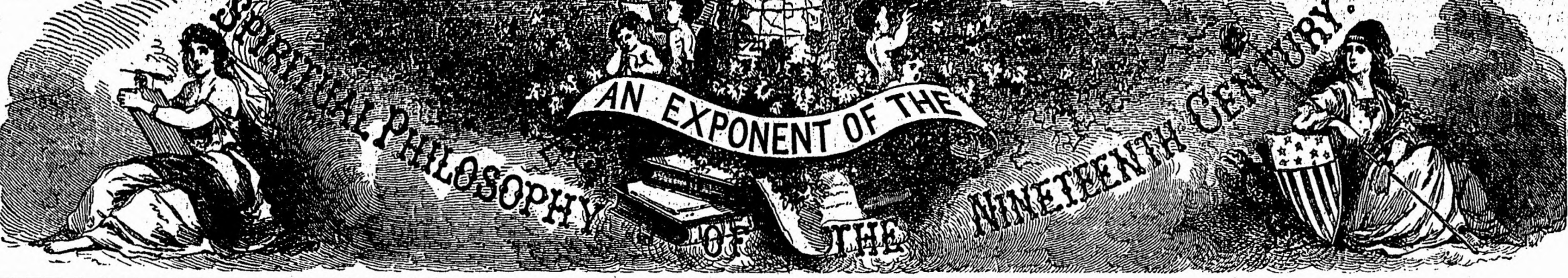


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BANNER OF LIGHT.



VOL. 73. COLBY & RICH, [9 Bowditch St., Boston, Mass.] BOSTON, SATURDAY, APRIL 15, 1893. [25.50 Per Annum, Postage Free.] NO. 6.

Written for the Banner of Light.
THE AWAKENING.

BY MARY WOODWARD WEATHERS.

'T was heard in the damp and the mild;
In the cell that the clouds enfold,
Came a stir of might
And a struggle for light,
For the budding had come to all.
It came in the air and the shine,
This voice with a miracle sign;
The earth felt the thrill
Of an answering will,
And smiled with glad surprise.
Each clod to its spirit wed,
Looked up to the light to be led
In the wonderful way
Of this glad spring day,
Of the miracle play of Life.
Oh! wonder of wonders! See
The glory about to be;
As an emerald gem
Is each bud on stem,
Till beauty each flower-cup fills.
For the soul of things answers the call;
This voice that cometh to all;
While the skies beguile,
With an answering smile,
Earth waking again to life.

Anniversary Address.

Spiritualism Considered as an Evolution.

Delivered on the Morning of March 31st, in Odd Fellows Hall, During the Commemorative Services held there by the Boston Spiritual Temple (Berkeley Hall), by

HON. SIDNEY DEAN.

[Specially Reported for the Banner of Light.]

SPIRITUALISM in every department of its disclosure is upon the increase. Whether viewed in its varying phenomena, the increasing clearness and harmony of its philosophy, the breadth and depth of its moral teachings, or the number of its disciples, it continues upon the advance. It is certainly not retrograding. Like the soul of John Brown, America's early martyr to the spirit of personal liberty, it is still "marching on."

The spirit-rap at the door of the mundane, whose Forty-Fifth Anniversary we to-day celebrate, while a surprise to the earth-family, announced celestial visitors, not strangers, but old friends and earth acquaintances returning to answer the great question propounded by all earth-dwellers, voiced by the aged Job in the long ago, and repeated with increasing emphasis by every intelligent person of every age since: "If a man die, shall he live?"

That these visitors could announce their presence by an audible sound disclosed without material agency, shivered, as by a blow, the old theory of the fixed, unchangeable laws of physics, destroyed the creed of materialism as a philosophy of being, and put the seal of knowledge, obtained by the concurrent testimony of all the senses, material and spiritual, in the place of a weak, human faith which had for so many centuries dominated both the intellect and the heart.

Neither a materialistic nor a creedal world took kindly to the visitation. Both had too long been dominated by a sense of the impossible. The mattock and spade had been the symbols of the fall of the curtain, the end of the drama of life. Even the devout disciple of the great spiritual "Medium" Teacher, who came from the eternities "to show us the Father," did not in his heart believe that with the Infinite Spirit "all things were possible." The limitations of earth, earth-forces, laws and processes, have conditioned his mental and spiritual nature, so that to-day a broadening skepticism and unbelief touching the nature and extent of spirit-power, spirit-influence, spirit-manifestation and spirit-beneficence pervades the discipleship of the most spiritual Christian churches, and the old experiences and freedom of expression touching these experiences have largely and in many cases wholly departed from their services.

They still believe that "God is a spirit," but they limit and restrict all spirit, deity included. And yet, the essential nature of spirit must be the same, just as essential matter must be the same in essence. The great creative deity, as a spirit, has peopled this earth with uncounted multitudes of his spirit children, each having, in a limited degree, their portion of his great volume of spirit nature and power. Because they were to find being and development in earth they were clothed with earth vestments, their temporary sojourn in earth being preparatory to their real, unending spirit existence hereafter.

Yet these earth-children have become more absorbed in their earth nature, its conditions and laws, than in their spirit nature with its forces and laws, so that in the former we are scientific materialists, and in the latter spiritual dunces, if not fools. So thoroughly has the spirit become impregnated with the material, animal life, that the latter dominates intellect and heart; and its laws, forces and possibilities of action and use are accepted as the limit of things possible to the spirit.

The rap at Hydesville was an awakening. The very possibility of a celestial spirit visitor knocking at mortal doors, announcing its presence, awakened the attention and wonder of the world. If it proved to be a fact, it involved the death of old ideas, old philosophies, old forms of religious thought and belief; old superstitious conceptions; old myths and traditions; old teachings touching deity as a spirit; and not a composite of spirit and matter; old faiths and no-faiths, in a word, it would create a revolution throughout the entire realms of thought and faith touching spirit and matter.

ate a revolution throughout the entire realms of thought and faith touching spirit and matter.

So the creedalists and the materialists; the sleepy old philosophers, purblind in their ignorance, and the scientists hugging their imperfect data touching matter, its laws and forces, and agreeing with the creedalist that all things which they did not know and could not reconcile on the basis of matter were hidden mysteries which we were to believe and accept in defiance of reason; the cultured and the ignorant, the religious and the skeptical, the morally clean and the immorally filthy—all having personal consciences more or less disturbed by this portentous rap, united their influences and forces to explode it as a fakir's trick, to drive it into and corral it among physical forces and laws of the material universe, and to locate it specially in the anatomical joints of the human foot. It is due to truth to say that this great army of skeptical sappers and miners labored harmoniously, diligently and untiringly to drive our spirit-visitors from their old earth home and loves.

But the celestial visitors continued to rap, and when by a happy blending of the thoughts of both the visitors and the visited, an alphabet was agreed upon that both could use, then the celestial intelligence was practically born to earth, and with it the opening of every door of truth in the two worlds of conscious being. That proved too much for the creedal church, for it made practical many of its philosophic and religious theories—only intended for the exercise of the faith of its disciples—and the practical exemplification of its scriptural teachings endangered the stability of its creeds. So the creedal lights of the church retired from the field of investigation, proclaiming it to be the work of the devil. Since that time the church has been defending itself, its altars and old creeds against the incursions, experiences and teachings of its former membership.

It is surprising how quickly a good, pure, loving saint of the church can be changed into an imp of evil, to do the bidding of the great, orthodox arch-devil, by the simple decision of his earth-pastor, and former fellow-members of the church. He has only to pass the gates of the mortal, have a eulogy delivered over his earthly and empty tenement, or the oil of "extreme unction" placed upon his brow, and then return upon his steps as a spirit to comfort his loved ones plunged into grief and anguish at his departure, and the change from saint to devil takes place at once. We, as spirits, can go out safely and with credit, but to return as messengers of comfort and truth destroys character and credibility.

Such are the results of centuries of ignorance and credulity born of creedal power. But courage, friends! the world—the church included—is learning new truths, as well as comprehending old ones, and will, in due time, shed most of its egotism and bigotry. Thousands are even now welcoming to their homes and hearts these celestial visitors, once their old brethren and sisters in the church.

But the phenomena have not been limited to the rap as a form of expression. Steadily the intelligent forces have crowded the gateways of return to the mortal, utilizing every facility, entering every open door, and awakening afresh the wonder of skeptics, the skill of the investigator, and comforting sad hearts who find a solvent for the sorrows of bereavement and heart desolation in the sweet communings and endearments of their returning friends. Even if the alphabet of sounds was winged like the feet of Mercury, its method of communication would be too slow and cumbersome to satisfy either the celestial or terrestrial nature in voicing its love, or in seeking information and guidance.

Can the human brain and the vocal organs be again used by an incarnate spirit? Can a living human body be made subject—with the consent of its owner, who cheerfully surrenders it temporarily—to control by another conscious spirit-tenant, who may manipulate its delicate machinery at will? And, more important still: Can the personal consciousness, or that power within us which takes cognizance of all that is transpiring within us, even our faintest thought, and all which is disclosed within the radius of our physical senses, can this be hermetically sealed as in sleep, and the new, temporary tenant bring his own consciousness to this new condition of being and action? Why not? Is not the phenomenon of daily occurrence among all advanced peoples, and has not science placed its attesting seal of approval upon this wonderful occurrence, and demonstrated and enrolled it among the facts of to-day? Are a title of the laws and adjustments of spirit and matter comprehended by us, even in this day of wonderful disclosures? If we fully comprehended them, they would cease to be phenomena, and be ranked as the natural processes of natural laws of spirit and matter, working in unison according to an infinite design.

We, certainly, as individuals, had to get accustomed to the use of our material body and its intellectual organ, the brain, for the whole was strange to us when we found ourselves occupying it. To some it is more of an enigma in manhood life or in old age than it was in youth, or its early possession. Having had experience in the use of one body, which we have worn out and laid aside, or which has failed through imperfect construction, or by sickness or casualty, would it be impossible for us to utilize another? If placed at our disposal as an intelligent spirit? Can you find any insurmountable or even serious difficulty, providing the natural tenant acquiesces, and the proper conditions for the entrance of the spirit can be secured?

Note, then, at this evolutionary juncture, not the discovery, but the disclosure of both the province and power of what was termed mesmerism, or the subordination of the will, the thoughts, and even the consciousness of the subject, to the will of another spirit still occupying his own material house! All of us are too familiar with the fact to require a word of explanation or comment. If one spirit, still in the mortal, can thus subordinate the intellectual and physical machinery of another, utilizing all another's powers, suspending the consciousness meanwhile, what shall prevent an intelligent, experienced spirit, animated by a strong desire, from accomplishing the same thing when brought into contact with the proper medium subject, and finding a willingness upon his or her part to be so taken possession of and the physical powers to be so used?

Then appeared, in natural order of sequence, the trance—or, to use the scientific term, the hypnotic condition—with its degrees of semi-trance, down to the deep, unconscious sleep of the natural powers, including the consciousness. It was, at the first, denied and derided by skeptics of both the materialistic and creedal schools, but learned scientists first examined and then utilized it, not alone for the deeper examination of this subject of the return of intelligences to their old mortal environment, but as an agency for relieving, or at least mitigating the sufferings of humanity. To-day the trance, or hypnotic condition, figures as extensively in hospital wards as in séance rooms. It has largely supplanted the use of material anesthetics in the hospitals of Paris, and will soon become the surgeon's merciful assistant in all the hospitals of the civilized world.

To consciously vacate the body while the surgeon repairs it, is like removing from your domicile while it is in the hands of the architect or carpenter. But when the ego temporarily retires from the body in order to welcome a kindred spirit who brings a message from his own spirit home, then the ego performs a work for humanity greater than the surgeon who, for remedial purposes, mutilates the body without pain to its owner. The gift belongs to the race, and is born into the practical of this age and its needs. An earlier birth would have subjected the trance-subject to inquisitorial tortures, to the stake or the gallows, under the creedal bigotry and tyranny of the papacy, or the old Puritan régime of Cotton Mather, and "the Great and General Court," which our present Commonwealth has happily supplanted. A trance medium! To be purely worthy of such a mission in the mortal, is to be a human angel, while to use the gift worthily, and for the highest and best interests of humanity, is to be crowned as a true son or daughter of the living, loving and serving God.

Close following upon the hypnotic or trance disclosure, came the attainment of both spirit vision and hearing in now well-established clairvoyance and clairaudience, or clear-seeing and hearing, by which cognizance is taken of persons and things purely spiritual, and belonging to the spiritual spheres of life beyond the mortal boundary. These are facts of daily experience, as well-attested as any material event, and from these sources, found within the earthly and mortal, vast chapters in the book of continuous life have found a chronicle.

Comprehending as much of the nature and laws of spirit as we do to-day not inconsistent with the laws of spirit or matter and sound reasoning, is there anything impossible, unreasonable or inconsistent in these modern disclosures, or anything which an intelligent believer in continuous existence after death should not be thankful and happy in knowing? Suppose our good brethren of a former age, John Calvin, John Milton, Cotton Mather, Jonathan Edwards, or either of their advanced contemporaries, did not know or even grasp the possibility of the manifestation of such psychic power as is disclosed to-day? Neither did they know of the power of steam as a motor for the world's use, nor of electricity as the increasing servitor of man. That which they thought they knew, and about which they reasoned, they wrote; what they did not know, and hence could not write, has filled great libraries with volumes, written since their death.

But conceding the reasonableness and naturalness of the spiritual philosophy, or of incarnate spirits returning to and using the body of an earth medium, is it reasonable to suppose that the freed spirit itself would desire to make the visitation? Of course we cannot speak intelligently for all, or even a small portion of the immortal family. We can reason from our own views and feelings, and from the disclosures made by such as have voiced their own feelings through media. We shall, all of us, soon become denizens of these spheres of being, and each determine the question for him or herself.

From our present standpoint there are conditions of life, on both sides of the boundary of the two states of being, which would create and intensify the desire to return if the proper conditions were presented and the attempt gave promise of success. As, for example, if, those left behind, bathed in grief and tears, needed such ministrations of comfort and help as we could bestow; if danger menaced them, their comfort and true interests, and it was perceived by us but was unseen by them, which words of warning would avert; if a broad humanitarianism was still in control of the mortal nature, and we believed that sorrow and suffering could be averted or relieved by timely aid which a spirit could bestow; if help could be rendered in implanting truth in human hearts and expelling error therefrom, thus delivering captives from a mental, moral and

creedal bondage which made of life a burden and death a horror of fear; if a single exerted influence, or a word spoken through the lips of another would elevate, purify and ennoble the race, then, moved by any of these motives, we should desire to temporarily enter the old earth-life again.

But if all our earth-loved were gathered home, at rest in spirit-mansions with us, if there were no calls from the humanitarian side of life, if no burdened and manacled soul cried pitifully for help to be led and lifted out of its darkness and distress, if there was more important work to do in the spheres of spirit activity, then we should have no desire to return, but rather a repugnance to resuming the burdens belonging to the mortal environment. To return in order to gratify the curiosity of even our best friend—never! Rather let me rest in the glory of life until wisdom shall supplant the ignorance of all I desire to know and to be; until a pure love shall consume all the dross of earth, even in desire, and amid the harmonies of the higher celestial spheres, mingling with the loved and pure, I shall reach the eternal content of spirit activity and rest.

There are glorious spirits of earth-parentage and experience, who find in the eternal spheres a home and rest, and in the earth sphere a true missionary field for their activities. The atmosphere or aura which they bring with them into the presence of mortals voices their purity and the high moral elevation which they have attained. Their presence reminds us of one of the beatitudes in the celebrated sermon of the medium-brother of Nazareth: "Blessed are the pure in heart, for they shall see God." Their words are the receptacles of pearls of thought which convey truth, as the facets of a diamond scintillate brilliant light. Their work is purely beneficent and helpful, and they stand as the higher types of the beautiful philosophy and fact of intercommunication between the worlds of spirit and matter, or of spirit communicating with its intelligent fellow-spirit by subordinating the forces of matter, and making the latter servants of its will. Oh! if only such returned to voice the possibilities of human exaltation and glorification, how quickly would the ranks of the creedless and churchless disciples of Spiritualism be filled by an almost unnumbered multitude of joyful travelers to the glory-land of freedom, born out of the darkness of creed and blind faith in dogmas which bind the soul like fetters upon the physical limbs!

But the earth empties its teeming millions into the spirit spheres with uninterrupted succession. We are born into earth under the universal repealless order to "move on," and each one obeys it, without an instant's cessation; until the end of the journey in earth is reached. As the womb is the ceaseless fountain of material life, so is death the ceaseless maelstrom of absorption to that life. This living multitude constantly melting into the unseen of the mortal, contains all grades of mental and moral character. The tuition of life is progressive. Death does not check the process; neither is it a solvent of problems connected with human character. It simply changes the environment of the individual spirit entity, returning the physical to those material elements out of which it was constructed, according to material laws.

But new phenomena continue to be disclosed. We call them by that name for want of a better. I call your attention on this anniversary to one feature of the Spiritual Phenomena and some of the varied features which it includes: It is an evolution, a growth. It is not a new law or fact in the universe, but a new disclosure of an existing law, or fact, long dormant because of the absence of the necessary conditions by or through which alone the law or the fact could find place and acknowledgment by the human intellect or heart. Evolutionary process is a universal law of the cosmos of both matter and mind. It is alike applicable and active in the intellectual germ of the infant which the midwife lays in the bosom of its grateful mother, and to the floral germ which will, under its law, burst forth in a greater than Solomon glory and beauty to fill the atmosphere with its fragrance. The evolution of the intelligence of the race makes possible the comprehension of forces and laws hidden from the perception of the mind and soul, because of their inability to perceive and grasp them.

But the evolutionary forces are themselves subject to the laws which condition their successful working. Disobedience to these laws works mental, moral or physical stagnation and death. The floral germ will proceed under its evolutionary laws to the completion of its floral life, its flowering and fruitage, provided the laws of its own nature and development are obeyed. It must have soil, not rock, for its roots to nestle in; moisture to be assimilated by the chemical forces within it into sap; the light, the warm rays of the sun to kiss its closed lids and bid them open to disclose the beauty slumbering beneath them. Without all these—and more which the experienced florist will teach you—the floral germ will never open its lids, but will stagnate and die, becoming fit only for the refuse heap of decaying vegetation.

