

BANNER OF LIGHT.

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MY HEAVENLY GUESTS.

Mary Baird Finch.

(Written for the Banner of Light.)

From fields beyond that crystal sea
Yet all unseen they come to me;
I hear their hail from Heavenly shores;
The dipping of their shining oars,
The music of each silvery prow;
I hark their voices even now,
The spirit anthems breathing low
From many a river's ebb and flow,
From many a lake and azure sea
My own dear friends have come to me.

I list cantatas borne along,
From island-valleys held with song,
Sweet hymnals from those friends of mine
Who made my childhood half divine;
Whose tender memories soothe me yet
Amid life's care and daily fret,
Whose echoes from that Heavenly sea
Repeat the song, "We come to thee!"

The Life Radiant.

Lillian Whiting.

"The beginning of wisdom is the beginning of supernatural power."—Paracelsus.

The word supernatural no longer has a mysterious and even incredible significance. The supernatural is not a synonym for the miraculous, the impossible; for that which occurs in defiance of law; but, rather, that which occurs in accord and in full harmony with law on the superphysical plane. The higher law may, at any time, supersede the lower, but the one is as fully in accord with the eternal verities as is the other. For instance, the law of attraction is a higher law than that of gravitation. A needle dropped from the hand will fall to the floor; but if the hand holds a magnet the needle flies to that, and remains, instead of falling, because the law of attraction supersedes that of gravitation. The apparent miracle of one age is the commonly accepted occurrence of the next. The Pilgrim Fathers would have marveled to see cars and carriages running without visible power to move them, but to the Twentieth Century electricity is as natural for motor energy, and electric waves in the ether are as natural for conveying messages, as were horses, or wires, to the preceding age. Nature is a storehouse of infinite forces, all of which are at the disposal of man and ready to be harnessed for use. He has only to apply the right key, to discover, to recognize, the right method of application, to learn how to co-operate with these potencies which have a transforming effect on his environment.

One of the special problems of latter-day Spiritualism, in its phenomenal aspects, has been that of materialization. A French scientist, Monsieur Gaston Mery, has recently said: "The phenomena called materialization have entered the sphere of official science. It can now be discussed; it is no longer permissible to deny it purely and simply."

Nothing has appeared to be more entirely in the realm of the supernatural, so-called, than the phenomenon of materialization; but if, as Paracelsus declared in the assertion above quoted, "The beginning of wisdom is the beginning of supernatural power," so the converse, too, is true; and the beginning of (apparent) "supernatural" power may be the beginning of wisdom. The problem of materialization is as old as are the records of apparitions. For what is an apparition but a "materialized" spirit? For that matter, what are we all, at the present time, but materialized spirits? The physical body is in no sense an absolute and an unvarying expression. It changes, daily,—changes from a variety of causes, both physical and mental. It may become more or less—dense; it may be weakened or strengthened; it may be polarized by mental control into unity of service as a good instrument for the spirit; as an accurate transmitter of thought and purpose; or it may become so disintegrated and inharmonious as to be a very defective instrument for the spirit. And this is just where the absolute moral duty of health comes in. The physical body is the appointed instrument through which the spirit can relate itself to the physical world and accomplish its work; and that the body should thus be kept in effective working condition is as obvious as that a writer should keep his

pen, or a painter his brushes, in good condition for work.

As is well known, the physical body is subject to the utmost variability of states. In the recent valuable course of lectures by Dr. James Jackson Putnam of Boston, before the Lowell Institute, Dr. Putnam has pointed out the close connection between the mental and physical divisions of our life. Any attempt, he said, "in fact, to make a division only results in confusion. No one can make a distinction between the strictly mental and the strictly physical parts of thinking. It is a fact that energy is used in thinking, but how no one can tell. The continuity that exists between the body and mind is also striking. This is shown by the effect of the mind on the body."

Dr. Putnam also pointed out that the line between health and illness is very faint and very easily crossed. He emphasized the great importance of mental unity. "The relation of philosophic and religious systems to bodily and mental health is to be taken into consideration, in the methods leading to the form of unity," said Dr. Putnam, and continued: "Christian Science recognizes the connection between mind and body, making prominent in its doctrines the influence of the former over the latter. While perhaps some of the principles of Christian Science relating to disease are not adequate, its general ideas are commendable," he added.

Now it is in these conditions of variability and of unity that the explanation of the phenomenon of materialization is undoubtedly to be found. Here and now man can largely control and determine his physical body. He has the power to make it more dense, or more ethereal; more elastic and adjustable to every demand upon it, or less so; more refined and ethereal, or more gross and unmanageable. The particles that go to compose the physical body are in a continual state of variation and this is a possible explanation of the manner in which the ethereal body may draw to itself material particles and clothe itself, for the moment, in a visible body. After all, it is only a matter of vibrations. The ethereal body is in a state of high vibration beyond the power of the eye to register—therefore it is invisible; but let the rate of vibration be lowered and it comes within the range of visibility.

Recently, Col. Rochet of Paris and one or two other special students of psychic phenomena, have been investigating some materializations occurring in Villa Carmen, Algiers, the residence of Gen. and Mme. Noel. The medium in these seances was a non-professional one. The cabinet was formed by simply drawing a curtain across one corner of the room, the medium taking her seat in this improvised cabinet. A small table was placed a yard or two in front of the curtain, around which sat the persons invited to be present and the room was lighted by a candle placed in a red glass lantern.

The materialized figure would emerge from the curtains, and at times the curtain would be swept aside by some invisible force and the figure would be seen standing by the side of the medium. It was clothed in a white, self-luminous fabric, which was touched and examined by the sitters. It felt like white tissue, but it changed,—the folds growing thicker or thinner, in the very grasp of the hand, and it produced on those who handled it the sensation of having been in contact with an electric current. The movement of the figure seemed to be that of gliding rather than walking, and often seemed as if magnetically drawn backward by the medium,—not by the medium's intention, but by force of the magnetic connection between the two. When the figure returned to the cabinet it would move backward, keeping the face toward the sitters. There is no question but that materialization lends itself to fraud more easily, indeed, than perhaps any other phase of psychical phenomena; but there can be as little question that it has been, and may be, studied under test conditions, as at Villa Carmen, and that its actuality must be accepted by all intelligent observers. Ruling out a good proportion of fraud, a certain proportion of genuineness certainly remains.

Rabbi Dante Latte has recently said:

"If we do not yet know with physical and mathematical certainty that we shall live in another world, we shall perhaps soon know it. Spiritism, which has become an experimental science, strict and extensive, is on the point of unveiling the mysteries of the Beyond and converting, into a sure conviction, that which is at present only a matter of faith."

Prof. Duclos, director of the Pasteur Institute, inaugurated in 1901 to study occult phenomena of the human life and soul, has said:

"Until the microscope came to enlighten us, we were able to deny the existence of the infinitely little, because it was hidden from our eyes. In the same way the immortality of the soul has been denied because it was concealed from us; but we have confidence in science and in the conquering power of human thought when brought to bear upon the occult ways of the soul."

The more extended the researches into the vast unexplored territory of mind and matter, the more certainly does the student find occult phenomena to be subject to natural laws, and to be as legitimate on its own plane as are any phenomena on cruder or lower and more obvious planes.

The Brunswick, Boston.

In Memoriam.

A TRIBUTE FROM PUPIL TO TEACHER.

Nathaniel Southgate Shaler was born in Kentucky sixty-five years ago. Although a teacher in Harvard University for forty years, he was far from being the impractical theorist the ordinary college professor is pictured. He was a most practical man, a poet of no mean order and yet a scientist in every fibre.

He was a soldier in the war of the Rebellion, a practical politician mingling in Cambridge politics, the geologist and historian of his native state, a member of the Massachusetts State Highway Commission, the dean who revived the Lawrence Scientific School from the lethargy of years, one of the most influential instruments in obtaining the McKay millions for the great School of Applied Science, which is soon to place Harvard University at the head of the world as a centre of instruction in science, a writer on the human soul, on sociological and economical subjects and the author of an Elizabethan poetic drama.

He touched life at many points and adorned them all. If some specialist objects that Professor Shaler broadened at the expense of depth in his life work, let him remember that it is the Nile sweeping in its inundation over a whole Kingdom, not the dark, deep abysses of mid-ocean, which causes the earth to give forth her substance and the desert to blossom as the rose.

Prof. Shaler could have made geology interesting to the gang who dig the trenches in the streets, so close he came to the humanity of the man who happened to be nearest.

When in the class room he said, "This happened, gentlemen, probably five million years ago, a mere geological yesterday," the listening class felt they were not in a Cambridge recitation room, but in the midst of the aeons of eternity and were beyond the need of such commonplaces as time and space.

Our mother earth embraced him with her loving arms and, whispering to him her secrets, breathed them into a poet's ear; and lo! the grim science of the rocks, touched by his fancy, sang a paean of the ages.

In the science of soul, his vision could not penetrate the veil of the beyond; but naught could prevent within him the growth of the great heart, which saw in every man a brother, a blood-kin. No student, poor, disheartened, or downcast, ever left his presence without an uplift of hope, a fullness of the heart and a greater love for his kind. "He who hath done it unto one of these, hath done it unto me," spoke Jesus, the Christ. Not for the sake of the Christ, not for the applause of the multitude, not for his own sake, but for sheer, pure love of his kind, this great-hearted Scientist followed the precept of the Master.

Oh, that he could have followed the risen Jesus behind the veil and broadened while here into that wider life which he now knows. But, like many another mother, his mother-earth held all too jealously his faith-keeping heart to her own service until he died. The book which earth sealed to his view, has opened to his widening vision and although he has "seen as through a glass darkly," he sees face to face now.

Is not this a promise of immortality, a guaranty of a life to come? Such a God-given soul as wore this man's garment of clay through sixty-five years of loving labor, needs Heaven to complete its opening development; else were life vain; but God never wastes a soul.

Many years ago, when the wiry frame now laid to rest, led us, all students of his ways, as if there were no weariness of the flesh, no halting of the spirit, the writer was a student and admirer of Prof. Shaler. In loving remembrance he would now with deepest reverence lay this simple tribute upon his teacher's bier.

John F. Simmons.

The Webs We Weave.

Mary K. Price.

COURAGE.

In the building of character, whatever virtues or fine qualities we may possess, we need courage to give it firmness. A sort of moral steel framework to give strength and stability to the superstructure, a support for it to rest upon.

At first glance this may seem of little moment. Yet whatever our walk, our calling in life, whatever our undertakings, whether for the betterment of our fellows, or simply for our own advancement, we must have courage to enable us to struggle against the difficulties that are met on every hand.

Every thinking individual realizes that fear makes traitors of us all; that it makes us crawl and cringe, makes us despise our selves and weakens all our energies.

What is a good resolution or a lofty ambition without courage to battle for its realization? There is, to be sure, the courage born of physical strength, which oftentimes makes of its possessor a bully and blackguard, but this dwindles into insignificance beside the courage of the dog, which would not hesitate to attack either man or monster in defense of his master, for the courage of the dog springs from affection for, and devotion to, the one he defends, and in this respect he may well be emulated by man.

But the moral courage that will not yield to disaster, but rises above it, strong and smiling for the next attempt, is no small thing in the makeup of man, and is a quality well worth striving to obtain.

A character which shows no streak of "yellow" is rare.

Do we possess it? Have we courage to do right, when wrong doing would bring more of wealth and power?

Have we courage to stand for the truth, when the world is lauding a lie?

Have we courage to try again and again to accomplish a purpose, when failure seems to meet us at every attempt?

Have we the courage of our convictions—the courage to be ourselves, and live up to the best that is in us, let the result be what it may?

Have we the courage to do and to dare? Fortunately, courage is a cultivable quality, and all may, by earnest endeavor, be the possessors of it to the extent of being able to stand by our beliefs, to the end, without ever "showing the white feather."

As we seek for examples to strengthen our endeavor to cultivate this quality, we cannot do better than go to Nature, the All Mother, who has something for the comfort of her children at all times and under all conditions.

How wonderful are her plans! No one who studies her secrets, who contemplates the growing of the humblest plant, or watches with thoughtful mind the life of the smallest insect, but is impressed with the courage of it all. And strange it would seem, if, in the desert, that land of solitude pointed out only to be shunned and avoided by man, we should find our noblest examples of courage. Yet strange as it is, it apparently is true.

The desert-shifting waste of sand, emblem of privation though it is, is also something more. Land of desolation, over whose broad expanse a blazing sun in a cloudless sky sends fiery heat through the long day, it is withal a land of splendid courage, of invincible fortitude.

Though of sand, it has some scant growth of twig and leaf, a few dwarf shrubs here and there raise their heads and battle bravely for life. A few plants have, through the ages, fitted themselves to their surroundings, and grow and flourish, throwing out like banners of victory their crowns of bloom, writing courage for all who will to read.

The sunset tree stands proudly alone, showering down in the season a splendid mass of golden bloom, like a patch of the sunset sky. True, no soft zephyr stirs its leaves, and every twig is armed with a thorn which it has put forth to protect itself, yet an occasional bird rests on its branches, and gaunt animals hide behind its trunk and sometimes lie in the shade beneath.

"Consider the lilies of the field" and the text which embodies the words have served as the inspiring theme of many a sermon for the uplifting of men, but no less inspiring for man's unfoldment may it be to look upon the cactus of the desert. How it grows! How it struggles for life. How it arms itself with thorns, to save itself from destruction. How courageously it faces the heat. How it swells its root to a great reservoir for the storing of water. How it sends this water out through its stems only in such quantities, and at such times as needed. How it thickens its leaves and glazes them over lest some chance drop of moisture escape. How true it is to itself, making of itself the best that it can. How it adorns itself with brilliant flowers though no eye be near to appreciate their beauty; and finally, how it upholds its fruit, edible and agreeable for the consumption of whoever may raise a hand to gather.

It works its way toilsomely but courageously in the midst of most adverse surroundings, through all the stages of its existence and fulfills the purpose for which it was created.

Is man, in his pursuit of life and happiness ever more seriously handicapped than this sturdy plant—Queen of the Desert—which daunts as a challenge her pennant of bloom in the very face of adverse fate?

Is man in his effort to succeed and do right beset by greater hardships, baffled by more fatal disaster, than this same spiny, hairy, aggressive, little scrap of vegetation in its determination to grow? And shall man weakly yield, when shoot of plant leads on to victory?

The Petition for Commutation.

Signatures to the petition for the commutation of the death sentence of Charles L. Tucker are working well up toward a quarter of a million. If you or your friends wish to add a name to the list you will find an opportunity by calling at the Banner of Light Book Store, Copley Square. This petition, if granted by our Governor, simply prevents the execution of Tucker.

If it should be proven in the future that another committed the awful crime of which he has been declared guilty (a thing that has occurred more than once in the world's history) how glad we would be that we acted! If he should confess the whole course of his career and paint it blacker than any argument so far has made it, how glad we would be that we had not freed his spirit to infest other centres, but rather had kept him here for better adjustment on this plane of action, bestowing upon him the care a diseased soul needs.

No, we do not forget the victim, and we believe, unless she is held by the pressure of the revengeful thoughts of those on this side who are shouting, "blood for blood," Mabel Page as a spirit is co-operating with us in our efforts.

THE FEET.

Frank H. Sweet.

(Written for the Banner of Light.)

The men are speaking low today,
The children show no seal to play,
The women walk and walk about,
And why? The feet is going out.

PAIN'S BIRTHRIGHT.

Little J. Davis.

To the strength of the grand old mountains
I took my sorrow with me;
I hid it there in the woodland fair,
And rejoiced that I was free.

"Keep it forever," I whispered low,
"This burden I cannot bear;
It is buried deep and my heart can sleep
Since I leave it in your care."

I wandered up out of the valley,
Up through the clouds of mist,
To the mountain's brow, where it stood
aglow,
By the shafts of sunlight kissed.

And I said, "At last I am care-free,
My sorrow is put away."
But into my heart, like a stinging dart,
Came the cry, "I cannot stay!"

Then I took my heart and my sorrow
Down to the shore of the sea;
"I will drop it low, where the tides will flow
And wash it away from me."

I lay off the rocks as the sun set,
And watched the ships go by;
And my heart was filled with a peace that
stilled
The memory of that cry.

I said to my soul, "Henceforth my life
From that sorrow shall be free."
But my pulses beat, for there at my feet
The waves brought it back to me!

So I know that the place for sorrow
Is here, in my aching heart;
Not buried or drowned, but with patience
crowned,
Of life to be made a part.

For the pain that drags at our heart-strings,
If borne by the soul aright,
Will bring us peace and a full release
From our heritage of night.

Science and a Future Life.

Miss Ingers.

This is an epoch marking book. It is one of the signal lights in the night of scientific materialism showing the spot where dwells the rising movement of Scientific Spiritualism. It is not only one among the increasingly numerous scientific demonstrations of a future life, but the ethical meaning and results of the Spiritualistic knowledge of a life beyond is dealt with in the long closing chapter in a most striking, intelligent and satisfactory way.

Prof. Hyslop's method of arriving at the belief we all hold dear is not ours, perhaps. It is the scientific way and in his case a not unfriendly scientific way. The logic of the scientific method (and the impatience with this process which so many of us feel, justifies the statement here) is something like this: here are and, for all the ages of which we have any history, always have been certain phenomena. These have been variously dubbed "devilish," "occult," "superstitious," "miracles," "oracles," "witchcraft," "sorcery" and "psychic." Whatever they may have been, their existence and persistence have been undoubted.

Now whatever their character, it is a disgrace to science that their cause has so long gone uninvestigated. When we begin their investigation we are met by certain claims which state the cause to be super-normal, or beyond consciousness, super-human, or, to use the scientific term, "spiritistic." These phenomena themselves claim to emanate not from a living, earthly source, but from a source which though living is not earthly, but is a force produced by or through the spirits of those human beings who are commonly spoken of as the dead.

