

Though clouds and darkness encompass
feet, the sun shines brightly above thy head
Golden Gate.

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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When correspondence is forwarded which contains matter for our inspection, the sender will confer a favor by drawing a pencil or ink line through the article he desires specially to recommend for perusal.
When our patrons desire the address of the BANNER OF LIGHT, they should give two weeks' previous notice, and not forget to state their present as well as future address.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MARCH 17, 1898.
(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE,
8 BOWDOIN ST. (Formerly Montgomery Place),
corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
59 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge. —Spirit John Pierpont.

Another Volume.

The present issue of the BANNER OF LIGHT opens a new volume. The numerals increase their significance rapidly for us, and testify to the steady growth of the influence we were long ago summoned to direct. For all our readers, supporters and friends, we fondly trust that the new volume they now open will inspire fresh sympathy with the work in which we are all alike engaged, and awaken a new purpose to push it forward as fast and far as the conditions may favor.

The Cause which THE BANNER advocates and represents has become one of such wide and impressive importance that no stimulating appeals are needed to bring it before any one's attention. It has reached a stage at which it proclaims its own presence and awakens its own interest. Whatever we may say or do, the mighty spiritual wave that is now rolling over the world, to wash it of its dead and refuse superstitions and purify it of the ingrained misconceptions by which it has so long been governed, will not slacken its energy or change its course until it has made the circuit of the globe and established a spiritual brotherhood of the human race. Before its resistless advance the old forms of belief are disappearing and disused traditions are vanishing away. Whether we recognize the fact or not, it is none the less true that the world of men is passing through such radical changes as will ultimately make over our civilization. It of course requires a long sweep of view to appreciate it, and that is why every added year and each new volume like the present one assists in its recognition. Let us feel as we greet them, one after another, that we are striving for the true and the good, and helping others to advance on the same course along with us. With a consciousness of duty done, the event will never fail to justify all the efforts we may put forth for its accomplishment.

Dr. James G. Hyndman, the throat specialist of the Ohio Medical College, tells how the only Catholic priest in America who wears a beard came to let his whiskers grow. The priest, whose pastoral duties are performed in Cincinnati, O., is subject to throat troubles. On the advice of Dr. Hyndman he let his beard grow, and had no further inflammation in his throat. His superiors, however, objected to the innovation, and the priest was obliged to go to Rome to obtain permission to wear whiskers. He took with him a full account of his case from Dr. Hyndman's pen, and the Church authorities there at once granted him the permission desired. What an idea! Can it be possible that a resident of "free America" is obliged to go to Rome to get permission as to whether he can wear whiskers or not? and that, too, "in this enlightened (?) nineteenth century"?

We regret to learn that Mr. William Morrill, late editor and proprietor of the *Exeter News-Letter*, died very suddenly of heart disease on the evening of March 4th. He was born in Amesbury, Mass., but removed to Exeter several years ago. In 1879 he purchased a half interest in the *News-Letter*, and a few years later became sole owner and proprietor. [Chronoling the demise of Bro. Morrill reminds us of the fact that we set up the first types on which the first number of the *News-Letter* was printed, in conjunction with Bartlett Clark and another apprentice. The paper was established by Capt. John S. Sleeper, who afterwards took charge of the *Lowell Journal*, and subsequently became the editor-in-chief and part owner of the *Boston Daily Journal*.]

An Important Meeting.

A meeting of the Boston Chamber of Commerce, in regard to our shipping interests, was held March 8th, Vice President Hoffman in the chair. In opening the meeting he briefly traced the decline of American shipping, and urged upon all the necessity of the Chamber taking some decisive action in regard to building it up. Mr. O. E. Moody was then called upon to read the resolutions which had been prepared. Previous to the reading, however, Mr. Moody, as an illustrative fact, stated that in 1885, seventy-five per cent. of American productions were shipped in American vessels, while during the last year but thirteen per cent. had been so shipped! Mr. Moody then offered resolutions to the effect that the Chamber of Commerce urge upon Congress the adoption of proper measures for reviving and extending the merchant marine, and that among such measures the Chamber recognize as timely and effective the bill known as the "tonnage bill," which provides that every vessel, sail or steam, built and owned in the United States and trading with foreign ports, shall be allowed thirty cents per ton for each thousand miles sailed or steamed for a period of twenty years; one-third reduction of said rate to be made at the end of the first ten years from the date the act of Congress shall take effect; that the United States mails ought to be carried in American ships as soon as practically consistent with safe service, and that for such service the Government ought to pay just and adequate compensation, regardless of the price at which other nations are willing to carry them for. It is high time that the General Government should take action in this matter; and it gives us great pleasure to be able to put on record the doings thus far of the Boston Chamber of Commerce.