So, also, of the mental, moral and spiritual evolution of the race. They have their evolutionary laws which must be obeyed. Obedience or non-obedience conditions not only the time but the character of their evolution; and the human will, with the social and personal environment of the individual or the nation or the race, figures largely in this department of the world's mentality, morality and spirituality. With obedience to these laws there comes also the element of time or experience, of stages of development. What are

termed the immature and the mature conditions of development are disclosed on the time or experience plane of evolutionary process. We do not look for the ripened fruit either at the bud or flower stage, but we know that the alchemy of time will develop it, for the fruit slumbers in the bud and voices the promise in the flowering.

Why should the race look to its childhood in mental, moral and spiritual matters for the ripe fruit of knowledge in these departments? Why seek in immature and undeveloped mental and spiritual conditions the disclosure of laws and forces in man which could not have been comprehended by the immature and untrained intellects of the world's childhood? Why return upon our steps to the age of myth, of tradition, of infantile gullibility, when the fields of fact, of law, lie all around us white with the blossoming of knowledge? Why seek, to bring the superstition, the ignorance, the narrowness and infantile simplicity of the few earliest historic centuries to govern or supplant this latest age of development in every department of the works of the creative God? Why accept a sepulchre and burial for all the wisdom, facts, clear intellectual status and spiritual comprehension which now grace this living century of the Occident by the force of the law of evolution, in order that dead centuries of the ignorant, undeveloped Orient may be resurrected to stand in its place? Why, an American schoolboy of to-day is fitted to become the teacher of those old, so-called, "wise men," even though they had lived to the fabled age of Methuselah!

The evolutionary law is as much a part of the creative endowment of the spirit-man as is attraction and gravitation to the physical universe, and must have place and acknowledgment in considering man and his relations to the universe.

Am I an enemy to the true Christly philosophy, outworked in a pure, unselfish, spiritual life; or to the church which the medium of Nazareth founded, or to a single unit of its membership, because I state plainly and publicly what every unprejudiced observer and student of past and passing events knows, to wit, that the philosophy taught by Jesus has not been outworked by any organization, under the law of spiritual evolution, during the sixteen or seventeen centuries last passed; but that human ambition, greed, and lust of power and leadership in human society, animating human hearts and brains and aggregated in church organizations, have taken its place? The church form has now reached the climax of making greed respectable; wealth, wrested from the enforced toil of struggling millions kept in a state of poverty, honorable in the person of its possessor; ostentatious pride in churchly matters a virtue; forms of greed paramount to a practical humanitarianism and a true brotherly love, and the public worship of a spiritual and loving God, formal and sensuous? Am I an enemy for stating these facts? There is the force of an increasing spiritual death in silence, or in a studied attempt at the concealment of that which cannot be concealed.

Personally and from sympathy with my race I grieve over this condition of those who profess both to teach and to practice spiritual-mindedness as defined by Jesus, but whose teachings and practices are sending millions of spirits into their eternal home not only burdened in soul with the greed and lusts of the mortal, but with a faith that these earthly acquisitions are proper as elements of the spiritual nature and its experiences. How sudden and painful must be the awakening of the unrobbed spirit! To subordinate the sensuous for the highest development of the spiritual life was the basis of all the teachings of Jesus; to utilize the sensuous by making even its most objectionable features tributary to its earthly advancement is the spirit and practice of the church to-day.

Spiritualism is in no sense an evolution from churchianity, but is a natural outgrowth of the spiritual teachings of the Nazarene. Not only our clear conceptions of the conscious life which awaits our exit from the mortal, but the messages borne to us by the higher intelligences of the celestial spheres, force the conviction that love, purity, truth, unselfishness, spirituality as against sensuality, and benevolence as against a spirit of greed, are essential to a harmonious and happy existence in eternal realms. The very name Spiritualism voices our philosophy; for how can we be Spiritualists and not possess or seek to attain spiritual natures, and to lead spiritual lives?

Is there no call to-day for the exhorting word to Spiritualists, as there is to the hungry-hearted multitude which weekly crowd the temples of churchianity, seeking spiritual sustenance, and a knowledge of how to attain the true conception of eternal life? Am I an enemy of Spiritualism, or of any true Spiritualist, if I state the fact that this great evolution of knowledge touching the nature and relationships of the immortal spirit, to both realms of existence is being handicapped with earthly greed, and that the credulity fostered by the church is being foisted upon our philosophy by the same greedy spirit, to take the place of knowledge and fact—brought to our consciousness by the ordinary processes of law—utilized by sound reason, judgment and close, critical observation? Is it not a fact that the greed, hunters, and their too credulous following, are made to stand publicly, as the exponents and representative disciples of the Spiritual Philosophy, to its discredit and to our shame? Are not the multitude of honest disciples of this modern truth, and of sound spiritual science, daily and hourly placed upon the defensive, by against the representatives of greed and fact?

ism, who are stimulating and practicing upon human credulity for the sole purpose of worldly gain? May God forgive them.

Are the vast, eternal spheres of conscious life a mere receptacle and background upon which professional exhibitors in the mundane can draw, *ad libitum*, for subjects to appear in earth-form, and clothed in earth vestments, to placate human curiosity, and add to the plethora of purges of the professionals? The very supposition is as unnatural as it is disgraceful. Make the application to yourself. If you had found a happy mortal release and were clothed in immortal freedom, would you consent to become the servant or slave of a greedy, earthly agent, to be subject to his or her calls as a stock-member of continuous, so called "cabinet manifestations," to gratify the curiosity of the credulous, and replenish the purse or increase the wealth of the manipulator and operator? And if you would shrink from such slavery and such employment as a spirit, why should the great-hearted and noble-minded of earth, such spirits as "The Father of his Country," the great liberty-martyr of the nineteenth century, Abraham Lincoln, the illustrious citizen and soldier-patriot of two continents, Lafayette, and others famous in their earth-lives for their greatness and virtue, stoop to serve earthly greed in others as so-called "cabinet-spoons"?

I am not limiting the power of spirit over matter. None of us have yet comprehended its extent, yet we have right to a satisfactory reason for any feature of its exercise. But in the name of reason, common-sense, the nature of spirit and true spiritual phenomena, I protest against our philosophy and religion being tainted by even a semblance of fraud, or of its limitation by the door-fee of the cheap showman. A tainted character may possess the elements essential to mediumship, for, so far as experience has taught us, mediumship is not conditioned upon purity or sound morality in the person. Neither is the mesmeric or hypnotic subject so limited. It is a physical, mental and temperamental attunement of the individual, purely; and while there are mediums as morally, socially and physically pure as the most devout and religious of canonized and unconsecrated saints of the church, yet there are those who are charged with practicing fraud upon the credulous, and trafficking for gain in the most sacred sensibilities of the human soul. All true Spiritualists rejoice when such are exposed in plying their nefarious arts, the only regret being that a necessity should exist for the exposing of such moral leprosy.

But, to return, for a moment or two, to the consideration of one or two features of this evolution of Modern Spiritualism. Its truths are being disclosed just as fast as the world of mind can accept, assimilate and absorb them into its realm of fact, and harmonize them with what it knows to-day. The mental world, the realm of reason, is more actively engaged than ever before in the known history of the race in doing two things, to wit, in unloading itself of mental and credulity rubbish—worth-out, effete and unreasonable theories—and in loading the mind with the facts, forces and problems of to-day. Having cleansed the mind and heart from devotion to the old, simply because it is old, we are prepared to receive the new forces and laws which are being evolved out of all the departments of matter or spirit. Ceasing to live as the mental or religious fossils of dead centuries of thought, reasoning and faith, we are becoming the living sons and daughters of the God of the nineteenth or twentieth centuries of the Christ era, filling our proper places therein. Our brothers and sisters of all the past centuries filled their places in earth as best they could. We have no complaints or criticisms to make concerning them; but if their ignorance and their mental and religious standards are to be thrust into our lives, and the demand made that we shall abjure and cast out of our nineteenth century experiences all that has been revealed since "they were gathered unto their fathers," or is now in process of revelation, then we say: "Stand back. You have lived your physical life once, we also must live our own. Come to us in the spirit, if you choose, and you shall find welcome, and such welcome as true brothers can give. But we shall not bow with you before the shrine of the implacable Deity of your earth-conception, for every progressive disclosure shows him to be essential Love, and the essential life pervading all the universe, and essential justice and wisdom also. Your conscious deity is not our conceived All-Creative Father and God. Your deity created a hell of torture by fire, and condemned human babies before they were born to an eternal pain and anguish therein, and all for the praise of his sovereign will." Our nineteenth century brain and heart will not permit the conception of such a moral monster, much less reconcile such a nature with all the natural attributes disclosed by his created universe, the human heart, and its unmeasured power to love included.

We say to the disciples of the old fossilized creeds of dead centuries: "Judge ye whether our frank confessions of human ignorance touching the nature of the spirit deity are not more honest and honorable than your ignorant, blind and dogmatic assumptions and proclamations of what you cannot know or even intelligently and reasonably conceive. In your bigoted ignorance you define the eternal deity as a being possessed of and exercising the most unloving and cruel passions possible to the human race; we, in our mental and spiritual evolution and our perceptions of spirit being, cannot define the deity nature, because we logically reason that the finite and limited nature cannot comprehend, much more define, the infinite and illimitable. Deity, to our limited comprehension, is a part of the illimitable space of the universe, which includes this earth and all worlds and all within or upon them, which has neither beginning nor end, and is consequently incomprehensible. Neither the mythical garden of Eden nor the rocky, ragged crest of Sinai could confine the illimitable God for an instant of time.

The progress or evolution of Spiritualism is increasingly toward the higher intellectual and moral planes. At its birth it dealt with the physical almost exclusively. The change is marked to those who closely observe. Considering its source and nature; this trend is to be expected. If it does not work the moral and spiritual elevation of its disciples, make personal and social life purer and less selfish, and create in the soul a sweeter content with life, a richer happiness, and enlarge and quicken the intellect, giving broader views of man, the universe of which he forms a part, and more rational and consistent views of this life which awaits him when he sheds the mortal, then its benefits are not secured, and the pure phenomenal could as well be content with the worldliness and blindness of materialism or credulism.

The 45th Anniversary.

The Forty-Fifth Anniversary of Modern Spiritualism in New York City—Addresses by Hon. Luther R. Marsh, et al.; Boston, Lynn, North Scituate, New Bedford, Mass.; Chicago, Ill.; Detroit, Mich.; Dallas, Tex.; Norwalk, Conn.; St. Paul, Minn.; St. Louis, Mo.; Buffalo, N. Y.; Aspen, Col.; Baltimore, Md.; Etc.

(Specially Reported for the Banner of Light.)

New York City.

The Forty-Fifth Anniversary of Modern Spiritualism was celebrated in New York City in the Carnegie Music Hall, under the auspices of the First Society of Spiritualists, on Sunday, April 2d. The audience was composed of many of the representative Spiritualists of this and surrounding cities. Following is a brief outline of the exercises:

Mr. H. J. Newton delivered the introductory address, in which he said that Modern Spiritualism has done more for humanity than all the combined results of science. Its doctrine is the disenchantment of the human intellect and liberty of conscience, bringing to every man, woman and child the right to think and speak without fear or censure.

Mr. Lucius O. Robertson treated ably and at some length the subject of mediumship:

ADDRESS OF MR. L. O. ROBERTSON.

Mr. President, Ladies and Gentlemen: Others will speak to-day on the subject of Modern Spiritualism and of the wonderful progress it has made during forty-five years. I desire to speak briefly of Mediumship, the corner-stone of all Spiritualism.

Without mediumship we could have no Spiritualism—either ancient or modern. It is the channel of all our higher knowledge, of all the messages of God to man.

Mediumship is the open gateway between the spiritual and the physical world. Through mediumship comes the only knowledge mortals have of a future life after the death of the material body.

That portion of humanity receiving their ideas of life hereafter from holy books—or, as they say, "The Word of God"—and condemning as evil all the phenomena of Spiritualism, do not realize the fact that their "Word of God" is the result of mediumship and the contact of spirit with matter. We have the same mediumship which spiritual beings were once dwellers in the flesh, and, as St. John says in his Revelations, "Of thy brethren the prophets."

Since time began the dwellers in the spiritual atmosphere have striven to aid and guide humanity to a higher and fuller appreciation of that life beyond the veil, the grandeur of all life and its infinite possibilities; and the only channel through which they can work is mediumship. The nobler ones who have gone up to flow higher spheres, the ignoble and the vicious do their evil and vicious work on the spirit side of life as well as when in the physical, until such a time as the light of truth and progress shall reach them. Those having communion with the spirit-world know the force of the caution: "Try the spirits and see whether they be of God"; not in any narrow sense, but to determine whether the spirit is beneficent or vicious in its desires. We have the selection of our associates in spirit life the same as in this life—I mean in its interior sense. As Swedenborg says, "according to our interior loves." We attract and gravitate in spiritual things as in material things toward our ruling loves. Set the heart right, strive to grow in all the perfections of an unselfish life, and rest and peace and joy shall flow into your life like a wellspring of living waters, blessing your own and every other life because of your mediumship.

How can any one having open communion with spiritual beings fail to interweave with that very communion all noble aspirations and all holy purposes? How can one think on these things and not have every fibre of life thrill with a desire for all that is pure and all that is good? Every throb of spirit-life is a throb of unselfish, helpful love, and a desire to bless even the most lowly and degraded. Every unfolded spirit of the unseen world is a true missionary, seeking to bless and uplift the fallen and blind who are broken down.

God's loving work in the unfolding of all that is good is through instrumentalities—through an endless chain of mediumship. From the Infinite Source of all life flows the love divine to the needy ones of earth; touches with its ray of hope the most forsaken, and awakens within a desire for better things; fills the heart of the wayward and the sinful with sorrowing penitence and with holy purpose. You are—or may be—a link in this chain of angelic life and mediumship, and aid humanity at every turn of the road in the highways of heaven.

In the old church days we were urged to save souls and thus add jewels to our heavenly crown. Though not in the same way, yet how true to the sublime teachings of Spiritualism is this symbol of a crown filled with precious jewels. Who of you has not been in the presence of some shining angel, and felt the whole atmosphere filled with divine tenderness and holy love? Who has not seen a crown of light about the head of some shining messenger of work has been for ages to save mankind by showing them the way to eternal life? Mere existence is not eternal life; only in its higher spheres can life be real and true life with a meaning to it. The groveling worm has existence, but you would rather not live than to live that life. The besotted, bestial human being has existence, but you would rather not live than to live his life. The man wholly selfish who cares no one but himself has existence, but you would rather not live than to live his life. The thought of living his life, and would prefer non-existence to such. Yet the besotted, the bestial and the selfish man can be touched by the "ministry of angels" through your ministry as a medium!

Cultivate with holy purpose your mediumship, and treasure it as a priceless jewel from the hand divine—a gift from heaven! Soil it not with selfishness or with crime; make it the means of your own growth and progress, and the channel of help and growth to all who receive inspiration and spiritual guidance through you.

A medium should live so clean and pure a life that no untruth and nothing unclean could contaminate, either from the mortal or from the immortal side of life; but whatever your condition or stage of progression, look upward, and seek the higher and the nobler—the possibilities of your spiritual nature, and progress to the utmost, and God and the angels will bless your efforts, and crown your unselfish work with rich fruitfulness, and mediumship shall be a blessing to you and to yours. He deplored the trying ordeals of mediums in the past, and foresees a better future.

His strong support of mediumship evoked generous applause from his hearers.

Mrs. Milton Robinson is a report of whose remarks THE BANNER has been promised hereafter followed in a very argumentative discussion on the same subject. She referred to Maggie Fox Kane, and said that Spiritualists can never forget that through her and her two sisters the door of Spiritualism was opened to humanity. All honor to their memory, as well as to those other faithful workers who fought well and bravely the battle of the Spiritualist cause, when many more to be an advocate of it than it does to-day.

Mr. Walter Howell spoke next. He roused the enthusiasm of the audience with his trenchant arguments in favor of Modern Spiritualism. He commented on the singular coincidence of the different religious celebrations on this Easter Sunday—the resurrection of Jesus,

and the Jewish Passover; and now, in these modern times, on the very day Christendom celebrates this event, an angel descended from heaven, and rolled away the sepulchre from every human heart, and proclaimed the arisen glories of all immortal people. Modern Spiritualism dawned upon the world at a time it was most needed, bringing satisfaction to every heart, and a full answer for every problem the human intellect may ultimately demand.

Mr. Mark Pomeroy, whose name was on the program, was unable to be present through illness.

Mr. Luther R. Marsh was the next speaker. His speech was a eulogy of Spiritualism, and an eloquent and impassioned review of the subject in many of its bearings.

ADDRESS OF MR. LUTHER R. MARSH.

Good Friends: Where one has but fifteen minutes allotted—only sixty seconds to the minute—it behooves him to condense material, to give hints rather than arguments, to chart the way and set the limits, lest, yielding to impulse, he overstep the bounds.

A new era has dawned upon the world, and we are here to memorialize its origin. From the beginning, down the long roll of ages, it has, from time to time, given token of its approach. It flows slowly, yet surely, move the Divine purpose, and the world is being developed, but inevitable certainties are they unfolded! In the estimation of eternity ten thousand years are but a moment. Eternity can afford to wait.

As the times ripen, as men advance, as conditions are provided, the appropriate dynasty begins.

Foreshadowed though this era has been from the early morn, yet men were not progressed enough to appreciate the lessons of the dawn. The world is crowded with evidences of the efforts of Spiritism to arrest the attention of mankind.

Spiritual beings came to him whose name lives on the front leaf of recorded history, and announced the impending doom of the cities of the plain.

Thereafter, angel faces peered through the rifted sky, down all the stream of the sacred annals.

A beautiful princess of Egypt's royal blood was despairing in the desert for the life of her blue-eyed boy, her ear caught the angel's sweet salute, "What ail thee, Hagar?" and, following the pointing, she was soon able to bathe the parched lips of the fainting lad in the cooling, crystal flow.

When of old a lovely woman, heaven-endowed, lifted her illumined face, and besought an ancient seer to leave his courts of light, and bow himself on earth again, for the mandated force of the prophet stepped forth from the mysterious void, and the tall, kindly inquirer saw that those once imprisoned in the flesh could re-visit the places that had known them and the people whom they knew.