Now science says (and who can say that it is wrong or illogical in saying so?) that this claim is so unusual that more evidence is necessary to substantiate it than is required to prove ordinary phenomena; that it is so unusual that all other possible explanations must be eliminated before we adopt the spirit theory of causation.

Therefore the possible explanation of well-attested phenomena are all catalogued by Prof. Hyslop and all shown to be inadequate to the task of explanation except the spiritistic theory. Thus, after what seems to us old converts a process as ridiculous in some of its details as it is slow in all, the scientist ends by being a good Spiritualist after all. And this is just what Prof. Hyslop does. And it is just what every honest man or woman, scientist or not, does if, he will but thoroughly and honestly look into the evidence.

We welcome every honest investigator because we know he will soon be with us and surely we should be the last persons to object to that investigator pursuing any method of investigation which he may choose. If he wishes to go unknown into the medium's presence, with a masked face and an assumed voice and then to address Mrs. Piper's hand, let him. We know the folly of such a course. We know the brakes which he is putting on his own wheels when he puts additional tasks upon the spirit, struggling to overcome the difficulties of the inter-world communication; but if this is his method, let him pursue it. When he is convinced he will laugh with us at his own folly.

It is also a mistake, as the scientists will some time learn, to confine their investigations so closely to the mediumship of one phase only. Mrs. Piper is beyond question honest, but she is, equally beyond question, limited and far from being unexcelled in her powers. Had Prof. Hyslop extended his investigations, many of his alleged difficulties and nearly all the alleged limitations of intermundane communication would disappear. But let us not urge haste. The professor will yet, if he continues his interest, agree with us in all as he agrees with us now in essentials.

The scientific smashing which Telepathy receives in this book is most conclusive. The scientific accuracy of the wild imaginings of Thompson Jay Hudson is so com-

pletely demolished that it seems a good thing for Hudson that he passed into the beyond before this book came out; for now he knows what a fool he made of himself in trying to lift himself by his own boot straps.

The concluding chapter is a most interesting one and is almost a book in itself. Its value to be noted here is the connection, shown by this author as a man of science, between the phenomena of Spiritualism as mere phenomena and as evidence of ethical value and importance. So far as the writer knows this ethical side of Spiritualism has never been so fully considered by any author outside of acknowledged Spiritualistic ranks, certainly not by any of the so-called scientific treatises on Spiritualism. The argument cannot be effectively condensed into the space permitted here, but I can assure my readers that it, as well as the whole book, is most certainly worthy of a perusal and that that perusal will with equal certainty be most profitable.

Science and a Future Life. By James H. Hyslop, Ph. D., LL. D., formerly Professor of Ethics and Logic in Columbia University, pp. 372. 5 by 7 1/2 in. Herbert B. Turner & Co., Boston, 1905.

N. S. A. Missionaries' Quarterly Report.

We began the work of the year 1906 with the little society that we organized in Lancaster, Pa., four years ago, holding three meetings there. Large audiences greeted us even though the weather was very unfavorable.

This society is one of which we are proud. Mr. Geo. A. Kiehl is the efficient president and is well supported in the work by the other officers and members of the society. A great work has been accomplished by them. When it was organized the people of Lancaster, outside of a few who had investigated Spiritualism privately, were in a condition of densest ignorance regarding the teachings or truth of our philosophy.

The newspapers treated Spiritualists shabbily, and published an article written by someone who was as ignorant as he was vicious, advocating a coat of tar and feathers for the missionaries.

After four years of work in which some of the best speakers (among whom I recall the names of Dr. B. F. Austin and W. J. Colville, and such mediums as Mrs. Wreidt of Detroit and Mrs. Bartholomew of Florida) have visited this orthodox city under the auspices of this society, their labors, together with the good private work of its own mediums and the distribution of Spiritualist literature consisting of N. S. A. leaflets, books and pamphlets and the splendid Spiritualist newspapers and magazines, all of which are great factors in the dissemination of the new gospel, has transformed the condition of aggressive opposition to one of toleration and with many, to the acceptance of the truths of Spiritualism.

There are many investigators now and the society is calling loudly for the proposed N. S. A. Reading Course. We trust the committee appointed at the Minneapolis convention is making progress and that this much needed Reading Course may be forthcoming soon.

The work of the Lancaster society shows what may be done by even a few persons who will work earnestly and harmoniously together.

WASHINGTON, D. C.

We served the First Association of Spiritualists of Washington, D. C., during the month of January. Missionary work is much needed in the capital city, as it is nearly everywhere else. Our work was successful. Large audiences were in attendance. The old workers seemed to imbibe new enthusiasm and constantly increasing interest was clearly shown, and twenty-five names were added to the membership roll.

This society is presided over by that veteran worker and true Spiritualist, Mr. F. A. Wood, and Mrs. H. W. Morgan is its very efficient secretary. It counts among its members a number of workers of national reputation, among them three officers of the N. S. A., viz: Theodore J. Mayer, treasurer; Mrs. Mary T. Longley, secretary; Mr. I. C. I. Evans, trustee, also Mr. C. Payson Longley, author of "Longley's Beautiful Songs"; Mrs. M. J. Stevens, Mr. P. L. O. A. Keeler and other well known mediums and workers.

We enjoyed the work with this society very much and it was with regret that we were obliged to leave it just as we had the work well in hand; but those good workers, Oscar A. Edgerly and Mrs. Mary T. Longley, took up the labor where we left it, which insures the continuance of the spirit of enthusiasm that our labors have created.

PARKERSBURG, W. VA.

We visited Parkersburg, W. Va., where we held six meetings. These were the first public Spiritualist meetings ever held in that city. Our audiences were fine and were composed of representative people, many of whom listened to a lecture on the subject of Spiritualism and witnessed the message work of a medium for the first time.

We were royally entertained in the home of Mr. and Mrs. W. P. Rathbone. We organized a fine society here composed of thirty-two members. Dr. C. M. Boger, an ardent Spiritualist and leading physician of the city, is its president. The other officers are leading men and women of the place and, with the splendid membership, composed as it is of honest, earnest and enthusiastic Spiritualists and investigators makes us feel that the Cause in Parkersburg is in good hands. We feel that the missionaries should have remained in this place six months at least. The time will come when Spiritualists, like Unitarians and other denominations, will be able to keep their missionaries with the new societies until they are fully established and their permanency is assured.

We trust that the Parkersburg society may be carried on as successfully and become as permanently established as the society that we organized in Wheeling, W. Va., four years ago. It starts out under similar conditions.

ASHLEY, OHIO.

We stopped at Ashley, Ohio, and held two meetings in the Opera House under the auspices of the society that we organized there about three years ago. The weather was against us, but we had fair sized audiences. There were a number of orthodox people present, some of whom had previously opposed Spiritualism and had never before attended the meetings, although the campmeeting almost within the village had been active for years. Verily "the world do move."

DETROIT, MICH.

We next visited Detroit, Mich., where we took part in the three days' mid-winter meeting of the Michigan State Spiritualists' Association. A report of this meeting having already been given to the public through the Spiritualist press, we will only say that it was a success in every way and did much good for the cause in Michigan. We are certain that more mass meetings are needed in that state as well as in other parts of the country. They are great teachers of the public, and give encouragement to the workers, creating enthusiasm, generating activity and at the same time demonstrating to the Spiritualists the benefit of organized, united effort in the work for the advancement of our great Cause. At this meeting we raised about seventy dollars to be used in defense of the Goff will. This case is to be tried in the Supreme Court of the State of Michigan. Every Spiritualist in this State and in the United States should feel that this is his or her case and send at least a little money to help the cause of justice. This case has almost resolved itself into the question whether a person can be sane and believe in Spiritualism. Spiritualists of this country, are you going to sit idly by and let brother John F. Goff's will be set aside on the grounds of his being insane because he believed in Spiritualism? Or will you stand up for your own rights and those of our ardent brother who can no more defend himself and his rights in our earthly courts. It will require several hundred dollars to carry this suit through the courts and get a decision. Let every Spiritualist who reads this sit right down and send something, whether a small or large amount, to Miss Rena Chapman, secretary Michigan State Spiritualists' Association, Marcellus, Mich., and she will send you a receipt for your remittance. Don't delay.

PONTIAC, MICH.

We visited Pontiac, Mich., where we held two meetings. Zero weather and too short notice of the meetings caused our audiences to be small. Mr. R. Bartlett, who arranged for our coming, said we must return when opportunity offers and he will advertise it more thoroughly, which will insure a large attendance.

FENTON, MICH.

We went from here to Fenton, Mich., where we had organized a small society some four years ago. There has been a remarkable change in the attitude of the people of this place toward Spiritualism since this society was organized. At the first meetings we held there four years ago people preferred to stand in the back of the hall rather than be comfortably seated in the front seats. This time the hall was filled. Every available spot was utilized, the hallway entrance was packed and the stairs leading to the upper story were covered while many went away. The hall was not large, though it was larger than the one we occupied four years ago. We should have had one that was at least twice as large in order to accommodate the audience.

This little society has been ministered to by Mrs. Lou Abbey for the last two years or more, and though its membership is small, it has been able to have some of the best speakers and mediums from abroad who have been of great assistance in the work of enlightening the people upon the all-important subject of Spiritualism.

On Sunday morning, Feb. 18th, we attended the Methodist Church of Fenton and listened to a sermon on the subject of "Modern Spiritualism and True Spirit Communion," by the Rev. J. B. Whitford, the pastor, which would have been a credit to any Spiritualist speaker. It was a fine, logical and spiritual sermon and was replete with the truths of the phenomena, philosophy, and religion of Spiritualism. The Christian church is slowly progressing. And right here the question may be asked, Is it going to absorb and monopolize Spiritualism? We will answer: The church is absorbing it rapidly and teaching its truths more or less, but it can never monopolize it so long as Spiritualists hold together as an organized body, for when it comes to the last analysis, to the fundamental principles upon which the whole philosophy rests, all must come to Spiritualism pure and simple, nothing more, nothing less. Everything rests upon the fact of Spirit Communion and none can come to it without coming to Spiritualism.

All we need is to hold our organization firmly together and the work of others, even those who seek to appropriate it to use in the patching up of a decaying theology, will help to build up the cause of true Spiritualism and our organization which alone stands for it.

CHESANING, MICH.

At Chesaning, Michigan, we found the society that we organized in that place three years ago in a flourishing condition. Mrs. Waldron who is its president is a live one. The other officers are good workers and are supported by a small membership of earnest souls. They have a fine choir which was an inspiration and great help to us in our work with them. Miss Mattie Sherriff who has had charge of the music at Haslett Park Camp for many years in the past, is the leader. She is also the efficient conductor of their little lyceum and teaches the children to sing which is one lovely feature of the Lyceum work.

This society is studying Spiritualism, it formed a reading class when first it was organized and appointed Mr. H. J. Hopkins, who is one of the veteran workers, as reader. Regular meetings have been held throughout the entire three years and they have gained much thereby. They are anxiously waiting for the N. S. A. Reading

Course. We hope the Committee will soon have it ready for them, and for the many others who are calling for it.

This society has employed some of the best speakers. They felt obliged to get good speakers Austin to come there and correct a mistaken orthodox preacher, who sought to kill this little society when it was but a new born babe. Mr. Austin did his work effectually, as is his custom, and the poor orthodox man's efforts proved a huge boomerang. His vindictive words brought condemnation on his own reverend head from even those to whom he ministered.

This society, small as it is, located in this little town of 1,327 population is doing an excellent work and should be an object lesson to all Spiritualists and an example for weak societies to follow.

The Chesaning society has adopted one resolution that all societies might adopt to advantage. It allows no members to be buried by orthodox rites if they desire a Spiritualist funeral. If the friends are not able to bear the expense of a Spiritualist speaker from a distance the society furnishes the necessary funds, and their last wishes are respected.

SAGINAW, MICH.

At Saginaw, Mich., conditions were different. The society that we organized there at about the same time that we organized the Chesaning society, was dead. It almost "died a bornin'." It had a larger membership than the Chesaning society, and the outlook was much better for it. But conditions changed. We were told that a few parlor meetings were held after we left. One active family moved away. No speakers were engaged; factional feeling arose, and the society expired without having accomplished much.

According to some critics we "should not organize small societies." "It is a detriment to the cause." We have been accused of being "too zealous in organizing societies," etc. Our experience demonstrates that many of our small societies are among the most active and successful societies we have.

Saginaw is a large city. Chesaning is a small village. Saginaw society had a larger membership than Chesaning. Saginaw society died. Chesaning society lived and flourished. No one can tell how a society will succeed until the trial is made. A great deal depends upon the president. A good leader is essential to the success of a society.

The Spiritualists of Saginaw refused to work under the old charter and demanded a new organization and a new charter. So we organized a new society. We hope this one will live and thrive. If it does not we shall be obliged to organize another and keep on organizing until we get one that will live. There are a great many Spiritualists in Saginaw some of whom—what a pity—have gone over to the Theosophists and Christian Scientists, where they appear to be working well and lending their moral support and financial aid. How can Theosophy or Christian Science with their impossible theories, become attractive to one who has learned the practical truths of Spiritualism and the blessed demonstration of Spirit communion?

BATTLE CREEK, MICH.

Our next place of labor was at Battle Creek, Mich., where three or four years ago one of the best societies in the state flourished. After years of excellent work, reverses came and the last year has been one of struggle, though first class talent has been regularly employed. A few of the faithful have kept the work going. We went there for one Sunday only, but after learning the condition of the society, at the earnest request of its officers and members we decided to remain two weeks more. Our meetings were successful. Interest in the work increased with each succeeding meeting, and on Sunday, March 25th, we held an all day Anniversary service in which we were assisted by three veteran workers, Dr. J. M. Peebles, and Dr. Johnson of Battle Creek, and Dr. Julia M. Walton, of Jackson, Mich., President of the Michigan State Spiritualists' Association. Mrs. E. T. Cleckner, who is the President of the association, presided in her usual dignified and pleasing manner. All of the speakers and mediums were at their best. The dining room tables were bountifully supplied, and everything was as "free as the grace of God" and everybody was indeed happy. Earnest souls pledged themselves to labor more faithfully than ever before to advance the Cause and build up the society during the coming year. During our two weeks of labor here we added 27 names to the membership roll, and we "went on our way rejoicing."

DECATUR, ILL.

At Decatur, Illinois, we found the little society which we organized two years ago still at work. It has kept up parlor meetings during the entire time and has employed speakers occasionally for a month or more at a time. This society is small, but it is composed of earnest souls who are doing the best they can under the circumstances. What they need most is funds to employ first class talent to hold public meetings.

The society not being able to employ sufficient talent, it is trying to develop some of its members to fill the place. Circles are being regularly held for this purpose, but the crying need is for the Reading Course of the N. S. A.

We closed the month of March in Decatur and went to St. Louis, Mo., to assist brother Grimshaw in the Anniversary services April 1, 2 and 3. Of this we will have more to say in our next report.

In Michigan and Illinois there is a tendency to lukewarmness on the part of many Spiritualists. Some of them have lost their enthusiasm on account of the agitation on the fraud question. It seems strange, yet it is true. It would seem that one who is a true Spiritualist could not be turned aside by anything. Though there were ten thousand frauds Spiritualism would remain everlastingly true just the same. This temporary shadow, like the single cloud of a summer day, will soon have passed and the sun's bright rays will appear more beautiful for the shadow.

We have been greatly hampered in our work for the want of suitable places to hold meetings. During the month no less than eight places where our services were wanted our people were unable to secure halls for week-day evening meetings. We shall be glad to hear of successful work being done by the N. S. A. Committee on Building Fund. Some societies hire halls, taking exclusive control and sub-renting to others, reserving the use of same for themselves. This usually proves of great advantage and makes the rent low to the Spiritualists. But the best way is to own a hall or church for ourselves. This can be done in many places if the Spiritualists determine to have it and work for it.

Cordially,

E. W. Sprague and wife,
N. S. A. Missionaries.

Are We in Russia?

Prof. J. F. Braun of Hillsboro, Illinois, is at this writing, Feb. 9, 1906, in jail for the crime of trying to practice mental healing. He was prosecuted and sentenced for practicing medicine without a license. It was clearly shown that Prof. Braun gave no medicine, that he does not pretend to be a doctor of medicine, but he does pretend to give mental treatments, which he claims will heal disease. For this alleged crime he was arrested and fined one hundred dollars and costs. He was either unable to, or would not pay the fine and was committed to jail accordingly. He writes us a very interesting letter, written from the jail where his persecutors have him.

A great many excellent men have been in jail, and a great many good things have been written in jail. One of the first books we learned to read was Bunyan's Pilgrim's Progress, which was written in jail. The man who put Bunyan in jail has long since been forgotten, but Bunyan's writings and Bunyan's name are practically immortal. The same thing has been true of many other good men. From a moral standpoint we had a great deal rather occupy the position of Prof. Braun today than of the ones who have been instrumental in putting him where he is. It is a shame men are imprisoned for such offenses. In reading of these outrages we are continually asking ourselves, "Is this Russia or is it free America?"

By and by the real animus of this persecution will be discovered by the people. Away back behind all medical legislation, away down beneath all medical persecution, is the American Medical Association. This union of physicians and surgeons, banded together for the purpose of driving out competitors, is the mother of all this mischief, is the abettor of all the miserable crimes committed in the name of medical legislation, under the guise of regulating the medical profession.

The above is quoted from the April number of Medical Talk. The same number has a letter from Dr. T. A. Bland which we are impressed to give, also, to our readers. "The Medical Talk for March has two articles by the editor which I deem of extraordinary value. The first is entitled 'The Fallacy of Medical Laws,' the other, 'Non-resistance to Law.'

"I beg to suggest that every reader of Medical Talk, who has not done so, read those articles carefully, and those who have read them would be profited by reading them again. Herbert Spencer, in a letter to parliament, urged the repeal of all laws restricting the practice of the healing art. He said: 'Medicine and religion should stand or fall together. A man should have as much right to choose his own doctor to cure his body as he has to select his own priest to save his soul.'