The Emperor of Germany

Has joined the great majority. He passed away March 9th, at the advanced age of ninety-one years. His career was an eventful one, as the following brief synopsis will plainly show:
Frederick William Louis, Emperor William III. of Germany, was born in Berlin, March 22d, 1797. He was the second son of Frederick William III., King of Prussia. His mother was Queen Louise. He was of feeble health till the age of sixteen, when he was put into military training, and instantly gained vigor. In 1813 he received his captain's commission, and took part in the operations of the Prussian army. From this time on his life was devoted to warfare. In 1850 Frederick William IV., being childless, decreed that Prince William should be called Prince of Prussia, and be heir to the throne. In less than ten years the prince became monarch of a powerful nation, despite the grumblings of Europe. In the final conflict for supremacy between Austria and Prussia, King William took an active part and proved himself an iron soldier. When the war of 1870 was finished, he rode in triumph through Paris for the third time, and upon his return to Berlin, in June, 1871, he was crowned King of Prussia, but Emperor of United Germany. In 1890 William married Augusta, eldest daughter of the Duke of Weimar. His domestic life has always been such as to endear himself to the German people.

Rev. M. J. Savage delivered an eloquent discourse at the Church of the Unity in this city last Sunday morning. Subject: "Loss and Gain in Religious Reconstruction." He said: "Every change means the necessary giving up of something and taking something in its stead. The natural expectation being that the gain is to be greater than the loss. Now that we are in the midst of a great religious change, we find ourselves face to face with the fact that there are two distinct classes affected by this change. One class has come to feel that they have practically given up their religion, that the world has become secularized, and there is no further use of religion. That is not true. A grander religion than the world has ever known is to take the place of that which is passing away.
The second class has not gone far enough along to derive the comfort and strength which they should from the new faith. By the new system we give up the doctrine of total depravity, which is the foundation of the old religion; also the old doctrine of hell and heaven, for we have no logical right to believe any part of a system unless we believe all. But in place of these we shall see what infinitely transcends either of them—a complete religion to match and satisfy without contradicting the intellect of man. No conception which does not cheer and comfort man can be complete; and it must have a hope for the future to match the eternal preparation of the past which has brought us up to the advanced state of the present. We can abolish poverty; we can control and prevent everything but death, and that we do not wish to prevent, for it is the gateway to the lasting life. So our new religion leads us to lift the load of sorrow from all mankind, and to deliver finally the soul of every man. It keeps all that was good, and repudiates all that was bad in the old. It gives us a nobler and grander God, a nobler and grander heaven, and the world has never known."

This is just what Modern Spiritualism teaches, and which has been inculcated upon the spiritual rostrum and in the spiritual press for many years.

The beautiful choice flowers that are placed upon our Free Circle-Room table at each session, we know have a most gratifying effect on the spirits who assemble for the purpose of sending words to their earthly friends. As an illustration of this fact, we were strongly impressed Jan. 10th to purchase a bouquet of flowers, and place them upon the table prior to the séance to be held that day, neither the medium, the Chairman, nor any one else knowing why. On turning to the sixth page of last week's BANNER the reader will find a spirit message from a very particular friend of ours—Father Henry Fitz James—who passed to the higher life many years ago. We once rendered this spirit a signal service, for which he feels very grateful, and he says, in his message, that the flowers, which were for him, aided him in securing control of the medium for the time being.—We tender sincere thanks to many thoughtful seekers after truth who have of late in like manner furnished tokens of attraction to the invisible ones.

We learn that Capt. Holmes, President of the Boston Spiritual Temple, last Sunday morning spoke of an appreciative letter that he had received from B. W. Dunklee on account of the sympathetic action bestowed by those who were present at the funeral, or who had assisted in the funeral exercises over the body of his brother, W. A. Dunklee, last Wednesday, etc. This letter, coming as it did from a Baptist deacon of long standing, speaks well for Spiritualism and Spiritualists. Spiritualism, when properly understood, will be more and more appreciated by those who have heretofore looked upon it as a myth.

One of our most respectable citizens who was present informs us that at Mrs. Cowan's séance last Sunday afternoon two female spirits stood by the organ and sang the familiar hymn, "What Shall the Harvest Be?" every note being clearly and distinctly enunciated; and in response to an encore, after they had disappeared, reappeared and repeated their performance.

Decease of W. A. Dunklee, Esq.; Short Sketch of a Worthy Life; Funeral Services at Berkeley Hall, Boston; Remarks by Mrs. R. S. Lillie, Mrs. Colby-Luther, and Capt. Richard Holmes.

As announced in THE BANNER last week, this veteran Spiritualist and earnest worker for the New Dispensation passed to spirit-life, after an illness of a few weeks, from his residence, 420 Tremont street, Boston, on the evening of Sunday, March 4th, being in the seventy-first year of his age.

The deceased was born in Brattleboro', Vt., July 12th, 1817, being the fourth son of Benjamin and Ruth Dunklee. Early in life he left home, with the laudable desire of doing something for himself. For more than fifty years he has been engaged in business in Boston, forty years of which was in the drug business for Henshaw, Ward & Co., Seth W. Fowler & Co., and M. S. Burr & Co., and was well known in that connection. Some twenty years since he retired from the drug business, and became a furnace manufacturer, of Blackstone street, of which he was a member when he died. He held many responsible positions in various organizations of which he was a member.

Mr. Dunklee was known in the early days of his lifetime, as a firm friend of our cause, and an officer in the ranks of the Children's Progressive Lyceum No. 1, of this city; and devoted time and means to the benefit of that worthy institution. Of late years he has been a prominent member, and lately the Treasurer, of the Spiritual Temple Society, meeting in Berkeley Hall.