When Chaldean's king, with his thousand lords and the beauty of Babylon, were festive amid the splendor of the Orient, and golden chalices, stolen from the Hebrew Temple, brimmed with the sparkling vintages of Persia, and those may be words traced by spirit-fingers on the emblazoned wall; proof resistless that there was another world of being than that material one, and other forms of being than those of enfeathered humanity.

But in the days of Moses, and in the days of Saul, a heavy hand was laid on those who stood between the two worlds, cognizing both.

Then again, long after, massive prison looks let go their guards, steel-wrought wristlets fell away, and iron-banded doors moved on their hinges, at an angel's touch, and the prisoners were free.

On Hermon's rounded top, midnight shone more effulgent than the day, and Moses, who 1470 years before had leaped from Pisgah to the sky, and Elijah, whose flaming chariot arose 900 years before, both came again, reappeared in mortal form, and talked with the Redeemer, while Heaven's vault resounded with a voice from the Excellent Glory.

This is my Beloved Son, in whom I am well pleased.

This fact granted, then are spirit-survival and spirit-return demonstrated scientific facts; and these are Spiritualism. If denied, then may the whole record be held as mythical, and man be remitted to his original, unrevealed condition. To deny the revelation of the Word, and the revelations of Modern Spiritualism, would bring thick darkness on the world again, through which no haven could be discerned; and man would toss and drift, helpless, wherever chance might drive. Science denies immortality; the scalpel cannot find it; the crucible cannot melt it; the scales cannot weigh it; the microscope cannot see it, nor can its length, or depth, or width be measured by the compass, but Spiritualism brings the living witnesses before us to make it known. Science, without the aid of higher revelations, sheds no ray of light on the enigma of the universe, nor can the facts of man's life be ended. Indeed, Science announces annihilation.

To men at large, though in the churches, a future life is a dim conception, a faint hope, a vague belief of greater or less strength; but to us it is absolute knowledge.

But even after these evidences, mankind were shut up in such materiality they could not be persuaded, though the dead cast off their cerements and stood, arisen, in the open door of the sepulchre.

The multitudinous followers of the Wesleys, even now at this day repudiate the signs which for many years have marked the Epworth family, and erase the facts from their biographies.

All the nations have set their faces against spirit-communication.

In England—the home of Shakespeare—torture and ignominious death awaited those who welcomed messages from the skies.

In our own land, Salem reverses her judgment of two and a half centuries ago, and now, in penitence and reparation, rears marble monuments to the memory of those who were burned, and will be again, with the present martyrs of Spiritualism.

How hard and persistently the spirit-world has labored to impress its existence and its truths upon humanity! In vain, in vain, with rare exceptions, through all the centuries! But at length, at last, some four decades ago, in the fullness of time, it seemed good to our Heavenly Father to let the twinkling of the approaching dawn be foretold on the world, and the year by year the world has brighter have the celestial beams raved o'er the earth. They glint, the mountain-peaks throughout the globe. Millions on millions of people now listen, accept, believe. Thousands of heralds interpret between the spirit and mortal spheres. Everywhere, in all countries, are psychic sensitives prepared, before whose eyes walk angelic forms, and who list angelic speech, and yet it lacks of half a century since the electric touch of spirit-fingers was first translated.

How the world raved! With what incredulity was the news received! Some brave souls investigated and believed. Learned committees visited the haunted tenement, where Foxes looked out at the windows and made reports. Many thought it was only a young girl's toy, which, like the first gun at Lexington, reverberated round the globe. They were ready to crown absurdity rather than believe that there was anything more of man than this "muddy vesture of decay."

What a small beginning was the delicate touch! Too light for the ears of adults, and only perceptible to the sense of tender maidens, one of whom last month departed to view our anniversary from another sphere; but it has wrought a complete revolution in the world's thought, and begun a mighty dispersion! Surely the great Arctic explorer found nothing so wonderful and potent in the wild regions of the North—where less piled their mountains high, and the aurora flashed its elusive radiance—as in the mediumship at his own fireside!

So, in the olden time, when thunder shook the crags of Horsh, and the rocks cracked, and the hills were rent as the earthquake, tramped along, and the frightened prophet fled to his cave, yet these spoke not to him, for the Lord was not in the wind, nor in the earthquake, nor in the fire, but the soft, muffled of a celestial voice told him his duty. It is not in the cataclysms of nature, nor in the delirating upheavals of warring elements,

but in the quiet serenity of solitude, that the soul is taught and the heart is touched. And so it was that the spirit-world, finding all its ministrations from Eden down unconvincing and unregarded, began its teaching in a gentle way, by tips of tables that should not awe and raps on walls that should not paralyze. Those raps, scarce audible, had vast significances. They were fraught with divine intelligence. The loud crash of "Heaven's Artillery" that shakes the hills and echoes through the arch, means not so much as a soft finger touch from spirit-land. The ponderous tomes of theologians are barren in comparison, and the utterances of all the pulpits of Christendom—from devout Chrysostom to skeptical Talmage—are infantile prattle. Immortal life spoke in the raps. They conquered the conqueror Death. They sounded through the spirit-spheres. Angels heard them, and rejoiced. The new knowledge was a flambeau that scattered darkness and doubt, dispelled despair, and flooded the earth with light.

Soon, through the institution of "babes and sucklings," as it were, a new alphabet was discovered, a new language found, and by-and-by—and it was the "sweet by-and-by"—spirits incarnated and excommunicated, in the flesh and out of the flesh, mortals and immortals, men and angels, met in communion, manifesting their love and interchanging their thoughts. Then, and there, as the great fact is demonstrated, the great wonder explained, the great mystery solved. The puzzle of all past time is answered. The soulful yearning of humanity is satisfied—"this longing after immortality." Job gets his response. Man does not die; he only gives his body to decay. He lays aside his overcoat of flesh and enters into unending life.

"Out of the shadows of night the world's light came." It is daybreak everywhere.

By the bedside of our greatest statesman, as, awaking from his slumber, he found that he had not yet entered on the scenes he may have had spirit glimpses of, there came, in his last breath, the words "I still live." The phrase was stamped with his own mint-mark. How much more the words would have meant if spoken on the day after instead of the day before his change. He might then have said, as interpreted by one of more effusive speech,

"I still live, not only by word to-day than yesterday. Yesterday I lived in fleshly imprisonment; to-day in freedom of spirit. Yesterday, bound with material chains; to-day, enfranchised. Yesterday, in feebleness and pain, in doubt and gloom, I scanned the future; though faith and hope shone on the path like stars. Now I enjoy the certainty of knowledge, with faith justified and hope more than realized. My mother, my father, my wife and children, and the children, and all my friends, whom long ago I had bidden farewell, now greeting me with the joy of recognition and heavenly love; while the glories of the spirit-world, beyond all power of anticipation, dazzle my sight and entrance my being. Blessed, oh! my weeping friends, be assured: wipe all tears away; mourn not for me. Rejoice, rejoice with me that 'I still live,' and with open arms will greet you one and all when I lay down my weary head, and shall lay aside the encumbrances of earth, rise above the vicissitudes of time and enter the portals of the higher world."

And yet, notwithstanding these accumulated evidences, and I may say, demonstrations—to sight, to touch, to ear, to reason, to scientific tests—the great bulk of the human family are still incredulous. Is it from inattention? Is it from perversity? Is it because the spiritual plane in their mind is immersed and buried, and the material? Is it because, in the present state of the public mind, more money can be made by refusing hospitality to this great knowledge? Is it from fear of the gossip of others, equally uninformed?

Is mortal evidence of any value? Is human testimony good for anything, or good for nothing? Can the concurrent proof of thousands upon thousands of men and women, of fair standing for judgment and veracity, be swept away as unavailing? This converging testimony of people of repute in all countries, and through a series of years, establishes, if proof from human lips can establish anything.

That sounds are produced without visible or ascertainable physical cause.

That they respond intelligently to questions put.

That many psychics spirit forms appear, and hold intelligent converse with, however often each in its own apparel, and having the same voice, look and bearing; and, once known, ever after recognizable;

That things are told which mortals could not know;

That events are forecast which time realizes;

That events and facts are recalled known to none other than the hearer, living in the flesh;

That messages are written on paper, or on slates, so securely enclosed that mortal fingers cannot reach them;

That paintings and instantaneously produced calligraphy or boards where there are no visible paint, brushes, or human agencies;

That people who have laid aside their earthly outside return as spirits in ethereal guise, and speak in our hearing, and appear to our material sight in recognizable forms and features;

That these things claim to come through the power of spirits, once in mortal form on the earth;

Must all this proof be discarded and disregarded? If this testimony is not worthy of belief, then can we believe anything? anything but chance, accident, and touch? If not, then must creation be held a myth, the world a fancy, and man a phantom. Everybody is nobody, and everything is nothing, and vacancy is King.

In our country, and in many countries, are assemblages to celebrate this event. The wonder is that all the peoples of all the nations, on this radiant Easter, do not meet to bless the hour; this day of double benefactions. What a busy life! Every man on the strain. Not a muscle inactive. In store and shop, in office and court-room, in mart and factory, on ship and shore, everywhere; how the looms fly, how the hammers ring, how the tongue flies, how the buzz of trade and the clang of machinery fill the ear! The plow in the field, the vessel on the sea, the spindles whirl, the adze scattering chips, the saw piling dust, mercurial, the goods, bankers counting coin, what means it all? Every man is on the strain, plashed by all this activity? Simply to feed, clothe, house and pamper the body. When that is laid aside, as soon it must be, all this labor will have been in vain. None of this wealth can be taken across the border. All must be left on the hither side. Coffins may be converted into coffers, and filled with the wealth of the dead, and there it will remain till some thief steals it, or it is burned, and the golden eagles, and the muniments of titles. To what end? To have a hundred years thereafter, and, unless sacked by robbers, there will still be found its paragon, mouldy and worm-eaten, and its mintage rusty and unsent. Not a dollar has passed into the spirit-world. None would it be available, if there. The owner, though grasping millions, would still be bankrupt, while he mused at the triviality and insignificance of all earthly possessions and parental. Death terminates all titles. It ends all rights in lands or stocks, or stations. The feudal lord must leave his acres, the millionaire his securities, the broker his collaterals, the prince his rank, and the monarch his crown. "Kings leave their empire at the mouth of the tomb," said a spirit to me, once Emperor of half the then known world. One unselfish act here, one holy aspiration, would, in spirit-land, value the crown-jewels of all the diadems of Christendom, and outweigh their revenues. By right living, by unselfishness, and a grateful acknowledgment of the gifts of our Father, a man may still have all that can be counted as wealth, and it already invested, where moth cannot eat, nor rust invade, nor fraud embezzle, nor thieves purloin. The bank of Heaven can never fail, nor celestial securities depreciate.

Were the sky one chrystal, The earth a golden ball, And diamonds all the stars of night, One soul outweighs them all.

The world moves, Galileo was right, And all things in it move, too. But no greater

boon has time brought to man than Spiritualism. That stands apart. It has changed the whole doctrine of life and opened the door to eternity.

It disorients the tyrant Terror—who has appalled all generations and filled their prospects with dismay—and, instead, welcomes the change called death as the apotheosis of life.

No longer is it, necessarily, "a fearful thing to fall into the hands of the living God," but a glorious thing, to be received in the arms of a loving God. We hold the alternative in our own hands.

No longer do we expect to tremble at the indignant frown of a vengeful Jehovah, but to live in the smile of a Father whose name and nature are Love.

No longer do infants' skulls pave the turnpikes of Infernus; for of little children "is the Kingdom of Heaven," and not of Sodom. No longer do we expect to hibernate underground, among the moles, in comatose unconsciousness through rooms inconceivable, until, in a day somewhere in the unknown future, all mortals of every race and tongue, past, present and to come, shall arise from the grave, approach the bar of the Universal Assize, and hear, each, his judgment.

No longer do we expect in that day to see the bodies of all mortals who shall have lived, whether incarnated in the gas and mud of the clouds, or reproduced in myriad vegetation, or reincarnated in sharks, alligators and cannibals; or buried by earthquakes; or resting on the floors of the sea—filling the air with flying bones and flesh, hastening to join their counterparts and be ready for the material resurrection.

No longer is it supposed that the change called death fixes the condition of the spirit unalterably, unchangeably, infallibly and eternally.

No longer is the sole alternative presented to all the children of men, of tossing and writhing ever and forever amid the burning billows of a brimstone lake; or eternally sitting on uncushioned stools of gold to twang metallic harps.

No longer is the bending blue above us like a dome of brass, beyond which sits an isolated Creator; it is rather a veil of celestial lace, through whose open texture words from heaven are sent, and light and brightness and glory.

Face to face, and turn from the dead past, with all its misconceptions, to the living future and all its hopes. In one are entombed all griefs, all mistakes, all errors; in the other live all our aspirations and possibilities. One is gone; the other is to come. Look not mournfully into the past, look cheerily into the future. We cannot change the irrevocable past, but we can make the future what we will.

Let us take to heart the lessons which Spiritualism reveals:

That we should give harbor to no thought angels would not approve;

That our manner of thought and life here will determine our state hereafter;

That a complete absorption in earthly ambitions and affairs, even though honest and moral, will shroud the spirit in darkness, requiring long periods to dissipate;

That the gray of old age, or brightness and youth, we shall, by the inevitable law of spiritual attraction, meet our judgment the day we are born into spirit-life—all shame dropped off, all pretenses vanished, and the spirit standing undisguised, unclad, unshrouded, exactly as it is;

That we shall live time without cessation, eternity without end;

That, though we shall progress into higher, brighter, happier states, yet if evil here we shall state possible centuries, perhaps centuries of centuries, below the condition where, by our life here, we have it in our power to begin our spiritual career; and we can never, through the unending reaches of time, overtake the advancing position we might have attained by a better life;

All the accumulations of eternal glories hang in the balance. Darkness and slow-glimmering light—though, it may be, cycles of time—on the one hand, or brightness and celestial joy, immediate and entrancing on the other. May we be wise to choose in time, and blessed by the choice in eternity!

Mr. Marsh concluded amidst the prolonged and ringing applause of the audience.

Mrs. M. E. Williams followed in an address on the blessings that Spiritualism has brought to the human family, which, she said, has recognized the value between facts and faith, thus Spiritualism progresses to our great advantage, and in the future, and its benign influence, greater justice will predominate in the world; she advanced the assertion that capital punishment will in course of time be abolished. Mrs. Williams gave some tests of the presence of spirits that were invariably recognized, and some startling statements were made that were also acknowledged to be truthful. Her revelations of personal incidents in the private life of some caused genuine astonishment.

Dr. C. H. Ewell, a psychometric readings evoked wonder and applause by turns. He was very minute in his details of conditions and circumstances connected with articles that were presented to him. Each article—the watch, the ring, the key and the handkerchief—had a history of some kind that the surprising doctor seemed to be well acquainted with, though these articles came from all parts of a promiscuous and accidental audience.

Prof. J. Clegg Wright, whose name appeared last on the program, rose to address a still densely-packed audience. The lateness of the hour caused him to shorten his remarks, but they nevertheless contained sound and logical and profound and philosophic reasoning. His subject was the prevailing theme, and he talked on it entertainingly and eloquently to the delight of all.

It should be mentioned that the singing by Miss Minna Herzog was of the first order, and was warmly applauded, and that the piano was presided over by Mrs. —, in which capacity she acquitted herself in the style of a maestro. There was also singing by Robert de Leon Myers.

One of the incidents of the day was when Mr. Luther R. Marsh stopped in the middle of his address and invited Mr. Titus Merritt, the staunch supporter and life-long friend of Spiritualism and Spiritualists, to a seat on the platform. This pleasant recognition of honest effort was applauded by the audience.

VERITAS.

Boston, Mass.

WELLS MEMORIAL HALL.

The First Spiritualist Ladies' Aid Society celebrated the Anniversary in this hall March 31st.

The morning service was opened by a short address by the President, Mrs. A. E. Barnes, followed by a song by Miss Amanda Bailey and Mrs. Ann S. Hall. "Open the Gates"—planned, Mrs. M. F. Lovering. The opening address was by Mrs. Alice Waterhouse, an Ex-President, who was warmly applauded. Addresses by Dr. A. H. Richardson and Mr. Frank Woodbury.

Dr. S. L. Beal (Brookton) made some interesting remarks on "Unity and Variety in the Material, Mental and Spiritual World." He referred to the theological dust which had been in his eyes, and was thankful it had been removed. No man, he said, can help his religious belief, considering his training; he hoped the time would come when men would betaken for what they are, not what they profess to believe. He then gave tests in some foreign tongue, which the control interpreted.

Best mediums, Mrs. Shackley, Mrs. Hurd Walker, George T. Siles, Mrs. M. A. Brown read a poem very fine.

Recess was taken for dinner at Ladies' Aid Parlor. During this intermission tests were given by Mrs. Butler (Lynn), who had become a Spiritualist through the intervention of the spirit of her father; Dr. C. E. Huot also gave tests, which were recognized. He also remarked that this was his third anniversary as a Spiritualist.

Afternoon Exercises commenced with music by Miss Amanda Bailey, Mrs. Ann S. Hall and Mrs. M. F. Lovering. Remarks were made by Mrs. N. J. Willis, Mrs. Sarah A. Byrne commenced her remarks by saying: "The year rolled around, and still I am with you. I commenced celebrating last Wednesday, and have

been celebrating ever since." She gave her experience as a medium in early life, and the manner in which she was compelled to assert her individuality. She said, "how great a matter is the little fire kindled," and applied the expression to the great work of forty-five years ago, and Spiritualism of the present time.

The President, Mrs. A. E. Barnes, made a short address, detailing the object and aim of the Ladies' Aid Society, and the amount of good it is doing in the way of charity. Remarks by Mrs. Carrie F. Loring, tests by Mrs. Annie E. Cunningham, Mrs. Hurd Webster.

Evening Exercises consisted of several finely rendered musical selections by the Salem Quartet—Miss Amanda Bailey, Mrs. Annie S. Hall, Mr. Benj. Kenney and Mr. Henry Gardner. Remarks were made by Mr. Eben Cobb in his usual felicitous style; Mr. E. A. Titus—formerly a Methodist clergyman, and who was converted to Spiritualism nine months ago at Onset—spoke of the manner in which the religions had become mixed, and illustrated his meaning by telling of the examination of a student in ancient history, and how several errors were all mixed in one, so as to be quite ludicrous, yet to the great amusement of the class.