"It is a fact universally recognized that medicine is not an exact science, and it is an axiom that cannot be gainsaid, that freedom is essential to progress. Hence, absolute freedom should be given to all who attempt to reach a scientific basis in the healing art. Whenever medicine shall become a science there will be no longer any medical sects. The editor of Medical Talk has shown this very clearly in his article; and when sectarianism is dead no one will ask for medical laws limiting the right to practice the healing art.

"I beg to say that the American Medical Union, of which the editor of Medical Talk is the president, was organized for the express purpose of abolishing sectarianism in medicine, and securing the repeal of all laws restricting the practice of medicine. During the seven years of its existence this organization has been growing in membership and influence at a rate that is hopeful of its ultimate success in achieving its great object. In the meantime, it has been a power for good in checking the growth and despotic purpose of medical monopoly.

"A brief report of the seventh annual meeting of the A. M. U. will be forwarded to any person who will write to the secretary, enclosing a stamp to pay postage on same."

T. A. Bland.

A Poem from "Pearl" of "In the World Celestial."

T. A. Bland.

"In a seance where spirits talk with their friends through the trumpet, and also write messages on paper pads, and sometimes make small pencil sketches of spirit friends, Pearl, the heroine of my book, 'In the World Celestial,' talked with me for a few minutes and closed by saying: 'I will write you a message.' When the seance closed, quite a number of messages and pictures were found on the table addressed to different persons in the seance, including the following to me:

"Life's day receding casts its pallid glow
About you, and your interests here below
Grow slowly less, and more your soul aspires
Toward those Celestial realms where your desires
Will all be granted, and eternal joy
Merged into bliss that knoweth no alloy."

Pearl.

The Magazines.

The Century for April.

Probably the most widely read article in this number will prove to be that by William J. Bryan, "Individualism vs. Socialism." It deserves the widest reading and the most careful consideration. Appearing in this magazine, it may be expected to meet an audience which does not often listen to the utterances of the great silver advocate and, therefore, one can well imagine the surprise which will be caused by this essay to the more conservative reader.

Certainly no discussion of the politico-social questions involved could be less radical (in the commonly accepted political sense of that adjective), more comprehensively accurate or more judicial in tone. No fairer presentation of the arguments for both sides has been presented. It takes a master to do work like this.

The article on the week during and after the battle of Waterloo is historically most interesting. Mr. Hill's continuation of Lincoln's life as a lawyer is valuable also.

The color work in the illustration of "When proud-pied April, dressed in all her trim," certainly marks the top mark for magazine work in color. I know of nothing to equal it anywhere.

The stories are good, markedly so. Mimes-Inness.

Practical Ideals for April.

This number of our Boston New Thought magazine contains some account of the proceedings and speeches at the recent New Thought convention. One regrets that the very brilliant and elegant address of Henry Frank could not have been reported.

The April number of the Arena is at hand.

As usual the wealth of good things make it difficult to select. We are first struck with the portrait of Judge Ben Lindsey, whose work is of the highest importance. Certainly nobody in his field is doing work as good as Judge Lindsey. John D. White contributes an excellent article on the Single Tax, which gives in epitome the whole theory of the single tax.

The Balance for January and February, 1906.

This is another magazine of the higher occultism. The articles are mostly continued and are serious and well thought out. Its constituency must be made up of educated people; others would not comprehend or understand it.

Henry Harrison Brown's "Now" for April is before us. It is full of good things of the New Thought. The quotations at the top of each page of some striking sentiment well expressed, is a feature.

The Pilgrim April number is at hand, full of good stories and all of interest.

La Revue Spirite for April.

This is an anniversary number commemorating the death of Allan Kardec, March 31, 1869, and the assumption of the management of the magazine by Mr. Leymarie. Beside the usual articles which are being continued in this Revue, the translation from an American newspaper of an account of Dr. Peebles' visit to England is of interest. Early Spiritualism owes much to Allan Kardec and his services should be more often commemorated than they are.

"Counselor" for March.

This new magazine, of which O. R. Washburn is editor and at present principal contributor has reached us. It deserves success. It is well printed and well gotten up and the tone of all its articles is high and worthy, especially the one entitled "Psalm of Resurrection."

The American Boy for April.

A wealth of illustration, short stories of adventure, continued stories of boy life, sporting news for boys and puzzle columns for evenings, make up a number which cannot fail to interest. The editor gives reminiscences of his own boyhood and demonstrates that after all he is not so very old. President Harper's secretary tells of the great university builder who has so recently laid down his burdens.

The Middle West—as we have so often said—is it in this country? The Western spirit is in the "American Boy." It is up-to-date. It has just enough of the Eastern conservatism to temper the "go" of the West. This combination makes an ideal boy's periodical.

The Nobility of Woman.

Everett W. Taylor.

Oh, Woman! Noble Woman! Oppressed Woman! The builder of our race! Why hast thou been kept in ignorance and superstition, producing criminals, idiots and insane children, instead of noble men and women, who in turn should reproduce themselves, instead of such degenerates as are, alas! too common?

Is not one chief reason because of the old prejudices and customs of ancient generations handed down to the latter days, denying to woman the opportunity of self-development and education, and condemning her to be a satellite and slave of man, he never so unworthy or debased? In the language of ancient so-called "Holy Writ," "Thy desire shall be to thine husband, and he shall rule over thee." This has, in large measure at least, brought about the sad results of ignorance and folly in not using the common sense with which Nature has been supposed to endow all her creatures, teaching them how to use the "temple of the soul," not abuse it, and to insure the proper and rational fulfillment of its most peculiar and wonderful mission.

How many fathers and mothers sorrow over the results of their own insane abuse of nature's law, as exemplified in the character and conduct of their own offspring, when no one should be blamed but themselves; for did not these children come forth from the world of mystery, not of their

own choice, not yet as the choice of their parents, but as the result of their selfish lust and the gratification of the animality of their natures, regardless of times or conditions and circumstances necessary to the production of sound and healthy bodies and minds, and pure, strong souls, worthy of an immortal destiny? How often and how intensely is expression given to remonstrance against the unsought and unwelcome condition of maternity, and the attempt at "the murder of the innocents," made in vain, produces the direst results, the life or health of the unwilling mother being imperiled or lost, or as an alternative result, there comes into the world an unwelcome or unloved child, cursed before birth and ever afterwards by conditions and feelings so impressed upon it as to render its whole future, and perhaps that of still other generations after it, one to be deplored and dreaded of all men, as the child begins to develop traits of character differing so sadly from any in either line of its ancestry. It may be found dishonest, untruthful, cruel or generally vicious, or otherwise depraved, and at an early age prompted to acts of cruelty towards the lower orders of creation, or in its later life to the commission of some dastardly and cruel crime against humanity, such as we so often find committed by those who are the product of such an inheritance as we have suggested; and yet may not have thought of such an act or intended it until the brief moment before its commission. The inherited tendency and taint was ever present in them, needing only the favoring or provoking and immediate circumstance to produce its result.

"As the twig is bent, so the tree is inclined." So watching closely the acts, and studying to understand the motives prompting them, in the mind of the child, teaching it that all things tending in such directions and producing such consequences, are wrong and must be shunned by them—when such teaching is prompted by, and given in love and earnestness it will tend to change the nature of the child and lead it to overcome even such inherited tendencies and conditions as have been indicated if so unfortunate as to have been cursed with them. By strengthening the will to avoid such evils, and instructing the conscience and intelligence of the child against them, making known the ways of true life and blessedness, they may be, to some extent at least, saved from the consequences of such ignorance and depravity as would otherwise be entailed upon them, because of the neglect of parental duty and instruction, and thus prevent "the sins of the fathers from being visited upon the children, unto the third and fourth generation of them that hate Wisdom," and cause mercy to be shown unto thousands of them that love Wisdom and keep her commandments.

How many parents allow their children to learn by experience, or from strangers and those ill prepared to teach them in love, that which they themselves should be first to teach, so that they might avoid many ills in life, which they must suffer by reason of such neglect on the part of those Nature has provided for such purpose.

Oh that parents would think more and try to understand themselves and their duty to the children Nature has placed in their keeping that they may in turn learn to know themselves!

Give woman a chance that she may walk hand in hand with man, his equal, although in noble and holy aspirations she is usually far his superior. Above all things let her learn about herself and her duty as the mother of the future so that, knowing and obeying as the highest and most sacred of all laws, those which relate to the reproduction of the race, she may be able to produce men and women, and in the highest and noblest sense, giving us naturally and inevitably, good and wise statesmen, inspired and inspiring teachers, musicians, authors and artists, consecrated and able physicians and lawyers, who shall devote their lives to the good of humanity, rather than to the selfish and narrow protection of themselves at the expense of humanity; and honest, faithful mechanics and artisans who shall dignify and ennoble even the humblest forms of service by the power of an honest purpose and determined endeavor to magnify their calling.

Thus shall success in its highest sense become the possession of the race at large. By following out natural tendencies along the lines as indicated by natural selection and adaptation, instead of a false and misleading ambition, so often leading and pushing a son along to the study of law or medicine or theology; or a daughter to music or painting, when there is no natural ability in such directions; then wondering why they fail to succeed in life; if they had been encouraged by intelligent foresight and instruction to follow their natural inclinations along mechanical, mercantile or other more natural lines, the results might have been far more satisfactory to themselves and others.

The young girl as she grows into womanhood should be taught the ways of life, and instructed in school as to the limitations and necessities of her physical system; and her mother alone should be the first to enlighten and instruct her in the most important and delicate subjects, so that she may thoroughly understand herself, and will be forewarned and forearmed against all such dissipations and courses of conduct as will draw upon and vitiate her vitality and strength. When thoroughly understood, there are many who would gladly listen to words of wisdom, spoken in love and goodwill by the mother's warning voice—instead of being ignorantly deceived and misled by the designing and unprincipled or depraved of either sex, to her own physical, mental and spiritual ruin and shame.

Why not wake up to the importance of such truths, and seek to enlighten future generations by learning from science and nature the true secrets of natural reproduction? Why not learn by observation from the successful stock-raisers and horse-breeds, and strive to improve humanity by proper breeding, instead of by accident or impulse?

Let motherhood become a sacred calling, and the conditions surrounding it made as perfect as possible. How often if not almost universally we find the contrary is the case. Her powers are heavily overtaxed by the supposed or actual needs of the family,

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or others associated with her. Food is carelessly or ignorantly provided which is deficient in nutritive and assimilative quality, and the nourishment of mother and child is insufficient in quantity and ill chosen in quality; abundant rest and happy recreation are denied her, and consequently her child is born to an inheritance of weakness, sickness and suffering, or at the least of nervousness and fretfulness from which it must suffer, and from which it may gladly seek or find release in early death, following a cheerless life—all because of the mother's ignorance and neglect, combined with the thoughtless and criminal brutality of the father, who, having married the wife according to the "Mosaic Dispensation of Divine Law," and the more or less foolish customs and laws of modern society, thinks it enough for her that she should honor and obey him in all things, sacrificing body and soul on the altar of his jealousy and lust, to which she must bow down; instead of being his companion and equal in the wonderful manifestation of omnipotence and the divine creation of a new race who shall be after them, the heirs of a blessed immortality and an inheritance that fadeeth not away.

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W. J. Colville's California Work.

This world-renowned author and lecturer gave the following farewell lectures in California:

Saturday, March 24: At 8 p. m., in Oakland, in Loring Hall, 11th and Clay streets, subject—"The Value of Ideals in the Building of Character."

Sunday, March 25: At 3 p. m., in Odd Fellows' Building, Market and 7th streets, San Francisco, subject—"The Relative Value of the Phenomena and Philosophy of Spiritualism"; at 7:45 p. m., subject—"The Difference between Psychic Endowment and Spiritual Unfoldment."

Monday, March 26: At 3 p. m., in Odd Fellows' Building, subject—"The Purpose of Soul Expression in Material Form"; at 8 p. m., subject—"An Examination of Theosophical Doctrines."

Tuesday, March 27: At 3 p. m., in Alameda, 1649 Everett street, cor. Buena Vista avenue, subject—"Relation of Thought to Circumstances: Concentration of Thought the Key to Victory"; at 8 p. m., in Berkeley, at the home of Mr. and Mrs. C. P. Neilson, 2330 Fulton street, subject—"Finding the Christ Within—The New Life, Realizing the Atonement."

Wednesday, March 28: At 3 p. m., in Odd Fellows' Building, San Francisco; and at 8 p. m., in Alameda, 1649 Everett street, final farewell lectures previous to his departure for Australia on the following day per steamer "Sierra."

In order to place these lectures within the reach of all, no stated fee was asked, but a plate for silver offerings, to defray expenses, was placed at door on all occasions. Offerings were very generous. Impromptu poem at the close of each lecture. The attendance on all occasions was more than the seating capacity of the various halls could accommodate and in Alameda on the final occasion, Tiger Hall was so overcrowded that many persons failed to gain admittance. David Leisk and Charles J. Anderson, prominent and highly successful workers on the Pacific Coast, made gracious remarks. Mme. Katherine Neilson added much to the grace of several functions by her delightful singing. W. J. Colville is now on the way to Australia where his address is, care of Henry Carden, editor "Progressive Thought," 5 Moore street, Sydney.

"Banner" readers will find that W. J. Colville's contributions to our columns will not cease even though he is bodily many thousand miles distant. Questions can be forwarded if addressed, care of "Banner of Light."

Don't lie—it never pays to do it. It is death to our moral integrity.—W. B.

Had Heard.

The First One—Oh, Susie, baby has swallowed a quarter—run for the doctor.

The Second One—No, for the minister. I heard papa say last night that he could get money out of anybody.—Ex.

The jury of artists of the Pennsylvania Academy of Fine Arts has just awarded the Beck Prize of one hundred dollars to Mr. Joseph Lindon Smith of Boston, for his picture, "Study of a Chair Formed in the Tomb of Queen Ti's Parents, Egypt," which was reproduced in The Century of November, 1905. This prize was offered this year for the first time, for the best work in the annual Philadelphia Water Color Exhibition reproduced in color within the year. Mr. Smith's work, reproduced as a full-page illustration in Henry Copley Greene's "A Great Discovery in Egypt" in the November Century, is one of a series of Egyptian pictures which have been commended for their great archaeological interest as well as for their merit as paintings.

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The Land of the by and bye
The good Times yet to be
The Land beyond the Stars
They are Waiting at the Portal
When the Dear ones Gather
At Home
Resting under the Daisies
The Grand Jubilee
Dead Hearts come Home
Come in some Beautiful Dream
Where the Roses never Fade
In Heaven we'll know our
My Mother's tender eyes
I sing my sweetest Song
All hail the dawning Light
The Home that's waiting for
If you love me, tell me so
Beautiful Home of the Angels
Home of my Childhood days
If you should die to-night
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
Faithful unto death
Freedom's grand triumph
Across the Stream
Dear wandering Boy, come home
Serve I fold my hands
The Ring my Mother wore
Sweet beautiful Flowers
Sing to me Darling, to-night
Oh, let me rest
The Stars and Stripes unfurl
Bright land of the Blest
Open those Fairy gates of light
We shall know our own
Mother, take me in your arms
Mother's beautiful hands
There's a day of triumph coming
Open wide the golden Portal
By one the old Friends fall
I know that they miss me at home
The soul goes marching on
A thousand years in Spirit
The Soldier's Union
Mother dear, oh, meet me there
O dear darling Nannie
The poor Man's glad release
I'm never growing old
Only a glimpse of the face I am seeking
We are journeying home to-day
Sweet voices at twilight
Kiss me good-night
She's waiting there for me
Aspiration
Rest is coming, bye and bye
Oh when shall we ever get there
Home of the long ago
Just a little further on
My love waits for me
Was I only dreaming, dear
Waiting near the golden stair
Beams of love light
The Soldier's Union are left alone
Love that never dies
Looking beyond
Will come back to me
The Angel Kneeth Me
Invocation
Those happy golden days
I threw a nosegay at thy feet
Gathering Flowers in Heaven
Bright Star of Hope

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Entered at the Post-Office, Boston, Mass., as Second-Class
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April 19.

One cannot ride over the course traveled by the patriot horseman of history, fable and poetry that there does not echo back to the traveler a ring from that service that awakens new purposes, fresh inspiration, renewed reverence for those whose unselfish action set agoing forces the magnitude of which no man can estimate.

Patriots' Day, by all means.

But, while we pause to mark the events that cluster around that date in the eighteenth century, let us not forget that the same spirit of unselfish service—the same giving, even to all—is as much needed in the unsolved problems of the twentieth century.

And nothing will take its place.

It has no substitute.

What an example for those of large means did the late W. H. Baldwin leave behind him!

How well have his heart's purposes been interpreted by the contributors to the \$150,000 fund subscribed to the Tuskegee Institute as a memorial to W. H. Baldwin.

J. E. Darling of Orange, Mass., while on a business trip in New York State, addressed the Spiritualists of Glens Falls and evidently hit something, as the Glens Falls Times gave a column to his address.

Some of the "patent medicine" concerns seem to have met the requirements of the Pure Food measures and are already proclaiming "banishment of alcohol." We fear the consumption will not be increased in the prohibition districts where the "spring bitters" has brought much courage, while permitting the patient to hold his virtuous position in the T. A. lodge. Perhaps they will experiment for one more bottle just to see if the manufacturer means it.

Mrs. Ballington Booth of the "Volunteers of America," in selling Hope Hall, the home which she has been conducting for the shelter and encouragement of ex-convicts at Flushing, makes this explanation:

"I do not wish the sale construed as a victory for my enemies. I have neither been bought out nor turned out of town. I have sold because I feel that I can enlarge the charity in some other locality with the profit on this transaction."

