assertion that the meetings were a success from all viewpoints.

The Church of Divine Light of Brooklyn wants a home of its own and will be glad to have those interested 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, corner Fulton Street and Bedford Avenue, Brooklyn N. Y. Donations may be sent to Mrs. Semsoth, 882 Quincy Street, Brooklyn, N. Y.

California Quarterly Report.

The work in California is on the whole encouraging as set forth in the official Quarterly Report.

The resolution adopted at the San Diego convention in September last, requesting that local societies under jurisdiction of the State Association employ for their rosters only such workers as hold certificates of Ordination, Protection or Endorsement from the State Association or from other State Associations, seems to have been complied with by several societies.

While this resolution was adopted without a dissenting vote it is not mandatory, yet the State Board again urges its adoption by all affiliated societies to the end that greater solidarity may obtain, and societies be made secure from imposition by unendorsed persons.

It was provided that holders of certificates from Sister State Associations, under N. S. A. jurisdiction, might be enrolled with this association, without expense, if they apply within three weeks after arrival in the state, and cannot be considered as endorsed by the State Association unless they so do. This seems good order and ought to be found beneficial.

Mass conventions were successfully held at San Francisco on Jan. 21; Oakland, Jan. 26-28. Over \$150 for the Mediums' Defense Fund were raised from these gatherings.

Mass conventions in Santa Barbara, Los Angeles, San Bernardino and San Diego reported to be in preparation when the report was published, also Anniversary exercises, under the State Association planned for San Francisco and Oakland.

Six new societies have been added under State Organizer Allen Franklin Brown as follows:

Sunset Lyceum, No. 5, San Jose; Ladies' Mutual Helpers (Ladies' Auxiliary, No. 6), San Jose; Golden Rule Spiritualist Society, Napa; Emmanuel Spiritualist Church, Oakland; Children's Progressive Lyceum, No. 6, Oakland; First Spiritual Society, Santa Barbara. Making a total of 31 societies in good standing.

Mrs. Cornelia J. Brown, 506 Hyde St., San Francisco, reports six Lyceums in the state and all chartered by the State Association.

The Association reports \$186 as its cash balance.

CERTIFICATES ISSUED.

Since last report, the State Board has issued certificates to workers as follows:

Certificates of Endorsement to Mrs. L. Parsons, Oakland; David A. Leisk, Alameda; Mrs. Sanford Johnson, Los Angeles; Dr. W. H. Van Riper, San Francisco; Dr. C. E. Elliott, San Diego.

Missionary Certificate to Mrs. S. Augusta Armstrong, Los Angeles.

Exchange of Ordination to Mrs. Carrie Foster, San Francisco, and Mrs. Mary P. Morrill, San Diego.

The report closes with this cheering paragraph:

IN CONCLUSION.

The outlook for the future of the State Association and its work is a most promising one. The Gospel of Spiritualism is being spread abroad, and sorrowing hearts are made glad. Let us, each and every one, do our share of this great work.

Fraternally and sincerely,
Arthur S. Howe, Pres.
A. McKenzie, Sec.

Resolutions on the Death of Erastus H. Benn.

At the regular monthly meeting of the Board of Directors of the First Association of Spiritualists, New York City, held Wednesday evening, March 28, the following resolutions were unanimously adopted: WHEREAS: In the dispensation of natural law our dear colleague and coworker, Mr. Erastus H. Benn, has been promoted to the Higher Life and by his transition we are bereaved and our loss is great and keenly realized; therefore be it

RESOLVED: That we fully recognize his sterling qualities, his strong and abiding loyalty and his ever-ready assistance in all emergencies of whatever kind;

THAT—in our Association we have lost a strong link in the chain of progress and spiritual development. For many years our arisen brother served faithfully upon the Board of Directors of our Association, nothing short of an obstacle which could not be overcome kept him from the meetings, and his wisdom, sincerity and discretion coupled with his earnest logic many times prevented us from straying into error

or inharmony. His genial words, his keen interpretation of all sides of a question, will linger in our memories until we clasp hands with him beyond the River of Time.

AND BE IT FURTHER RESOLVED: That we hold in memory his brave deeds and valuable assistance, and strive to emulate his example in the fearless and confident advocacy of the cause of Spiritualism.

RESOLVED: That we extend to his wife and children our tender sympathy, knowing full well how great is their burden of sorrow, how great the void in their home life, and how sadly they must realize that the prop and stay upon whom they leaned so confidently has been removed beyond their earthly vision. Spiritualism has lost an ardent worker and a staunch adherent.

RESOLVED: That we, the Board of Directors of the First Association of Spiritualists in offering this tribute to the memory of Mr. Benn, feel the inadequacy of words to convey our loyal appreciation of and our sense of bereavement in this transition.

RESOLVED: That a copy of these resolutions be forwarded to the family of our departed associate, also to the principal Spiritualist newspapers published in the United States.

Mary A. Newton,
Harriet M. Rathbun,
George D. Emerson,
Myra A. Everett,
A. T. Riedinger,
Martin V. B. Ethridge,
F. A. Staab.

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 make a line.]

FREDERICK SARGENT.

Mr. Frederick Sargent lived in Newfane, Vermont, but was called home after a short illness in Brattleboro, March 20. He had been a long and painful sufferer the last six years and especially the last six months he suffered great pain most of the time. He tried to be patient until the last. He was a good Spiritualist and an admirer of the "Banner," which filled the household with sunshine. His smiling face will be greatly missed at dear old Lake Pleasant, where he was planning to go the first of May. He was not afraid to die, but stood ready to go. His death was very sudden at the last. He leaves his dear father, who will be eighty-six years old this summer. We trust he is with his loved ones. These words are sent by his friend, Geo. F. Cleveland.

HENRY R. INGALLS.

Henry R. Ingalls of Bushnell, Ohio, formerly of Vineland, N. J., passed to spirit life April 4, 1906, at the age of eighty-one years and three months. He and family were consoled and sustained by the truths of Spiritualism. His life words were such that no one can realize it is other than well with his soul, for nature always compensates. Funeral services were held by G. W. Kates and wife, which were well attended by relatives and friends.

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Announcements.

The Gospel of Spirit Return Society, Minnie Meserve Soule, pastor, holds services every Sunday evening at 7:45 in the Banner of Light building, 204 Dartmouth 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.

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

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

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

First Spiritual Temple, Exeter Street.—Lecture at 10:45 a. m. by an ancient spirit; at 2:30 p. m., Warren H. Cudworth will speak through the mediumship of Mrs. N. J. Willis, subject, "The Spiritual Significance of Easter." Wednesday evening, April 18, Hygienic (Vegetarian) supper at 6:30, followed by the usual conference.