Mr. J. Frank Baxter said: Talmage says Spiritualism is dead. I wish he was here to day to see for himself it is not dead by any means, as is evinced on this occasion. He then referred to Modern Spiritualism, and traced its rise and progress from the tiny raps of forty-five years ago. He spoke of one of the Fox Sisters, the denial she made of her faith, and her subsequent recantation, and advised Spiritualists to turn the mantle of charity over her faults, and believe that which she made the denial she was mentally unbalanced, and not responsible for her words. "Attila" then gave tests which were recognized.

Dr. Storer and Dr. Ware made short speeches. Tests, Mrs. M. A. Chandler, and visions by Mrs. Hattie C. Mason. Mrs. Josie Willis Huse (Atlantic) recited very finely and feelingly a poem entitled "Christmas Dinner at the Workhouse." She was escorted, and recited a short piece about Grandmother's Spectacles, and was the recipient of an elegant cluster of Easter lilies.

Mrs. H. W. Cushman (No. 2 Salem street, Charlestown) sent out written communications from spirit-friends to persons in the audience the entire day. E. D. Mayo, Sec'y.

THE FIRST SPIRITUAL TEMPLE.

On Wednesday evening, March 29th, the lower audience room was filled by the well-wishers of the Temple Fraternity School work.

We celebrated the Forty-Fifth Anniversary with a recital by the children, opening with a chant, followed by singing and recitations on the "Forty-Fifth Anniversary." "Home of the Fox Family in Hydeville in 1848," illustrating the manner of communicating by raps in the early days—an historic tableau; "A Child's Welcome into Spirit-Life," showing the teachings of our philosophy by an object lesson; "Searching for Spiritual Truth," Talk on Spiritualism, A. E. Armstrong, Elmer Packard; "The Legend of the Organ Builder," Miss Nellie McDonald; piano solo, Mr. Connell; violin solo, Allie Barker; songs, Allie Danforth and Topsy (Mrs. Heberton), concluding with "Spiritual Gifts," consisting of presents given to the children—and as we have discarded the traditional Christmas tree, a boat bedecked with flowers and laden with presents was shown upon the stage. ALONZO DANFORTH.

PARKMAN HALL.

The Anniversary was celebrated by the Helping Hand Society of the Boston Spiritual Temple on the afternoon and evening of Wednesday, March 29th, at Parkman Hall, 3 Boylston Place. On no other occasion has there been a larger attendance, the hall being crowded both afternoon and evening.

At the request of the President, Mrs. R. S. Lillie, Mrs. Waterhouse took the President's chair both afternoon and evening—in which capacity she will serve for the balance of the season. The program of the afternoon opened with a song by Mr. J. T. Lillie, followed by interesting and appropriate remarks from Hon. Sidney Dean, Dr. Charles Huot, Mrs. M. W. Cushman, Mrs. M. T. Longley, Dr. A. H. Richardson, Mrs. Mary F. Lovering, and Dr. Ware (Maine). Beside the singing of Mr. Lillie, music was furnished by Mrs. L. C. Clapp and Mr. Charles W. Sullivan.

The supper, always a special feature of the Society, was served from five to seven o'clock. The Evening Entertainment—which commenced at eight o'clock—opened with a song finely rendered by Miss Amanda Bailey, soprano. Mrs. R. S. Lillie made an excellent address, alluding impressively to the Anniversary, touching in her incomparable way on the first event which resulted in the establishment of the great truth known to-day as Modern Spiritualism—the little raps first heard by the Fox sisters March 31st, 1848. Songs were given by Miss Gussie Gill and Master Otis Gill, with banjo accompaniment.

Dr. H. B. Storer, President of the Veteran Spiritualists' Union, was called upon, and responded in his genial manner. Addresses were made by Mrs. Sarah A. Byrnes, Mrs. M. T. Longley, Mrs. N. J. Willis, Mr. Dowling and Mr. Knight, President of the Boston Spiritual Temple Society. Character songs and recitations were given by Mr. Chas. W. Sullivan. After a song by Mr. Lillie, Miss Lucretia Webster, the well-known elocutionist and teacher, gave one of her inimitable readings, which was heartily enjoyed. Mr. Will Boyce was the accompanist of the evening. F. M. Jacobs, Sec'y.

Worcester, Mass.

The Forty-Fifth Anniversary was celebrated here on April 2d, the Association and Lyceum offering programs of exceeding interest.

The afternoon exercises were as follows: Introductory remarks, Dr. Geo. A. Fuller; recollections of forty-four years of mediumship, Mrs. S. A. Smith; greetings from spirit Josephine, Mrs. Amanda Brown; remarks, Dr. Julia Spaulding; poem for the occasion, Mrs. Chase; tribute to the memory of the Fox sisters, Mr. Woodbury C. Smith; poem, Mr. Fred L. Hildreth; inspirational tribute to the advent of Spiritualism, Mrs. Della Lowe; recitation and remarks, Mrs. Hattie Hildreth.

Several fine selections were rendered by the choir during the session. Fine floral display. In the evening, singing by choir; recitation by Miss Ethel Gould; invocation, Dr. Geo. A. Fuller; singing by choir; recitation by Miss Gould (very finely rendered); Anniversary address, Dr. Geo. A. Fuller; singing by choir; remarks by Dr. S. N. Gould (Vt.) on "Character and Character Building"; benediction, Dr. Geo. A. Fuller; singing by choir. Large attendance at each service.

Mrs. GEORGIA D. FULLER, Sec'y. Lyceum Exercises, Anniversary, Lyceum. "Our Lyceum," "Is of These," "There is No Death," recitations, "The Best Way," Lillie Ormond, "Summer in the Country," Flossie Isaacs, "Little by Little," Allen Lowe; reading Original Poem, Bertie Gates; piano solo, "Old Oaken Bucket Variations," Lulu Isaacs; piano and guitar duo; "Havana Waltz," Hattie Smith and Willie Cret; reading, "Children's Day," E. H. Hammond; recitation, Poem, Mrs. Della M. Lowe; piano solo, Waltz, "Laughing Bill Edwards Clapp," "Soude from Vienna Woods," piano and guitar, Hattie Smith, L. Hildreth; remarks by Mrs. Helen Smith, Dr. G. A. Fuller; Lyceum, Grand March, "Summer-Land." FRED L. HILDRETH, Conductor.

Lynn, Mass.

CADET HALL.

The Spiritualists of Lynn celebrated the Forty-Fifth Anniversary in this hall on April 2d. Services opened at 11 A. M. with a song by Miss Amanda Bailey's quartet; then Mrs. M. K. Dowland's control gave an invocation; song by quartet; remarks appropriate for the day by Mrs. Dowland; song by quartet; Mr. E. Falles and Mrs. M. C. Chase gave excellent and interesting remarks; Mrs. M. A. Stone read an original poem on Anniversary; Mr. Roundy, fine remarks; another song by the quartet, then Mrs. E. O. Kimball (Lawrence) made remarks

and presented a large number of recognized tests and messages.

At 2 P. M., services opened with a song by the quartet; Rev. E. A. Titus, invocation; song by the quartet; Mrs. S. Lillie gave an exceptionally grand and brilliant lecture, which was more than well received by the large audience; song by quartet; Mrs. Kimball gave a large number of names and communications from spirit friends, all correct.

At 4:30 supper was served in lower hall to one hundred and seventy-five people.

At 6:30 service of song. At 7 Miss Bailey sang "Peace Be Still," to the delight of the audience; Rev. E. A. Titus delivered a grand and powerful Anniversary address, thoroughly satisfactory to his hearers. Song by Miss Bailey and Mr. Churchill, then Mrs. Kimball gave one of her grand test addresses.

Thus closed one of the most successful observances of the Anniversary which the Spiritualists of Lynn ever held. T. H. B. JAMES.

EXCHANGE HALL.

The Children's Progressive Lyceum of Lynn celebrated the Forty-Fifth Anniversary on Sunday, April 2d. Opening exercises: Singing by the Salem Quartet, led by Miss Amanda Bailey, assisted by Mrs. J. P. Hayes of Lynn Lyceum; invocation by Mrs. Mary H. Mosher, of the Salem Lyceum; singing by the school; remarks by Mrs. Mary H. Mosher, Conductor of Salem Lyceum.

The execution of the Grand March by the entire Lyceums of Lynn and Salem, led by Mrs. Augusta Williams and Miss Marianna Estes, proved an enjoyable feature in the exercises.

The following entertainment was then listened to: Recitation by Harry Cheever, about a harmonica solo; recitations by Eva Wheeler and Katie Fogarty; singing by Charlie Ames, Herbert Watts, Amy Adams and Jessie Hutchins, the Lynn Lyceum Quartet; recitations, Eliza Gariand, Carrie Moore, Cora Viennah, Grace Hines, Amy Adams, Mr. Emerson, Florence Merrill, Winnie Atherton, Mrs. Hines, Julia Atherton, Blanche Atherton, and Jessie Hutchins; remarks by Mrs. Mary Pierce, Mrs. Atherton, Dr. Drisko, and an original poem by Mrs. E. B. Merrill.

The Salem talent comprised recitations from Maggie Grant, Jennie Grant, Mabel Freeman, Lillie Mudge, Alice Thorner, Bertha Beals; song by Eddie Newhall, Hermon Kimball, Etta Thornton; instrumental music, Annie Selman and Florence Bailey; remarks by Mrs. Chase of Swampscott. Closing with singing.

Afternoon services at 2:30 P. M. Singing, duet, Mr. T. J. Troye and Mrs. J. P. Hayes; invocation, Dr. Willis Edwards; song, Mrs. J. P. Hayes; opening address, Dr. Willis Edwards; remarks, Mr. Knowles of Salem; song, Miss Ethel Gurney; remarks by Mr. Seavey, Dr. Joseph Fernald, and Mrs. Dr. Chase of Swampscott.

Remarks by Conductor J. B. Hatch, Jr., of Boston Lyceum; Light poetry, Mrs. Stone of Swampscott; Mrs. W. Butler; first experience as a medium, followed by Assistant Conductor, Mr. Woods, relative to what Spiritualists should teach the children; song by Louise Horner; recitation by Eddie Hill; song, Alice Barnes; song by Little Eddie, the Boston Lyceum joining in chorus.

Remarks by Mrs. Mosher of Salem, and C. Fannie Allyn, also Dr. Root of Boston; reading by I. Warren and Carrie Moore, ending with a social hour, when supper was served.

Evening at 7:30 P. M. Singing by Lyceum Quartet; recitation by Carrie Marble Moore; invocation, C. Fannie Allyn; song, Mr. T. J. Troye; Anniversary Address by Mrs. C. Fannie Allyn, also a poem on subjects taken from the audience, given in her usual interesting manner. The day was one long to be remembered. SARAH STODDARD COLLYER, Lyceum Sec'y.

New Bedford, Mass.

The First Spiritualist Society of this city celebrated the Forty-Fifth Anniversary in K. of P. Hall, 39 Purchase street, Sunday, April 2d, afternoon and evening. The hall was tested to its fullest capacity at both services, and especially in the evening, when standing-room was at a premium.

The celebration was a success in every way, and the effect of the soul-stirring speeches and excellent tests will, no doubt, be more noticeable as time passes than perhaps it will at present.

The afternoon services began at 2 o'clock, and were as follows: Singing by the congregation, led by the choir; opening remarks by President Jacobs of the Society; essay by Mrs. Beaucharnais, subject: "Influences"; duet by the Owen sisters, the choir joining in the chorus; remarks and tests, Mrs. May Scannel Pepper of Providence, R. I.; remarks by Thomas Thompson; remarks by Mr. Dodge; singing by the congregation; reading by Mr. Nickerson; remarks by Mrs. Owen; solo by Mr. Jeter; tests by Miss S. Lillie Ewer of Portsmouth, N. H.; remarks by Mr. Wm. F. Nye; remarks and tests by Mrs. Carrie F. Loring; singing by the congregation; benediction by Mrs. Carrie F. Loring.

In the evening the large audience gave the closest attention to the speakers and mediums, who appeared at their best. The program was as follows:

At 6:30 o'clock, a concert by the New Bedford Orchestra, of six pieces, lasting until 7:15; singing by the congregation; invocation by Miss S. Lillie Ewer; selection by the orchestra; poem by Carrie F. Loring; selection by the orchestra; Anniversary address by Miss S. Lillie Ewer; selection by the orchestra; tests by Mrs. May Scannel Pepper; selection by the orchestra; tests by Mrs. Carrie F. Loring; congregational singing led by the orchestra; benediction by Mrs. Carrie F. Loring.

The society is doing good work. The talent presented is of the best. This organization has the advantage over those in other places in that it has good local talent to draw from in case of a disappointment in obtaining a speaker. Services are held frequently in which local mediums are the only instruments present.

The city is old; a large majority of the old families are members of some church, and consequently very conservative to say the least, when the subject of Spiritualism is mentioned; but in the treatment of Spiritualists either as a society or individually the people here rank among the first. Inimical remarks concerning Spiritualists because of their belief are the exception.

Another advantage which the local society has over some others is the singing it has. There is a quartet of young ladies, and a young man organist, who lead the singing. Their fresh, young voices an inspiration, and their interest unlimited. They are doing yeoman work, and like many other people who are doing good in the world, they are not aware of it.

April 9th F. A. Wiggin occupied the platform for this Society. April 16th that deep thinker, energetic and pointed speaker and noble worker, Mrs. O. Banks, will speak to the Spiritualists of this city. Mrs. Banks needs no recommendation, as she speaks for herself. This scribe has heard her a number of times, and writes understandingly in the matter. RUSSELL GILBERT, Of the New Bedford Evening Journal.

North Scituate, Mass.

The Forty-Fifth Anniversary was celebrated at Gannett Hall, this place, by the Children's Progressive Lyceum, on the 31st ult.; the exercises consisting of a supper at 6 P. M., and literary exercises at 7:30 until 9 o'clock, as follows: An address and reading of a poem by J. Bates; recitations; Mrs. Ella Seaverns; Valma Morris, Louise James; singing by the Lyceum; a grand inspirational address by Mrs. Carrie Nott; and a ballad by Maggie Clapp. Dancing until 12 closed a very successful celebration. This Lyceum has entered on its twenty-third year; has an average attendance of thirty-four members, and is harmonious and financially self-supporting. SCORNE.

Baltimore, Md.

A gathering which taxed the capacity of one of Baltimore's largest halls—numbering fully fifteen hundred—was in attendance at the celebration by the Religio-Philosophical Society of the Forty-Fifth Anniversary of the Advent of Modern Spiritualism.

The hall was beautifully decorated with evergreens and flags, the stage was tastefully adorned by a committee specially assigned for the work with cut flowers, evergreens and potted plants, the skill and good taste displayed being worthy of all commendation.

The exercises opened with a grand march by the Lyceum, which numbered over one hundred children, led by the Guardian, Mrs. C. V. McClellan. Much credit is due the little ones for the manner in which the march was executed; after which a song, "Band of Liberty," was sung by them. A soulful invocation was offered by Mrs. A. M. Glading; Silver Chain recitation, "There is No Death," by the Lyceum. The opening address was given through the instrumentality of Mrs. A. M. Glading by her guide, "Eloah," a poetic invitation to join or visit the Lyceum—recited by Maud Howard Wright, and written by his aged grandmother for the occasion—elicited much applause.

Solo, "Always take Mother's advice," Miss Annie McClellan; "Spiritualism," a recitation, Master Gussie Gauss, rendered finely; recitation, Mabel Gauss; song, "Soup, Soup, Soup," by Little Nona Wright; after which she was presented with a basket of flowers by a member of the Society, "To give tests, a recitation by the Conductor, Mr. Edwin W. Wright, after which, to his great surprise, he was presented by the Lyceum with a costly gold medal, the presentation speech being made by Dr. Jno. D. Roberts. The recipient of the gift in brief remarks thanked the members of the Lyceum for the generous token of their good will.

By Miss Barbara Cook; recitation and tableau, "Star Spangled Banner," by Miss Gertie Gauss; solo, "If you love me, tell me with your eyes," Miss Annie McClellan; recitation, "Rabbits," by Frank Zipp. The tableau, "Rock of Ages," by Miss Helena Wright, (presented with a peculiar and appropriate version,) was highly appreciated, and closed part first.

Part second opened with congregational singing by the entire audience. "Work for the Light," "Coming," "After which Dr. Oscar A. Edgerly was the next in order of service, but being fatigued from his journey he asked to be excused. Bro. Jno. D. Roberts, Baltimore's gifted test medium, amid a round of applause, ascended the platform and gave proof positive of the immortality of the soul by the numerous communications he gave, which were all readily recognized. At the close he was presented with a bouquet of choice flowers. Tableau, "Angels Greeting," Miss Maude Hayne; guitar, "We Will Have to Make the Farm," members of the Lyceum; recitation, "What Is Religion?" Miss Claudia Wright; duet, piano and cornet, Miss Cook and Mr. E. Hauser; recitation, "The Maniac," by Miss Gertie Gauss, executed in a scholarly manner, bringing her before the curtain in recognition of a loud encore; recitation, "Guilty or Not Guilty," by Miss Nellie Shipley. Tableau, "The Cypsy's Warning," by members of the Lyceum; after which the floor was cleared and all participated in dancing, which continued until late in the morning—the promenade being led by Mr. Frank Thomas and Miss Claudia Wright.

During the intermission there was fancy dancing by Miss Blanche Strasburger. Com.

Dallas, Tex.

Sunday, March 26th, at 11 A. M., the First Spiritualist Society celebrated the Forty-Fifth Anniversary.

Mr. G. M. Deane, the President, delivered an address appropriate to the occasion, in the course of which he dwelt on what Spiritualism had accomplished for mankind. A lecture by Mrs. Maud Lord Drake (Los Angeles, Cal.) followed; she also gave some tests of spirit presence.

Afternoon.—G. V. Cordingy (St. Louis) a trance medium, recited an inspirational poem, and gave tests; an inspirational lecture by Mrs. Tillie V. Reynolds completed the session.