Mrs. Booth started this home in 1899 with the purpose of steadying the ex-convict on his release from prison by keeping him there until employment was found for him. Since it was started 2,800 inmates have been cared for and Hope Hall's statistics show of this number passing through

the hall, 70 per cent. became good citizens, 5 per cent. went back to their old life of crime and 25 per cent. they were unable to trace.

Any business proposition that could show this percentage of success for a seven years' investment would be reckoned a success. Yet, because of the arrest of several ex-convicts living at Hope Hall some two years ago, when a series of robberies took place in Flushing, town meetings were held to protest and a committee, "The Twenty-Five," was appointed to devise means to rid the town of the hall. How little of our own convenience we are willing to invest for the growth of our brothers after all!

We are glad that Mrs. Booth is not disheartened, but will continue the work. How it will illumine the soul record of this indefatigable worker when we are able to read under the white light of spiritual victories!

Inasmuch as ye did unto the least of these my brethren, ye did it unto me.

Premature Burial.

Our friend Mr. George W. Allen of East Bridgewater is entitled to much credit for his devotion to the cause of "Prevention of Premature Embalming, Encasement, Burial or Cremation."

It would seem to be one of those humane undertakings that would have no opposition after the fact because established that a possibility of such a horrible experience as the name of the measure indicates could exist.

Yet with the fact established before the legislative committee, that today in Massachusetts there are no protective laws for the individual who is in peril of being buried alive, and that the custom is to deal with an apparently dead person as though he were known to be dead, from the moment there is an indication of death, and its being an acknowledged fact in medical experience that there is no sure proof of death while the vital organs are intact,—with these points indisputably established before the committee the drawer of the bill was "given leave to withdraw."

Dr. Draper, medical examiner for Suffolk county, says:

"The usual manner of treating dead bodies between the death and their burial, is the best possible safeguard against living burial. If there is a spark of life in the body, the undertaker is pretty sure to extinguish it."

We suspect this to be an ironical reference to the situation, rather than a recommendation of this "safeguard," as he gave the following interesting statement of practices in other countries, with recommendations:

"In Austria the body may remain in the residence if not infectious. In Germany the inspector allows from two to twelve hours for ceremonies when it must go to the mortuary, when the physician then gives a certificate if the case ends in death. A waiting mortuary consists of a main hall where bodies lie in open coffins upon tables embowered by plants in the midst of light, warmth and ventilation. An alarm bell connected with the fingers will call an attendant in an adjoining room at any hour; there is a laboratory equipped with the means of resuscitation, a post-mortem room, separate rooms for infectious cases and accidents, a chapel, an office and quarters for physicians and attendant. "This system of mortuary observation by competent persons, or at all events, a system of attestation and verification of death should be in vogue everywhere."

Mr. Allen makes many indisputable points in his address to the Legislature, from which we would note the fact that our Statutes contain no protective laws for the individual who is in peril of being buried alive, and he has no power to help himself.

At the hearing on the bill before the committee, Dr. True, of Marblehead, testified to the almost universal custom of giving death certificates (which, however, do not declare the person to be dead) without seeing the supposed dead person. Representative Dr. Clark testified to physicians sometimes thinking a person to be dead who afterwards revives. Rev. S. Hamlet referred to his own case, he being supposed to be dead when an infant, and laid out, which suggested that if modern methods of putting a body on ice and burying next day had been used, he would not have been at the hearing to testify. C. V. Hathaway, Esq., instanced a case of premature burial of a young lady, the facts to which he could testify. Representative Chandler advocated protective legislation, as did Mr. Richardson of Hyde Park. Nearly twenty others, members of the Society for the Prevention of Premature Burial (a society of over six hundred members formed for the purpose of securing protective legislation) had expressed a desire to be heard on the bill, but the time was limited to one-half hour.

With only one body in 50,000 (it has been estimated) ever seen after burial, there can be no expert testimony of the proportion buried alive. Every person not known to be dead may be alive. One person's guess is almost as good as another's where so little evidence is available. Evidence would only be obtained in the rarest instances. Of the very few disinterments neither curiosity nor other considerations would often

prompt anyone to look inside the coffin. Where bodies are placed in a receiving vault for future interment there would be more likelihood of inspection by friends; but these would be infrequent.

Known cases of premature burial, if the friends were living, or if it would injuriously affect the doctor, undertaker, or others, would be hushed up rather than given publicity; or, if the story was told it would probably be with changed names of places and people.

The number of cases is really immaterial. If not one case was known the danger would be the same. It is the situation that is dangerous and always dangerous and demands remedial legislation.

We often see cases reported of people coming to life just in season to prevent premature burial.

One-half hour devoted to the consideration of such a subject, so well presented! One-half hour out of the months which have been used by our legislators discussing almost every subject from bugs to brewers.

Authority vs. Love.

Rev. Charles H. Parkhurst, D.D., LL.D., Presbyterian, in a recent magazine article regrets with much medieval bewailing the decline of authority. Man's "supreme prerogative lies in the recognition of authority, not in its exercise," he says. His line of thought (it can scarcely be dignified by the name of argument) runs thus: All nature (much abused word) is dependable on fixed rigid law. This is true in ethics as well as in the material world. While nature obeys law because it is law, man, beginning with childhood especially in this year of grace, resents doing a thing because some one else tells him he must. The child should be taught to obey. Obedience to authority is of vastly greater importance than our so-called liberty, which is but another name for license and anarchy. Anarchy begins in the home because children are not whipped. "Physical pain is nature's mode of punishment," quotes the Rev. Dr. with approval from the report of some association of teachers in New York City, and punishment is the one thing most needed by mankind. Hear the sweetness of his own words: "This tone of suggestion is not motivated by any sanguinary desire to have the poor little things set aching; but a considerable percentage of the elements composing our nature is as definitely brutal as anything that appears in the dog or the ox; and settled brutality can be matched only by more of the same."

This expression of enlightened endorsement from a lifelong follower of the loving Christ Jesus, under the "authority" of the cursed and cursing creed of Calvin, carries its own demonstration of brutality ingrained.

The sweet apostle of Christian kindness, of that "caritas" which rightly translated means not charity but love of mankind, which Jesus said was the "greatest of these," this disappointed dispenser of despair and dismay, then proceeds to catalogue the crimes of the day. He regards America in this twentieth century with the most bilious eye; everything is wrong; colleges are "run" by the students; the foolish elective or optional system of studies is increasing all over the land; cities, states and the nation are all "run" by rulers, rather than by meek men whose highest pleasure it ought to be to obey the authority of law. He shrieks, "There has been terrific apostasy—since the time when Alfred the Great posited his legislation on the Ten Commandments."

Before striking at the root of the fallacy which underlies Dr. Parkhurst's whole conception, there are one or two considerations from which we cannot refrain.

When the Rev. Dr. of gloom and despair speaks approvingly of the proverb, "Spare the rod and spoil the child," one cannot help feeling how much this Presbyterian torturer falls short of the philosophy of Mr. Dooley. "Hennessy," says Dooley, "when you say 'spare the rod and spoil the child,' I think it ought to be put, 'Use the rod and spoil the parent.'" The Celtic, Roman Catholic got at the pith of everlasting truth that time.

When the Reverend dispenser of pessimism, who is paid to try to make men better, deplores the bad estate to which this land has attained in the year of grace 1906, does he never stop to think what brought us where we are? For centuries he and his ilk have had in their hands and keeping the religious life and belief of the Protestant nations. They cannot escape the responsibility which their guardianship entails. The worse they make us to be now, the more horrible has been their own failure and the failure of their own "doxy" to furnish to mankind's hungry souls that bread of life which all men are seeking.

O ye blind leaders! Why befoul your own nest and then prate about it that all the world may know your own worthlessness, your own incapacity and the falsehood of the doctrines you dispense! When in your self-accusing you cry out that "as a practical influence fear of party counts more than fear of God," why not desert such a miserable, monumental failure as the fear of God and give one trial at least to

His love and see if that does not have more "practical influence?"

To look at this question historically is to explain the attitude of the worn out creed of Presbyterianism toward a world which, in spite of ancient, worn-out law, has come, by the sheer, inherent power of love and the better part of this human nature of ours, to be the best world the sun has ever yet shone upon.

Man in his evolution, up from the brute, has not climbed because he was driven, but because he was led. The driver is always behind; the leader goes before. The driver uses fear; the leader uses love. For untold ages man has fought his fears; he has smiled and surrendered to love.

The Bible records in the Old Testament, in a story which is partly historic of the Hebrew race and partly an allegory of every race, the growth of a nation of brutish barbarians into the higher civilization of the Christ time. The laws and the methods of the old brutish times may have been necessary then; they are now as inapplicable to morals and religion as are the theories of the early astronomers to celestial physics. The ethics of the bear and the lion were then the ethics of the man animal.

It is the survival of this "eye for an eye" doctrine in the consciousness of man which has grown into the bloody doctrine of the atonement. The savage idea of revenge lingered in the mind which conceived a God who could be prevented from inflicting an eternal torment in Hell only by being appeased by blood. The only justification for Hell would be that those who could conceive such a doctrine might be taught better by a dose of their own medicine.

That love has triumphed over this brutal instinct (which still survives in Dr. Parkhurst and his co-religionists) is the mighty evidence of the all-conquering strength of "the greatest of these," which is love.

No one except him who believes that God still glowers in hate upon the world He created, still shows His glistening teeth, watering for the blood of His own children, which He created in His own image, could write, in advocating that "the poor little things (be) set aching," "settled brutality can be matched only by more of the same." Is there any such thing as "settled brutality" except in the nature of a man who could write thus of those of whom the Master said, "Suffer little children to come unto me and forbid them not; for of such is the Kingdom of Heaven?"

The doctor's theory of authority is based upon the Calvinistic idea that God created this world for his own glory; that He is a King who in his might has created subjects to glorify his power; not a father, a loving father, who has made his children to love him.

When he advocates authority, whose authority does he mean? The answer can only be: "The authority that I believe is right. You must believe as I do, or be compelled by force to believe in it." Can medieval darkness be more evidently set forth?

The ideal government, for Dr. Parkhurst, is the Russian, and the Czar's domain is an illuminating example of the sort of a world the authority-invoker would have.

Force ever begets force. It always has and it always will. Love only reigns. Love only can conquer wrong. Love and love only begets freedom and love only is of God.

A Boast or Facts?

Under the caption of "Irish Catholic Victory in Hawaii" the "Catholic Standard and Times" of Philadelphia makes ingenious accounting for some of the political history of the Sandwich Islands. It charges the "Congregationalists" with manipulating the political wires from 1832 on and including the "revolution" of 1893, "which cost Lilliokealani her throne, the world an independent kingdom and the Congregationalist Church its followers." Without a Roman Catholic in the islands in 1832, the "Standard" now boasts of 32,000 or "two-thirds of the entire population," and a strength of Roman Catholic organization, in a "Territorial Federation, which has just shown what it can do." This "what it can do" the "Standard" explains as follows:

Some time ago a mass meeting, presided over by Governor Carter, was held in the Central Union Church, Congregational, at which all the leading "missionaries" of Honolulu took part. The object of the meeting was to draft resolutions to be presented to the Legislature, abolishing all Sunday amusements, more particularly and specifically foot ball.

His Lordship Bishop Libert, the head of the Catholic Church in the islands, protested against the resolutions, and boldly advocated in behalf of the Catholic boys the right to play foot ball on Sunday afternoons. The Catholic Federation endorsed the stand taken by the Bishop, and the resolution was defeated in the Legislature by a vote of 23 to 3. The three votes in favor of the resolution were cast by native clergymen.

Most significant is the fact that the man who led the fight in the Legislature against the proposition is a representative who bears the good Irish name of Quinn—and he was born in Ireland.

A CATHOLIC VICTORY.

Judge Robinson, of the Circuit Court, is a Catholic and an Irishman. So was Judge

Humphreys. When the term of the latter expired the "missionary" party succeeded in defeating him for reappointment. They thought they would do the same with Judge Robinson.

Resolutions were framed and passed by various organizations against the reappointment of Judge Robinson and sent on to Washington. Governor Carter was particularly active in his efforts to send back Judge Robinson into private life.

Then the Catholic societies took a hand in the fight, passed resolutions, forwarded them to Washington, and with what result is best shown by the following despatch, which appeared in the newspapers recently:

"Washington, D. C.—The President today sent the following nomination to the Senate: Third Judge of the Circuit Court, Territory of Hawaii, J. W. Robinson."

A shout went up in Hawaii. The American Catholics cheered, the Portuguese serenaded the judge with torchlights and brass bands, the Kanakas danced the hula of old, and the Governor resigned in disgust.

Sic transit gloria mundi!

Is our Romanist editor boasting or is the United States Government entering into a sectarian struggle in little Hawaii? Somebody will be obliged to answer uncomfortable questions in the near future when the great American People "prepare to cast their ballots."

Do We Dare?

If religion be the bringing of man into oneness with God, then surely it can have no higher exemplification than to make operative among all men the principles of divine justice as set forth in the Golden Rule. The bringing of the Kingdom of God on earth will be accomplished when men treat each other as brothers, giving each his due and demanding of others no more than is his own due.

This justifies the religious teacher in making a part of his teaching those social and political rules of conduct which tend to give every man his rights and prevents the strong from over-riding the weak.

That poverty and suffering ravish the world is evident. That riches and luxury revel in pride, forgetful of the wrongs of brother men, is equally true. To assuage the one and to curb the other is the teaching of the church in the abstract.

Why should the church shudder and shrink back when the practical application of her teaching is attempted? Let some may be offended? The duty of the true man is not to shrink from giving offence, it is to do right and deal justly.

Until this shrinking from the practical is shaken off no reform can be made a reality. Spiritualists are necessarily reformers; no doctrine appeals more strongly to them than the brotherhood of man. That men are men according to the measure of their souls and not their pocket books, nor the decorations on their breasts, is taught by the enlightened ones in the Beyond, if anything is taught. Then if it be our creed to reform the wrong of this life, to enforce the practice of treating all men as our brothers and to bring out the good there is in every human heart, it certainly behooves us to examine carefully every plan wisely and seriously devised and offered to aid in accomplishing our purpose.

Henry George died in 1897, cut down at his post of duty. For twenty-five years he taught that the only panacea for the evils of poverty and distress lay in his idea of a tax upon the land only. His book, "Progress and Poverty," was epoch making. The gloomy science of political economy which, as hitherto taught, rested solely upon the basis of strife, of competition, he repudiated. He believed he could reform the evils which made some men unjustly poor and a few unjustly rich, by means which benefited all and injured none. He taught no revolution, like Socialism. His was a peaceful change of policy under the law which worked its own beneficent way.

As one of his advocates expressed it, in a most eloquent address at his funeral in New York, "He saw that one man has as much and the same right on earth as another and that if one man has as much right as another, no man can have any more right than another."

This was the basis of his reform. Upon this his Utopia would arise. His teaching is stronger today in its hold upon men than when he laid down his burden of life. But whether stronger or weaker, it was what is vastly more important in the Kingdom of God, it was right.

"The hell made known by the Lord through Swedenborg is not the hell of the medieval age; it is not a place of literal fire, for such cannot be in a world that is spiritual; it is not remorse of conscience, for all who have conscience are saved; it is not a place where God punishes man, for his nature is not cruel; it is not a place into which God sends the wicked, because they cast themselves into hell; it is not composed of fallen angels, for hell is from the human race; it is not myriads of spirits governing themselves and forsaken of God, but it is composed of societies organized according to their degrees of evil and governed by the Lord through heaven." In this hell, victims of selfishness are free and at home, suffering but without remorse. "The hells are compelled to perform uses. They will be reformed, but not regenerated."—New Church Messenger.

Review of Passing Events.

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

"PROF." GARNETT P. SERVISS ON GHOSTS.

What would "Prof." Serviss do if there were no yellow journals to write for? "Prof." he writes before his name, meaning a little less in his case than plebeian Mr., not because he is Professor of anything in particular, but a sort of Professor-at-Large of any and every thing he can write about that will be sensational.

He has written about all he does not know of Spiritualism, and it is voluminous, and in a late number of the N. Y. Journal attacks the belief in Ghosts, the tacit understanding being—no ghosts, no spirits! It will be a brave ghost that henceforth visits earth by the light of the moon, and should one venture, it will find that not a soul who has read the Serviss screed will believe it more than a fancy.

"Prof." Serviss claims to be a scientist, a profound thinker, an extraordinarily keen observer, and as a writer there is no subject in heaven or earth he shies at, or feels incompetent to make plain to ordinary understanding. His great difficulty appears to be, not in writing up subjects, but getting subjects difficult enough to exercise his gigantic comprehension,—and of interest to be accepted and paid for!

Ghosts! It is ridiculous that intelligent people even believed in them and henceforth to have seen one will bring the blush of shame for the imbecility and childishness of the thing!

Perhaps the Professor's "evidence" is one of the neatest personalities ever brought before a court. It is an instance where he, the leading popular scientific writer of the world, fell into one of Nature's "traps" and was caught in his foolishness. The trap was not set here in this country. That would be too commonplace. For dramatic effect it was in Sicily. As he was one morning on the summit of Mount Etna, he looked over the beautiful Mediterranean Sea toward Catania, and saw a "number of kites" floating at an immense elevation. They were at a great distance and must have been of vast size to be seen. He was pondering over the problem of how they could be floated as high as the top of the mountain, when his guide, as the rising sea dispelled the vapors, called out, "The Seal the Seal!"

Then it was the "kites" changed into ships floating on the blue waves. He had been deceived by his great elevation which had raised the sky line, and blended water and sky. Had he not been undeceived, he would ever after have believed that he had seen kites and not ships.

This is a pretty story, but the application made of it is remarkable. All ghosts are seen in the same way. There is always a blunder somewhere. It is an illusion of the senses. If "Prof." Garnett P. Serviss can be fooled into thinking a fleet coming into the harbor is a lot of kites, what hope is there for the rest of mankind? If it is possible for him to be thus deceived, does it not follow as an axiom that everybody may be deceived, and the senses are wholly untrustworthy?