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Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

A FAR CALL.

Emma Reed Tuttle.

(Written for the Banner of Light.)

Oh, darlings of mine, in the yesterdays
sunny and bloomy,
Who live in the highlands whereto I am
striving to clamber,
Remember the old life, and that it is some-
times as gloomy
As when one is ill, and is locked in the
quietest chamber.
Old days,—how they haunt us!
Old wrongs,—how they taunt us!
Dead birds, how they thrill us;
Dream forms, how they thrill us—
Far back in the yesterdays, dead.

Oh, darlings of mine, on the hills which rise
dreamy and pleasant,
Farther off than my hopes, or my prayers,
or my knowledge can seize on,
I am hungering most for my own to de-
scend and be present
To harmonize Faith, and to warn intellect-
ual Reason.
A far call, I cry to you!
A flock of prayers fly to you.
Bring soul food from heaven!—
Unless it be given,
I cannot fare on,—O my dead!

A LINK IN OUR GOLDEN CHAIN.

BE CAREFUL AND EXACT IN
WORD AND DEED.

Do you keep a journal? No.
Well, we don't either, but we did for a
while during those days when the world
seems made and waiting for our seal and
sanction because we are just filled to the
brim with knowledge and have got a
diploma telling us so.
We came across this little book the other
day and the odd mixture of conceit and
ignorance, sure forecasts of success and fame,
youthful dauntlessness and the astounding
audacity of inexperience revealed on its
pages was quite overwhelming and surpris-
ing.

The record kept was of events that were
impressive and important to us at that time
and as we turned the pages over, the pres-
ent hour was lost, the demands of the day
ceased to beat on the doors of conscious-
ness and we were living the school days
over once more.

Old faces beamed from the pages and
long forgotten voices chattered through the
text.

Everything was so familiar and so real
that we began to wonder how we had
grown away from it all.

There they were, Cora, May and Fred,
Willie and the rest sitting into the days of
the past like bits of color on a canvas and
bringing light or shadow to the picture as
their words brought joy or sorrow.

But what is this?
"Today-May came to see me and told me"
—and there followed the recital of an event
so important that it seemed entirely im-
probable that it could ever be forgotten.

Yet it had been forgotten, had been en-
tirely obliterated by the experiences of the
years until as we read what our own hand
had written it seemed like a story foreign
and untrue.

Try as we would, and we did make
strenuous effort, we could not recall the
incident or anything in connection with it and
had not the evidence been indisputable we
would have been bold in our assertions that
nothing of the kind ever occurred.

But we were glad of the little experience
for we have had more or less pride in our
good memory and have often wondered
how people could so easily forget happen-
ings that we so well remember.

And then, too, it threw light on many of
the unrecognized messages that are con-
stantly being given to people by their spirit
friends.

If our friend had sent a message from
spirit-life in which statements had been
made identical with those in the little
journal, we would probably have denied the
truth of the message and would have in-
sisted that somebody had made a mistake.

Remember, that this was not an incident
of no account nor one that might occur to
anybody at any time, but an unusual and
marked event.

Many and many a time in our experience
we have seen a medium bewildered when a
plain, straightforward statement by a spirit,
in support of its identity, apparently had
not the slightest meaning to the one ad-
dressed and too many times the listeners,
even though good and stanch Spiritualists,
have calmly and somewhat indifferently
suggested that "spirits do not always re-
member distinctly the happenings of their
earthly career."

That spirits do sometimes make mistakes
is quite probable as death does not give in-
finite power or knowledge, but it is almost
inconceivable that a spirit would wilfully
manufacture a story to substantiate its claim
as an individualized personality surviving
death.

Is it not quite within the limits of possi-
bility that our overcrowded material-seek-
ing lives may push into the realm of for-
getfulness the once marked and important
event?

Ah, so many times we grievously wrong
the bearer of good news from that other life
by our assertiveness and our attitude of dis-
belief when we do not readily recall the
past.

It is hard for almost everybody to ac-
knowledge a weakness even though it may
be only a weakness in memory and it is
much easier to think that some one else has
forgotten, especially if that some one else
is a bit removed from the present plane of
action.

Now what do we learn from all this that
particularly bears on the problem of spirit-
communication?

Simply this, that to let a spirit chatter on
about the things of the past or future and
goodnaturedly assent or deny as the mood

directs and imagine that it is inconsequen-
tial and unimportant is wrong.

That is just the difference between the
careful investigator and the careless, irres-
ponsible receiver of messages.

Everything that comes from a spirit as a
bit of evidence should be received in that
same earnest manner in which it is given
and not be tossed aside as of no moment or
consequence.

As far as possible, the statements should
be verified and corroborated so that the
value of any other evidence which is given
about other matters may be safely deter-
mined.

The average Spiritualist when once con-
vinced that spirits can and do communicate,
makes no further effort to establish the re-
liability or importance of the messages
given.

There would be much less of woe and
misunderstanding about the prophetic
power of spirits if more care and effort
were taken to understand the exact meaning
of the message when given.

The hap-hazard fashion of making inter-
pretations of visions and offhand state-
ments and then applying that interpretation
to some important affair of life will often
result disastrously to the individual and
only works good to all in so far as it teaches
the wisdom of care and exactness.

This misinterpretation of the spirit-mes-
sage is all that the careless receiver remem-
bers and the real message, the real event is
lost in the maze of other incidents.

Why not keep a journal and write down
the events and messages as they come fresh
from the spirit spheres?

The years would prove the wisdom of this
and our own tantalizing freakish memories
might be lined up beside the indisputable
truth and the reputation of many a spirit be
saved from disrespect and abuse.

M. M. S.

[The little "Banner" readers will all re-
member Petieboy and Dollybugs and the
experiences they had. Uncle John told us
so many things about them that we got
much interested in them.

Now Petieboy has written a story for the
"Banner."

He is only a little boy now and we think
it a pretty good story he has given us.

Can any of the other little people write
as good a one? Try and see.—M. M. S.]

My Dream.

Petieboy.

(Written for the Banner of Light.)

One fine day about two years ago I
thought I would take a book and go out
in the big pasture to read. As it was August
and very hot I soon tired of reading. So I
sat on the slope of the hill, looking up
at the sky in a dreamy sort of way. All kinds
of birds were flying overhead. They looked
so happy and cool that I began to wish that
I was a bird.

As soon as I had expressed this desire, I
began to feel very queer and on looking at
myself I saw that I was rapidly changing
form. I was getting smaller and feathers
were appearing on me. My arms broad-
ened and changed to wings; my feet de-
veloped into talons and finally there I was a
full-fledged hawk.