For the past few months his health had been below its usual standard, but at the time of Mrs. Lillie's reception—a month ago—he was seemingly in good spirits, and heartily enjoyed the happy occasion.

As the officials appointed to settle the estate of the late Moses Hunt, Mr. Dunklee took part in examining the former residence of Mr. H., and the building not having been heated, it is supposed he took a severe cold, which at his advanced age proved fatal, terminating in a general disturbance of the entire system, the checking of the vital forces, the appearance of dropsical symptoms, and a gradual depletion of energy, resulting at last in the exit of the spirit from a form which it could no more utilize.

In the early days of Spiritualism Mr. Dunklee introduced the use of the pendulum, and being convinced of their truthfulness, and the reasonable character of the claims made by the philosophy taught by the returning intelligences, he devoted his energies freely, by pen, word and pecuniary means, to the advancement of the knowledge thereof among men.

Mr. Dunklee was exercised as a profession the gift of healing the sick by laying on of hands (a power which his widow also possesses in a remarkable degree), and hence gained the title of "Doctor," by which he was known to quite a large number of his acquaintances. He was the intimate friend of the late Judge J. S. Ladd, of Cambridge, Mass., and they were often closely associated in their investigations of spiritual matters.

When the end of his mortal pilgrimage drew nigh the deceased arranged his affairs—even to the details of his own funeral—with calmness; and though the latter portion of his sickness brought great suffering in its train, he bore all with fortitude and a sure conviction of coming rest and peace; satisfied with all that had been done—and it is certain that all was done which loving friendship or medical skill could avail to do about his recovery, he accepted the result with the bright resignation of one whose spiritual vision, opened on the bed of death, (as was the case), showed the mountains of pain and physical dissolution which heaved up around him to be covered with the bright glory of angel loved ones who waited to bear him home.

The funeral exercises were conducted on Wednesday morning—10:30 o'clock—March 7th, in Berkeley Hall, under the auspices of the Spiritual Temple Society. The place of assembly was filled to overflowing. Among the sympathetic audience convened with the relatives to bear witness by their presence to the worth of him who had passed on were many of the veterans among the local Spiritualists, social friends, business acquaintances, and neighbors, who knew the sterling character of the deceased in the every-day walks of life, and the employees of the firm with which he had been connected (who attended in a body).

We learn that Mr. Dunklee, in arranging for the funeral, had in mind that he had many relatives and friends who would be present who had not embraced the Spiritual Philosophy, and thoughtful in this regard—remarked to his son, who worships in Tremont Temple (of the Baptist denomination): "You can, if you desire, invite your pastor to attend the services over the body, and such remarks as he may make, but for some reason the minister was not present."

The body was enclosed in a black, cloth-covered casket, and on being brought from the late residence was placed on the platform of the Spiritual Temple Society. The casket was covered with a large arch of varicolored hybrid roses, being in the rear. At the head of the casket was a cushion of flowers, with centre motto "At Rest," these two designs being contributed by the Spiritual Temple members, and the casket was flanked by two large bouquets of flowers, one from the Ladies Industrial Society of the Temple. Beside these, and on the platform and casket, were several bouquets, a sheaf of wheat and a floral pillow from other friends of the deceased. His employees presented a large and elegant floral design.

Capt. Richard Holmes, President of the Boston Spiritual Temple Society, occupied the chair.

After an appropriate vocal selection by Mr. and Mrs. Lillie, that lady offered a soulful and eloquent address upon death and its mission—illuminating the minds of all present with the cheering radiance which Spiritualism bestows in the hour of physical bereavement. Her tribute to the worth of Mr. Dunklee was touching in pathos, and rich with the memory of a well-remembered life. Extracts from her views regarding the future life said to have been expressed by Socrates on his approach to death, the speaker compared them with similar ones voiced by Mr. Dunklee just previous to his passing from the form; she described his victory over the body, and death, but preferred to state that death had no existence in the universe—change being but the birth of all things to higher conditions in the dominion of life.

Mrs. A. H. Colby-Luther was the next speaker. She pursued the (spiritual) line of thought regarding death and its office for humanity. She also paid a glowing tribute to the memory of the deceased as a man of true worth, noble instincts and practical value in the society and among the general community.

Capt. Holmes, in the occasion to express his high appreciation of his brother and associate in office whose mortal form would be known no more in the places of trust and honor which of late knew him so well. While this earnest laborer on the plane of physical activity would be sadly missed by the society, its members were aware that the kindly interest he had cherished in its welfare would still be felt by him on the spirit shore. The speaker closed his remarks with an original memorial poem.

The speaking closed with a few words, setting forth her own experience, by Mrs. Lillie.

The remarks of the speakers were interspersed with appropriate vocal selections by Mrs. J. T. Lillie and Charles W. Sullivan—the latter gentleman closing the exercises with a song beginning: "I feel that the old world is fading from my view."

Capt. Holmes then announced that all who desired might take a farview view of their deceased comrade and friend—a privilege which the larger portion of the people present availed themselves of.

At the conclusion of the exercises the body was taken to Woodland Cemetery for interment in the family lot. Messrs. Enos Ricker, Henry P. Trask, G. C. Paine and Dr. Moore acting as pall-bearers.