True, if a common man, like John Smith, had made such a feat of transformation of ships into kites, we would ask right off, how much brandy did he carry in his canteen?

Snakes sometimes come instead of kites and old sailors with a bit of gray have seen sea-serpents a mile long, and had the "sky-line" so high that the head and tails of these monsters were in the clouds! Before this era of "Prof." Serviss, no scientist ever thought of applying such facts to ghosts; if they had how much ahead the world would now be!

There is no doubt that "Prof." Serviss' theory will explain many ghost appearances that have been seen by those like himself when the "sky-line" has been too high, but the kite theory by no means covers all phenomena of this kind. The voluminous facts gathered by the Psychical Research Society, and endorsed by its members, who surely are in scientific attainment the equals of "Prof." Serviss, he ignores, or has no knowledge of. To him such stories are child's prattle. He has cast them into the limbo of outgrown things.

THE SECULAR PRESS YIELDS TO THE INEVITABLE.

There is hope for sensational journalism. It is always ready to gratify the public demand and what more sensational than the realm of spirit? It seems odd to see, right alongside of a screed against the possibility of ghosts appearing or ever having appeared, a prize offered for ghost stories, and the requirement that such stories must be true and vouched for by the narrator!

The Chicago Evening American leads in this departure and introduces its offer with the following passage, which shows in a striking manner the remarkable progress the press has made in the last few years, since a ghost story was received with derisive laughter.

The Editor of the American in his prospectus to this new departure says: "But you will say that you have grown up and found out that there are no such things as ghosts, and if dreams do come true once in a while it is simply a happen so. Now do you know that there are some celebrated scientists, who have made a study of the supernatural a lifetime work, who would differ from you materially? The Society of Psychical Research in England has been investigating for over a quarter of a century on this very subject and its members have come to the conclusion that the existence of psychic phenomena is no longer doubtful. They think it not beneath their dignity to make search for instances which prove that they are correct."

"Dr. Clarence W. Tabor of Chicago, a well known author and investigator along these lines, recites many things that have come under his own notice and which could have had no explanation except a ghostly one."

"You know they used to burn people as witches who dared to believe in such things, but now the world has become enlightened enough to know one is of such

common occurrence as to excite little comment and no ridicule as would have been the case not many years ago.

"Is it possible that the spiritual part of us has, in the extreme agony of death or fright from accident, the power to rise above the horizon of consciousness and communicate with the normal mind of one to whom there is a bond of attachment? Or does this ghost of the one in danger, tell one ghost about it so vividly that the impression can arouse us to a knowledge of the cause?"

Will spiritual manifestations pass with the editor as "Ghost Stories"? It was spirits, as well as ghosts the P. R. S. investigated. The decision was for spirits, not ghosts. But if the term "ghosts" is more palatable, it is all well to label the threshold, to lead people into the vestibule, beyond which ghosts become law-abiding spirits, and ghost land becomes reality.

Testimony from Natal.

We are in receipt of a startling evidence of spirit working on this plane, in the recital of a personal experience from the hand of our esteemed correspondent, F. W. Fitz Simons, F. Z. S., F. R. M. S. of Pietermaritzburg, where he is employed in the Natal Government Museum. We give it in Mr. Fitz Simons' own words:

"One evening, a few months ago, the door of one of the rooms in my house was closed and locked in a most mysterious manner. This door had never before been locked, as there never was any occasion to do so, and the key was always in the outside of the door lock. On examining it I found the key had been removed and inserted into the other side of the lock, the door was locked and the key still remained in the lock. Suspecting a practical joke, I went round to the window, but found it shut and barred. I called witnesses to examine and see for themselves, but they could offer no explanation other than that if it was done by human agency the person who did it must of necessity be inside the room. We agreed to break the window, which I did, and inserting my arm unfastened the catch, removed a heavy brass rod and curtain which was across the window and prevented it being opened (the window being a casement). I then entered, fully expecting to find some one inside, but no one was there, and no one could possibly have slipped out unawares, for there were guards at the window. I then examined the door carefully; the key was still in the keyhole, and I made sure the door was really locked, for I tried and tested it for some time to make sure my senses were not deceiving me.

"The following evening, at a seance held in the same house, the spirit intelligence who wrote automatically through the medium's hand, wrote that a spirit was present who desired to write a message. I signified my willingness, and the medium's hand automatically wrote with lightning rapidity the following: 'I see you are sorely puzzled to account for what occurred last evening. I hope you will forgive me, for it was I who did it. I found the magnetic and psychic conditions were good, which enabled me to give some test, and knowing how sceptical you were I gave you the best test I could think of. I am sorry you were obliged to break the window, but the test is worth it. Don't you remember how I used to declare before I passed over that I would return, and if at all possible I would give you some convincing test? You know how keen I was on physical phenomena and tests when I was with you, etc., etc. (Signed) Frederick Brown.'

"Mr. Brown was an intimate friend of mine, who for a couple of years had been one of my colleagues in the practical investigation of the proofs of spirit return and spirit identity. He died about six months before the above occurrence. Mr. W. A. Squire knew him well for some years, and he also knows me, and knows that the nature of my professional duties entails the utmost accuracy of detail, and twelve or more years of this training in attention to scientific detail and absolute accuracy would, I think, make me competent to observe and correctly record the occurrence related above. I am prepared to come forward and bring my witnesses to swear upon oath that the above occurrence is true in every detail. Believing as I do in a future life and personal responsibility for every action, it is unlikely I should deliberately blacken my spirit by relating a lie, and I think the position I occupy is a sufficient guarantee of my sanity and capability for careful and accurate observation."

The M. S. A. at Amesbury.

During the winter a few faithful workers in the Spiritualist ranks from Haverhill (Mr. and Mrs. Varney being leaders) have been holding circles in Amesbury and have created quite an interest there in the grand truth, so much so that Mrs. N. S. Morrill of Amesbury wrote the Secretary of the Massachusetts State Association asking if it would be advisable to hold a Mass Meeting there. The result was that on April 12, the M. S. A. held a meeting. The hall was furnished by Mr. Walter Morrill of that town. The friends from Boston arrived at 2:30 and found a well filled hall. The president, Dr. G. A. Fuller, was detained by illness and the meeting was conducted by the vice president, Mr. J. B. Hatch. Mr. Varney, of Haverhill, welcomed the friends assembled and the officers of the M. S. A. in behalf of those interested in Amesbury, after which Mr. Hatch said he was grieved to find the president absent. Mr. J. S. Scarlett spoke first. He was glad to see so many present and also spoke of organization. Mrs. A. J. Pettengill said with so many earnest people present it seemed an easy matter to form a society at no distant day. Mr. S. S. Ham spoke briefly, saying his heart and soul was in the work. A pleasing feature of the afternoon was the recitation by Bertha Thompson, a little girl about five years old; she had the confidence of an orator. Mrs. Kate Ham said her work was to bring messages to loved ones and she was so glad that it was her life's work. She gave many messages which were all recognized. Mrs. Nellie Abbott of Law-

rence told of her work in that city and gave many messages, which were all recognized. Mrs. Amanda A. Cate of Haverhill spoke of the beauties of our religion and urged all to investigate. Mrs. Annie Chapman spoke and gave many messages; her work was excellent and tests were recognized. Mr. W. H. A. Simmons spoke earnestly and said he believed a society would be formed that would be a credit to Amesbury. This closed the afternoon session. After a bountiful supper prepared by the W. R. C. of Amesbury, about twenty went to visit the home of our arisen Luther Colby and all felt as though they had received a benediction and blessing from him. The evening meeting opened with singing, Mr. J. B. Hatch in the chair. The first speaker was Mr. Simmons; Mrs. Annie R. Chapman followed with tests, doing good work. Mrs. A. J. Pettengill spoke and gave messages, which were all recognized and so gladly received. Mrs. Kate Ham gave many messages; all were well defined and eagerly recognized. Mrs. Nellie Abbott also gave messages which were excellent. Mr. Hatch asked all who would be willing to help support a society in Amesbury to raise their hands and then give their names to Mrs. Morrill and the State Association would leave all collections in her hands to start a fund for its formation. This announcement was received with applause and eighteen people signed the paper and many more were interested. This is a good beginning and they will meet next Wednesday night to formulate plans and we wish them "God speed."

Mr. J. S. Scarlett spoke of "Organization" as the watch word of the hour and his address closed the meeting. The evening meeting was so largely attended that people were standing in the back of the hall and ante-rooms, which shows there is an interest awakened in that town.

Thanks were expressed to all the speakers and mediums and all who in any way helped to make the meeting a success, especially to the Haverhill friends and to Mrs. N. S. Morrill, who was the promoter of this meeting. Carrie L. Hatch, sec.

Maine.

Where the Purest Brand of Spring Tonic and Big Catches of Trout and Landlocked Salmon Reward the Visitor.

In the Spring the angler's fancy sends him towards the woods of Maine. No Shakespeare didn't write this; nor our old friend Isaac Walton; but we all know it just the same, and it is a sure thing that the fellow who is busy preparing his tackle and fixing up his rod is thinking of a sudden journey north. No life can compare, with that of the woodsman. "Away from the street's rude bustle and tokens of mart and stage," the man in the wilderness enjoys the ease of a monarch, and much as we may seem to rollic in the luxuries of civilization, there is that in every man's nature which makes him occasionally and involuntarily turn back toward the primitive, where he can listen to the songs and behold the actions of nature in the skies, trees, the birds, the air, the brooks and in everything which he sees or touches. Maine is the promised land, the wilderness of the moose, the caribou, the bear and the deer, and the proud possessor of sixteen hundred ponds and lakes; and myriads of rivers, where trout and salmon perch, and pickerel, bass and long and almost every variety of the finny species abound.

In Maine the angler can seek a prolific fishing ground in almost any direction; but lest the newcomer may find it hard to choose from the hundreds of lakes and streams, we will mention a few sections where good sport and results await the visitor. Sebago lake, a few miles west of Portland, the home of the salmon, the famous Rangeley lakes and Dead River region offer alluring sport in the waters of Umbagog, Moosehead, Umbagog, Pemadoc and Cuscuta, and the Penobscot and Aroostook rivers. Moosehead Lake, the largest body of water in the world. About three tons of trout is the annual catch at Moosehead. In the Moosehead region are Chesuncook, Caribou, Lobster, Chamberlain, Campomogoc, Onawa, Loom, Ranslow, Rugged and Brassau lakes. In the Aroostook region are Penobscot, Fish, Allegash, and St. John rivers, and the Schoodic, Sebago, Pemadoc, Mattawamkeag and a score of other lakes and ponds. Washington county has twenty-seven hundred square miles of fish and game territory. In the St. Croix and Dennys river, and at Grand Lake, Schoodic, Mopang and Tunk are some dandy "Square Tails."

However, Maine by no means claims a monopoly on the fish and game sport, for New Hampshire has a reputation in the same line, while in Vermont, Champlain and her sister lakes prove a rendezvous for sportsmen, and in the Province of Quebec and New Brunswick and Nova Scotia are fishing grounds which the sportsmen would characterize as the "real thing."

There is just one way to reach the hunting regions—and that is via the Boston & Maine Railroad and connections. The Boston & Maine Passenger Department has just issued a beautiful booklet, something brand new, with a delightfully colored cover, illustrated and containing sixty-one pages of interesting descriptive reading on the fish and game territory of northern New England and the Provinces. This is the fisherman's guide, don't forget; this book will tell you in detail just where to go, what to do, etc. It will be mailed upon receipt of a two-cent stamp by the General Passenger Department, Boston & Maine Railroad, Boston, to any address in the world.

Prof. Munsterberg writes: "When I spoke in Brooklyn, an enterprising reporter came to me before the lecture and asked if I would not give him the points of the lecture, so that he would not be obliged to hear it. I began and he wrote 'Sikology.' I said that was not the way to spell it, and he asked me how it was spelled. I said, 'Do you know nothing about psychology?' 'Not a thing,' he replied. 'I thank God!' I said, 'You are the first man I have found in America who does not know all about it.'—Exchange.

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An English magazine is responsible for the reliability of the London photographer who vouches for the following, according to a cable dispatch:

"A certain young woman, named Miss B., who lives with her mother in one of the home counties, made an appointment with the photographer in question. The sitting was duly given, the photograph taken, and after the lapse of a week the young woman received a letter saying the photographs were not a success and asking for another sitting."

"She agreed and as soon as possible went to London again and a second photograph was taken. A short time elapsed and she received a very apologetic letter saying that again the photographs were failures. For the third time Miss B. came to London with the hope that this time there would be a successful result. In two days time she received an urgent letter from the photographer asking her to come up to his studio and bring a friend with her."

"Miss B., accompanied by her mother, paid a fourth visit to the studio and there the photographer exhibited the amazing results of the three sittings. The actual photographs of the girl herself were quite good, but in each plate there was to be seen, standing beside her, the figure of a man holding a dagger in his uplifted hand. The features, though faint, were clearly discernible, and to her horror Miss B. recognized them as those of her fiancé, an officer in the Indian army."

"The effect of this experience was so great that she wrote to India, breaking off her engagement."

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Our Home Circle.

EDITED BY
MINNIE MERRILL SOULE.

A ROBIN'S EGG.

James Burkhart.

Only think of it—love and song.
The passionate joy of the summer long.
Matins and vespers, ah! how sweet,
A nest to be in the village street,
A red breast flashing in happy flight,
Life's full ecstasy and delight,
Thrilling God's minstrel through and through—
All of them packed in this egg of blue!

Would you believe it, holding dumb
Lime and pigment 'twixt finger and thumb?
Would you think there was love within
Walls so brittle and cold and thin?
Such a song as you heard, last night,
Thrilling the grove in the sunset light?

Out of the casket in which we dwell
What may issue—can you foretell?
Can you say, when you find outspread
Bits of our eggshell, we are dead?
Can you think, if this shell be crushed
All that was in it is cold and hushed?
Look once more at this bit of blue—
Has it no message of hope for you?

A LINK IN OUR GOLDEN CHAIN.

HONOR YOUR PROFESSION AND
YOUR PROFESSION WILL BRING
HONOR TO YOU.

All over the world men and women are
bending beneath the burden of a mistaken
pride.

Tender mothers, strong fathers, shy
sisters and bold brothers are making the life
expressions of those about them one hor-
rible and ugly conflict between love and
duty.

It is not their purpose or intent, but they
have such an inordinate desire to be re-
spectable and have everybody connected
with them a sharer in that respectability
that they shrink before the appalling task
of battling with public opinion and its
established customs.

They linger lazily along the lanes where
peaceful shadows lie, in a sort of mental
and moral languor and resent anything that
disturbs the dreamy consciousness of their
own righteousness or awakens them to the
knowledge of other roads and thorough-
fares traversed by men and women as good
and true as their own eminently respectable
companions.

Their very ease of manner is entrancing
and persuasive, their childish delight in
fleeting shadows and darting sunbeams is
amusing but their willing blindness is hu-
miliating and exasperating to those who
love and cherish them.

Custom, not Conviction, is the master of
their destinies, and when Conviction speaks
to a heart that dwells near their own they
mourn as if for a lost soul and by fair
methods or foul seek to retain it in its un-
holy bondage.

Then the conflict begins.
Only the years slowly unwinding the mes-
sage of eternity may name the victor in
the strife.

There they stand, the fearful, quaking
children of Custom whose unquestioned
parentage gives them a respectable name
and the fearless, steady disciples of Truth,
who ask no passports through life but move
unerringly forward, guided by the voice of
Conviction.

Reform, Invention, Discovery, Salvation
have ever felt the hand of Custom at their
throat and choked and throttled have but
feebly uttered their message until by their
very tenacity and pertinence they have
proved their right to live.

The unreasonableness of Custom is the
most shocking attribute of its personality,
and the gruesome results are almost un-
believable.

We know all this and yet when we
espouse a new revelation of truth in any
form we are almost overcome by the subtle
opposition and wilful misinterpretation.

All the time, however, we stand firmly
holding to the knowledge that has given us
strength until one day we discover that dis-
honor exists among those who are our co-
laborers and then for a moment even the
strongest one among us is disheartened and
disturbed.

One may be able to brave the insults of
companions, the injustice of friends, the in-
humanity of custom and still smile through
the darkness or sing through the storm, but
to know that the whole life is indissolubly
linked with dishonor through the un-
willing influence of a profession is disconcerting
and bewildering.

Under the stress of such knowledge
some men and women rebel against the
name which they foolishly imagine classi-
fies them with the dishonored ones and
insist on standing outside the fold, un-
labeled and safe.

With many a wise shake of the head they
will tell you of their interest in the legiti-
mate drama and some of the great actors
who have brought the power of an unsullied
life wedded to wonderful histrionic ability
and then deplore the fate that makes it
impossible for them to stand before the
world as an advocate of the theatre because
so much evil is done right under the nose
of the stage manager.

Spiritualism has been peculiarly cursed by
these children of Custom who become in-
tensely interested psychic investigators and
have been blessed by the outpouring of the
spirit message with its comfort and strength
and who find vindication for their unwill-
ingness to bear the name, in the unworthi-
ness of some who are enlisted under its banner.

With a patronizing air they approach the
medium who seems to have normal capacity
and ordinary intelligence and softly whisper,
"If all the mediums were like you I wouldn't
be ashamed to be a Spiritualist." Or, with
a look of bland surprise, remark, "You
seem like a lovely person, how in the world
can you stand it to be mixed up with Spiritu-
alism?"

How in the world can you stand it to let
Spiritualism struggle along without the
support of your mighty intellect and the
wisdom of your colossal brain, we yearn
to reply as the untenable position they have
assumed presents itself to our minds.