All of a sudden I gave a spring and shot
up into the air. Higher and higher I soared
till the pasture where I had been looked
very small. I saw the ocean away off east-
ward in the mist; to the west were great
mountains and between them and me a
great chain of lakes and a river. I thought
the lakes and mountains would be a fine
place and away I flew. I put all my
strength into my wings and how I went!
The ground beneath me was slipping away
at the rate of sixty miles an hour. In about
an hour and a half I flew over the lakes.

After such strenuous exercise I naturally
began to feel hungry. Just then I spied a
fine large duck on the smooth surface of
one of the largest lakes, and I made up my
mind to get him. So I soared slowly down,
making large circles in the air till I was
about one hundred feet over the water. Then
I drew up my wings and shot like a
bullet right at the duck. I drew nearer
every second till—there! I missed him! I
was greatly disappointed, but I was young
in the business of catching ducks. That one
had probably seen me when I was a mile
off and just dived when I got too near to him.

I soared up over the trees on the border
of the lake in a very angry mood, because
I had missed my dinner. I resolved to get
my dinner some way and that soon; but I
must attack my game in my own element if
I expected to catch it. As I glided slowly
along a large flock of wild pigeons flew up
from a grove of walnut trees. Ah! that was
just what I wanted and away I went after
them. In about ten minutes I drew up to
them and plunged right into the flock. I
picked out the largest and made all speed
for him. Soon I had him in charge and
flew to a nearby mountain in order to de-
vour him. How nice and warm he tasted!

After my good meal I perched on an old
tree for a nap. When I woke up I heard a
shrill, far off scream. Looking off to the
west I spied a big eagle making great speed
in my direction. I sprang up and flew in
the opposite direction as I never flew be-
fore. I flew for two long hours with the
eagle gaining on me steadily; but I had a
start of about two miles and as I neared the
pasture where I had been in the morning I
was still in the lead. When I was directly
over the place where I had lain in the morn-
ing some uncontrollable power seized me.
I began to fall with a zig-zag motion. As I
fell I was changed rapidly back into a hu-
man being, and when near the ground my
wings, tail and talons dropped off and dis-
appeared and I landed heels over head in
the top of a small pine-tree. I got up
bruised and sore and picked up the book
that I had left in the morning. As I
started up, the eagle, who had almost got
me, turned in the air and with a piercing
scream of fright, sailed away toward the
setting sun.

It is good to be helpful and kindly, but
don't give yourself to be melted into
candle grease for the benefit of the tallow
trade.—George Eliot.

The Boy Hero.

Till time shall be no more there can be
no grander deed done by mortal soldier, let
alone by a boy just out of school, a mere
lad of seventeen, who yet was an officer in
the Seventy-fourth Highlanders, now the
"Highland Light Infantry."

Everybody knows the story of "The Loss
of the Birkenhead"—how the troopship
struck upon a rock, how the soldiers were
formed in ranks to die, while the women
and children were being saved; how the
whole force—officers and men—stood at the
salute, while

"Still, inch by inch, the doomed ship sank
low
Yet under steadfast men."

Russell was ordered into one of the boats
carrying the women and the children, for
the purpose of commanding it, and he sat
with dimmed eyes in the stern, some way
off the doomed ship, watching the forms
of his beloved comrades and fellows stand-
ing upright there. He saw the ship go
down, carrying with it the hundred of brave
hearts. Then, when all for him was safe,
when to him was given (with honor) life,
ambition, and glory, he saw a sailor's form
rise close to the boat, and a hand strive to
grasp the side. There was not room in the
craft for a single person more without great
risk of upsetting the boat.

But, as the sailor's face rose clear at the
boat-side, a woman in the craft called out
in agony: "Save him! Save him! Save
him! He is my husband!" No room in
that boat for one more! But Russell
looked at the woman, then at her children,
then at the sailor struggling in the waves,
with his eyes beseeching help, then at the
dreaded sharks.

Alexander Cumine Russell rose in the
stern of the boat. With a bold plunge he
jumped clear of it, and helped that sailor
into what had been his own place—and
safety. Then, amid a chorus of "God bless
you!" from every soul in the boat, the
young officer—a lad of seventeen, mind!—
turned round to meet his death. And those
in the boat shut their eyes and prayed.
When they opened them again, Alexander
Cumine Russell was nowhere to be seen.—
Windsor Magazine.

Spiders.

"Ugh! No spiders for me!" says the
average individual when asked if he has
any desire to know about the habits of
these unpleasant "critters." This repulsive
feeling towards arachnids (which the diction-
ary says they are) is not uncommon.
As a matter of fact there are only about
half a dozen persons in the United States
of America who know or care whether
their eyes behold a lycosa conglobans, or a
common, everyday theridium tepidariorum;
in either case it is a "spider" to flee from.

Of the few persons in this country so
constructed mentally as to yearn toward
greater knowledge of spiders, one is J. H.
Emerton of Boston. For thirty years he
has been collecting all sorts of information
as to their wonderful ways. He has writ-
ten books about them; has taken their pic-
tures, face front and in profile, and has
studied their marvelous ways of trapping
the enemy by filmy web or, snuggled in the
warm sands of the seashore, lying in wait
for unwary insects, their natural prey.

The "face" of a spider! Does not that
sound funny? And yet these creatures do
have faces, and every single one of them
has eight eyes. Some of them spin only
round webs which they renew every day of
their lives; others spread out nets on the
grass with a clever place of exit in the
shape of a tube opening under the grass.
There are flying spiders who like to swarm
about the Common on Indian summer days,
stand on their heads with their web-weav-
ing machinery in the air. There comes a
breeze and up they go into the air leaving
tiny threads to tickle the faces of passers
by. Why do they behave so? "Just for
fun," says Mr. Emerton, and he ought to
know.

Mr. Emerton's collection is most fasci-
nating. Tiny bottles hold the spiders (they
are past being dangerous, if ever they
were) and these are fastened on cards which
bear all sorts of facts connected with their
ways of living. There are watercolor
sketches, besides, which show what delicate
bits of mosaic Mother Nature expends on
these despised atoms which the human fam-
ily dislikes so generally.

The most "stylish" spider in the assort-
ment has some of the pride of the male pe-
acock, for he is given to "humming," the
patellae of his third set of legs and parading
in all his green and drab magnificence
before the ladies of his kingdom. A visitor
to this collection may go in with a natural
dread of spiders, but the chances are, he
will leave with increased respect for them.
Mr. Emerton has taken twine and repro-
duced some of the curious styles of weav-
ing which distinguish certain species, and
these, together with the photographs and
"preserved" specimens, give one a new in-
terest in the wonders of natural history.—
Boston Transcript.