Mr. Dunklee was a man of upright character

and unswerving integrity. He leaves behind him in mortal life a devoted widow and two sons, three brothers and a sister, and a large circle of relatives and friends. His obsequies were attended by many who had never before heard Spiritualism's message on a funeral occasion, and the impression produced on them must have been deep, and will be abiding; and thus through this altar of his mortality ceremony our ardent brother, though "dead" in the parlance of the unthinking world, "yet speaketh" to the children of men!

Anti-Vaccination Matters.

William Tebb, Esq.—who has devoted so much time and labor to combating the popular fallacy of vaccination and opposing the enforcement of the absurd laws framed in behalf of this disgusting and dangerous process—writes us from London recently:

"I cannot express the gratitude I feel to the BANNER OF LIGHT for its constant and able advocacy of our cause year after year, and its successful and crushing exposures of the tyrannical devices of the medical monopolists. The annual meeting of the London Society for the Abolition of Compulsory Vaccination will be held next month (April) in London, and the Fifth International Anti-Vaccination Congress is announced for next September, at Paris. The executive committee are most anxious that delegates from the United States and Canada should be present to take part in the proceedings of both these important gatherings."

W. J. Colville's Movements.

From the Golden Gate we learn that Mr. Colville, whose lectures in San Francisco have given much satisfaction to large and intelligent audiences, left that city, accompanied by C. H. Heath, for Los Angeles, Feb. 29th. He is expected to labor three months in Southern California, at the end of which time he will return to San Francisco, and attend the Oakland Camp-Meeting in June, on his way to Chicago.

Mrs. CLARA A. FIELD, of Boston, (THE BANNER's subscription agent in the South), delivered three lectures on psychometry and its significance, at Fry's Opera House, Palatka, Fla., on the evenings of Feb. 29th, March 1st and 2d—illustrating her remarks on each occasion with practical demonstrations of her own wonderful powers in the way of reading the characters of strangers selected by the audience: often giving marked data regarding their lives by simply holding in her hand some article belonging to the person to be examined. Her addresses were well spoken of by *The Daily News* of that place.

DUMONT C. DARE, M. D., of New York City, is having remarkable success, we are assured—some of the wealthiest and most fashionable people in Gotham holding themselves in readiness, as patients, to receive benefit at his hands. We wish professional etiquette could be so far "stretched" in Germany as to allow Dr. Dare to try his remedial powers in the unfortunate case of Frederick III.

It will be seen by the notice elsewhere that the first Spiritual Temple Society in this city will on Easter Sunday inaugurate a Fraternity School for the Young. An excellent move in the right direction, and we hope and trust that it will prove to be a successful affair in every particular.

A. S. Hayward, healer, of this city, is doing a great work for humanity by his successful magnetic treatment of invalids. His methods are manifestly far superior to all the theories of the so-called mind-curers extant. We have tested his powers, and know whereof we speak.

We invariably endeavor to accommodate our numerous correspondents; but at the same time we desire it to be distinctly understood that we decline to give up, under any circumstances, our prerogative as editor.

We are gratified to learn, as we do from our active co-worker, Mr. Thomas Lees of Cleveland, Ohio, that Modern Spiritualism was never so ripe in that city as at the present time. "Truth is mighty, and will prevail."

By the notice in another column it will be seen that the well-known medium for the physical manifestations, Mrs. H. B. Fay, owing to continued illness, has given up her sittings for an indefinite period.

We are informed that Rowley's Occult Telegraph—under the skillful supervision of Spirit Dr. Wells—is doing full and efficient service as a remedial agent, at 89 Euclid Avenue, Cleveland, O.

The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

Read the card of Mrs. Stoddard Gray, on our fifth page.

Claim of Spiritualists.

Just before the meeting of the City Council of Evansville, Ind., March 8th, a committee of six well-known prominent Spiritualists waited upon that body and asked for a private hearing, which was accorded them. Their mission was a startling one, says the writer, and if true will shake Evansville from center to circumference: They asked for a permit to exhumate the remains of Robert Barnes, one of the wealthiest men in the city, who died in February, 1871, as they had reason to believe, from a communication they had received from an unknown source, that the last will signed by Barnes was in the coffin. This will was a famous one, involving an estate valued at about half a million dollars, and was made by Barnes before his last illness. In it he made a liberal provision for the founding of a college which was to be controlled by the Spiritualists of Indiana. After his death the will could not be found, and suit was brought against the heirs by the State Spiritualist Association to recover the amount bequeathed. In proof of their claims a duplicate copy of the alleged will was produced, but the jury did not deem it sufficient and rendered an adverse verdict and the property was divided among the heirs. In January, 1875, the Spiritualists swore out an affidavit, charging Alfred Ribbel, A. B. Hunt and Charles A. Hunt with abstracting the will from its hiding-place under Barnes's head. On the day set for trial the plaintiff's attorney asked that the case be *not pro'd*, which was done. Subsequently revelations from Barnes were afterward made public through the Spiritualists and said to have been secured at their séances. Another account says the present revelation comes from an earthly source, and that sensational developments will follow. The Council, after deliberation, instructed the committee to apply to Circuit Judge Parrett for the necessary order.

Delayed Halls.