Is a pearl less a pearl because an im-
mortal woman wears it on her breast?
Must we disown our children and refuse
to bear the wondrous name of mother be-
cause there are women who have brought
dishonor to the blessed state of mother-
hood?

A truth is a truth wherever it be found
and if some one unworthy has pinned it on
his hat that is God's business, not ours.

What we do with it is the important
question.

How we honor it will determine the
honor which we deserve.

Every mother who lifts the standard of
motherhood by her own fidelity and loyalty
to the convictions of her true womanliness
has crowned her own life with a wreath of
honor and glory and brought to the ma-
ternal expression in life a sweet dignity
which honors all women.

A Spiritualist who lifts the standard of
Spiritualism by his pure and undefiled life
and honors the name he bears with an un-
abashed and unequivocal profession of ad-
herence to its truths, loyalty to its needs,
unswerving devotion to its disciples brings
honor and glory to Spiritualism and com-
pels honorable attention to a most honora-
ble personality.

No profession, no expression of truth will
ever be honored and honorable while men
who love honor stand aloof and let it drift
into the hands of the unworthy.

All any one should ever dare to question
is, "What is Truth?" and then with the
fearlessness of perfect confidence and love
in its redemptive power, arise and go for-
ward as its supporter, defender and ac-
knowledgeed disciple.

The time for half-hearted, run-to-cover,
must-be-respectable psychic investigators is
past.

The spirits have been tossing samples into
the curious crowd of wonder-seekers long
enough and now they give the crown of
honor only to him who with true dignity is
willing to stand alone if need be, forsaken,
reviled, misunderstood, but never wavering
in wholehearted devotion to the expression
of that most beautiful religion, Spiritualism.

M. M. S.

Nan Chatterbox's Opinion of Horses' Souls.

(Written for the Banner of Light.)

Our dear old horse has been given away,
because he is old. I think it is awful that
horses have to be given away for being old.
How would Grandma Robbins like to be
given to Miss Bennett. I wonder! Aunt
Bess says we must all grow old unless we
die; and how shall we feel if it gets to be
the fashion to be given away? Aunt Bess
says that I ought to be "reconciled" (as she
calls it) to having Dicky Bird go, because
he is going to have a better home than we
can give him. (We named our horse Dicky
Bird because he used to be so swift and
wouldn't let any horse pass him if he could
possibly help it, and he almost flew like a
bird.)

Aunt Bess says that he has gone to live
quite near his birthplace. (Do you think,
Mr. Editor, that he will remember the days
of his colthood?) He has a beautiful barn,
and there are nice, warm bales of hay all
around him, and some splendid cows for
company. Here he has only cats, and he
didn't like cats so very much because they
plagued him when he wanted to sleep stand-
ing up. There are three cats here, Othello
and Punch and Little Billee. Punch didn't
care very much to sleep with the horse; but
Othello and Little Billee used to get into
his crib and sleep on one side of it, and
their fur would smell so sweet when they
got up in the morning! But Dick would
put his ears back if he saw them coming,
as much as to say, "Do keep away, you
queer creatures!"

I suppose he likes cows better, because,
you see, they are too big to get into his
crib.

Mother's eyes shine with tears when she
talks of Dicky Bird. Once she said that the
man who bought him would give him an
honorable burial when he died; and that
made me think about souls. Don't you
think, Mr. Editor, that horses have souls?
I asked my Sunday School teacher once
what a soul is; and she said that it is all
there is to you except the body, and that
is a house for the soul to live in; she said,
too, that it is what knows and thinks and
loves. Now Dicky Bird knows and thinks
and loves; so he must have a soul, mustn't
he? Aunt Bess smiled when I told her this;
but I guess she thinks as I do. If he has a
soul, of course he will go to Heaven like
other folks, for he is a very good horse; not
but that he would be a little cross now and
then; and try to nip people's hands; but I
have seen really good people, who are sure
they are going to Heaven, get quite mad
with other people.

We can excuse all Dicky Bird's nips when
we remember how good he was to us all.
He used to take us, Sunday after Sunday,
to Quaker meetings, although he was a
Shaker himself. He was converted to the
Shakers because he had such good dinners
in the Shaker barn at Sabbathday Lake,
when he was visiting there once. For two
summers he took us often and often up to
Riverton Park, though it kept him out late.

I can't remember when he was first our
horse; for I was a little bit of a girl, one
year old; but I shall always remember rides
and races behind him. He had cunning
ways of talking. Aunt Bess says that all
animals talk; but we are so dull and ignor-
ant that we cannot understand half they say.
We knew very little of Dicky Bird's lan-
guage. He would nod his head for "yes";
and he said "nay" very plainly; you know
"nay" is Shaker for no. Sometimes he said,
by signs, that he did not want to go on a
long journey; and when he came to the foot
of a hill, he would stop and turn his head
away round, as much as to say, "Somebody
get out and walk while I take the rest up
the hill." He always told us when there
was something the matter with the harness,
and wouldn't budge an inch till it was made
right.

One day, something broke, and Father
and Mother and Neddy all fell out. Dick

stopped stock still and looked around, and
apologized with his big eyes just as well as
he could. He stood still till they all got up
out of a big, soft snowdrift, and Papa
mended the harness, and they all got in and
came safe home. Now what do you think
of that? Some folks think that horses
haven't any minds; but you see that Dicky
Bird has a very intelligent mind indeed. He
can't read books; but that is no matter, for
he can learn without them.

My mother's eyes shine with tears when
we talk of Dicky Bird, and no wonder, for
he saved her life and Papa's and my little
brother Ned's once. It was this way: They
had been to Brunswick to visit my grand-
mother Jones. She lived on the most beau-
tiful old farm you ever saw, in a great
house big enough for all us grand-children.
She is living in Heaven now. There! I
was going to tell you about Dick, and I got
off the track. Father and Mother and Neddy
were on their way home from Grandma's
one evening. Dick was a smart horse then.
I tell you. Well, they were going along at
a great rate when suddenly Dicky Bird
reared up on his haunches and stood as still
as a stone horse; and what do you think?
A train of cars came rushing by from a
turn in the railroad, and they almost
touched Dicky Bird; but he wouldn't stir a
step till he knew that Father and Mother
and Neddy were safe.

Aunt Bess says that we have to have
books because we are not bright enough to
find out certain things without them.
Wise men go among the animals and learn
a great many things about them, and then
they have to sit down and write out what
they have learned for people who can't or
won't study the animals for themselves
without books. It's just the same about the
plants and the stars and other things.
Then great and good people have grand
thoughts, and they write them down for
folks who can't think them for themselves;
but my Uncle Hosey, who was named for
a prophet, says that Dicky Bird is an "origi-
nal investigator." (Isn't that tough to pro-
nounce?) He puts his nose down, for in-
stance, and learns about the ground and the
plants; and he looks around and turns his
ears this way and that, and learns lots that
he can't write down, not having any fingers;
and we are often too stupid to find out his
thoughts.

Now you can see that he does know and
think and love; so he must have a soul;
and I feel quite sure that there must be a
place in Heaven for a good horse like him.
When I said so once, Kitty Tripp said that
she thought it was wicked to talk that way,
and asked me where I found anything like
that in the Bible; and I told her to look in
Revelation and she would find out; but she
wouldn't look. So I told her that it said
in one place, "I saw Heaven opened; and
behold a white horse." And a little further
on it tells about the armies of Heaven on
white horses; but Kitty said she thought it
was wicked to talk so. The idea! I am
sure there are horses up there. It is in the
Bible in plain print. I could write a good
deal more about Dick if Aunt Bess wasn't
so afraid of making the letter too long.
Goodbye, Mr. Editor. I hope you won't
think this a wicked letter.

Your friend,

Elizabeth Converse Durgin,
Private Secretary for the Chatterboxes.

Visiting Nurses and Their Work.

In every densely populated city in the
United States there may now be seen go-
ing about at almost any hour of the day or
night, in the worst weather and in the dar-
kest and most squalid streets, numbers of
earnest-faced, capable-looking young
women wearing plain, dark uniforms,—usu-
ally consisting of long, loose cloaks and
small bonnets, with short veils,—and carry-
ing plain black leather bags. They are al-
most as familiar figures in the poorer quar-
ters as the Salvation Army lassies, and they
are accorded an even greater degree of re-
spect. Streets that are dangerous to other
people are perfectly safe to them. Doors
that are closed to everyone else are opened
quickly to their knock. Wherever there is
sickness or suffering they are always wel-
come, and wherever there is sickness or
suffering they are always found.

These are the visiting nurses,—trained
specialists who give the best part of their
lives to carrying expert care to the sick
poor in their own homes, to instructing
them in the laws of hygiene and sanitation,
and to rooting out and destroying the un-
wholesome conditions which cause the
spread of disease. Although they have
been in existence a comparatively short
time, they have already become an almost
indispensable factor in the hygiene of the
large city.

Their function is threefold. They are at
once nurses, teachers, and inspectors. Into
the homes of the poor they bring the defi-
nite knowledge and the trained skill which
the high-salaried nurse in private practice
brings into the homes of the rich; but, as
visiting nurses, it is not enough that they
should use their skill and training for their
patients' alone. Much of what they know
they must teach to the other members of
the family, and, without presuming upon
the confidence reposed in them as nurses,
they must see and report to the authorities
every unwholesome condition that may be-
come a menace to public health.

Their work is both social and personal;
their duty is to the community as well as
to the individual. Since the beginning of
the tuberculosis crusade they have done
more to check the advance of the White
Plague than any other one force. Since
they have been given a chance to carry
their work into the schools they have ma-
terially reduced the spread of contagious
disease, while retaining in the class-room
hundreds of children who would otherwise
be deprived of their right to free education.
They have been of inestimable service to
health boards, in discovering and reporting
unsanitary conditions which are hidden
from even the trained eyes of the regular
inspector because he has not their facilities
for daily observation.

These, however, are new developments of
their work. Originally they were nurses
and nothing more; but as they nursed they
saw that there were other things for them
to do, and they did them.

SPIRIT
Message Department.MESSAGES GIVEN THROUGH THE MEDIUM-
SHIP OF
MRS. MINNIE M. SOULE.

In Explanation.

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

To Our Readers.

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

INVOCATION.

Again the morning dawns; again the sun
is shining and the hills are bright with
glory; again the song birds sing and all the
world is awake with gladness and joy, and
only the hearts of those who misunder-
stand the glory of living, the joy of life, the
peace of progress are sad and unhappy. So
we who have risen above the doubt and the
dim, uncertain conditions of life, the fear,
the pain and the anguish, come to give our
word of assurance, of knowledge, of great
love to all who sit in the shadow and have
not yet found God. So evident is His love,
so complete His care, so full and free His
tenderness, that we yearn to make it evi-
dent to every living soul and bring them out
into that peace which can only come from
the understanding of this blessed, blessed
truth. It is His love that makes it possible
for us to speak to our own. It is the
golden thread glorifying, sanctifying and
making beautiful whatever of the sombre
shade may work itself in. Ah, we may not
run away from the testimony of God in His
universe; we may not dare to close our eyes
to the wonderful revelations hourly given;
we may not dare to shut our ears to the
truths that are being poured out from every
sphere of life for some heart in whatever
condition of living has caught the knowl-
edge and made it its own and so becomes a
living witness to the things we do not un-
derstand. Bless us in our effort to lift
the darkness from the world. Make us strong
in our desire to lead the blind out into the
light. May we be patient and tender and
always true to the light that shines in the
world. Amen.

MESSAGES.

Ellen Webber, Malden, Mass.

The first spirit that comes to me this
morning is a woman about fifty years old.
Her hair is iron gray, her eyes are blue and
she is about the medium height and not
particularly stout. She comes to me with a
little air of reticence and speaks so low as
if she were half afraid that she might lose
her strength and energy and couldn't finish
what she has to say. This is what she says:
"My name is Ellen Webber. I lived in
Malden, Mass. I have friends and relatives
there and am more eager to send them a
message than you can have any idea of. I
was not sick very long and so my death
was a shock to my friends and to myself. I
had known nothing, comparatively speak-
ing, of Spiritualism, but when I found that I
was conscious of what was happening in the
life I had left, I recalled dimly some of the
things I had heard about spirits and it
helped me to get my adjustment. I want to
send this message to Charles. I think it
will help him to know that death is not the
end of everything. I don't know how far I
shall be able to assist him in the matters
that concerned us both, but perhaps the
fact that I am in sympathy with him and
understand his efforts may give him
strength and help him to do the duties that
he faces with a brave heart. My sister,
Lizzie, who passed away five or six years
ago, is very close to me and is always eager
to help me in any way she can and our
mother is perfectly content because she has
all the family with her now and feels that
nothing can ever take them away again. I
would so like to tell my friends of the
beauty of the place, of the peace and the
joy, but that seems to be something that
each one has to comprehend through expe-
rience. I thank you very much for helping
me to send this message."

Robert Silva, Boston, Mass.

I see now a gentleman. I think he is be-
tween forty-five and fifty years old. He is
very tall, has side whiskers and a heavy
dark mustache and hair as black as night.
He looks strong and muscular and he says:
"I am not an American, but I don't sup-
pose I shall be barred out from this circle
on that account. My name is Robert
Silva, I lived in Boston, Mass., and I have
been gone about two years. Everything
has been changed so much since I went
away that I can hardly find my way among
the friends. I have a little girl, she sees
me and hears me. She is very unhappy.
Her name is Rosy. I want to help her; I
feel like asking you people to hunt her up
and give her of your strength and advice;
but I know that the people who have her
would object to any Protestant influences
coming into her life and it would have to
be done with great care; but I thought if I
could get here I might connect myself with
some spirit forces that would be of use to
me as I go to her and try to save her from
the conditions around her. The time will
come when I shall be able to do very much

more than now, but it is just at this time
that I need all the force I can get. Some-
times I speak so plainly to her that she
hears me and looks about, but I find I scare
her more than anything else and while that
keeps her from doing some things that she
would do if she didn't hear it, I don't feel
quite satisfied to let it go that way. I
would rather she would know I cared for
her and have a tender feeling toward me
than to have this one of fear. I pray to
God all the time that no harm shall come
to her. I wish I hadn't had to go, but I
couldn't help that and now I am doing the
best I can. Thank you."

George Meritt, Fall River, Mass.

There is a spirit of a young man about
twenty-five or six years old who comes and
stands very close to me and whispers as
fast as he can his message. This is it.
"My name is George Meritt, and I lived in
Fall River, Mass. I was sick nearly a year.
I was up the most of the time and only
went to bed when I couldn't stand on my
legs any longer. I didn't want to die, I
wasn't exactly afraid, but I wanted to stay.
Everybody wants to live, I think, but when
I finally had to go even at the last I didn't
realize that the end was so near. My
mother was just as anxious for me to get
well as ever a mother could be, but she
fussed and fussed and fussed over me doing
this and that and the other and changing
medicine so often and trying everything
that came along that I got discouraged. I
want to come back and tell her that when-
ever any of the rest are sick to let the medi-
cine alone and see if they cannot get along
without it. At least they will not be dis-
turbed with a teaspoon down their throats
every fifteen minutes of the last days of
their life. You may say that I am unkind,
but that isn't so, my mother knows that I
fought the stuff and she wouldn't recognize
me if I didn't talk in the same way. I never
knew that I had an uncle Joseph until I
got over here and I found someone who
told me the story. He has been a great
help to me; he took me away from the old
scenes and told me it would be a good deal
better for me to forget things that I could
not help. Now he stands with me and he
says, 'Tell Lucy and Mary that I am glad
to have the boy with me and will help him
every way I can.' That is his message. My
mother often goes to the room where I
was sick and sits down and tries to live it all
over again, she doesn't seem to want to for-
get it. She somehow seems afraid that she
will be forgetting me if she forgets the
scenes of my suffering. I don't feel that
way about it and I don't want her to. The
other night she was reading in bed and I
went and stood beside her and she saw me.
She thought it was a dream, but it wasn't.
I was there and I am going again. I want
her to get over that notion of thinking of
me as dead and I am going to keep at it
until she does. Thank you."

Charles Thompson, Lebanon, Me.

The next spirit that comes is a man who
says his name is Charles Thompson. I
should think he was about forty-five years
old. He is not very tall, not very stout and
has quite heavy hair and rather a bushy
beard. He walks in here, just as he would
walk into his sitting room at home and
says "I am from Lebanon, Me. They don't
know much about Spiritualism where I
came from and if anybody attempted to say
much about it, they would have an idea that
they ought to be shut up away from folks.
To tell you the honest truth, I never gave
much thought to the after life any way. I
worked all day and got so tired that I slept
like a log until morning and got up and
worked the next day. Sundays I was
usually planning what I was going to do
Mondays. I didn't see any particular need
of praying to God for I saw too many peo-
ple get left when they prayed for one thing
or another. I didn't see any need of wor-
shiping for I didn't have anything particular
to worship about. I didn't care about join-
ing the church for they were always in a
wrangle, and I used to tell my wife to keep
away from them for just as soon as she got
mixed up with a lot of women folks, fight-
ing over the minister, what he ought to do,
how much he ought to eat, how long his
sermons ought to be, that she degraded her-
self and she had better stay at home and
read the newspaper; but she didn't agree
with me, she thought it was kind of
heathenish not to go to church, so she and
the boy used to go and I guess they prayed
enough for all of us. I don't believe in
churches now any more than I did then. If
a lot of people are just going to get to-
gether and work as hard as they can to put
a steeple on their church that is a little
higher than the one on the other church, I
don't see that they have made much im-
provement on running a separate race, see-
ing who can have the biggest field or who
can have the longest barn. It is competi-
tion, pure and simple, and if you cannot
serve the Lord without competing as to
which one serves him best, you had better
leave him alone. Now this coming back
after you are dead and talking to your
friends has some good in it because they
don't feel so lonesome as if they thought
they were never going to hear from you
again after they nail down the casket. My
little girl, Nellie, comes pretty near seeing
me. There are days when she seems to see
me everywhere she goes, and I have come
for the express purpose of telling her that
I will never let any harm come to her and
if I ever see anybody trying to break into
the house or if I ever see any lies told her,
or trouble made for her, I am just going to
make myself felt so that there will be no
doubt about my power being strong enough
to upset anything that would harm her. I
would like to tell Everett that while I am
not altogether pleased about what he did
with the wood lot, I don't see as there is
anything I can do but grin and bear it, and
I suppose he thought he was doing the best
possible thing. Good-bye."