Dorothy's Ignorance.

Milly Ida Blinckfeld.

(Written for the Banner of Light.)

Dorothy's come to the country.
I must say, I'm s'prised,
To see how little that girl knows.
Why! she never made mud-pies!

She can't ride on a load of hay
'Thout screamin' out with fright.
She says she won't go bare-foot
In anybody's sight.

Can't even climb an apple tree,
The very easiest one of all;
Wears a big black bow upon her head;
S'pose she thinks it makes her tall.

She says, "Fore you come to see me, kid,
You'll have to learn to dress,
Get the country freckles from your face,
An' toe out a bit, I guess!"

Oh, well! I couldn't jump a rope,
An' eat a green apple or two,
I wouldn't talk to country girls
'Bout what they couldn't do.

SPIRIT
Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM-SHIP OF

MRS. MINNIE M. SOULE.

In Explanation.

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

To Our Readers.

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

INVOCATION.

O Spirit of tenderest expression, of never
failing devotion, we come to Thee, right in
the very midst of tumult and action. With
the noises of the busy world ringing in our
ears; with the shadows over our skies, we
would reach for the understanding of the
life that is serene, that moves on in ma-
jestic calmness in the midst of these things.
Something of the spiritual life we may com-
prehend by the love which finds expression
after the body has gone to decay; some-
thing of the devotion of soul to soul we
may comprehend in this ever seeking multi-
tude standing always ready to knock at the
door of the house where love dwells. We
would have just such an expression of de-
voted love and tireless affection flow from
out our hearts to the world in need. We
would be as patient as they when day after
day their cries are unheeded. We would be
as faithful as they when the years fly by
and they still seek to give expression to
their love. We would be as tender as they
when with every thought cast aside except
of love, they come into this little circle to
breathe the influence of peace on the hearts
of their dear ones. So though we serve,
though we wait, we are climbing to the
heights of understanding and wisdom.
Amen.

MESSAGES.

Sarah Pratt, Kansas City, Mo.

The first spirit that comes to me this
afternoon is a woman about sixty-five years
old. Her hair is quite gray and some way
and it is parted in the middle and looks so
pretty as she stands here by me. Her eyes
are blue and her face is rather long and she
says, "I must give my name and then tell
you why I am here. I am Sarah Pratt and
I lived in Kansas City, Mo., and I had just
begun to understand something of Spiritu-
alism when I died. That is, that is the
way my friends express it. It really was a
very simple matter for me to die. It is
true, I had many friends who felt that they
needed me and I would have been glad to
stay, but I seemed to have lost my hold of
earthly conditions and went without any
effort into this other life. My mother and
husband and a little daughter were the
three who met me first and it was just as
real to me that I had died and gone to them
as if I had passed through the experience a
dozen times before. I have never been un-
happy one moment since I came over here.
I have found so much to do, so many peo-
ple to see and so much that filled my soul
with wonder. It was quite surprising to me
to find buildings; I had had a fanciful no-
tion of an out-door life with nothing par-
ticular to do and to find buildings that
needed care, that people dwell in and that
were constantly being erected by the forces
of spirits was quite a new and wonderful
revelation to me. Now I am surprised that
the shadow of these mighty edifices does
not fall upon the earth life and make people
aware of them, just as a church by the side
of a mighty stream reflects its turrets and
towers in the water below and can be seen
by those who sit upon its banks or float
upon its surface; so I should think that men
and women might look up through the
river of life and discern the turrets and
towers of the spiritual temples. There is no
language that will precisely explain these
things and most of people are obliged to
wait until they come into the reality of the
spirit-life to find out what we mean. In
Kansas City I have a sister, her name is
Turner, Mary Turner, and I am anxious
for her to come into a realization of the
truth of spiritual life, more than that of
spirit return, because I think it will make
her braver to bear her sickness and the
troubles that come to her than if she didn't
know anything about the life over here that
awaits her coming. I have a son, David,
whom I would like to have come and talk
with me. I can help him. I know it, and
I long to do it. Thank you very much for
giving me this opportunity to speak."

Susan Trask, Burlington, Vt.

There is a spirit here of a woman I think
to be about fifty-five years old. She is very
independent and she usually had her way
about everything she was interested in.
Her name is Susan Trask and she comes
from Burlington, Vt. She says, "If any
one had told me that this thing was true, I
would have been just as sure that they were
insane as I am sure now that I am here.
My mother had died some time before I did
and if ever a woman wanted to follow on
into the darkness that had swallowed up a
dear one, I was that woman. When I came
to die, I heard her voice speaking to me
long before I could see her. I felt as if I
were in a dark room groping for the light,

when suddenly I heard her speak to me. I
answered her and we talked to each other
some minutes before I was able to take her
hand. That must have been as my spirit
was leaving the body, for, in a minute or
two, I seemed to be in a place where every-
thing was light and beautiful, and my
mother was beside me, and before me was
my body lying motionless. The whole
thing flashed before me in an instant and I
knew that I had died and in dying I had
found my friends; then instantly the knowl-
edge became mine that our friends didn't
go far away when they died, and if we tried
we might talk with them. So I have prac-
tically known all about spirit communion
from the minute of my death, and I have
been near to George and he has heard me
speak to him on more than one occasion.
I didn't try to shriek, but I said as plainly
as I could what I had to say without agita-
tion. I was so sure that I could do it that
I did do it and he heard me and many times
I have been able to guide him. He doesn't
know anything about Spiritualists as a
body, but he knows that he has heard me
speak to him and now I have come to send
in this way a message to Eva and I want
her to search unceasingly until she finds
the proper person to convey a message to
her from me. I have more to say to her
that will help her and will give her a better
and a fuller life. Thank you very much."

Hannah Taft, Providence, R. I.