(Late on account of the severe storm of March 12th and 13th) have caused the non-appearance of much matter of interest in these columns this week. We trust our correspondents in various parts of the country, who have consequently failed to be heard, will be forgiving under a vexatious condition which we were forced wholly unable to remedy.

FAST DAY.—The Governor and Council have designated April 5th as a day for fasting and prayer.

Fortieth Anniversary of the Advent of Modern Spiritualism.

Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 31st and April 1st, 1898, under the auspices of

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the exercises. Superior musical and literary talent, also reliable test-mediums, have been engaged, thereby rendering the attractions of the entertainment second to none.

On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and April 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. 1, OF BOSTON.

The official notice of which appears on our second page.

Paine Hall.

A grand celebration of the Fortieth Anniversary will be held March 28th, afternoon and evening, at this place, under the auspices of the Spiritual Phenomena Association. See notice on second page.

Cincinnati, O.

On the second page will be found the statement made by the Committee of Invitation, in the name of the Spiritualists of Cincinnati, regarding the convocations to be held in that city Sunday, April 1st, to Thursday, April 5th, and the important character of the work sought to be inaugurated thereat.

Hartford, Ct.

By reference to our second page it will be seen that the Spiritualists of Connecticut will remember the Fortieth Anniversary by a mass convention at Unity Hall, in the capital of the State.

Moline, Ill.

See second page for an announcement of Anniversary services to be held March 30th, 31st and April 1st, at Library Hall, under the auspices of the Mount Pleasant Park and Mississippi Valley Associations.

New York City.

Mrs. Mary A. Newton writes that "The First Society of Spiritualists of New York will celebrate the Fortieth Anniversary at Adelphi Hall, 52d street and 7th avenue, on Sunday P. M., March 23th.

The speakers will be Mr. W. C. Bowen, Hon. A. H. Dailey, Henry J. Newton, Mrs. Amanda M. Spence, Mrs. R. S. Lillie, Mrs. Nellie J. T. Brigham.

Musical will be furnished by Señor Aurelio Cereales, Mrs. J. O. Goodwin, Miss Lily Runals; and a reading by Miss Sawyer."

Attleboro, Mass.

The 31st of March will be observed with appropriate exercises. The ladies of the Spiritual Society are arranging for a grand entertainment with unique features for the evening of that date, and on Sunday, April 1st, afternoon and evening, the guides of Miss M. T. Shelhamer will address the people on subjects commemorative of the Advent of Modern Spiritualism.

Other Points.

Information reaches us (as per notices elsewhere) that the Anniversary will be observed at NEWBURYPORT, HAVERHILL and SALEM, MASS.; TROY, N. Y.; CHICAGO, ILL.; TOLEDO and CLEVELAND, O.; PHILADELPHIA, PA.; PROVIDENCE, R. I., and elsewhere.

The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

Wanted, a copy each of Crookes's "Researches in the Phenomena of Spiritualism," "Art Maglo" and "Ghost Land," the last named work either in paper or cloth covers. Address, stating price for either one or all of them, F. G. T., care BANNER OF LIGHT.

English Notes.

Robert Cooper gives in London *Light* of March 2d an interesting narrative of his experience with the well-known medium Henry Allen, at the home of Dr. Beals in Greenfield, Mass., in 1876.

Light transfers to its columns from THE BANNER of June 27th, 1888, remarks made by Dr. Willis on some points suggested by a narrative previously written by him, introducing them by saying, "It is significant that these twenty years old papers contain as much philosophy as most of us could put into the discussion of to-day." Our English contemporary will bear in mind that truth is ever new.

Ghosts are in full season at Redruth, according to accounts in the *Corinthian*. A lady on returning on Wednesday evening from chapel, where she heard a lecture on "miserable angels and guardian spirits," while standing at her neighbor's door, saw a lady-like person twelve yards in front of her on the path. It gradually faded away. She recognized it as resembling a friend recently deceased.—*Medium and Daybreak*, London, March 2d.

Children's Lyceums.—From reports in Mrs. Emma Hardinge Britten's *Two Worlds*, quite a number of Children's Progressive Lyceums appear to be in successful operation in England. At their sessions, in addition to the usual exercises consisting of marches, recitations, singing and callisthenics, instructive lectures and discussions take place. At four Lyceums the following subjects were respectively under consideration: "Heat," "Phenology," "Astronomy and Physiology," and "The Philosophy of Death."

Message Department.

Spiritual Free-Lecture Meetings.
Are held at the BANNER OF LIGHT OFFICE, 9 Howarth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On Tuesday afternoon Dr. H. M. T. SMITH, of Lawrence, Mass., occupies the platform for the purpose of answering by his spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mrs. H. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will attend an evening through which individual spirit messages will be given.

The Hall (which is used only for these occasions) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially invited.

Persons having questions of practical bearing upon human life in any of the departments of thought and labor, which they would like answered by the spirit-world intelligently, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Office, who will present them to the spirit guides for consideration.

The Messages published in this Department indicate that spirit carry with them the characteristics of their earthly life, and that each individual spirit is a distinct entity, who passes from the earthly sphere in an undeveloped state, eventually progress to higher conditions, and finally to the state of perfect freedom, which is the goal of all spiritual advancement.

It is our earnest desire that those who recognize the messages of the spirit-world, will verify them by forming us of the fact for publication.