Evening.—Mrs. Drake lectured at Liberty Hall to a large audience, including several professional men, a clergyman, and quite a number of ladies. The lecturer, in proof of Spiritualism, called the legions in evidence. She cited the case of the spirit which appeared to John, and which John would have worshiped, but the spirit assured him that he was simply one of the prophets.

She dwelt on the transformation, in which two spirits, one of them departed fourteen hundred years, the other eight hundred years, appeared to Jesus, and told their dear Savior that one of his friends would betray him. She told how the Savior said he could pray to his father and heaven, and his father would send him twelve legions of angels, and how angels came and comforted him on the way to Jerusalem. She argued that as in those days there was spiritual communion, so there is at the present time. As regards Saul's trouble she said the Scripture originally read the woman of Endor, but theologians, taking the side of Saul, a very bad man, against whom heaven had closed its gates—because of his having put to death its instruments, had changed its reading to the witch of Endor.

The lecture was very severe on saloon-keepers, whose road to salvation she considered the most thorny and intricate, because of the sorrow their business brought upon the plodding mother and her suffering children.

Her address closed with a sketch of her experiences in early life, and medial development (which the readers of THE BANNER will remember to have seen fully treated in its columns in days past), after which she gave numerous test communications, of which the Dallas Morning News (to the liberal report of which paper we are indebted says: "Most of these tests the parties to whom they were applied acknowledged to be correct.")

Norwich, Conn.

The First Spiritual Union celebrated the Forty-Fifth Anniversary Sunday, April 2d, at Grand Army Hall. The rostrum was prettily decorated with flags and cut flowers.

The Lyceum exercises at 11:45 A. M. were fitting the occasion. Mrs. Fannie M. Marcy, Conductor, explained to the children in an interesting manner why we celebrate the day; songs and recitations by the children, with short speeches by the senior members, completed the program.

At 1:30 P. M., Dr. W. W. Clapp said, in presenting Willard J. Hull as speaker of the day: "This is the forty-fifth anniversary of the advent of Modern Spiritualism—an event second to none in the history of modern times, and one which rent sweeping over the earth a wave of liberalism which has made such an impression upon the churches that the people of this day not over thirty years of age know little of the dogmatism, bigotry and prejudice which existed forty-five years ago."

The anniversary address was upon: "Spiritualism the Integral Factor of Progression," and the speaker said, in part: "Forty-five years ago the pure organism of a child, like that of the little one of Bethlehem two thousand years ago, (who appalled the ignorant and confounded the wise), was made the vehicle of an idea which to-day is shaking the ethical, scientific and religious notions of the civilized world to their very foundations. But it came not with pomp and show. It came not as a procession with insel and sounding brass in the wake of a king. For centuries man had groped at the bottom of an opaque sea; upon the lids of coffin-like tears of anguish had ever dripped in vain; lips that erstwhile framed words of love were as impervious to love as the unrepenting stars that mocked his grief. Job's doubt danced in his dreams and harassed his waking hours. But the declaration of that spirit forty-five years ago made it necessary to ask not, 'If a man die, shall he live again?' but, 'Does man die at all?' [Continued on fourth page.]

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The Human Spirit and Its Surroundings.

Immortal and spiritual beings, we are related to matter through faculties that are dependent on matter for their existence and perpetuation; that is, related to the physical life; and for the perpetuation of our mortal nature we are dependent upon the mortal universe, as we are likewise dependent upon the spiritual universe for the perpetuation of our immortal nature. If we were not immortal, then there would be neither mortal nor immortal questions for us to solve. Between the bodily life and the immortal existence, the transient and the undying, there is, necessarily, a continual conflict going on, that is destined to go on until the material part shall have become so imbued with the spiritual that the warfare will cease. The transient being demands all things for the present, does not look beyond to-day, wants only immediate gratification: the spiritual, the immortal being, plans and constructs for eternity. The passing pleasure, the fleeting triumph, the present thing, is all that the transient being struggles and strives for; the spiritual being is forever warning, striving and directing its energies against all this transient existence, seeking the larger and more permanent triumph of the mortal and spiritual.

Therefore this constant conflict that is going on between the spirit of man and his organism as it is adjusted to his present environment. The spirit cannot consent to rest satisfied with what is all the time passing away, and is therefore only apparent and unreal. The flesh more often has the victory, and it is at this point that the existence of evil is recognized. It may exist but for a day in the spirit's experience, or it may continue its existence for a year, for a generation, for a century, for an age; it exists just as long as it requires time for the forces of the mortal nature to rally and concentrate themselves, and to make their united appeal to the mortal and spiritual universe for assistance and strengthening support and finally to achieve a triumph over that which from the first has been at war with the spiritual. That such a conflict is necessary for the progression and development of the human spirit is obvious from the least reflection on the nature of matter and of spirit. The faults, the errors, the shortcomings—they are but expressions and proofs of the fact that what is highest and best has been only partly attained, and still awaits the full and complete possession by the spirit. Unless there existed a moral consciousness, the world would not be imbued with spirit, and nothing would therefore be regarded as wrong. It is this moral consciousness that continually strives after what is higher than the physical and transient.

The spiritual refuses to be satisfied with the physical; it demands something short of spiritual perfection, and will not rest until it has achieved in an increasing degree that measure. Therefore life here is made a battle-ground, a field of warfare, and only in this way is human existence tried and made strong and advanced nearer to perfection. If we ask why a truly beneficent Creator has so ordered human existence, or why, as spiritual beings, we were destined to come in contact with influences so contrary, the answer is that we may become good and exalted consciously rather than unconsciously; if it were only the former, it would be as nothing, if indeed we can conceive of a goodness of which we possess no consciousness. The earthly experience is needed for the germination of the powers of the spirit. The angels were first men and women like ourselves. Angelic existence could not be realized without first having been subjected to the contrast. The grain of wheat has to be buried in the ground in order to spring up and bear its own kind many times. We must see the light that dawns on the spirit ray by ray, and at first through a very narrow crevice. It is the contrast of the spirit with its physical surrounding that casts the shadow by which its existence and growth are made known. We should never know how to prize the light if we had been born in its clear blaze and never come into it out of the night.

All is for the purpose of deepening and

strengthening our consciousness. Unless we were made conscious of wrong we should not know the right. It is by the rounds of continual contrast that we climb the ladder into the higher regions. We should be ignorant of any progress in perfection if we were not made conscious of the faults and errors over and through which we have reached our advanced condition. We must needs be plunged in the darkness of our dungeon environments in order to receive with ecstatic delight and joy the baptism of light.

What a joy overpowers the being at the consciousness of its victory over ill, which would be no victory for it at all except for the fact of moral consciousness. This is what stimulates and forces spiritual growth, and pushes on all the spiritual forces to effort to obtain the supremacy over matter and all transitory circumstance and condition. It is our moral consciousness that first makes us aware of what is better and higher, and then encourages and stimulates us with the joy of achieved victory over the lower and transient.

This leads straight to the problem of harmonizing our interior aspirations, which are the product of our moral consciousness and our external environments—the spiritual with the physical, the immortal with the temporal and changing. For it is profoundly true that only as we succeed in doing this do we really succeed in compassing the high ends of our existence. How otherwise can we do it than by constantly striving to imbue all the facts and forms of external life with the power of the spirit, and making it possess and control and subordinate them to its supreme use? It is for just this that we are placed in this stage of our existence in the organizations in which we find ourselves; that we may first aspire and resist and strive to overpower their clogging and burdening influence, and then gain strength, expansion and exaltation through constantly repeated victories.

We should not, therefore, complain and lament, when our very obstructions are of necessity intended only for our highest good. We should not wish the responsibility imposed on us was made any lighter, seeing that in proportion to our disposition to get rid of it we lose just so much of our high opportunity. So long as all that is material and external is certain to pass away, leaving the spiritual and immortal part alone the possessor of life and its endless satisfactions, why should we lament the weight of our burden, the seeming hardness of our lot, or the apparent destructions with which we are purposely environed? Rather should we strive first and last for the achievement of spiritual supremacy and the subjection of sense and matter to its increasingly perfect control.

The Valenza Topfer Case.

We announced last week that this cause célèbre had recently been brought (on appeal) before a superior court to that which originally sentenced Mad. Topfer.

Owing to the importance of the points legally decided, we promised the present week to lay before our readers a somewhat extended account of the matter, but by reason of the unexpected illness of our foreign translator the expected MS. has not yet come to hand, and the summing-up is unavoidably deferred; the following extracts from an article regarding the Topfer trial—appearing in *London Light* for April 1st—may, however, in the interim of its appearance, be of interest to our readers:

"The case of Frau Valenza Topfer was heard in the Court of Appeal on Feb. 10th. Even the State Prosecutor declared the sentence passed upon her at the previous trial, viz., two years' imprisonment, and five years' loss of civil rights, to be exorbitant, and the court reduced it to six weeks' imprisonment, without the addition of the loss of the civil rights aforesaid. The *Neue Spirituelle Blätter* considers this as favorable a verdict as could have been expected under present circumstances....

The *Neue Spirituelle Blätter* of March 24 is almost exclusively devoted to the Topfer trial, and publishes strong evidence by Herr Rahn of the genuineness of Frau Topfer's mediumship. On one occasion, when he was calling with his wife on Frau Topfer, physical phenomena were suddenly and unexpectedly produced while Frau Topfer sat quietly on the sofa with folded arms in full lamp light. Another time, she unexpectedly joined them at a séance, where the medium was a negro boy whom Herr Rahn had magnetized, and who lay in a trance on a chair. "She was glad of the opportunity of taking part in a séance with another medium, and took her place at the table. The lamp stood on the floor in a corner, casting full light over the whole room. Scarcely had she seated herself when the table took great leaps toward the black boy. Alarming loud knocks, as though made with a sledge-hammer, came from round about Frau Topfer's chair, then a squeaking sound, as though a damp hand were grasping the table leg. The blows were so heavy that we were afraid of remonstrances from the neighbors, and even Frau Topfer became frightened, and jumped up from her chair, while the sounds continued as before. In answer to my question whether they had anything to say to us came three loud knocks. I begged Frau Topfer to take pencil and paper. At once was written in curious characters and broken German, 'I be good black man, my Solomon be here, want speak to my Solomon.' Solomon was the negro's name. As signature came a name which I read as 'Sophie.' A knock made me aware that I had read it wrong. I asked for the name to be written again, which was done, and this time I read 'Coff.' A perfect hailstorm of joyful knocks showed that I had read right. Meanwhile the negro boy had recovered consciousness after I had made reverse passes over him, and we read the strange message just received aloud to him. He burst into tears, and cried, 'Coff be my uncle in Africa!' Later tidings confirmed the news that Coff had died in Africa, a fact till then unknown to Solomon, to me and my family, and to Frau Topfer. Solomon had been brought to Germany from Africa for his education by a friend of Herr Rahn's, and Frau Topfer had never seen nor heard of him before."

To our numerous patrons especially, and all good people generally, we send greeting to-day, and would like to ask them how they like this issue of THE BANNER, which contains twelve pages, replete with highly valuable reading-matter, including among other things a generous installment of Anniversary Reports, two excellent lectures, etc., etc.

And we take this occasion to cordially thank our numerous correspondents and active workers in the Cause for timely assistance on this special occasion, which puts on record the fact that *Modern Spiritualism is more alive to-day* (notwithstanding its periodical drawbacks), than ever before, since the glorious fact was announced that our excommunicated dear ones are not slumbering in graves "until the final resurrection," as old Orthodox teach, but that they are alive and more active than ever in bringing to earth's people a knowledge of immortality.

Spirit Answers to Material Inquiries.

Spirit Nathan Cleaves, we think, sufficiently answered a recent questioner in regard especially to his inquiry: "What do you eat and drink? Are your 'senses' of hearing, sight, smell and touch active? and how are they each and all gratified?" The line of thought suggested by these queries lies naturally within the domain of continued physical sense rather than spiritual unfolding, but we feel that the higher significance is suggested and urged by the replies presented.

Additional to the explanatory response of Spirit Nathan Cleaves, privately made—as stated—by the Spirit President of the Banner Public Free Circle, explanation was made in the same issue of THE BANNER by one of the family of spirits communicating with Hon. Sidney Dean, as a part of one of the series of chapters upon Life. We reproduce it because of the deeply important lesson it teaches in this connection:

"I can in general terms, and in a general sense, impress you as to our life here, in many of its important features. But thus far we have been unable to impress you clearly with the knowledge of the true nature, being, action, and state of the soul itself as a distinct and independent integer in the society of life, possessing knowledge, sensation, emotion, and reasoning power. If we have failed in the greater, how can we succeed in the lesser? If I say that our food is nectar, and we feed and grow upon it, then you ask: 'Have you teeth, tongue, saliva, stomach, and organs of digestion?' You instantly relegate us to the physical standpoint of your own physical perceptions. If we answer Yes to the detail, then you instantly conjure another earth, a Mohammedan's paradise of sensual life. No, no, my brother! You do not now comprehend, and you must curb your curiosity, and grow into spiritual thinking, eliminating more and more the gross, the earthly form and life from your thoughts of this realm—and then we can more and more impress you with the true sense of our spirit natures, and the life we live in all its simple but unit laws and modes of manifestation."

For the rest, we cordially recommend the questioner of Spirit Judge Cleaves to the most reflective perusal of the remainder of the article of Sidney Dean in THE BANNER of April 1st. There is abundant food for productive thought in the whole of it. It lifts one above the primitive level of the life of mere sensation to that of spirit existence, and dissipates the binding prejudice of sense and matter, showing that life there as well as here is in obedience to universal law, and that we are the losers by refusing to accept the fact simply because we cannot yet understand it.

Crime and Capital Punishment.

The editor of the *American Journal of Politics*, Mr. Andrew J. Palm, discusses this subject with statistics in the last issue of that monthly, and demonstrates by figures that murders have been constantly increasing in this country instead of diminishing, while the executioner has been plying his deadly trade. Hanging has proved no terror to evil doers. His statement is as follows: In 1888 there were 2184 homicides in the United States; in 1889 3567; in 1890, 4290; in 1891, 5906. Well may he ask, in view of such facts, if it is not evidence enough to warrant a change in our method of dealing with the crime of murder. He suspects that legislators act more on the fear of what might occur if capital punishment were abolished than on the actual facts as they have occurred where it has been abrogated.

His argument is that the death penalty defeats the ends of justice by allowing thousands of murderers to go at liberty. Jurors hesitate to assume the responsibility of being the instrument of sending a fellow to death, and oftentimes, when no other verdict is possible but that of murder in the first degree or not guilty of any crime, the reasonable doubt conveniently comes in, and the prisoner is set at liberty; whereas, if the punishment had not been death, he would have been promptly found guilty of murder.

From 1820 to 1882, twenty years, there were in Massachusetts 123 trials for murder in the first degree, and only 29 out of the whole number, or less than 24 per cent., were convicted. In Connecticut, from 1880 to 1889, a period of thirty years, 97 persons were tried for first degree murder, and of these but 13, or a little less than 13 per cent., were found guilty. Capital punishment was abolished in Rhode Island in 1892, and during the next thirty years there were 27 persons tried for first degree murder, of whom 17, or 63 per cent., were found guilty as charged. Michigan, Wisconsin and Maine, which States have abolished capital punishment, show the same truth. Relatively to population, it is shown that murders are becoming less frequent in a number of States which have abolished the death penalty.

The Phenomena at Milan.

Further items of interest reach us from Milan, respecting the scientists' investigation of spirit phenomena occurring through the mediumship of Eusapia Paladino. During the proceedings the weight of the medium varied from a minimum of one hundred and ten pounds to a maximum of one hundred and fifty-four pounds. One of the most curious of the phenomena is said to have been the following:

The medium, taking the hand of Professor Schiaparelli, and holding it firmly in her own, caused the index finger to trace several lines of imaginary signs on a sheet of blank paper. When it came to be examined afterward, all these characters were found to be written in ink on the other side of the paper, although there was not a drop of ink in the room.

"After this proof," exclaimed Professor Lombroso, "I must take my departure, otherwise I feel I shall go mad. The sincerity of the phenomena are to me so indisputable, and they lie so completely outside of all natural laws, that the mind is bewildered in its efforts to find any kind of explanation of them. Before resuming the study of them, I want to give my mind a little rest." Professor Schiaparelli, who approached the subject in a spirit of the coldest skepticism, expressed himself in similar terms.

At a second sitting, Professor Richet, of the Paris Sorbonne, who has always been a bitter opponent of Spiritualism, came all the way from Toulon expressly to take part in the proceedings, and after witnessing the phenomena, became enthusiastic in his admiration of them.

W. J. Colville's monthly magazine—issued in New York City by Frank Lovell & Co.—which is devoted to Spiritual Science and Philosophy, as well as universal human progress, is a periodical that should be in every family. The March and April number combined may be had at THE BANNER counting-room. This magazine will be sent to any address with THE BANNER for one year on receipt of \$5.00.

"A Bridge to the Unseen."

A writer in *The Christian World* (London, Eng.) having contributed to that paper an article bearing the above title (noted in THE BANNER for April 8th), Rev. John Page Hopps tenders thanks to its author for having introduced a consideration of the subject to its readers, and expresses his views of the intimate connection Spiritualism holds with Christianity, in the following letter appearing in *The Christian World* of Feb. 23d:

Sir: Somewhat reluctantly, though not with the reluctance of doubt as to the certainty of what I say, I write to thank you for your profoundly interesting article on "A Bridge to the Unseen."

For more than a quarter of a century I have been longing for just such a treatment of this subject by the representative organs of religious thought and life. With the bible before me I have never been able to understand why believers in it should harden their faces against what is called "Spiritualism." Of course I know how that word will grate, and I know that much of what has passed for or that has been connected with Spiritualism has been foolish and lowering; but this has not been sufficient to account for and to justify the steadfast shrinking of religious people from that which professes to help them to exchange "I believe" for "I know." That shrinking has been and is especially unfortunate in these days of doubt, when any basis of fact, however humble, would be so unacceptably precious.

I do not, at this stage at all events, enter into particulars, and I feel strongly moved to testify that, for many years, the evidence that has come home to me has, in my judgment, been sufficient to make it certain that death is a delusion; that we only see and hear a very small portion of the wonders that surround us; and that, under certain conditions, the so-called "dead" prove that they are alive, and alive in a way which suggests that we, in comparison, are the dead.