Here is a spirit of a woman I should
think about sixty years old. She is medium
height and quite stout and her hair is gray
and combed very prettily in sort of scallops
down over the side of her face. She says,
"I would like to say that my name is Han-
nah Taft and that I lived in Providence,
R. I. This subject is entirely new to me
and I presume I should never have known
anything about it except that I have an
intense desire to go to my son, Charles, and
my daughter, Ella. It seems rather selfish
to take up a matter so personal as a per-
sonal communication to my friends in such
a peculiar way. I felt almost like saying,
'Charles, come and let your mother tell you
what she wants to about your life and hers,'
but that seemed so insufficient that I felt I
must add a word or two beyond that. It is
quite true that this life seems freer, the
special burdens that one has when in the
body drop off like so many cares that have
been lessened through a new development.
But there are new burdens and new re-
sponsibilities that come to the new born
spirit, and one of the first and most per-
sistent is that responsibility to those who
are left behind. I cannot quite get away
from the absolute need of light that my
friends are in need of. They are uncon-
scious of their need just as a baby is un-
conscious of its need of education, yet life
would not be complete without education.
A baby's animal life would be complete
with sunshine, fresh air, nourishment, and
protection, but there is something more
than this that the child needs to make him
a complete human being. A fool may be a
perfect physical animal; just so men and
women, I believe, need something more
than the every day existence that so many
of them think is ample and sufficient. They
need to understand something outside of
the physical and the intellectual and that is
why I felt that even though my friends
loved, and said they didn't care to know,
I should not feel I had done my duty until
I had spoken my word and at least made it
possible for them to understand a little of
the spiritual life if they desired. I want to
awaken a desire for knowledge in their
hearts. Thank you."

ABBY A. JUDSON.

M. H. Wray.

IN MEMORIAM.

(Written for the Banner of Light.)

Thou art gone from our midst, as a beauti-
ful flower
Foldeth its petals, 'neath shadows of
night;
Instilling its fragrance, through sunshine
and shower,
To bloom in new beauty, in the fair
morning light.
Fulfilling its mission of peace and of love,
Simply giving out freely, its fragrance to
all.
Never questioning wherefore, but looking
above,
For the life-giving dews, that around it
would fall.

In soft benediction enfolding and blessing,
With newness of life, each day, and each
hour,
As a mother her newly-born babe, oft
caressing,
Instilling new love and infinite power.

Thou art gone from the cold world's chilling
embraces,
Which so often crushed down the fair
fragile flower,
To the bright Summer Land, where true
love interlaces
And folds every soul with its life-giving
dower.

And Justice and Truth, with their warm
benediction,
Attend thee with showers of Infinite love;
In the Garden of God, there's no blight or
affliction,
And no flowers ever wither in those man-
sions above.

Be charitable at all times.
Every act rendered your fellows in love
will return happiness unto you.

Difficulties meet us in every sphere or
condition of life.
No matter what difficulties assail you, try
to cheerfully meet the issue and overcome
the obstacle.

It is often said there is really no positive
duty. The word seems harsh—but when ap-
plied to our acts, brings pleasant and comfort-
ing results.

Responsibility seems to be as hard a task
master as duty, but brings results that shows
it to be our real savior.

Banner of Light.

BOSTON, SATURDAY, APRIL 14, 1906.

Society News.

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

Topic for the Progressive Lyceum.

Sunday, April 15, 1906. Do Not Say Dead.—Say Arisen.
Gem of Thought:—

"There is no death." The flow'rs but fade,
To bloom again I'm sure;
And all the wonders Life hath made,
May change, but will endure.

The form of dust will soon decay.
The soul mov'd by desire
Goes upward to another day.—
Arisen,—or pass'd higher.

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.

Dwight Hall, the Ladies' Lyceum annual business meeting was held in the afternoon, supper being served at the usual time. After the social hour, Mrs. Butler introduced the speakers for the evening: Mrs. Alice Waterhouse, Mrs. Dix, Mrs. Alice Whall, Dr. Lindsey, Mr. Sturtevant, Mrs. M. J. Butler, who with address, poem or communications filled the evening with much that tends to make people think upon the line of spiritual things. Wednesday, April 18, in the evening, there is to be what instead of the usual children's entertainment.

The Ladies' Spiritualist Industrial Society, Mrs. Belcher, president, Dwight Hall, 514 Tremont Street, had a good attendance. It being near the birthday of the president, Mr. Kellogg, in behalf of her friends, presented her with a token of their remembrance and a bouquet of fifty-five pinks, which gave her a great surprise. It being his birthday also, Mr. Rice returned, the compliment by presenting Mr. Kellogg with a remembrance, which was still a greater surprise to him. Mrs. Hall favored the audience with her sweet songs and Mr. Hall made remarks also. Mrs. Stienan of Quincy gave messages and readings and answered mental questions. The president occupied the remainder of the evening giving messages. Thursday, the 12th, Mrs. Morgan is to occupy the platform with other good mediums. Friday evening, the 13th, Mr. and Mrs. Kellogg will open their house at 384 Main Street, West Everett, for a whist party, to assist the society.

Malden Progressive Spiritual Society, Mrs. Alice M. Whall, president. Thursday evening circle, April 4, Mrs. Whall presiding, with Miss Shippe at the piano, opened with praise service. Mrs. Morton offered the invocation. Mrs. Carter, Mrs. Mosier, the president and Mr. Cook gave many beautiful messages. Closed at 9:30. Sunday, 2 p. m., Children's Lyceum. E. J. Patch, conductor, with Mrs. Andrews at the piano. The circle opened with singing and invocation. The Group and the general subjects were all discussed with interest and benefit. Recitation by Miss Saulsbury, piano solos by the Misses Coston and Matthews. Subject for next Sunday, "The Lesson of Easter," 3:30 p. m. Afternoon circle presided over by Mrs. Alice M. Whall, with Miss Eaton at the piano. Opened with a praise service and invocation. Mrs. Carter, Dr. Willard M. Lindsey, Mrs. Carter and the president spoke beautiful words and gave many fine messages. Closed at 5:30. 7:30, evening meeting opened with a praise service. The president introduced Dr. Willard M. Lindsey, who spoke briefly on "The Seven Signs of the Zodiac," after which he read a beautiful poem and gave many delineations. Dr. Wm. Franks of New York was then introduced and spoke briefly and gave several fine messages. The meeting closed at 9:40.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, assisted by Carrie D. Chapman. "Happiness" was the subject of the morning. After the opening address all enjoyed the words of Mr. Mackie, Miss Jenny Rhind and Mr. Chase. Messages were given by Mr. Jackson, Mrs. Peake Johnson and Dr. Lindsey. Afternoon, "Our Comforter" was the subject of the speaker. After a solo by Miss Bell, Mr. Brewer, Mr. Warren Chase and the pastor spoke, followed by solos by Mrs. Morgan and Miss Bell. Messages were given by Mrs. Hughes and Mr. Smith and Mr. Jackson. Classes were held by Mr. Jackson, Mrs. Peake Johnson, Mrs. Morgan and Miss Strong. Evening, "The Vine and Its Branches" was the subject. After the opening address messages were given by Mrs. Bolton, Mrs. Peake Johnson and Dr. Blackden spoke. After a solo by Mrs. Lewis, messages were given by Mrs. Morgan and Mr. Jackson.