Pleasure and simplicity are two old ac-
quaintances. Entertain simply, meet your
friends simply. If you come from work
well done, are as amiable and genuine as
possible toward your companions and speak
no evil of the absent, your success is as-
sured.—Charles Wagner.

The Literary World.

CONDUCTED BY
LILLIAN W. HIZING.

"The world of books is still the world."

"In and Out of the Old Missions of California."

Prof. George Wharton James has contributed largely to the general knowledge of the resources of the far West in his charming book, "In and Out of the Old Missions of California," "The Indians of the Painted Desert Region," "Indian Basketry," etc., and in his latest work, on the "Old Missions," he has sought to show several things never before presented, among them the analysis of the details of the Mission style of architecture; the condition of the Indians prior to, during and after the Mission epoch; a careful survey of the interior decorations of the Missions; a pictorial account of the furniture, pulpits, doors and other woodwork of the Missions; a pictorial account of the crosses, candlesticks and other silver and brass work of the Missions; and a pictorial account of the various figures of the Saints at the Missions.

A full and exhaustive chapter has been prepared on the complex and little understood subject of secularization, which will make perfectly clear to the reader the various plunderings the Missions had to undergo.

"Not the wildest conceptions of the mission founders could have foreseen the results of their California enterprises," says Mr. James, "To see the land they found in possession of thousands of savages, converted, in one short century, to the home of tens of thousands of happy, contented people, would have been a wild vision indeed. God surely does work mysteriously, marvelously, His wonders to perform, and nothing is more wonderful than the rapid settlement of California."

The book is one of the utmost interest and value. It is copiously illustrated and the publishers have enhanced its attractions by the choicest art of mechanical presentation. (Boston: Little, Brown & Company.)

"Poems" of John Vance Cheney.

The collected poems of Mr. John Vance Cheney, the Librarian of the Newbury Library, Chicago, offer a pleasant volume that reveals the graceful versatility of Mr. Cheney. A lyric "On a Picture of Lincoln," is one of the songs worth preserving in our national literature. (Boston: Houghton, Mifflin & Co.)

"New Tables of Stone."

A volume of essays by Henry M. Simmons entitled, "New Tables of Stone," comprise the opening pages which bear the name giving title to the book and Unity through Diversity; New Leaves of Scripture; The Cosmic Roots of Love; An Old Parable Extended; The Divinity of Man; The Water of Life; The Book of Jonah; The Breath of Life; The Sin in a Census; The Rise and Fall of Satan; The Enlarging Thought of God; Christianity Then and Since; Various Meanings of Easter; The New Year of Religion.

Of these essays a clergyman says: "You will find that every writer of sermons holds that any book which he buys is well worth its price to him if one sermon grows out of it; but in 'New Tables of Stone' is inspiration for sermons for a year. The layman, no less, will find it a delight; these are the essays he is looking for." (Boston: The James H. West Company.)

"Uncle William."

A simple, wholesome little book is Jennette Lee's "Uncle William." Arricht—a bit of an island set with delightful indefiniteness off the Nova Scotia coast—is Uncle William's home—a spot where there is limitless expanse of sea and sky, and where the tiniest of cottages has a mile of dooryard.

The simplicity of the story is unusual, and through it runs a portrayal of humor and gentleness that is engaging. (Boston: Houghton, Mifflin & Company.)

"The Shadow of Life."

Anne Douglas Sedgwick is one of the ablest story writers of the day, and her novels, "The Rescue," "The Dull Miss Archibald," "The Confounding of Camelia," "Paths of Judgment," etc., have met wide appreciation. Her literary style is admirable and her characters are always unusual and interesting; her descriptions of English country beauty picture vividly its peace and loveliness. In "The Shadow of Life" Miss Sedgwick has written a novel of unusual power in character study. (New York: The Century Company.)

"What Is Religion?"

Under the title of "What Is Religion; and Other Student Questions," five notable addresses by Dr. Henry S. Pritchett, president of the Massachusetts Institute of Technology, are collected and they form a valuable little hand-book for students—in college and outside college life. This volume was discussed at some length in one of the recent "Life Radiant" articles in the "Banner." (Boston: Houghton, Mifflin & Company.)

"The Clammer."

The Atlantic Monthly for August, 1905, contained a story entitled, "The Clammer," in that specific speculative vein that so characterizes the cult of this magazine, and this story proved to be the first of three by the same author. It is almost more a conversation than a story, its character being only restricted to "Adam," a witty recluse who loves to dig his own clams; "Eve," who comes to startle and waylay the clammer's solitude; Goodwin the Rich, the Other Rich Man, Old Goodwin's Wife, and one other most important figure who appears in the final story of the series. The completed book, now offered to the reader, has the sort of charm which has made Curtis's "True and I" the delight of two generations. Its delicate, half-whimsical style, the air of fine breeding, the subtle blending of light comedy with deep feeling, will give

the book a unique place among twentieth century romances. (Boston: Houghton, Mifflin & Company.)

"The Spirit of the Pines."

A dainty little idyl of New Hampshire life is Margaret Morse's "Spirit of the Pines." The story is told in part by a correspondence between the lovers, in which such paragraphs as this occur:

"And so feelings, thoughts, and ideas are to you the realities of life, you say. The inevitable result of an introspective nature and an ample bank account, I answer. . . . If some one before you had not 'added columns of figures' rather well you would now be in no position to ignore the practical side of life."

The story is one to give any reader a pleasant hour. (Boston: Houghton, Mifflin & Company.)

The J. S. Ogilvie Publishing Company, of New York, announce for immediate publication "The Field of Glory," the latest work of Henry Sienkiewicz, the noted author of "Quo Vadis," which had such an immense sale. This is the latest work of Mr. Sienkiewicz, and undoubtedly will have a very large sale. It has been translated from the original Polish by Herman Bernstein, one of the most capable translators in this country. It will contain 320 pages, bound in cloth, and the price is \$1.00.

New Occult Books.

"Illusions," by Mabel Collins (Mrs. K. Cook); "Occult Essays," by A. P. Sinnett; "The Path to the Masters of Wisdom," "The Book of Books; or, the Bible of Humanity," by "Seeker," and "Occult Chemistry," by Mrs. Annie Besant, are about to appear from the John Lane Company. In the latter, Annie Besant deals with the constitution of the chemical atom. (London and New York: The John Lane Company.)

"Asphodel Blooms."

A dainty volume of verse by Emma Rood Tuttle under the title of "Asphodel Blooms" will endear itself to many readers of the "Banner." A lyric entitled "Comrades" and another "When I Had My Body" will be especially noted by all in sympathy with the spiritual philosophy. (Berlin Heights, Ohio: Hudson Tuttle.)

The Manifestation of Psychic Phenomena

by Clemence Halsell Ben Azel. This little pamphlet of twenty pages contains an account of a series of visions which the author experienced in 1903 and 1904. They are symbolical and while they contain nothing new, they are written in a very reverent spirit.

Literary Notes.

The April Atlantic opens with a brilliant paper by Willard G. Parsons, entitled, "Making Education Hit the Mark," in which he thus arraigns the colleges:

"The typical college of today consists of a shrewd financier, libraries and their librarians, and laboratories and their laboratorians. Like the rest of the age, they are made up of money and matter. Machine-made, we have gone far toward making education also a machine."

Mr. Parsons also says of lectures: "Few lecturers, alas, know anything about lecturing. It is not lecturing to read off bibliographies. If every lecturer would first convince himself and his audience that there was some reason for his speaking rather than printing, there would be fewer lectures. The art of lecturing requires art. It requires—a thing unrecognized by science—personality. The college lecturer comes stoop-shouldered from his stack of indices, and recites the latest statistics; or he comes square-shouldered from the athletic field, and recites the latest stupidities. Statistics and stupidities are better in books. One may skip them. But the true lecturer, who knows how to lecture, who has something of his own to say, so intimate, so earnest, so personal, that to convey it all a book is insufficient, but he must say it with his own lips, looking in the faces of his students, as he no longer comes."

Other interesting essays with stories and poems make up a good number.

Mr. A. G. Bradley's charming book of travel, entitled "In the March and Borderland of Wales" (Houghton, Mifflin & Co.), tells of the history, archaeology, and the local traditions of that portion of England which mark or "march" the borders of Wales. Chester, Shrewsbury, Ludlow, Hereford, Ross and Monmouth are among the most delightful of old cities, and the most picturesque country side in England lies about these historic places.

John Lane Company issues from the Bodley Head a new volume by Vernon Lee, entitled "The Spirit of Rome." The author of "The Enchanted Woods" writes of the many treasures and points of interest in Rome in her characteristic style. The matter is arranged as notes of travel at different seasons for the last ten years. "I was brought up in Rome," the author writes in an "explanatory and apologetic" foreword "from the age of twelve to that of seventeen, but did not return there for many years afterwards. I discovered it anew for myself, while knowing all its sites and its details; discovered, that is to say, its meaning to my thoughts and feelings. And the value of these notes to those who love Rome or are capable of loving it, is that they express, in however stammering a manner, what I said to myself about Rome; or perhaps, if the phrase is not presumptuous what Rome, day after day and year after year, has said to me."

Theodor Leschetizky, the Polish pianist, composer and tutor, is the subject of Annette Hullah's biography, which John Lane Company is publishing in the Living Masters of Music Series. The story of his career, from his birth in 1830 down to 1905, is told in the first two chapters of the book. The five chapters following describe Leschetizky's method of playing and technique, his manner of teaching, his class, and interest in each pupil, and lastly, Leschetizky as "the center of the circle." There are several pictures of the pianist, as well as some showing him with certain pupils.

Of the artist's personality the author writes:

"Though he is seventy-five he can still tire out most of his friends. After the day's work is over he can entertain a tableful of people for several hours in the evening, begin to play billiards at midnight, go to bed at 3 or 4 a. m., and turn up fresh for the lesson next morning at 12. After breakfast it is his habit to go out for an hour or so with his dog, not so much for the sake of exercise as to calm and refresh his mind. He does nothing special to keep himself elastic and vigorous; gymnastics, he says, are excellent in theory, but what intelligent person could possibly put them into practice? 'Imagine wasting twenty minutes a day shooting out one's arms and legs into positions nobody uses in everyday life!'"

Prof. Wilhelm Ostwald of the University of Leipzig, who is lecturing in this country, having exchanged with Prof. Francis Peabody of Harvard University, has contributed to the "Ingersoll Lecture series" a volume called, "Individuality and Immortality" (Houghton, Mifflin & Co.), in which he treats the subject of future life as he would discuss a problem in chemistry, keeping his vision strictly within the bounds of experience, and giving the latest knowledge of facts bearing on the relation between mind and matter.

Appeal for the Congo Sufferers.

The Congo Reform Association has issued the following address to the people of Massachusetts. Governor Guild, who has headed a petition to the President and Congress, asking for an investigation of the atrocities in the Congo is a vice president of the Congo Reform Association, and has united in the preparation of this address.

To the People of Massachusetts:

The Governor of the Commonwealth, the Lieutenant Governor, every member of the Governor's Council, the President and every member of the Senate, the Speaker of the House and an overwhelming majority of its members have signed a strong petition, urging the attention of the President and Congress to the terrible condition of affairs now prevalent in the Congo valley. There can be no mistake about the conditions. The official report of the Commission, whose appointment was forced from King Leopold, admits that the people of that unhappy country are chained to the soil like serfs and forced to turn in rubber to the agents of the king and his concessionary companies. The theory of law under which the king acts is that the entire land and even the wild products of the forest are the king's property—and that those who gather them may be proceeded against as "poachers"—to use the language of the report—and those receiving them may be proceeded against as "receivers of stolen goods." It is a matter of official record, supplemented by the evidence of photographs, that the unhappy natives who do not collect the exorbitant amount of rubber demanded of them are hunted like animals by organized bands of savages in the royal employment. Women are outraged. Men, women and children are tortured, mutilated and massacred.

The first country to acknowledge the flag of the Congo State, now controlled by the King of Belgium, was the United States. It seems to us that the United States, therefore, should be the first country to resent the awful conditions under which this once fertile district is becoming not only barren of produce but of population.

All citizens of Massachusetts who desire to support the Governor in his appeal for an investigation by the State Department, are invited to send to the Congo Reform Association, Room 710, Tremont Temple, Boston, where copies of the petition headed by Governor Guild may be obtained for circulation.

G. Stanley Hall, President,
Hugh P. McCormick, Secretary,
Congo Reform Association.

A man who lives right and is right has more power in his silence than another has by his words.—Phillips Brooks.

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Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the metaphysical books that are now so popular. The great number who have read and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women able to understand and enjoy it. "Discovery of a Lost Trail" is a simple study of that strange and beautiful thing that we call life, but grand in its scholarly simplicity. The words of the author. Plain suggestions of confidence, patience, gladness and defeat often bring us back to the trail we have lost through the uncertainty of our own power and freedom. 12mo, cloth; 275 pages. Price \$1.50.

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

The Literary World (London, Eng.). "This handsome book is meant to strike a mortal blow at Dogma. It contains not a few passages of eloquence."

The Critic (N. Y.). "Mr. Frank proposes to destroy the dogma and substitute a rational foundation for religious belief. . . . He says many wise things."

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

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

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

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

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

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

B. O. Flower (In Arena). "Here are over one hundred 'Jai Prayers' that are indeed prose-poems."

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Banner of Light.

BOSTON, SATURDAY, APRIL 31, 1906.

Societary 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 22, Helps to All.

Gem of Thought:—

To help remove the stone,
To help him walk alone,
This is the mission for us each;
May the Lyceum always teach,
To lend a helping hand,
Till everyone can stand.

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, April 11.—The Ladies' Lyceum Union met for the business meeting in the afternoon. Supper was served at the usual hour to tables well filled. After the social hour, Mrs. Butler introduced the following mediums and speakers: Mrs. Waterhouse, Mrs. Nettie Holt-Harding, Mr. Shaw, Mrs. George, Mrs. Dix, Mr. Harding, Mrs. Knowles, each contributing toward filling the time with messages, poems, readings or addresses and making it a pleasant memory. Mrs. Butler also spoke.

L. S. I. S. Mrs. Belcher, president. Dwight Hall, 514 Tremont St. April 12.—The business meeting was held at 5.30 with a good attendance and supper served at 6.30, followed with a social gathering. The evening exercises were opened by the president with a poem and invocation. Mrs. Morgan gave her services, occupying the greater part of the evening by giving communications, demonstrating the wonderful gift which she is blessed with. Mrs. Belcher also gave some messages by special request from the audience. Thursday, the 19th, this society is to have some special test mediums.

First Spiritual Science Church, Mrs. M. A. Wilkinson, pastor, Commercial Hall, 604 Washington St.—Morning circle: Beautiful spirit messages, readings and thoughts expressed through the mediumship of Mr. Privoe, Prof. Clark Smith, Mrs. Robertson, Mrs. Blanchard, Dr. Blackden, Miss Wilson, Mr. J. Newhall. Afternoon meeting opened by Mr. Louis Ransom, followed by Prof. Clark Smith. Messages by Mrs. Bell Robertson, Mr. Dean, Prof. Mahomet. Evening service: Song service led by Mr. Fred Peak. Opening exercises conducted by Mrs. May Lewis. Messages and readings by Prof. Clark Smith, Miss Stone, Mrs. M. Knowles, Dr. Blackden, Mr. Roberts, Mrs. Kemp, Mrs. Wilkinson gave a descriptive seance, giving cheer and words of comfort to many. Solos by Mrs. Lewis and Miss Stone.

First Spiritual Ladies' Aid, Mrs. Allbe, president, gave its regular meeting April 13 in Appleton Hall, 9 Appleton St. Mrs. Mary F. Lovering at the piano. Remarks and messages were given by Mrs. Waterhouse, Mrs. Kate Stiles, Mr. Shaw, Mrs. Mason, Mr. Sturtevant. Don't forget the sale Friday, April 20. Supper 6.15.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor.—The president, Walter I. Mason and Chairman Carrie D. Chapman assisted. The Easter decorations were elaborate and beautiful. The pulpit was banked with palms and lilies. Not only the flowers, but the sweet voiced singers, the Ladies' Schubert Quartet, preached sermons of love. Mr. Mason gave the opening address in the morning, followed by Mr. Chase, Dr. Lindsay, Mr. and Mrs. Adams, and Mr. Newhall. Messages were given by Mrs. Bolton, Mrs. Johnson and Mrs. Morgan. Mr. Mason gave the opening address of the afternoon. Dr. Lindsay spoke and gave many astrological readings which were greatly enjoyed. The Schubert Quartet rendered many selections. Recitations were given by the younger members of the church: Misses Webster, McFadd, McKinnon, Strong. Inspired verses were given by Mr. Kimball and Mrs. Bolton. Messages were given by Mrs. Johnson and Mr. Brooks. "Forgiveness, Forgetfulness" was the theme of the president and the pastor in the evening. "Pat" with his medium, Mrs. Cutter, gave messages, also Mrs. Johnson, Mr. Jackson and Mrs. King.

Malden Progressive Spiritual Society, Inc.—Mrs. Alice M. Whall, president, held its regular monthly supper in Louise Hall, Thursday evening, April 12. Mrs. Whall presided with Miss Eaton at the piano. An informal reception was held from six till seven, when all marched to the Banqueting Hall where a bountiful supper was served under the management of Mrs. J. F. Crooker, chairman. After supper the Gentlemen's Party was formed from which a good sum was raised toward the Temple Fund. After the party, the company was called to order by the president and a short praise service was held. Dr. Franks of New York and Dr. Lindsay of Boston made brief addresses and gave many fine delineations. Closed with benediction.