Natural flowers upon our Office-tables are gratefully appreciated. The public is cordially invited to send donations of a pleasure to place upon the altar of Spiritualism their floral offerings.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the medium in any case.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF
Miss M. T. Smith.

Report of Public Seance held Jan. 17th, 1888.

Spirit Invocation.

Oh! thou Eternal Spirit of Truth, who would draw the breath of divine wisdom within our souls and become inspired and quickened by its force and power. We would breathe in an understanding of thy laws, that we may comprehend and fulfill the duties more of that eternal and supreme law which controls the universe and operates throughout all the worlds of space.

Our Father God, we would return to thee our thankful praise for the existence which is ours, for the mere thought that we live and breathe in thee, that our ways are quickened by thy power, that our souls are called forth to the land of the living.

The tender love which thou dost bestow upon humanity speaks to us through the thy flower of the forest and thunders forth in the echo of the ocean waves, and appeals to our innermost souls in the light that gleams from the stars, or in that most beautiful grand light which ever shines into human souls from realms afar. Oh, by this beautiful love, we beseech thee to send us thy power, that we may be uplifted by its influence, and may the inner and divine attributes of our beings be called forth by its power, that we may come into sympathy with each other, and may develop kindly feelings and tender affection for our kindred, that we may press forward in life, seeking to do thy will in helpful service to humanity. May we send forth to thy angels which shine upon us, and to the hearts of those who are dear to us, the love which thou hast given us, and may we walk and talk with thee face to face, realizing thy presence, recognizing thy power, and giving unto them such sympathy and aid as they may desire and need in their work and mission for humanity. Amen.

S. B. Brittan.

Once more, Mr. Chairman, my friend Pierpont has invited me to preside at your circle, and I may consider, from my spiritual standpoint, such questions as you may present to the thought of the unseen world.

Before presenting your questions allow me to give greeting to my friends on earth, with assurances of my continued cooperation with all friends and laborers in the spiritual vineyard, as well as my continued interest in their work, and indeed in all that pertains to human welfare. I have perhaps no special word to give at this time, because I feel that the great work is growing; the truth is making its way from home to home, it is finding acceptance in the human hearts in all quarters, only that which is encouraging appears before my spirit sight at this hour.

True, there is still much of friction, and undoubtedly this turmoil will exist, even within our own ranks, for years to come. Humanity is growing; there is a pressure upon it which it needs must feel and struggle against. Old errors die hard; superstitions cling with all the tenacity of unruly force; yet they must loosen their hold upon the human mind; they must fall back and be relegated to oblivion.

This means, friends, that you will see and hear and come into the midst of turmoil and confusion; the din of battle and the smoke and heat may rise around you, but truth maintains her hold in the universe and will be heard; she must be felt, and she will win the victory over every foe. Therefore, Mr. Chairman, when beheld the smoke of conflict arising in the mental atmosphere, I know that it denotes action, and action is far better than stagnation in any department of life, because action tells of vital life itself; stagnation speaks of death, inactivity, senselessness. Even the smoke and confusion tell the thinking mind that the mental atmosphere will become clear, the turmoil will subside. When we look forth over the field of battle, counting our losses and our gains, enumerating the slain and those who survive, allow me to predict that among the slain will be a number of errors and superstitions, and that those who survive will be those who have recognized the truth, and have gained knowledge of himself in each department of existence, man will be ready to wisely make use of that knowledge, applying it to his daily conduct; wisdom and justice will grow in his life with blessings, while love universal may shed a halo of peace and beauty over all.

This is my idea of the result that will spring forth out of this conflict and confusion which we behold about us on every hand. True, every circle is enveloped in the smoke and surrounded by the din of battle, but the light of religious or social circles, are free from this; but the world moves, justice eternal reigns, and by-and-by we shall find humanity stepping out upon a broader plane, a higher altitude, from whence it may gaze down over the past, realizing its struggles, its mistakes and failures, while also recognizing its achievements and its triumphs.

But, Mr. Chairman, I must attend to the debt invested in me this afternoon by your Spirit President, and therefore you may now present your questions to S. B. Brittan, who brings his regards to his friends, and extends toward them his most helpful love and sympathy.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Ques.—Several years ago Dr. S. B. Brittan questioned the composer of the song entitled "Over the River," as to the way the music was received by him, but as no satisfactory answer could be given, Dr. B. published in his *Quarterly Journal* at that time his opinion regarding it. Has Dr. Brittan gained any new light since passing to spirit-life, and can he give any additional information as to the transmission of thought or music to inspirational speakers or musicians?

Ans.—I am highly gratified to learn that my friend Longley, who I am pleased to see is present, still sends out his thought to me—although I am a spirit—in relation to this subject, which exercised our minds in times past, and which is of sufficient importance to be entertained by any thoughtful mind.