The Children's Progressive Lyceum, No. 1, of Boston held its regular session in Red Men's Hall, 514 Tremont Street, Sunday, April 8, at 11:30 a. m. After the regular exercises and the march, Baby Vinto, Gertrude Wellington, Miss Ethel Cooley, Mr. G. Lang and Mr. Sharp gave readings. Queenie Knowles, Olive Sharp, Elsie Curtis, Dr. Hale and Mrs. Stillings sang. Mr. Shaw, Mr. Willis and Mr. Berry gave short addresses. Then the circle was formed and was very interesting. All mediums and friends interested in the Cause are cordially invited to join.

The First Spiritualist Ladies' Aid Society held its regular meeting Friday, April 6, at Appleton Hall, 9 Appleton Street. After a

duet by Mrs. Mason and Mrs. Lovering, Mrs. Waterhouse opened the meeting, followed by Mrs. Moore, Mrs. Annie Chapman gave a poem, followed by messages. Mrs. Mason, Mrs. Freeman, Miss Jennie Rhind also gave messages. Friday, April 20, a sale will be held. Supper, 6:15.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 694 Washington Street. Morning circle, many giving evidence of the continuity of life. Mr. Privoe, Mr. Frye, Dr. Blackden, Madam Blanchard. Afternoon, Free Thought Mass Meeting, opened by Prof. Clark Smith, followed by Louis Ranson, Mr. Hicks, Mrs. Robertson, Mrs. Forester-Graves, Miss Jennie Rhind, Mrs. Kemps. Evening, music by Prof. Peake, poem by Mr. Starkey, readings by Mrs. Bell Robertson, Mrs. Wilkinson, Mrs. Georgie Hughes, Dr. Blackden, Prof. Mahomet, Prof. Clark and Mrs. Nellie Carleton-Grover.

American Psychical Research Society, Harvey Redding, president. Thursday evening meeting at the home of the president, 202 Main Street, Everett. First half hour was devoted to healing, followed by a selection on the piano by Miss Ella Robbins. Remarks and invocation by the president, who also gave delineations readily recognized. Selections on the piano by Mrs. Emma Wells. Communications by Mrs. Pierce, Mrs. Goodhue and others. Mrs. Wells read a poem. Church social, at the home of the president, Friday evening passed off very pleasantly. There were recitations by Mrs. Norcross and Mrs. Abbie Burnham. Palm reading by Mrs. Elizabeth Rollins; singing and playing by Mrs. Wells and others. Mrs. Osgood F. Stiles and Mrs. Goodhue contributed to the evening's entertainment. Next social last Friday in April. The Sunday meeting opened with song service, Mrs. Grace Reeder at the piano, followed by an invocation by the president. A poem by Mrs. Emma Wells was followed by an address by Mr. Redding on "The Law of Adjustment." He handled the subject in a masterly manner. Mrs. Abbie Burnham gave an address on "The Unseen Power of Spirit Force." Mr. Redding gave delineations which were satisfactory. Meeting closed with hymn and benediction.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington Street, up two flights. Pres. Walter I. Mason will be present, also Carrie D. Chapman. Conference, 11 a. m.; service at 2:30. Dr. Lindsey will assist. Grand special music will be rendered by the Schubert Quartet. Special floral decorations. Recitations will be given by the younger members of the congregation. Vesper service 7:30 p. m. All are welcome.

Harmony Hall, 724 Washington Street, Spiritual Phenomena Society, N. P. Smith, speaker. Sunday, 11 a. m., 2:30 and 7:30 p. m.; Tuesday and Thursday, 3 p. m. Excellent mediums at each session.

Chelsea Spiritual Church holds services Sundays, 2:30, 7:30 p. m.; Fridays, 3 p. m., in Gould Hall, 280 Broadway, Chelsea.

Malden Progressive Spiritual Society, Mrs. Alice M. Whall, president, Thursday evening, April 12. The Regular Monthly Supper and Gentlemen's Experience Party. Sunday, April 15, 2 p. m., children's Lyceum; 3:30 p. m., circle for messages and spiritual unfoldment; 7:30 p. m., James S. Scarlett of Cambridge will occupy the platform.

Lynn Spiritualists' Association, Cadet Hall, Sunday, April 15th, Prof. R. A. Macurda, an excellent lecturer, and a very fine test medium, at 2:30 and 7:30. Circles at 4, supper 5, song service and concert 6:30. First-class soloists and elocutionists.

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.

The Cambridge Spiritual Industrial Society will hold its regular meeting Wednesday, April 11, in Cambridge Lower Hall, 63 Massachusetts Avenue. Mrs. Mamie Hellett, speaker. Supper at 6:30.

New England States.

The First Spiritualist Ladies' Aid Society of Springfield, Mass., celebrated the 58th Anniversary of Modern Spiritualism Thursday, March 29th, in Memorial Hall, afternoon and evening. Mrs. Helen P. Russegger, speaker of the day. Mrs. S. C. Cunningham gave the messages. Music by a quartet consisting of Miss Susie Eaton, Mrs. Ella J. Wightman, Mr. Carl O. Grimes, Mr. E. T. Thomas, Mrs. Nellie Hannah. Invocation by Mrs. Tillie U. Reynolds of Troy, N. Y. Address of welcome by the president, Mrs. Sara G. Haskins. Mrs. Kussegger's lectures were both given in a masterly manner. Mrs. Cunningham followed with Ballot Tests to the satisfaction of all. Supper was served in the banquet hall to a large number of people. Many were present from surrounding cities. Mr. R. F. Churchill and Dr. Sumner Chapman, president and vice president of Greenfield society, and others from Northampton, Haydenville, Deerfield, Hartford and Somerville.

The Greenfield Progressive Spiritualist Society observed the Fifty-eighth Anniversary of Modern Spiritualism at Grinwell Hall, Sunday, March 25, afternoon and evening. Three hundred and fifty people attended the evening service. There was speaking by the children; violin and cornet solos, Miss Anna Hartman, Miss Moore and Geo. F. Cleveland of Boston, solos and duets. R. F. Churchill, president of the society, spoke at both meetings. Mrs. Carrie S. Thomas of Brooklyn and Mrs. Tillie U. Reynolds of Troy spoke and gave spirit messages. The platform and hall were decorated with Easter lilies, ferns and cut-flowers, flags and bunting. The Anniversary collection was \$27.50.