For inquirers, there will be disappointments and seeming degradations. The evidence will sometimes be a shock to dignity and pride. But this may teach the very lesson we need, throw precious light on all so-called "revelations," shake out of us dull superstition or mere romance, and bring us face to face with the future life as a present tremendous reality.

Probably some perils will attend the inquirer's path, but perils attend every path of inquiry, though, in God's good time, all darkness ends in day. Let us be patient, and let us be humble and teachable, and content with simple things. Enough if we can see land, or if we can only lay the finest cable which shall send us the feeblest message from the Unseen. We are to-day, and we shall long be, but children, or the poorest of experimenters in this amazing field; but, to the wise, the smallest result will mean unspeakable consequences. Above all, let us escape from that saddest and most foolish of all delusions—that we see all there is to see. "The dead are not dead, but alive," said Tennyson. "What if we can prove it? I think we can. I think it is already done."

Hearty yours, J. PAGE HOPPS.
South Norwood-hill, S. E., Feb. 20th, 1893.

Spirit-Photography.

John T. Taylor, editor of the *British Journal of Photography*, a gentleman, says *Light*, who deservedly occupies a high reputation in the photographic world, has been conducting experiments with David Duguid as medium, and March 9th narrated his experiences at a meeting of the London and Provincial Photographic Association, a full report of which was given in the *British Journal* of March 17th. It is needless to say that he applied the most crucial tests known to science during his experiments. Here is one passage from his report:

"The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitters were from the left, some were comely, others not so; some monopolized the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettized portrait, or one cut oval out of a photograph by a can opener, or equally badly clipped out, were held up behind the sitter. But here is the point: not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide, or immediately preceding development."

Great Fires.

Months ago, as noted in THE BANNER columns, Dr. J. Rodas Buchanan, late of this city, now of Los Angeles, Cal., prophesied that just such severe fires would occur within this city and elsewhere as the past two months have known, and with sad loss of human life. Now the public all over the country are astonished at the results. We allude to this fact as direct proof of Dr. Buchanan's psychometric powers.

Every person in this country, says the *New York Sun*, has the right to believe in religion of any kind, or to reject religion of every kind. There are Jewish religionists in this country who complain that they are sometimes molested by people not of their faith. These molesters deserve to be reprimanded. There are Jewish converts to Christianity who complain bitterly of the molestation, maltreatment and boycotting which they suffer at the hands of adherents of the religion which they have left. These boycotters deserve to be reprimanded as sharply as the molesters. Every Jew, as well as every other person in this country, has a lawful right to change his religious views at will, or even to turn Christian, just as those illustrious Jews, Peter, Paul and John, became Christians. There are many people now in this country who stand very much in need of Americanization. Americanism means freedom, political and religious, the right to choose one's own party, and one's own religion; the right of personal independence in all matters of opinion, without prejudice to one's good name in the community. It is desirable to Americanize all the Christians, Jews, pagans, infidels, foreigners, and natives in this country, whether they be of the white, black, red, brown or yellow race. In the word *Americanize* there is a lofty constructive idea. The continued existence of our republican system of government can be maintained only under constitutional American principles. No centralization of power, either religious or secular, should be permitted to exist on the soil of these United States—NEVER!

THE SUGAR TRUST.—It is astonishing that men of sense and fair business capacities should take the chances to speculate in what are called in these days *Trusts*, when they should know that they are neither more nor less than a species of gambling on a large scale. Yet they do it; and while a few win, the majority lose. This is the whole story in a nutshell. The *New York World* newspaper has just found out this fact, and in its issue for April 3d devoted five columns to an attack upon the Sugar Trust, accusing this mammoth monopoly of robbing the people of \$15,000,000 a year, and calling on Attorney-General Olney to smash the "ring."

The *Boston News*, we learn, has changed hands, and under its new administration will be a two-cent paper of eight pages, and publish a Sunday edition. We wish it success.

Hypnotism in England.

Dr. Tuckey replies to Mr. Hartz's paper on the revival of "witchcraft," in the *Contemporary Review*, for which hypnotism is claimed to be a great help, saying that "to cure an intractable neuralgia, or to soothe the last weeks of a poor sufferer dying from a chronic disease, is a common and delightful experience with the physician who has added hypnotism to his armamentarium; but it is even more gratifying for him to find that he is often enabled by its means to reform the vicious and restore the drunkard to society. That hypnotism enables us to achieve this is a matter of daily experience, and is borne out by the testimony of eminent medical men in all parts of the world."

Mr. Lloyd-Storr-Best maintains, in the *New Review*, that hypnotism does a great many things the regular practitioner cannot do. "Contrast with this empirical application of the 'medicine of the imagination,' he says, 'the precision of hypnotic treatment, by which, granted a sufficiently deep hypnosis, we can with certainty place the sick man in that mental atmosphere most favorable to recovery. If he be haunted by melancholy ideas, those ideas can be exorcised and pleasant thoughts substituted. If he lack hope, it may by suggestion be instilled, and his mind made to dwell with cheerful expectancy upon the symptoms of returning health. Lastly, it remains to be considered whether hypnotism can be of any service in genuine organic disease. Here it seems likely that we should be able by means of hypnotic treatment to modify morbid processes, to arrest structural degeneration, and to awaken to more vigorous life the diseased part by improving its nutrition through an augmentation of its blood supply.'

Spring, in its return, presents a phenomenon welcome to all the inhabitants of the known world; it preaches and teaches immortality. It is the awakening of the year. After its long night of winter, the earth lives again. Hope revives in the breast, even as life is restored in the heart of Nature. The verdure on hills and plains is renewed; the leaves shoot and the gummy buds expand; the flowers burst forth in wanton colors all over the plains and down through the valleys; the trees prepare to clothe themselves in a maze of odoriferous blossoms; the birds return to contribute their songs of rejoicing; the waters sparkle with apparent delight in lake and river, and the unfettered brooks sing their glad way through the emerald meadows in harmony with the universal joy. Emblematic of immortal youth it is, since all things are about to become young again, and sadness and sorrow are merged in a fresher and larger hope!

Dr. B. Cyriax, editor of the Berlin *Neue Spirituelle Blätter*, remarking upon the steady advance of Spiritualism to complete victory, alludes to the importance of great circumspection in the formation of circles, so that they may be composed only of those who are animated by a sincere desire for spiritual knowledge and advancement. Persons capable of being mediocrally developed should be designated by spirits and developed by them. Even then the apostolic injunction, "Try the spirits," should be obeyed, for there are spirits who use mediums solely for the gratification of their own egotism. A control who professed to have been distinguished on earth, and who ministers in any way to the self-love and vanity of the sitters, should be distrusted. Self-effacement is the precept and practice of the higher intelligences who communicate with mortals.

The Commissioners of the District of Columbia are, it is said, preparing to disgrace the capital city of the nation with some sort of measure or decision whereby—in the language of *The Evening News* of Washington—"the free and unobstructed communication between this world and the next" is to be restricted—"materialization" being the special point of attack. This much we learn from a secular daily paper; what have the Spiritualists of Washington to tell us about the matter?

The dreadfully superficial talker in a recent editorial (?) in the *Boston Sunday Globe* remarks that "it is possible I shall startle you if I affirm that science in our time does not sneer as it once did at the assertion of the objective reality of apparitions"; and in the meantime declares that he is an anti-Swedenborgian and an anti-Spiritualist. This is on a par with his whilom lecture on "Spiritualism with an If!"

Mrs. Milton Rathbun, Mt. Vernon, N. Y., writes: "My attention has been called to the really beautiful communication from Mrs. Genevieve Anderson—in THE BANNER for Dec. 10th, '92—in which she speaks of me. I did not know Mrs. Anderson personally, but one of her most intimate friends assures me that the communication is 'very characteristic.'"

A correspondent writes: "You are making a good paper. It is appreciated by all the best Spiritualists in the land."

Memorial Souvenir of Mrs. N. C. Maynard.

A beautiful and appropriate souvenir in memoriam of Mrs. Nettie C. Maynard of White Plains, N. Y., has appeared in the form of a brochure of thirty-two pages, bound in white. It contains a photo-portfolio of Mrs. Maynard, a view of her late residence, and a full report of the services at her obsequies, June 30th of last year, consisting of an invocation and discourse by Mrs. Richmond, remarks by Mrs. Banks, singing by Prof. and Mrs. Longley, etc.

A Bill providing for the appointment of a permanent Highway Commission for the Commonwealth is before the Legislative Committee on Roads and Bridges, and that Committee has voted to report in favor of appointing a State Engineer instead of a Commission, which is thought by those familiar with the matter to be a very serious mistake. It is deemed imperative required that more than one man be appointed, in order that at least three sections of the State be represented, as the roads of different localities require different treatment. The betterment of highways is of great importance to the entire community, and if the Legislature will not pass a bill appointing a Commission, it will be better for it to pass the bill which appoints a State Engineer, rather than no action be taken on the subject.

W. J. COLVILLE is lecturing in Grand Rapids, Mich., Fridays, Saturdays and Sundays of each week, and is spending Mondays, Tuesdays and Wednesdays in Chicago. In both cities—writes a correspondent—he is meeting with great success, and is greeted by large audiences: "On Saturday evenings he is giving a course of lectures in the Temple Emanuel, Grand Rapids. The Hebrew congregation are spiritual disposed to accord a very welcome reception to spiritual ideas presented in a spirit of universal brotherhood."

MAX FESTIVAL.—See a notice elsewhere of the pleasant gathering to be held at Music Hall by the Boston Children's Progressive Lyceum, May 6th, at 7:30 p.m. and evening.

Banner of Light.

BOSTON, SATURDAY, APRIL 15, 1893.

MEETINGS IN BOSTON.

Banner of Light Hall, 92 Bowdoin Street.—Spiritual meetings Tuesday and Friday at 8 o'clock. Mrs. M. T. Longley occupying the platform. J. A. Shelhamer, Chairman. Free to the public.

The Boston Spiritual Temple, Berkeley Hall, 44 Berkeley Street.—Services every Sunday at 10 A. M. and 7 P. M. Andrew L. Knight, President.

The Helping Hand to the Boston Spiritual Temple.—Services every Sunday at 10 A. M. and 7 P. M. Mrs. R. S. Lillie, President. Meetings at 8 o'clock. Supper at 6. Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual meetings every Sunday at 10 A. M. and 7 P. M. School at 11 A. M. Wednesday evening Social at 7 P. M. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association.—Meets Monday evenings at 7 P. M. in the First Spiritual Temple. Mediums, Spiritualists and investigators welcomed. Those desiring services, lectures, etc., in New England, are invited to correspond with Willard L. Lathrop, Gen'l Sec'y, 11 Taylor Street, Boston.

Children's Spiritual Lyceum.—Meets every Sunday at 10 A. M. in the First Spiritual Temple. Free to the public. Mrs. A. A. Eldridge, President.

The Lyceum Ladies' Aid Association.—Meets every Wednesday at 4 P. M. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Services at 11 A. M. and 7 P. M. also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Veteran Spiritualists' Union.—Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 84 Bowdoin Street, at 7 P. M. Dr. H. H. Storer, President.

Blacksburg Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M. and 7 P. M. (7 P. M. meeting in Commercial Hall Thursday, 14th). C. H. Chandler, Conductor.

Frank Square Hall, 7 Frank Square.—Services every Sunday at 11 A. M. and 7 P. M. Every Tuesday, at 2 P. M., meetings for tests, speaking and psychometric readings. Mrs. M. A. Eldridge, Conductor.

First Spiritualists' Ladies' Aid Society, 1031 Washington Street.—Business meetings Friday, at 4 P. M. Public meeting at 7 P. M. Mrs. A. E. Barnes, President.

The Ladies' Industrial Society.—Meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President.

Harmony Hall, 784 Washington Street.—Meetings are held every Sunday at 10 A. M. and 7 P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Matthews, Conductor.

America Hall, 784 Washington Street.—Meetings Sundays at 10 A. M. and 2 P. M. Eben Cobb, Conductor.

The People's Spiritual Meeting, Ladies' Aid Hall, 1031 Washington Street.—Meetings at 10 A. M. and 7 P. M. and 2 P. M. at all sessions. Frank W. Jones, Conductor.

Lincoln Hall, 1031 Warren Street, Charles-town District.—Services each Sunday at 10 A. M. and 7 P. M. developing circle in A. M.

Pilgrim Hall, Chelsea.—Spiritual meetings held Sunday, developing circle at 7 P. M.; evening meeting at 7 P. M. W. Anderson, Chairman.

The Spiritualists' Ladies' Aid Society.—Meets at 10 A. M. and 7 P. M. and 2 P. M. at all sessions. Miss G. A. Dodge, Secretary (61 Tudor Street).

Society Hall, Everett.—Sunday meetings 11 A. M., 2 P. M. and 7 P. M. A. D. Haynes, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Last Sunday morning a large audience present. The opening exercises consisted of singing by Mr. and Mrs. Lillie, and an invocation by Mrs. Lillie. After another song by Mr. Lillie, accompanied by Mr. W. H. Boyce, the following questions were read: "Are higher planes of education necessary for those who have exalted mediumship? Do not spirit mediums prepare such as they need them? If so, can we not trust them with certainty, feeling that they are the only true educators?" In response to which it was said:

"Mediumship is the corner stone of Modern Spiritualism, and from this source we have obtained a knowledge of the life beyond death, knowledge in place of faith. There are degrees in mediumship, and you are aware that no vessel can hold or convey more than it has a capacity to hold. If every medium had the exalted power which is given to the few, our manifestations would be much more numerous and varied. Each medium is in him and herself distinct from every other, and there must of necessity be a great variety in the manifestation of this power. It is necessary for spirits first to choose such instruments as are best adapted to the giving of the message they desire to impart. One trouble arises from the fact that many mediums who have come out of the church are inclined to hold to their prejudices, and cling to the dogma of old theology. We must not accept everything given through spirit control, but consider carefully all the circumstances surrounding both medium and control. You would not expect any ungrammatical lecture from such a spirit as Henry Ward Beecher, but that the fact that the medium is a woman, and would be more pure and intellectual than when in earth-life. I would say, however, that truth is truth anywhere and everywhere, no matter in what language it is spoken, or what degree of intellect the instrument possesses. If the medium is German or French, the language of the spirit communicating will be marked by its peculiar accent. Therefore spirits have been compelled to take their mediums from childhood, before they were into the life of bigotry and superstition. Nevertheless, spirits have followed mediums until they have been obliged to leave the church and their surroundings to acknowledge and receive their messages. Remember that our best mediums have come from the ranks of the church. Emma Hardinge Britton, who all her life was a woman of great literary ability, and educated in our best schools, became a medium of great power, and others of like character were cited as exceptions. Andrew Jackson Davis, coming from his childhood, at the age of eighteen, was uneducated, yet he had a wonderful power of language which astonished the world.

The crucible in which our mediumship is to be tried is human reason; everything must not be accepted simply because it purports to come from a spirit. We want honesty and sincerity in our mediums, and are seeking for the highest and most exalted demonstrations. A medium who stands before the gates ajar should remember that it is a sacred and holy position, one that demands goodness and purity in the conduct. The world is watching our mediums, and judging Spiritualism by them and their lives. Let us look at the tide of progress of the past forty-five years: Just as our fair and free country opened its doors to every nation, in the same manner Modern Spiritualism has sent forth its message to every people, welcoming all who desire to come under its saving power to do so.

Spirits are multitudinous and their messages will consequently be vastly different. When one spirit has proved its return, proof positive is given of a future life, no matter what the intelligence of the spirit may be so far as this world's education is concerned. Mediumship, then, is the most valuable thing of the nineteenth century, and those who have it should desire the very best their organism will permit them to exercise. Go into the closet, as advised by Jesus, and ask for the best guides and the most exalted conditions." Mrs. Lillie closed with an improvisation upon lines given by one of the audience.

The evening service with congregational singing, led by Mr. W. H. Boyce upon the organ, and an invocation. Several questions were read, the first asking the difference between the physical and the spiritual, and the second, "What is the difference between the physical and the spiritual?" In reply it was said: Both are degrees of life or spirit, and also exist in the vegetable kingdom. The soul of things, that which we call spirit, is one and the same in all, though manifested in different degrees. It has been said that certain birds will instinctively leave an infected region, but was it really instinct or a sensitive nature which felt the harmful infection? It is a condition which they sense, a quality which they perceive, that the human man. There are animals who actually use reason. The horse and the dog realize a danger in which the master is placed, many times reasoning upon it apparently and avoiding the danger by leading to approach it. This is a principle, indubitable, instinct and reason are but gradations of the soul of things found in all animal life. You will also find a great difference in reason as shown in man.

The service closed with an improvisation upon "Gratitude" and a song by Mr. Lillie.

The Helping Hand Society met Wednesday, April 15th, at its regular social evening. The ladies also had a "sale," which was a success financially. Among the pleasant features of the evening were remarks by Mrs. R. S. Lillie, music by Miss Amanda Bailey, Mr. Sullivan and others.

The Society meets every Wednesday. Supper served at 6.

First Spiritual Temple, Newbury and Essex Streets.—Last Sunday Mrs. Sarah A. Byrnes's guides spoke to a large and appreciative audience upon, "The Nature of the Temple which we are Building."

Next Sunday, at 2:45 P. M., Mr. Joseph D. Stiles will occupy the platform, with his many friends, also investigators, an opportunity to meet him in a large audience room.

School at 11 A. M. Wednesday evening meetings at 7:30. Public invited. T. H. DUNHAM, Sec'y.

The First Spiritualists' Ladies' Aid Society met at the Parlor April 7th. Called to order by Treasurer Mrs. M. E. A. Albe. (The absence of the President, Mrs. M. E. Barnes, was caused by the death of her husband, who passed away April 6th—and that of the Vice President, Mrs. A. E. Butterfield, was due to an attack of La Grippe.) The usual business was transacted.

Evening.—Song by Miss Amanda Bailey, Mrs. M. T. Longley, pianist; remarks, Mrs. A. Waterhouse—who alluded feelingly to the sad bereavement of the President.

dent, and to the loss the Ladies' Aid sustained through the death of one of its active members; music by S. Francis, Mr. Frank W. Jones, Mr. P. W. Baxter, finely rendered; remarks by Mrs. Hattie O. Mason; Mr. C. O. Gridley (New York), test; Mrs. Shockey, test; Mr. H. B. Penny, and an improvisation by Mr. Charles W. Sullivan, tests—nearly all recognized; Mrs. M. A. Brown, music; a duet, a duet, Miss Maria Sullivan and Mr. C. W. Sullivan; meeting closed with music from a quartet—Miss Amanda Bailey, Mr. and Mrs. H. B. Penny, and Mr. C. W. Sullivan. Arrangements are being made for a sale of fancy articles April 21st.