Since passing to the spirit-life, and freeing myself from those physical limitations which bound my inner powers, I have endeavored to study into this law of inspiration, more especially as it affects the artist, in any department of artistic endeavor. It is his privilege to watch the transmission, so to speak, of an inspirational influence, from the brain of a highly exalted spirit, to that of a sensitive medium upon the earth-plane, and the study has been

one of great interest to me, inasmuch as it proves to my mind that the composer must be caught up, so to speak, into a highly spiritualized atmosphere, ere he can properly voice or reflect the inspirations which are brought to him from the world of music, or the world of art in general. Thus I find that when my friend Longley, for example, comes to the atmosphere, is, to all intents and purposes, dead to the outside world, or at least he is deaf to external sounds, cannot take up an understanding of things passing by his side, although those objects and circumstances might appeal to his senses, for his mind were not in it, what I may call, superior condition. When caught up into this spiritualized atmosphere such a sensitive will not only reflect and echo the inspirations of the musical sphere, or the artistic world of spirits, but he will also feel his own spirit bathed in a sea of light and beauty; indescribable sensations will appeal to his soul; he cannot give utterance to the thought within him; but let a sound break upon his ear, in external life, and it seems harsh and discordant; let a touch appeal to him in his physical surroundings, and it is crude and unpleasant. And why? Because the spirit is partially withdrawn from the body, and is more or less held upon the physical universe, and has come in rapport with the spiritual world and its conditions.

I have beheld an artist seated in his studio, wrapped in that seemed to be profound meditation; those who entered his apartment in that form could not gain his attention, his spirit had become absorbed in a contemplation of diviner things than earth affords, and consequently it had lessened its hold in a measure upon the earthly condition, and soared aloft into spiritual space. I have beheld that artist, not under the direct ministrations of an individual spirit, but under the concentrated power, so to speak, of a number of minds in spirit-life, all of whom were in congenial association, each exerting his special power, but combining the whole into one magnetic force, which, being poured down upon the sensitive artist-soul, became absorbed, so to speak, within his own life. By-and-by he awoke from his entranced condition, and seizing the brush and palette, began to work hastily, and without ceasing, until a wonderful landscape appeared on the canvases, more beautiful than tongue can express.

I have seen the same artist, at another time, working away on his canvas, tracing the lineaments of a human face and form, and still he was assisted by the inspiring powers of unseen intelligences; but in this latter case I beheld an individual standing by his side, a man of noble mien and lofty bearing, who, when on earth, and by touching lightly the brow of his sensitive instrument, making magnetic passes over the brain and person, the mediumistic instrument caught the inspiration of beauty and ideality from the attendant spirit, and expressed it in the painted face upon the canvas.

These are two forms of received inspiration and spiritual assistance by one and the same sensitive instrument; and so I may say that inspiration is sometimes caught by the outward life, as from a poet or orator, or from influences which emanate from countless minds, exalted, wise and noble, in aspiration and altitude; and again, inspiration may be received by the direct contact and presence of one or more individual spirits, who take an interest in their instrument, and his work, and who desire to send it forth to the world.

This one subject under consideration concerning that beautiful song, entitled "Over the River," is of interest to my mind, because I behold within its cadences internal evidence of its spiritual origin. I believe that the lines, as given by the gifted poet, were sent by angel-helpers, who desired to bring a knowledge of immortal life to man, and found their best means of appealing to the human heart through simple lines and glowing language; and I believe that my friend Longley came under the direct ministrations of angel-helpers, who sent these words into his heart, caused their melody to flow through his brain, until he caught them and gave them external expression, for the helpfulness and joy of mortals.

I might, Mr. Chairman, discourse upon this subject for an hour, but in doing so should deprive others of their right of responding to questions for our elucidation; but sometime I may have the privilege of communicating with my musical friend in private, through this or some other instrumentality, and discussing this and kindred topics to our satisfaction.

Q.—[By F. Randall.] In answer to the question concerning the spirit-world, I have been told "From the world of causes," and to the question, "Where does the spirit go?" "Upward and onward through the heavenly spheres." Can the control tell me why it came? Why does it go? and what is it all ultimately for?

Ans.—I am pleased with the definition recently given of the term "spirit" and the term "soul" by my friend, Mr. Pierpont. He considers the soul of man to be the life-principle or electric force which animates and in every way governs the man himself. This electrical force or life-principle, he claims, springs from the great source of all life, the great fatherhood of intelligence and wisdom; that it is like a divine breath of fire, kindling the spirit into action and vitality. His definition of the term spirit is, that of an instrument for the soul-principle, an instrument endowed with power, capable of being adapted to the use of the soul, and to the end that humanity may be developed into a grand and active whole.

Now, then, I should say to the questioner, that soul, coming from the world of causes, undoubtedly springs primarily from the great sun of all intelligence and wisdom. We may compare that sun, if we will, to a great sphere of light, vibrating with warmth and power and splendor. The soul is a part of that great sphere of light; it is a centralizing force, inasmuch as it becomes the centre and the power of the individual who is animated by it.

This soul comes into active operation by finding for its use a spirit adapted to its purpose, fashioned in such manner that it may control and vivify it into animation. The spirit and soul become so wedded together that they may be called soul and spirit, and in that sense a glorious and complete man is created. Then, comes in contact with the earth, takes upon itself physical form, and gains experience through contact with material things.