April 15 the Lyceum opened at 2.10. The general subject, "The Message of Easter," was discussed in a very reverent and interesting manner. Dr. Greenwood addressed the children and then read a beautiful poem entitled, "My Trundle bed." Closed at 3.15. 3.30 p. m. the afternoon circle opened with a praise service and invocation. Mrs.

Morton, Dr. Franks and Mrs. Geo. B. Mosier gave many beautiful messages. 7.30 p. m. the evening meeting opened with a praise service. The following people served the society for the evening: Dr. James S. Smith, Mrs. George B. Mosier, Mrs. Rebecca P. Morton, all giving many beautiful messages.

American Psychical Research Society, Harvey Redding, president.—The Thursday evening circle was well attended; a half hour was devoted to healing. The president gave an invocation followed with satisfactory delineations. Mrs. Emma Wells read a poem and Mrs. Goodhue gave some good messages. Mrs. M. E. Dean answered mental questions. Selections on the piano by Mrs. Wells. The last social of the season Friday, April 27, at the home of the president, 202 Main St., Everett.

April 15 the meeting opened with song service. Mrs. Grace Reeder at the piano, followed by an invocation by the president; also an Easter sermon which was listened to with great interest. Subject, "From the Abundance of the Heart the Mouth Speaks." Mrs. Osgood F. Stiles gave convincing proof of spirit return in her usual pleasing way. Mr. O. F. Stiles gave satisfactory messages, after which Mr. Redding gave delineations which were readily recognized. Music for the evening was provided by Mrs. Reeder. Meeting closed with hymn and benediction.

The Cambridge Industrial Society of Spiritualists held its regular meeting April 11. Mrs. Mamie Helyett was the speaker. April 25 Mrs. Whall, president of the Malden Society will be the speaker.

Unity Camp Benefit.—The benefit seance given by Mrs. S. C. Cunningham, in aid of the Unity Camp building fund, on Friday evening, April 13th, was a great success and a goodly sum was realized. The tests given were, as usual, with this wonderful medium, absolutely correct, and gave great satisfaction. The meeting was in charge of Dr. Alex. Caird. The thanks of the Association are due Mrs. Cunningham and all other mediums who have or may in the future help in this cause. The next benefit will be given by Mrs. A. J. Pettengill on Friday evening, April 27th, at Freedom Hall. Friends are kindly requested to pay the sums promised as soon as convenient, as a large payment on the contract is due May 1st.

New England States.

The Greenfield Progressive Spiritualist Society, R. F. Churchill, president, had for its speaker on April 1, W. A. Hale, M. D., of Boston. He gave a scholarly address; his messages were all recognized. The lecture was well attended and appreciated. Sunday, April 8, a large audience greeted Mrs. S. C. Cunningham of Cambridge; she had the good will of all. She gave a pleasing address and her ballot reading was excellent. For an hour and a half she held the interest of the audience by her satisfactory work as a test medium. The investigator, not the Spiritualist, received most of the tests. The society hopes to have her soon again. Miss Dwyer presided at the piano and Miss Hartman rendered excellent music.

The Providence Spiritual Association had as speaker and medium on Sunday, April 15, Mrs. B. W. Belcher of Marlboro, Mass., who delivered two very instructive lectures and was greeted by a large and attentive audience. Mrs. Belcher gave many beautiful messages which were all recognized. Sunday, April 22, the society will again have that brilliant exponent of Spiritualism, Dr. Geo. A. Fuller of Onset, Mass., whose work needs no comment. The Helping Hand Society, which is an auxiliary to the association and is doing a vast amount of good work, held another of its weekly circles Wednesday evening at the home of Mrs. Thorpe, 63 Winter Street. There was a very large and interested gathering. Many beautiful messages were given through the mediumship of the president, Mrs. Mary E. Jones, who was very ably assisted by Mrs. Olive Kendall, Mrs. Susan King, Mrs. Sarah Sprague, Mrs. E. Thorpe, Mrs. Bradford. This society has a membership of fifty-seven and is in a good financial condition and will hold its first Quarterly Business Meeting, Sunday, April 22, at which time it is expected such arrangements will be perfected as to place it in the front ranks for the Cause of Truth and Humanity. The field for the good work in Providence is large and the interest is growing, so there is no reason why the white banner of Spiritualism and Truth should not go forward.

Portland, Me.—The First Spiritual Research Society held two well attended meetings, afternoon and evening, with Mr. M. A. Graham of Boston as speaker and medium. He spoke on "The Beauty of Spiritual Thought and of the Wonderful Power of Mediumship." He told all present to try and reach out for the highest that can be had. His messages were of the best, all being recognized.

The First Spiritual Society, Portland, Me.—Easter Sunday was observed by this society. William E. Bradish, one of the leading local mediums, gave an interesting lecture appropriate to Easter Sunday, both afternoon and evening. Mr. Bradish also gave some very fine messages, which were readily recognized. Sunday, April 22, Mr. J. S. Scarlett of Cambridge will occupy the platform.

Providence, R. I.—The Ladies' Progressive Aid Society, Mrs. Brown, president, held its regular circle Tuesday evening, April 10, with a large attendance. Communications were given by Mrs. Brown, Mrs. Wilkinson, Mr. Butterworth, Mr. Chase and Mr. Stackpole. The work of these mediums has proven correct and of great benefit. The next circle will be held Tuesday evening, April 24, at the home of Mrs. Tourtelott, 43 Wilson Street. These circles are public, all are invited to attend to help the Building Fund along, which is growing rapidly.

Pawtucket, R. I.—Sunday, April 8, the Spiritualist Association of this city held a circle at five o'clock and served supper at 6.15. At the evening service at 7.30, Mr.

Duffy of Manchester, Eng., was the lecturer. His topic was "Age of Spiritualism." Messages were given by Mr. Medowcroft of Olneyville, R. I., and Madam Myrtle of Pawtucket which were very interesting and readily recognized.

Field at Large.

Lily Dale, N. Y.—Miss Marie C. Brehm, State President of the Ill. W. C. T. U., Associate Supt. of Franchise Dept. of National W. C. T. U. and State Vice-Pres. of the Ill. Peace Society, will lecture at Lily Dale on Woman's Day, Aug. 15, also on the 16th, 18th and 19th. August 18 will be Temperance Day and the 19th Peace Day and no one is better fitted to discuss the different subjects on these, the greatest special days of the Assembly. For programs, address Laura G. Fixen, Chicago, Ill.

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. Evidences, 2.30 and 7 p. m. Circle, 4 to 5.

First Spiritual Science Church, M. A. Wilkinson, pastor, Commercial Hall, 604 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.

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

First Spiritual Temple, Exeter Street. Lecture at 10.45 a. m. and 2.30 p. m. through the mediumship of Mrs. N. J. Willis. School at 12 m. Wednesday evening, conference at 8. 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.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. Pres. Walter I. Mason and Carrie D. Chapman, chairman, will assist. Services held every Sunday at America Hall, 724 Washington Street, up two flights. Conference 11 a. m. Services 2.30, with test classes. Vesper service, 7.30 p. m. All are welcome.

Malden Progressive Spiritual Society, Inc., 138 Pleasant Street, Mrs. Alice M. Whall, president. Sunday services; April 22, 2 p. m., Children's Lyceum, 3.30 p. m. Circle for messages and spiritual unfoldment; 7.30 p. m., Anna R. Chapman of Brighton will occupy the platform. Circle every Thursday evening, 7.45 p. m.

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

Lynn Spiritualists' Association, Cadet Hall. Sunday, April 22d, 2.30 and 7.30. Prof. R. A. Macurda, lecturer and test medium. Circles at 4, song service and concert, 6.30.

Mrs. Dr. Caird and Mrs. Mamie Helyett, so well and favorably known throughout New England, hold test circles every Tuesday and Thursday evenings at 7.30 and Saturday afternoons at 2.30 at their rooms in the Banner of Light Building, 204 Dartmouth Street, Boston.

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.]

JAMES FOSTER.

Passed to spirit life, Mr. James Foster. He was an earnest Spiritualist and a devoted worker for many years. In the early days of Music Hall lectures, he was the very efficient usher; as has been said he was devoted to the Cause and was never so happy as when doing something to assist. Mr. Foster will be missed by a large circle of friends. His death was a surprise to many of the Spiritualists. The services were conducted by the Odd Fellows, to which he belonged.—C. L. H.

ANDREW EDWARD WORCESTER.

Passed to spirit life from his home, 104 Summer Street, Worcester, Mass., April 6, after an illness of many years, aged 81 years. Mr. Worcester for a great number of years had been a firm believer in Spiritualism. He was an honest man and a true friend. He was most devoted to his family. His wife passed to the higher life two years ago and during the last few weeks of his life he frequently saw her spirit as she came to minister to him. He leaves three daughters and a son to mourn the great loss that has come upon the home. The funeral services were held at his late home April 9th. Besides the relatives many of the old neighbors were present. The floral tributes were many and very beautiful. The Verdi Male Quartet rendered in a most artistic and sympathetic manner several appropriate selections. The services were conducted by the writer. The interment was in the family lot at Hope Cemetery. May the children be comforted by the knowledge of spirit return.—Geo. A. Fuller, M. D.

WONDER WHEEL SCIENCE.

(July 28, Copyrighted, 1906, by C. E. Webster.)

Side Lights on Wonder Wheel Science.

Daily Guidance for All, by Birth Numbers.

By Professor Henry.

In various magazines and almanacs, Astrologic Birthday Influences are given, but

| Birth Nos. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|------------|---|---|---|---|---|---|---|---|---|----|----|----|
| Apr. 21-23 | B | F | G | M | E | K | | | | | | |
| 24-26 | B | F | G | M | E | K | | | | | | |
| 27-28 | K | B | F | G | M | E | | | | | | |
| 29-30 | K | B | F | G | M | E | | | | | | |
| May 1-2 | E | K | B | F | G | M | | | | | | |
| 3-4 | E | K | B | F | G | M | | | | | | |
| 5-6 | M | E | K | B | F | G | | | | | | |
| 7-8 | M | E | K | B | F | G | | | | | | |
| 9-10 | G | M | E | K | B | F | | | | | | |
| 11-12-13 | G | M | E | K | B | F | | | | | | |
| 14-15 | F | G | M | E | K | B | | | | | | |
| 16-17 | F | G | M | E | K | B | | | | | | |
| 18-19-20 | B | F | G | M | E | K | | | | | | |

they are general, the same for all the world. This table is individual, and applicable to 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.

The ruling people of the world during the term of this table are those born under No. 2. In this term of ruling, a large amount of Determination will be displayed. The Spirit of the General world, during this period of days, will be favorable to Birth Numbers, 4, 6, 10 and 12. It is the time of even number rulings, the negative or feminine forces of the world. Spring bonnets, house cleanings, repairs, etc., etc. One Judas, or opposing force in every circle. The opposing force and unfavored will be No. 8, and Nos. 5 and 11 will also be unfavored.

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

Chats on Wonder Wheel Science.

(Continued.)

"That law will not apply today, only in cases in which the individual is free to do as his own nature suggests. It is by reason of these unnatural restraints upon modern man that causes all of our sufferings in the flesh, for commercial purposes. Physical or bodily man is not at present free. Only the mind is free. By a gradual process of educating the mind, we are fighting for a future condition of freedom for man in both mind and body. In ancient times the body was more free than the mind. We have lost the former freedom of the body by fighting for the freedom of the mind. The fight of the future is for a universal freedom. The cords that corporations are binding about us will awaken the world to humanity's fullest requirement. The enemies to the freedom of the mind in the past concealed the laws of astrology from the ignorant masses. At the present time it is the enemies to the freedom of the body that are the opponents of astrology. They are, however, but instruments in the workings out of the great laws for the general good, therefore they do not injure astrology, so much as they prevent their own advancement. No one can become interested in these higher laws until the influences of the heavens operate upon his mind to that effect. We never suffer only when we oppose nature. For a time we erroneously think we have overcome her, but she soon asserts herself with calamitous results, or sets us to fighting each other in order to restore her equilibrium.

"The whole substance of what I have said in answer to your questions, I might have said in a dozen lines. Knowing that you are interested in the astrologic laws by the remarks in your letter, I have endeavored to make the astrologic laws plain to you, by showing some of the many absurdities that designing men have sadly mixed with it, in order to make its study tantalizing. In reality its most valuable parts are as simple as A B C. The absurdities are by far the most enticing to minds that will persist in running after will-o'-the-wisps.

"Dean Stanley said: 'The calamities of this world, so it would seem, come not by accident, but by FIXED LAWS, by a COMBINATION OF CAUSES which, on looking back, seems irresistible.'

"The Rev. Dr. Butler, of England, in substance said: 'There is an astrology in the heavens, which man may in some measure attain, without any diabolical help.'

"The questionable matters of astrology come to us through a mixture of Arabian special laws with the basic laws of the Chaldeans.

"Clear the stream of the offal thrown into it and the waters will be pure, because they come from a higher source than the offal. No man is bold enough to sneer at astrology when he runs up against the real thing."

The lady to whom the matter in the last three papers was written, replied as follows:

Mr. Webber, Dear Sir: I thank you for writing so clear an explanation. I had some doubt as to the propriety of asking questions in relation to another person but the case differs from most, as we two are the only persons in the family and what concerns one concerns both. You are quite correct in what you say, about my son. I had to laugh, when I read of "disagreeable neighbors," as we live in an apartment house. I shall send for your books and learn your system. I have found astrology to be the most interesting study that I have ever pursued, and I have tried about everything in the occult line. Sincerely yours, etc.

Now having shown the "Banner" readers a practical demonstration of some of the essential considerations in Horary Astrology, which, too often neglected, tends to make astrology unreliable in the estimation of considerate people, I will try to show wherein my system differs from the general systems practiced.

My system looks first to conditions of life, as the matters of greatest importance to know. Given the conditions of our lives, as astrology most surely will do, and anyone but a "natural born" can make his own events, and find the greatest enjoyments in life in the making of such events.

I claim that no system of astrology can possibly give the detailed events of life, without a positively accurate time of birth to the minute, and even then it cannot be done in a reliable manner without the exercise of an immaculate judgment, and at an expenditure of time that would never pay an astrologer to indulge in it for commercial purposes. But the general conditions of life, from year to year, from month to

month and from day to day may, and can, be positively given, easily and commercially profitable, and without any necessity to practice deception. The conditions of life are good enough for me and for my clients. People who want more than that are not the kind of clients that I want, unless they are willing to pay me for the time it takes to do such work and also furnish the accurate data that is absolutely necessary to have it done properly.

Any astrologer who declares that he can cast your Horoscope of birth when you do not yourself know the exact time of that birth to within five minutes of the true time, is surely ignorant of what a horoscope is and is therefore a charlatan. The exact moment of birth is necessary, but an approximated rectification may be made when the time is within 5 minutes.

To ascertain the general conditions of our lives is the most useful purpose of Astrology. In this regard astrology need never be abused, because, it is an easy matter. The abuses of astrology are in the insane attempts to ascertain the puerile and superficial detailed events of daily life. For such purposes the horoscope was invented, just as the magnifying glass was invented to investigate the atomic life below the range of the eyesight. Now mark this comparison:—If a person is blind then the magnifying glass is useless, or, if one's eyes are weak then the magnifying glass is not better than ordinary good eyesight.

So with the horoscope, if a person knows nothing about its true requirements it is positively useless for any purpose, and, if one's judgment is bad in the attempted interpretation of the horoscope, then it is no better than ordinary guess work.

Now! There are various matters relative to the horoscope that make it exceedingly unreliable, yet, it is to the horoscope that the astrologer must look to obtain the special detailed events of daily life.

It is not so in relation to the conditions of life. The conditions may be easily ascertained without the use of the horoscope. Many astrologers cast up a horoscope with the circle properly constructed to an exactness for the time given, which is too often a guessed-at time, and, then, they never attempt to give more than the conditions. These conditions, if properly judged, are correct, and, on that account, many people are led to say "My horoscope was all right, hence that must be my true time of birth, because so and so was correct," and yet the horoscope may in reality be 24 hours out of time.

I never cast a birth horoscope for anyone unless the true time of birth is known for a certainty. I might as well spend my time in casting a steel wheel for a steam engine for all the good it would do. In fact an astrologer's judgment is better without the erroneous horoscope than with it, for with it he is apt to be led into talking about ascendant, midheaven, rising and setting planets, etc., when in reality these cannot be known without the true time of birth. These errors concerning the horoscope have been inherited by the modern astrologers, from the astrologers who, in the past 400 years, having been striving to find out what the astrologers of the earlier times knew, and unfortunately they were led into the error of mixing the laws of the events with the laws of conditions, and expecting the same results from a microscope as they would expect from an elephant.

Astrology teaches us more than any other thing, that the people of today are still childish. I mean you, dear reader, and myself, and also the presidents of the colleges and everybody else. We are all looking for the sugar plums of daily life and have not yet grown to a realization of the true realities of life which are in the conditions and not in the daily events. Give me good conditions, and if I cannot make the events good, then the fault will be my own foolishness.

The true man, to maturity grown, merely wants the conditions of life good, and he can make his own daily events according to the privileges of his environments. Astrology gives conditions most accurately, but it does not give the detailed events of life without the most exacting mathematics based on data equally as exacting, and, even then, the astrologer must have and exercise an immaculate judgment in order to properly interpret the exact horoscope. To do this a large amount of time is necessary, and no astrologer could earn his salt in so doing, unless he was paid by the hour for his time. It is only the horoscope that requires mathematical problems above the ability of the primary school scholar, and the mathematics are of no value without accurate data to start with.

(To be continued.)