The annual meeting of the Greenfield Society was held Wednesday evening, April 4. R. F. Churchill was unanimously elected

president for the fourth year; Dr. Sumner Chapman and Dr. Daniel Griffin, vice presidents; Eberhardt Reit, treasurer; Mrs. H. O. Lyons, clerk; Mrs. Josephine Haslam, secretary; Mr. H. O. Lyons, Gustavus Hall, Philip Traver, directors. The society has held thirty-three meetings with speakers and mediums the last nine months, and after paying all bills there is a balance in treasury of \$85.00. The society gave the president a vote of thanks for the business-like way and the faithful manner in which he conducted the affairs of the society.

Manchester, N. H.—The Society of Progressive Spiritualists, at K. of H. Hall, commemorated Anniversary, April 1, 1906. The exercises were prefaced by an address and poem by Mr. George Book, followed by songs and musical selections by the Children's Lyceum and other kind helpers. The hall was decorated with flowers and potted plants. The committee in charge was Mrs. Frank Blanchard, Mrs. Charles Hall and Mrs. Jennah Prescott. At seven o'clock, Mrs. Nettie Holt Harding was introduced by President Fearing and held a large and interested audience for the remainder of the session.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular supper and social Monday evening, April 2, with over one hundred to the supper. There was good music. The next supper and sale of fancy articles will take place Monday evening, April 16, in Oriental Hall, Westminster St. Supper from 6 to 7:30; there will be a number of mediums present who will give communications. This is public and a good time is promised.

The Pittsfield Spiritualist Society held a pleasant anniversary meeting, Thursday evening, March 29. Wellman C. Whitney, of Springfield, Mass., gave a fine address followed by messages. Master Rosenfeld gave two fine violin solos. About two hundred people were present.

Fitchburg, Mass.—Florence Nichols, of Worcester, spoke for the First Spiritualist Society, Sunday. Pythian Hall was well filled at both services. The subjects chosen were "The Beautiful Springtime" and "The Philosophy and Phenomena of Spiritualism." The addresses were well presented and were followed by many correct delineations and spirit messages. The Mediums' Circle and Song Service were much enjoyed. Ruth A. Swift, of Haverhill, test medium, will address the society next Sunday.

Providence, R. I.—The Providence Spiritual Association had as speaker and medium for Sunday, April 1, Mrs. Sadie Hand, of Bridgeport, Conn., who addressed a very large audience. On the above date occurred the quarterly meeting of the association, several new names were proposed and accepted to membership. The report of the secretary and treasurer shows the association to be in good financial standing, with a balance on hand. The president, Mr. Albert T. Marsh, who has served the society so ably and well the past four and one-half years tendered his resignation as presiding officer. During his term of office Mr. Marsh has worked untiringly for the cause of truth and the upbuilding of the association, and while the society loses his very able leadership, it still retains the benefit of his counsel as he still holds office on the directory board. Mr. William F. Briggs, who has filled the office of vice president the past two seasons, was duly nominated and elected to the office of president. A unanimous vote of thanks was extended to Mr. Marsh for the very efficient work performed by him in the past. The society had for speaker and medium on April 8 Miss Nellie Putney of Lowell, Mass. Miss Putney, as in the past, gave excellent satisfaction. The Helping Hand Society, which is an auxiliary to the association, held a very interesting circle at the home of Mrs. Grierson, which was largely attended on Wednesday evening. Many beautiful messages were given through the mediumship of Mrs. Mary E. Jones, Mrs. E. Thorpe, Mrs. Olive Kendall, Mrs. Sarah Sprague and Mrs. Bradford. The next meeting will be held Wednesday evening, April 10, at the home of Mrs. Thorpe, 63 Winter Street. These meetings are open to all and the public is cordially invited to attend.

The First Spiritual Society, Portland, Me., Sunday, April 8, Mrs. Fannie H. Spalding of Norwich, Conn., delivered an able and interesting lecture and gave some very fine messages, which were readily recognized. Mrs. Spalding is a very interesting and intellectual speaker and a very fine test medium.

First Spiritual Union, Norwich Conn.—Mr. Blinn resumed his pastorate with this society on Sunday, April 1st, addressing large audiences both forenoon and evening. He will remain till the close of the meetings, June 1st, and will return in the fall to serve the entire season. On Thursday evening the "Helping Hands" held a very successful social. Supper was served to over 150 guests and a pleasant entertainment followed, consisting of a musical program by the quartet, accompanied by Mrs. Faith B. Ryan and Miss Haidet Blackstone and recitations by Harlow Bogue, Lola Edgerton, Ruth Bogue, Miss Emma Mowry, Mr. Eugene Carroll, Mrs. C. E. Burdick and A. P. Blinn. The Lyceum is doing excellent work.

Salem, Mass.—The Spiritual Research Society had as speaker and medium on Sunday, April 8, Mrs. Minnie Wells of Danvers, Mass. This was the first time she ever occupied the public platform. Her work was first class and societies will make no mistake in engaging her. Address 14 1/2 School Street, Danvers, Mass. Next Sunday Miss Nellie M. Putney of Lowell will be with us.

J. Madison Allen having finished a labor of five months in the Florida field, on the Gulf coast, is now engaged in Brunswick, Georgia. Before he leaves this state for the North, he will touch other points, including Savannah, where he may be addressed to the "General Delivery" P. O.

WONDER WHEEL SCIENCE.

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Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

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

Birth Nos.	1	2	3	4	5	6	7	8	9	10	11	12
March 23-24	F	G	N	E	K	B						
25-26	B	F	G	N	E	K						
27-28-29	B	F	G	N	E	K						
30-31	K	B	F	G	N	E						
Apr. 1-2-3	K	B	F	G	N	E						
4-5	E	K	B	F	G	N						
6-7	E	K	B	F	G	N						
8-9	N	E	K	B	F	G						
10-11	N	E	K	B	F	G						
12-13	G	M	E	K	B	F						
14-15	G	M	E	K	B	F						
16-17-18	F	G	N	E	K	B						
19-20	F	G	N	E	K	B						

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

Chats on Wonder Wheel Science.

(Continued.)

"Again, in your letter, you do not debate whether your son is the first, second, or only child, dead or alive. Each of these require special consideration for horoscope work, when the question is asked by the mother. Even then it does not give answer as to the child's conditions only as those conditions affect the mother, because it is the mother's mind that the horoscope rules, showing the heavenly forces acting at that particular time upon the mother's sensitiveness.

"I have had many figures in which the death of a parent in no way appeared in the life influences of the child, because the death of the parent in no way affected the child seriously. I have had figures in which at the death of a parent nothing but happiness or property gain was shown, without a tinge of melancholy or agitation.