The questioner wishes to know why and wherefore all this may be—what is the end and purpose of it? The soul and spirit gain experience and discipline here, through the mortal coil, pass onward into spiritual realms, to take up new experiences and undergo a new discipline; so it may speed on, from sphere to sphere of light, from world to world of experience. It expands in power, develops in knowledge, gains immeasurably in wisdom, and in those spheres this human being speeds on, passing through new developments, unfolding new possibilities of its own, it finds a new energy, an exhilaration, a power to investigate and to learn of laws and systems of the universe.

Today we take up within ourselves a small compendium of knowledge, and we think our minds are vast and far-reaching; but in the eternities that are to be, this small volume of knowledge that we possess will seem but the merest atom, the slightest word, for our capacity will so expand as to enable us to take in a wonderful knowledge of planets and planetary law, of systems upon systems of worlds, and not only concerning worlds, but their various departments, laws and regulations, so that we may, as human beings, grow in power, come into an understanding of life, that will enable us not only to create forms and objects for our own convenience, but to assist in evolving worlds themselves, and sending them forth into life and action.

Is not this a grand thought? I would ask of the questioner. Can you measure its possibility, can you limit the measure of mind? No; for mind works throughout the universe; intelligence displays itself on every hand, in the formation of a rock, the building up of a star or a planet. Therefore, when you remember that this is mind, intelligence, design, wisdom, and that as a part of the great, wonderful scheme of life, you may also find a way to the Creator, you may feel that we shall need an eternity in which to grow, and worlds upon worlds through which to advance, in order to unfold and express all that lies within us.

Q.—[By the same.] If the final object of the

spirit's existence is perfection, what does it do then? What does it do?

Ans.—It is impossible, so far as my knowledge extends, for me to explain, Mr. Chairman, what would follow in spiritual experience when perfection comes; but to my mind we shall be obliged to pass through almost an eternity before we reach that position, for the simple reason that, one after another, there will open before our vision greater glories to be attained, before virtues to be adopted, grander principles for us to understand and incorporate into our lives, for there must be ever an ascending scale, over which the soul must reach toward the heights of progress and perfection; consequently I have known of no spirit who has gained the utmost height of perfection, and who can look back upon its past and recount all that it has gained. We may dream of perfected souls, but when we ourselves come to the altitude of those whom we have thought perfect, we find that they still have something to strive for, something to reach upward for, by way of knowledge, of internal unfoldment, or of spiritual aspiration; and so the spirit marches on, ever seeking, ever gaining, and yet forever, so far as we understand this upward march, from the earth, more and more grand and glorious, which lies just beyond.

Q.—[By "Inquirer."] In answer to a question from your platform, the Controlling Intelligence has said that the best way for the development of clairvoyance, or other high phase of mediumship, is to live in strict accordance with natural law regarding physical health, and in cultivating the spiritual graces of love and peace to all. Have our most gifted mediums gained their power by such a course?

Ans.—For one to gain and cultivate all the graces of sweetness and purity, and the holier virtues in life, is to reach almost a state of perfection, and we do not look for that state, even of imperfect perfection, as viewed from an exalted spirit standpoint, to maintain on earth, therefore we do not anticipate for mediumship the unfoldment of these glorious attributes in the fullness of their beauty and power; yet we know that they are necessary to day, and are striving to reach the light, who seek to do their duty to their fellow-men—to love their neighbors as themselves, and in other ways to follow the golden rule. Undoubtedly the aspiration and the desire after these gifts of the spirit, which the various phases of mediumship undoubtedly this course of life brings to those mediums high and helpful influences who do their best in the dissemination of truth and in teaching the spiritual lessons of life and love through their mediumistic instrumentalities. Possibly, and very probably, these mediums are not yet able to take full advantage in reaching their standard of truth and of holiness; undoubtedly they sometimes falter and fall by the way, making mistakes and not gaining that strength of spirit they most desire; but the aspiration is helpful, the desire and effort are grand, and the soul's forces, and also of great assistance to those spirit attendants who approach.

I agree with your Spirit President in his statement that, for the best unfoldment of clairvoyance, or other mediumistic qualities, one should try to live in accordance with natural law, and that the best way to reach that standard is to reach the light, who seek to do their duty to their fellow-men—to love their neighbors as themselves, and in other ways to follow the golden rule. Undoubtedly the aspiration and the desire after these gifts of the spirit, which the various phases of mediumship undoubtedly this course of life brings to those mediums high and helpful influences who do their best in the dissemination of truth and in teaching the spiritual lessons of life and love through their mediumistic instrumentalities. Possibly, and very probably, these mediums are not yet able to take full advantage in reaching their standard of truth and of holiness; undoubtedly they sometimes falter and fall by the way, making mistakes and not gaining that strength of spirit they most desire; but the aspiration is helpful, the desire and effort are grand, and the soul's forces, and also of great assistance to those spirit attendants who approach.

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New York Advertisements.

My father owns a very fine spaniel dog. His name is Curley. She generally stays at my father's office. The other day she came to him and telephoned to the office to know if Curley was there, and one of the men said she was. I asked him to hold her up to the telephone, and whistled. She pricked up her ears and turned her head and acted as though she knew my voice. I told her I wanted her to come home. The man put her on the floor and opened the door, and without his saying a word she started at once and came to the house.

EDWARD E. FLAGG.

North Adams, Mass., Jan. 10th, 1888.

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Office hours from 10 A. M. to 8 P. M.—except on Tues-
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