Next meeting April 14th, at 4 P. M.: supper at 6 o'clock.

A circle will be formed April 28th.

The Children's Progressive Lyceum held a very interesting session on Sunday last. The usual exercises were filled with well-rendered. The morning lesson was spirit and with instructive thought. The orchestra selection very fine. Remarks by Mr. C. T. Wood, Assistant Conductor, (who presided in the absence of Conductor Hatch) also by Mrs. W. S. Butler, were well received. A brilliant vocal selection by Louise Horner gave pleasure to all, as did the finely rendered recitation by Carl Leo Rook. Willie Sheldon, Jimmie and Alice Atherton, the reading by Mrs. Brown, and sweet songs by Millie Smith, Eddie Hill, Alice Barnes and Winnie Ireland.

The Lyceum is doing a good work and should be well sustained. Session held each Sunday at 5:15 Tremont street at 10:45 A. M.

The Lyceum Ladies' Aid meets every Wednesday at above place. Supper at 6 P. M. Entertainment at 8.

The Children's Lyceum will hold a grand May Festival and dance at Music Hall May 6th, afternoon and evening. Beautiful costumes, fancy dances, gorgeous decorations and colored lights will furnish a scene akin to fairy land. Tickets for sale by members of the school.

People's Spiritual Meeting, Ladies' Aid Parlor, Sunday, April 2d.

Morning.—Singing by quartet; invocation, remarks and tests by Mrs. Mary F. Lovering; remarks, Mr. L. D. Baxter, Mr. A. D. Haines, Mrs. Burt and Mrs. Francis, Mr. Jacob Edson, Mrs. M. A. Chandler, Miss Frank Wheeler, Mr. F. A. Heath, Mr. C. O. Gridley (New York), test; Mr. H. B. Penny, and an improvisation by Mr. Isaac B. Young (Topsfield) and others.

Evening.—Address and tests by Dr. C. E. Huot; remarks by Dr. A. S. Waterhouse. Mrs. E. M. Shirley, Mrs. M. A. Chandler and Miss Frank Wheeler.

Evening.—Remarks by Dr. A. S. Waterhouse, Mr. Beals (Brookline), Jacob Edson, F. A. Heath, Chas. O. Gridley, Adeline W. Wildes, M. D., Mrs. E. M. Shirley, Miss Frank Wheeler and others, closing with an original poem by Dr. Wildes.

Evening.—Remarks by Dr. A. S. Waterhouse, Mrs. E. M. Shirley, Mrs. Young and others. Both sessions were well attended, and their exercises interesting, instructive, spiritual and practical.

FRANK W. JONES, Conductor.

73 Cornhill, April 10th, 1893.

The Ladies' Industrial Society met in Arlington Hall Thursday, April 6th, at usual time in the afternoon, with goodly numbers. We also had a large delegation from Lynn both afternoon and evening.

Called to order by the President for the evening meeting at 7:45. Song by Miss Ida Burnham, which was finely rendered; Capt. Holmes had words of welcome for our guests, Lynn friends, and also Mr. Whitlock and Mr. Cobb, after which Mrs. Stone, Vice President of the Lynn Society, was heard from both in remarks and recitation—followed by Mrs. James, Mr. Chase, Mrs. Robinson, Mrs. Adams, Mrs. Adams, all of Lynn. Miss and Master Nolan gave us fine recitations; also remarks from our Vice Presidents, Mrs. Davis and Mrs. Lambert. A short season of dancing, and our Lynn friends left for home with many a wish that they may visit us soon.

April 13th our usual monthly dance, 8 to 11; all invited.

19 Oak Grove Terrace, Roxbury.

Eagle Hall.—Wednesday, April 6th, large and interesting meeting. Tests and readings, Mr. C. W. Quimby, Dr. C. P. Fuller, Mr. Tuttle, Mrs. W. H. H. Burt, Mrs. E. A. Mason, Mrs. G. Hughes. Facial readings, Mrs. Stratton.

Sunday, April 9th, morning developing circle largely attended. Both afternoon and evening services were full of interest. Good remarks, Mr. Whitlock, Mrs. J. K. D. Conant, and also Mr. Whitlock and Mr. William Franks, Dr. O. F. Stiles, Mr. C. W. Quimby, Dr. C. P. Fuller, Mr. Gridley, Mrs. W. H. H. Burt, Mrs. J. K. D. Conant, Mrs. J. Woods, Mrs. Dr. Bell, Mrs. G. Hughes; mental questions answered by Mr. Tuttle, singing, Miss Campbell, assisted by Mrs. Searies.

BANNER OF LIGHT for sale each session.

F. W. MATTHEWS.

Harmony Hall.—The morning developing circle was a perfect success. Music for these circles is furnished by Nellie Carleton.

Afternoon exercises opened by Chairman in short address, supplemented with tests and readings; Mrs. Nutter, Mrs. Hughes, Mrs. Baker gave excellent tests and readings.

Evening the hall was crowded. Dr. Willis, Mrs. Hughes, Mrs. Dr. Bell, Mrs. Nutter, remarks, tests and psychometric readings. Mrs. W. S. Butler made appropriate remarks. Other mediums were present, but time would not admit of their being called upon. Meetings are held every Sunday at 11 A. M., 2:30 and 7:30 P. M.

BANNER OF LIGHT for sale at each session.

F. W. MATTHEWS.

Commercial Hall.—2:30 P. M., Mrs. J. Woods, Miss Annie Hanson, Mrs. A. Woodbury, Mrs. L. P. Hardee, Dr. Wm. Franks, Mr. C. D. Fuller and Miss A. J. Webster participated in remarks, tests, etc.

7:30 P. M., Mr. A. H. Quint, Mrs. A. Woodbury, Dr. Wm. Franks, the Chairman, N. P. Smith, Mrs. Nellie Carleton, Mrs. L. Rockwell took part. Prof. Rimbach, cor-net and piano.

A. J. WEBSTER.

Loaded with impurities, your blood needs cleansing with Ayer's Sarsaparilla.

MARYLAND.

Baltimore.—The Forty-Fifth Anniversary was duly and successfully celebrated by the Psychical Society of Baltimore in its regular hall, on Sunday, April 2d.

As usual the hall was tastefully decorated with flowers, potted plants and mottoes. The speaker, Mrs. Wolcott, was controlled to deliver a suitable and impressive discourse for the occasion to a large and attentive audience. Dr. J. D. Roberts followed with tests that were truly wonderful and convincing. The music was well rendered. Altogether the affair was very enjoyable, and one to be remembered.

Mrs. J. W. CHILD, Sec'y.

820 N. Fulton Avenue.

Miss Maggie Gaulle, et al.—On Sunday evening, April 2d, the Anniversary exercises were held in hall 665 Saratoga street, with Miss Maggie Gaulle the medium.

Miss Gaulle is always grand, her tests are of such a character as to be beyond all description. Remarks and excellent music by Miss Laura Bowers were on the program of the evening; and it is wonderful with four other mediums, that this hall was crowded with an audience made up of some of the most brilliant men and women of this city. A true, good, conscientious medium can always fill a large hall in our city. The BANNER is the favorite spiritual paper, and has many admirers. Our mediums are doing a grand work here, and we hope before long to have a Temple, as there are many willing workers for the Cause.

Mrs. A. ROBINSON.

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken.

Scott's Emulsion checks Consumption and all other wasting diseases.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 4th and 5th streets, on Avenue A, at 10 A. M. and 7 P. M. Henry J. Newton, President.

Kneeknobber Hall, 44 West 14th Street.—Meeting of the Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, Sec'y.

Adolph Hall, 534 Street and Broadway.—Lectures and clairvoyant tests every Sunday at 2 and 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 228 West 44th Street.

The Psychical Society meets in Spencer Hall, 114 West 14th Street, every Wednesday evening, 8 o'clock. Good speakers and mediums always present. Persons interested in mental and spiritual phenomena and phenomena invited. J. P. Snipes, President, 28 Broadway.

Aracum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 2 and 8 P. M. Good mediums and speakers present.

Adolph Hall.—There was a goodly audience at the afternoon lecture, and Mr. Fletcher spoke in an interesting vein upon subjects presented by the audience, one of which was: "If Reincarnation Be True, Does it Not Do Away with Spirit Mediumship?" To this query an extended answer was made. The great mistake is that most people imagine that if reincarnation be true, the soul returns to the earth to take on a new life and take on human form. So long as there is any lesson to be learned from this incarnation so long it remains, and spirits may be hundreds, possibly thousands of years in passing through one incarnation.

If, for instance, you saw in Germany a fellowing his medical studies, while he is there you hear from him; when the studies are completed, and he goes away, you no longer receive communications from that place. In fact, you will always have to think of the soul as being in a different place, and you will not be able to recognize him, through his great advancement, as your child. A large number of recognized tests followed.

In the evening a lengthy lecture upon "Bible Spiritualism" was given, in reply to an open letter from a clerical brother.

Next Sunday Mr. Fletcher will speak at 3 and 8 P. M.

A. E. WILLIS, Sec'y.

The Columbian Fair, held under the auspices of the "Ladies' Aid Society," closed on Saturday evening, April 1st, after four days of liberal patronage and general enjoyment. A large hall presented a picture that will long linger in the memory, with its elaborate decorations appropriate to this memorable year, in the midst of which portraits of Columbus and Washington seemed to smile a cordial welcome upon the guests. The fair was a success in every particular, and the display of beautiful articles donated by friends of the Cause, effected a large amount of good.

Not only the useful and handsome commodities forgotten, but the eye in sufficient abundance to gratify every taste.

The Society is greatly pleased with the result of its first venture since reorganizing for active work, and intends to energetically pursue its present course until the much-talked-of "medium's home" shall become a substantial reality, patent to all.

F.

CONNECTICUT.

Norwich.—Mrs. Clara H. Banks (Haydenville, Mass.) addressed fine audiences at Grand Army Hall, Sunday, April 9th, afternoon and evening, giving two eloquent discourses.

The result was a marked difference from Prof. Kenyon's usual method. We hope to hear more of this able teacher of spiritual science.

Cambridgeport.—The Spiritual Industrial Society met at the residence of Mrs. E. I. Smith, 37 Norfolk street, April 6th. Mr. J. Raymond presided at the piano; Mrs. Davis sang; Mr. Huntson gave vocal music; Mrs. N. J. Willis the piano; and Miss Marjorie Willis an original poem. Among the visitors were Dr. Richardson and wife, the former by request favoring us with remarks; readings by Miss Hattie W. Huntson and Mr. H. H. Simons, and singing by the choir of the church.

The Society will meet once in two weeks until further notice.

M. E. SIMONS, Sec'y.

Worcester.—April 9th Dr. Geo. A. Fuller occupied our platform.

April 16th and 23d Mrs. Mary Knight-Lyman will be with us.

April 14th the Woman's Auxiliary will give a supper at 6:00 Main street, followed by an entertainment presenting the favorite vocalists and artists, J. Frank Baxter and Chas. W. Sullivan.

GEORGIA D. FULLER, Cor. Sec'y.

LYNN.—Dr. F. H. Roscoe (Providence) occupied the platform at Cadet Hall at 2:30 and 7:30 P. M. on the 10th inst. He gave two powerful discourses, which were listened to with great interest by the large audience. His poems were well received, as well as his invocations. Appropriate music by George N. Churchill.

Next Sunday Dr. Willis Edwards will lecture at 2:30 and 7:30.

T. H. B. JAMES.

Saugus.—Mrs. S. E. Buck was the speaker April 6th, giving an address, followed with tests and psychometric reading. We recommend her to other societies. Next Sunday Mrs. Prentiss (Lynn) will be here. Mr. and Mrs. A. Theron are Conductors of the meetings; they will answer calls to hold services. Address, East Saugus, Mass., box 76.

A.

Lowell.—Mrs. N. J. Willis (Cambridgeport) gave two lectures April 9th; among other topics she considered "The Spirit-World; Where is It?" and "Do the Sins of the Mortal Affect the Spirit?" Next Sunday Mr. Clarence Seegar lectures and gives tests.

E. PICKUP, Hon. Sec'y.

Salem.—Joseph D. Stiles (Weymouth, Mass.) was our speaker April 6th. Dr. F. H. Roscoe (Providence, R. I.) is to occupy our platform in Cate's Hall, Sunday, April 16th; 23d, Mrs. E. C. Kimball (Lawrence) will be with us.

Mrs. N. E. GARDINER, Sec'y.

Greenwich.—A letter from Juliette Yeaw, relating to the transition of Mrs. Mattie Clark, and services in commemoration of the Forty-Fifth Anniversary, is unavoidably deferred until next week.

Lawrence.—At Pythian Hall April 9th Mrs. Nettie Holt Harding gave two fine lectures, afternoon and evening. Next Sunday Mrs. E. C. Kimball will be our speaker.

L. E. GOSS, Sec'y.

Taunton.—Dr. C. H. Harding (Boston) made a fine impression here April 6th, in lectures and tests. April 16th, T. Grimshaw will speak for the Association.

Mrs. F. E. MORSE, Sec'y.

Chelsea.—April 9th, circle 2:30, well attended; evening, 7:30, large meeting; tests and readings by Mr. and Mrs. W. Anderson; music by Master Willis Turner and Mrs. Anderson.

X.

For Over Fifty Years

Mrs. WINSTON'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

When people talk about Kansas starving to death every individual potato shrivels in its eye, and every cabbage node its head and every beet gets and in the face; and every squash crooks its neck; and every onion grows stranger; and every fruit-tree groans under its load; and every field of wheat is shocked; and the eye strokes its head; and every corn stalks; and every foot of land kicks.—The Sedgwick (Kan.) Panthograph.

USE DANA'S SARSAPARILLA. IT'S "THE KIND THAT CURES."

GLENWOOD RANGES AND HEATERS.

FINEST IN THE WORLD.

APRIL 15, 1893.

San Bernardino.—The Forty-Fifth Anniversary was duly celebrated at San Bernardino. J. Madison Allen, speaker for the Society, delivered two excellent discourses appropriate to the occasion; Ella Winslow, March, read an anniversary poem with fine effect, and gave an impressive invocation; the choir furnished good musical selections; also Prof. Allen rendered some of his own compositions and gave psychometric readings.

North Scituate Lyceum.

To the Editors of the Banner of Light:

The following officers were installed at the session of the North Scituate, Mass., Children's Progressive Lyceum, on Sunday, 3d inst., by Past Conductor D. J. Bates; Silas Newcomb, Conductor; Sarah J. Marsh, Guardian; Mandana C. Morris, Secretary; Hans G. Dyer, Treasurer; John A. Allen, Jr., Musical Director; John N. Watkinson, Frank McQuerry, Little Leavitt, Guards; Maggie Clapp, Hans G. Dick, Milla Veale, Lucy Bailey, A. A. Seaverns, Carrie Nott, Cora Newcomb, Grace E. Newcomb, Leaders.

The Lyceum was duly celebrated by recitations from Susie Cook, Lilla Cook, Ella Seaverns, Louisa James, Mattie Seaverns; a musical selection by Cora Vinall; recitations, Nellie Lincoln, Cora Newcomb, Grace E. Newcomb, Mattie Seaverns, and an address by Carrie Nott; Hans G. Dick, A. A. Seaverns, Charles Clapp; and platform tests by Maggie Clapp, D. J. Bates was appointed Assistant Conductor.

D. J.

MEETINGS IN MASSACHUSETTS.

Everett.—Mr. J. Frank Baxter was the lecturer and medium who served the British Hall Society of Spiritualists, on Sunday, the 6th inst. He was intensely interesting in the afternoon, narrating some of his willing experiences, and following them with natural comments and conclusions. His music was also much enjoyed, the history of the selections being closely related to some of the personal facts presented.

Mr. Baxter's evening theme was "Emanation of the Spirit versus Resurrection of the Dead," and beside being timely, was full of strong thought and unavoidable conclusions. He offered to those afraid of Spiritualism, a scientific ground in other fields of study, whereby the claims of pneumologists, psychics and mediums, that man has a spirit not only but a spiritual body actuated by it, which, emanated from the physical at so-called death, survives the latter, could be proven. The clairvoyant's vision of this spirit emanation as presented by Mr. Baxter was beautiful. The large audience held throughout in rapt attention and absorbed thought.

After the evening lecture Mr. Baxter held a séance of the spirit, wherein he gave marked evidence of genuine mediumship, describing a large number of easily identified and readily recognized spirits.

Next Sunday, 16th inst., Hon. Sidney Dean will speak for the Society.

ESSEX.

Springfield.—For the past three months the Spiritualists of this city have been having a "boom" in attendance. The excellent singing, lectures and tests of Mr.

(Written especially for the Banner of Light.)
HOLY OR PASSION WEEK.

BY MRS. LOVE M. WILLIS.

What does it signify, this ringing of bells, this summons to prayer, these open church doors? Those of us in whom still pulsates the Puritan blood are ready to answer, forms and ceremonies, ritual and creed. But there is something further back than the Puritans, even further than the Christian era, that must be studied before we answer. In the very air we breathe we feel the sense of resurrection, and the same air called into life the springs ages ago, and the sense of new birth in nature gives to the soul an uplifting aspiration. Again is the world clothed upon, and beauty is brought to light; and in beauty is the dawn of worship.

How glad we are as the robin gives his exultant call in the early morning, and the song-sparrow reveals a new lesson in harmony. We want some way to proclaim this joy. Perhaps all the world feels the vibrations of these songs, and in its way would offer praise. It seems a poor way to offer praise within a sombre church; but if it is praise, there is a meaning in it that is better than all cathedrals can teach. It is the recognition of a power within all Nature and above all art. It is the sending outward the soul-force, which shall recognize the vibrations of other forces; and this re-vibration is the simple expression of the harmony of the spheres.

Were not all religions born in the springtime? Certainly they all have their spring festivals. As far back as we have any record of the progress of thought of tribes and nations we find the effort to express in some sort of ceremony the religious sentiment. It seems like the bursting of one of the buds of feeling that wait just the right condition to blossom and afterward to become seed.