"This was because the child was indifferent to the death, or the death was welcomed. The heavens do not lie. They show clearly the unconscious, or conscious, condition of a human mind. It is the inherited or acquired condition of our mind that gives us health, strength, successes, downfalls, ruin or death. Nothing else known to man will reveal the condition of the human mind as astrology does. The sooner the world becomes reconciled to this fact the better it will be for the world, individually and collectively. Other methods are used, morally, sentimentally, or otherwise, but they are liable to be in error, or delusive, because they in turn are dependent upon the astrologic condition of the mind at the time that the method is inaugurated.

"Every event that occurs about us, no matter how the event may be considered by the world, is not recorded in the lines of astrology as ordinarily practiced. The record of such events is, in the heavenly movements, too fine for mathematical solution,—just as the exactness of a circle is too fine to be proportionally measured, except by a quarterly approximation. It is by the quarterly approximation that the horoscope is measured, on the approximated law of squaring the circle of the earth and of the zodiac. Hence the finest of mathematics as ordinarily employed is nothing but approximation. The condition of our lives is in strictest harmony with the heavens. We are not able to tell our own condition, only in a general worldly manner of expression, but by knowing the condition of the heavens as the heavens will be in the future then we may readily obtain a knowledge of what the general condition of our future will be. These conditions marked in the heavens by the moving bodies are the writings upon the walls of heaven; the true Scriptures which we have been told to search to find out what we can of eternal life. We have been, erroneously taught to search the Bible as the Scriptures, when, in reality the Bible is merely the writings of men telling us what they found to be the Word of God, astrologically written in the heavens.

"Irrespective of the horoscope, your son was born on what is termed the mediatorial (mediator) line of the heavens. Every planet in the heavens at his birth (Sept. 23, 1863) was more in his favor than against him. His personal life is favored by Saturn, Mars and Venus, with good promises from Uranus, Jupiter and Mercury, yet in the envolving influences—wherever he may be—there will always be more or less restraint on his pleasures. Even this I should not consider bad, because Venus and Mars together are never morally good, and a little restraint is essential.

"In the parlance of ancient religionists, it was declared that the best of saints had a spice of his Satanic majesty in them.

"Relative to his present condition and his immediate future, there is nothing on the surface to cause him any uneasiness, for the entire field is bright before him. He is moving towards promotion and with the promotion comes better reward. But, bear in mind, his condition does not denote his mother's condition, even though the mother may be with him. I have no data by which your own condition may be judged, except the unradical horoscope, and that applies (were it a radical figure) only to the questions in your letter.

"His horary birth data is given as about 1:30 a. m. That is too indefinite for reliability, even though it is near the equinoctial line. Mathematical exactness for time given might as easily carry the calculations away from the true time as to bring them nearer.

"At time of the birth, the sign Leo was on the ascendant from 1 to 3 a. m. That coincidence would seem to be remarkable when we remember that Leo is also the as-

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

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

ending sign of the unradical horoscope figure, yet we should not forget that this unradical figure was not drawn for the son but for the mother, therefore, the two ascendants are not for the same mind. Leo would be for anybody, any year, born from 1 to 4 a. m. same date, or for any question asked by anybody from 2 to 4 p. m. March 11. It is the exact degree on the ascendant, and not the sign, that makes the horoscope. The difference even in cases of twins is at least one degree to every four minutes of time.

"This guessed-at time of birth would give about the 6th degree of Leo for the ascendant, with 23 Aries on the meridian. Jupiter, Mercury and Venus would be in 4th house, Mars and Saturn in 3d, Uranus in 11. Moon on cusp of 7th and Sun also in 3d with Saturn and Mars, although in a different sign. Somewhere near these parts of the heavens the planets were at about 1:30 a. m. at birth, but note:—

"The Moon, a very important factor, is in such a position that no one could be sure whether it was in the 6th or 7th house. Good home conditions, with unpleasant neighbors are shown sure enough, but these would be practically the same if Sun were in the 2d. We had already found that fact even without the horoscope of birth. Uranus will give him troublesome changes, regardless of the horoscope, or even if Leo, a fixed sign, is on the ascendant; for the Sun, the co-signifier of the ascendant, is in a cardinal sign, though well balanced with earth. Neptune in 9th opposes the 3d house tenants, showing opinions not in harmony with neighbors. Other points may or may not be right, though some of them appear to be correct. All of these if correct are in the life, and I contend that they will be of a similar effect no matter who your son may be.

"Put the local planets into this birth figure and we would have one not far different to the figure which I call unradical. Mars would be in midheaven, Mercury and Venus in 9th, Jupiter in 11th in trine to Moon in 4th, Saturn in 8th, Uranus in 6th, Neptune in 12th.

"Nothing favorable among themselves, save Moon and Jupiter, and nothing much to the planets at birth.

The ordinary law for time of removal is when the lord of 1st (Sun) or of 7th (Saturn) leaves the sign they are in. Surely that is indefinite, for Sun will leave his sign on 21st of March, while Saturn will not leave his sign for 2 years. On this horoscope law, then, I would have to say, if son does not move before the 21st of March, then he will not move for two years. I think I can get something more definite than that without the horoscope.

"It is quite evident, by other laws, that a good change will occur to him between now and the fall, no matter which way he goes. It is also denoted that he will be generous, and subject to promotion, and to general favors, by managing all of his affairs with much skill.

"This would lead me to say that it would not be wise to make household changes until the time comes for these new conditions. Furthermore, these new conditions would even tend to make the present surrounding conditions better, even if no household change were made.

"Which way a body will move, by law of nature, belongs to the animal economy, and invariably moves with the Moon if under no restraint. Your son, being subject to the workings of a great corporation, will not move by his own law but by the law of the greater, and the superior body, whose subject he is. His compass of movement then is within the radius of the will of that body. The planetary law then might say northwest, yet the restraint of the superior body might make it due north, south, east or west, because he would have to go on line covered by the superior body, hence, he might go many miles on line of the corporation and yet not more than a mile or so on his own planetary line because of the superior restraint. Such questions of which direction will a person go, is, in the horoscope rules, based on the movements of animal bodies in ancient days when man was free to travel without corporate restraint.

(To be continued.)

Mrs. Kate R. Stiles is at present serving the Willamantic society. She is to occupy the platform of the New York Ethical Society during the absence of the regular speaker, Mrs. Helen F. Brigham, the last two Sundays in April. The 13th of May she will be in Providence, the 20th in Malden, Mass. The 7th and 27th of May, and one or two dates in June open for engagements. Address (until May 14th) 151 W. Newton Street, Boston, thereafter, through summer months, Onset, Mass.