It is a delightful thought that our festival, our time of worship, our new expression of a divine energy, was given in the spring. Again was immortality brought to light. We can truly say "I know that my Redeemer—the Truth—liveth," for again is it made manifest. It is not new ideas that we are promulgating, but only a fresh and practical expression of a world-wide truth that life is ever renewed, that decay and death are only terms to express change, and that no change of condition produces less life or energy, but only other forms of energy.

Perhaps it would be well for us to contemplate the suffering of the martyrs to truth in all ages, for thus we know what truth can do to save the soul from selfishness and personal greed. Martyrs there are in all times, if not crucified ones. When a soul, for the sake of the mind's convictions, carries one past honor and fame and ease and praise into the region of calm truth in the eternity of truth, then that one person becomes a martyr. It is good to remember them, whether they be glorified or unnamed. For truth's sake they have sacrificed and conquered, and wear their crowns of light, whether the world beholds the glory or sees only a human life drifting on toward the great sea of uncomprehended power.

It is better to find the great rocks of faith and aspiration on which we all stand, than to wait for the earthquakes that shall tumble down the structures which men have builded thereon.

An Inadequate Explanation.

The **BANNER OF LIGHT** comments on an article which recently appeared in a scientific paper entitled "Residual Personality," and after criticizing the article, it concludes thus: "In this struggling style of thought, it is sought to foist upon public credulity the notion that somehow the phenomena of multiple personality are quite equal to a full and satisfactory explanation of the phenomena of Spiritualism." The article commented upon we read carefully when it appeared, and at the time made some reference to it in *The Journal*. It stated a number of facts and presented some conclusions which we must say were entirely satisfactory. We quite agree with our esteemed contemporary that the phenomena of multiple personality, so called, do not furnish "a full and satisfactory explanation of the phenomena of Spiritualism." In fact, the phenomena of multiple personality are themselves in great need of scientific explanation. The assertion that all the various mental phenomena which the French physiologists have classified under the name of multiple personality, or primary and secondary personalities, or triple personality, are explicable upon the basis of change of centers of thought in the brain and alienation of portions of the personality, does not by any means solve the problem which is presented by a number of phenomena to which reference is here made.

For instance, when a person in health and in a perfectly normal mental condition writes without volition or muscular effort, whole sentences, paragraphs and articles on a great variety of subjects, often containing thought beyond the subject's intellectual capacity, and stating facts not any part of the subject's knowledge, there is a phenomenon presented which is more difficult to explain by the hypothesis of multiple personality than by the theory of spirit agency. When the intelligence which thus communicates, claims to be at different times different personalities, representing a variety of thought and style, from that of an illiterate and superficial person to that of a deep thinker and polished writer, and when during all this time the person whose hand does the writing is unconscious of any participation in the thought or production of any particular composition, the conclusion seems far more rational that the writing is directed by unseen intelligences of different degrees of intelligence and culture than by some operation of the subject's own mind, thinking and acting outside of and independently of the general ordinary consciousness. When facts are communicated which were no part of the medium's knowledge, and no part of the knowledge of any persons present, how can they come from the secondary or other personality? How can they come from the unconscious or subliminal depths when the individual has never been in communication with persons nor in contact with scenes from which they could have been learned? And then why does the secondary personality, or the subliminal consciousness, claim to be a disincarnate spirit, now one, now another, unless there is some foundation for this claim, when the medium is known to be a person of veracity and integrity? Why do the communications in such cases bear all the indications of being the communications of other personalities, if they indeed be but representations of different aspects of the medium or subject? The **BANNER OF LIGHT** is right in its conclusion that ascribing certain of the phenomena of Spiritualism to multiple personality is not "quite equal to a full and satisfactory explanation of the phenomena of Spiritualism."—*Religio-Philosophical Journal.*

FRONTIER.

When man shall set upon Thought's furthest height Achievement's guidon, hoping thence to see, At last, all knowledge yielded to his sight— Unveiled by mystery.

That vantage point will only show to him Fresh fields, and, which, by their outlines dim, Define a new frontier.

—*Meredith Nicholson, in Kato Field's Washington.*

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Banner of Light.

BOSTON, SATURDAY, APRIL 15, 1898.

Seances—Christian and Spiritualist.

Mr. J. D. Shaw, editor of *The Independent Pulpit*, published in Waco, Tex., and formerly an able and distinguished clergyman of the Methodist church—in the March number of his monthly, after mentioning the late effort at Los Angeles, Cal., to enforce the old law under which spiritual mediums can be taxed ten dollars a month, etc., asks, "What is a preacher but a medium? What is the Bible but a Handbook of Spiritualism?"

"The differences [he says] between spiritual mediums and Christian mediums are not greater than such as exist between Christian denominations. The Spiritualists claim to mediate between the human and the spirits in the flesh, and they give evidences of the genuineness of their mediumship, while the preachers claim to mediate between God and man, but afford no evidence whatever of the genuineness of their mediumship. Spiritualists offer their ministrations to the public at so much for a sitting; the preachers give theirs for an annual salary. The Spiritualists present their phenomena, and leave others free to think what they please of them; they require no blind faith in their messages, and are neither a church nor a sect; they do not doubt; while preachers claim the direction of an Almighty God in their seances, and threaten all who reject their messages with eternal damnation in the world to come. These being the facts regarding the two systems, what fair minded person will say that one has any more rights in this country than the other?"

The preachers claim one-seventh of all the time, in which to run their business without competition. They are favored with many legal exemptions which they do not deserve; they pay no taxes on their church property, and now they want the government to secure them in a monopoly for administering spiritual consolation. We are neither a church nor a sect, and we are willing to know the truth, we occasionally attend the seances of both the Spiritualists and the Christians, and all the essential differences we have observed between them are in favor of the Spiritualists. They claim no divine guidance in what they do; admit the fallibility not only of their mediums but of the spirits as well; their theories of the future state are unencumbered with the awful absurdity of an eternal hell, and they tolerate human progress. Therefore, believing, as we do, in religious freedom for all alike, and equal rights before the law, we see no just reason why Spiritualists should be denied any privileges enjoyed by Christians."

The Independent Pulpit justifies its claim to the name it bears by the above honest and plain-spoken appeal for equal rights to all; and its editor is to be warmly commended for the truthful presentation he gives of the position maintained by Modern Spiritualism in its relation to other religious beliefs. If the editors of journals assuming to be "religious," and undertaking to lead the minds of the people in ways of light and truth, would pattern after this freethinking and by them deemed "infidel" *Pulpit*, and manifest a like spirit of toleration of the views of those who differ from them, there would be greater likelihood than there now is that the long expected, much talked of and persistently delayed millennium might sometime exist upon earth.

Not Satisfied After All!

The "Regular" Doctors, when they are asking Legislatures to pass medical trust laws, are always ready to assert that if such a statute is enacted in any given locality "the people will be protected," and a condition of affairs bordering on a medical millennium will result. But in practice it is not so. See the uneasiness of the Pennsylvania and California medicals, for instance. The "medical law" of the State of Illinois also—famous for its stringent and ironclad nature—fails to satisfy these very men who called for its passage. Read the following in proof thereof from the *Popular Science News* (Boston) of a recent date:

The laws regulating the practice of medicine in the State of Illinois are most stringent, and, on the supposition that such laws are necessary, should have greatly benefited both physicians and the public. The reverse, however, seems to be the case, and without reference to the questions of personal liberty and natural rights involved in such legislation, the practical working of the law appears to be most unsatisfactory, even to those whom it was designed to benefit. In a letter to the *Medical Record* Dr. C. C. Collins, a regularly "licensed" physician, of Vandallia, states that "in Illinois we are over-run with itinerant quacks, patent medicine vendors, etc., and we cannot see that the Medical Practice Act has benefited us any. There are several persons practicing medicine not far from here without State certificates. . . . In its work of establishing sanitary measures the State Board of Health has been a success; in regulating the practice of medicine it has been a failure. It has done injustice at times to reputable physicians, and has failed to benefit the people. Illinois is one State where no good results have followed the legal regulation of medical practice, where the people have not been insured against quackery, and where the law has not benefited the people." In view of the fact that efforts are constantly being made to pass a similar law regulating the practice of medicine in this State, these statements are worthy of consideration.

A New Division of Labor.—It is seriously set down by Mr. Stead, in a late article in the *Review of Reviews*, as a possible coming proposal from the "suffering multitude," called Demos for short, that "there should be a division of labor, and that while the millionaire should be allowed to get his millions, the elected representatives of the democracy should decide the way in which they should be spent and distributed. The millionaire would thus be relieved of the burden of looking after his millions, and could devote the whole of his time and energy to the more congenial task of amassing them." Such a proposition would be frankly based on the admitted fact that millionaires have got so much to do in the getting and hoarding that they have neither inclination nor time, or they have no time even if they have inclination, to concern themselves about its disposition. Mr. Stead regards this excuse of theirs as establishing a dangerous position for them. Great wealth, he rightly says, unless greatly used, will not be left long in the administration of individual men. If getting and hoarding absorbs the gray matter of the millionaire's brain, then it is not likely to be long before some such proposition will come from the masses of the people as is outlined above. In short, the labor will be so divided that the millionaire will do the amassing, and the people, through their legislation, the distributing.

A Senator on "the Dead."—In the customary notice taken of the recent death of members, last week, Senator Frye of Maine, speaking eulogistically of the late Senator Kenna of West Virginia, remarked at the close of his speech that death had never gathered such a rich harvest of great men in the same length of time as in the last month of the old year and the first month of the new. Five major generals, all of whom had won their rank on the field of battle; a former President of the United States; a judge of the Supreme Court; the "plumed knight," that most brilliant man of his generation; a minister of Christ, known and loved the world over, so broad-minded and liberal that the lips of a Jewish rabbi were unsealed in a great public meeting in the city of New York in his praise; three United States Senators. "Where are these great men?" he asked. "Lost? Forever lost? A thousand times No. Where are they? Destroyed? That black monster, death, could no more destroy those great souls than he could stretch his icy hand upward and pluck the stars from the skies. They have simply crossed the covered bridge to the other shore, where they shall find employment for all their great powers from God." There was applause from the Senate galleries.

Spiritualism Attacked and Defended.—On the evening of the last Sunday in February Rev. J. O. Lynn of Fowler, Cal., made an attack upon Spiritualism; and the next day, Dr. Dean Clarke, who had listened to his futile attempt to destroy the truth, sent the reverend declaimer a challenge to publicly discuss the subject with him. Sensible of the weakness of his position, he declined to accept, and on the Sunday following Dr. Clarke eloquently refuted the accusations made by Mr. Lynn, and grandly defended Spiritualism, awakening thereby an interest in the subject that will increase, and eventually add to the number of Spiritualists in that vicinity. *The Evening Expositor*, published at Fresno, gave a lengthy report of Dr. Clarke's discourse.

Classification of Books on Spiritualism.

INQUIRIES frequently are made by our correspondents as to what books are best adapted to attract the attention of their friends to the subject of Spiritualism, and those who wish to investigate its claims, or meet the wants of others desirous of informing themselves of its history, its phenomena and its philosophy. In response to these we present the following classified list, which we trust will prove to be satisfactory:

Primary Works.

WHAT IS SPIRITUALISM? An able and instructive address, clear, concise and comprehensive, delivered in Music Hall, Boston, in 1867, by Thomas Gales Foster. Price 10 cents. IS SPIRITUALISM TRUE? An able presentation of irrefragable affirmative evidences. By Prof. William Denton. Excellent to arrest attention, and lead to investigation. 10 cents. SPIRITUALISM: A SCIENCE, A PHILOSOPHY, AND A RELIGION. A lecture by Hon. Sidney Dean. 5 cents. LIGHT ON THE HIDDEN WAY. With an Introduction by Rev. James Freeman Clarke. Written by a lady not a Spiritualist, it gives convincing evidences of the nearness of the so called departed, and the possibility of daily communion with them. \$1.00. SPIRITUALISM DEFINED AND DEFENDED. Lecture by Dr. J. M. Peebles. 15 cents. THE MISSING LINK IN MODERN SPIRITUALISM. By Mrs. A. Leah Underhill, one of the Fox Family. A reliable account of the first spirit manifestations at Hydesville, N. Y., in 1848, and immediately following, with steel portraits of the family—father, mother and three daughters—their trials and triumphs. \$2.00. MODERN SPIRITUALISM; THE OPENING WAY. By Thomas H. Hall. Of special interest to church members. 50 cents. GIST OF SPIRITUALISM. Five lectures by Hon. Warren Chase. 50 cents. THERE IS NO DEATH. Florence Marryat's personal narrative of her experiences during an investigation of spirit phenomena in England and the United States. Treating largely upon Materialization. In paper, 50 cents; cloth, \$1.00.

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SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. A book for thinkers, in which is shown that Spiritualism is a natural science, and that all opposition to it under the pretense that it is outside of nature is unscientific and unphilosophical. \$1.00. PHILOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew Jackson Davis. The first book written by its author directly upon its subject. Its value and importance to an understanding of Spiritualism has led to its translation into French and German. \$1.25. IF A MAN DIE, SHALL HE LIVE AGAIN? A lecture delivered in the United States in 1887, by the distinguished English scientist, Alfred Russel Wallace. 5 cents. RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By the famous scientist, William Crookes, F. R. S. and the preceding represent the best thought in England. \$1.25. IS MATERIALIZATION TRUE? With eleven other lectures inspirationally given. By Mrs. Corn L. V. Richmond. Paper, 35 cents. Cloth, 50 cents. MATERIALIZED APPARITIONS: If not Belongs from Another Life, What are They? The results of investigations at many seances. By E. A. Brackett. \$1.00. RELIGION OF SPIRITUALISM: Its Phenomena and Philosophy. In this Samuel Watson, thirty-six years a Methodist minister, records his principal experiences during a critical investigation of nearly all phases of spirit manifestation during twenty-seven years, commencing with a belief that it was a delusion, and a determination to prove it such, and ending with the conviction that it is a truth of inestimable value. \$1.00. INNER LIFE: SPIRIT MYSTERIES EXPLAINED. Illustrative facts of intercourse with spirits in ancient and modern times, and a treatise on the laws and conditions of mediumship. By Andrew Jackson Davis. \$1.50. LIFE IN TWO SPIRITS. By Hudson Tuttle. An aid in the acquirement of a knowledge of the truths of Modern Spiritualism and directing the attention of others to them. Paper, 50 cents. Cloth, \$1.00. ANSWERS TO EVER-RECURRING QUESTIONS, embracing points of peculiar interest connected with the Spiritual Philosophy. By Andrew Jackson Davis. \$1.50. EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. Their verity, practicability, conditions and laws. By A. S. Hayward. 25 cents. MIXED-READING AND BEYOND. By Wm. A. Hovey. The larger part is a compilation from the report of the London Society of Psychical Research. \$1.25. UNAN SWEETENED LOGIC. Twenty-four Spiritual Discourses, given through the mediumship of Thomas Gales Foster. These lectures give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. \$1.50.

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Two Singular Cases of Hypnotic Suggestion.

(Translated for the Banner of Light from Le Messager, Liège.)

The Paris journals report a singular interesting case created by M. Luys at the hospital, La Charité. "On the first of last February, Eugénie B., a young lady of twenty years, entered the hospital to be treated for a nervous disorder. She was besides afflicted with an enormous purple-colored blotch which extended from the left ear to the collarbone, and covered completely one side of her neck and one-half of her left cheek.

"Dr. Luys and his assistant, Dr. Gérard Encausse, conceived the idea of employing hypnotic suggestion to remove this disfiguring blotch.

"The young lady was accordingly put to sleep by the usual method, and then the suggestion was made to her not to have any longer this stain upon her face and neck.

"Three days after the first suggestion there appeared on the neck, in the middle of the blotch, a white spot nearly a centimetre square. In this place the skin had recovered its natural color.

"The suggestion was repeated each day, and on the 28th of February the white spot in the neck had increased considerably in size; moreover the skin of the ear had become entirely white.

"Day by day the blotch grew smaller; it seemed to melt away, attacked at once in its centre and on the edge, the skin gradually resumed a natural tint, and, what is the essential point in the experiment, it remains so."

Dr. Encausse has also performed some cures quite as curious. This is one of his most recent cases.

One of our friends has a young daughter who, for more than fifteen years, has been afflicted with total deafness, the result of an illness. The distress of a young lady suffering from this cruel infirmity can be easily understood. Every means to restore her hearing had been tried, but in vain. The best specialists of Brussels had been consulted, and they had pronounced it impossible to relieve her; she was to be deaf forever.

When M. X— heard the cures by hypnotism mentioned, he resolved to make a trial of this means, saying that if it did no good it could do no harm. Dr. Encausse induced the hypnotic sleep, and suggested to the young girl that she ought to hear. On the second day a slight improvement was noticed; she could hear the ticking of a watch placed against her ear; the next day she distinctly perceived certain noises made in an adjoining room. Day by day the improvement continued, and to-day, after fifteen days of treatment, Mlle. X— has completely recovered her hearing.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers, a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

The International Spiritualist Association.

Dr. C. T. H. Benton, President; Mrs. Dr. Morrill, Vice-President; M. C. Denton, Treasurer; J. A. Coughlin, Recording Secretary; R. C. M. Thellig, Corresponding Secretary. Feeling the necessity of having a home where those interested in the spiritual advancement of humanity from all parts of the world can be properly represented during the coming great event of the "World's Fair," the above Association was organized, March 18th, 1893. Having received numerous letters in response to our "earnest call," we have decided to hold a WORLD'S FAIR CONVENTION. Program.—This Association will convene once or twice every week at their place of meeting (which will be announced later on) throughout the entire Fair season, to discuss the best means and methods of organizing "Spiritualism" to insure the greatest liberty of thought and make the best conditions for human happiness, development and progress throughout the entire world. We urgently request every Spiritualist, Theosophical and Psychological Association, by whatever name throughout the world, to send at least one delegate, who can and will properly represent them and the interest of human progress at this most important Convention. Good Meetings, Psychics and speakers are cordially invited to our free platform, and should correspond with us at once, especially later on, throughout the entire Fair season, to discuss the time of coming and places of meetings. All people, regardless of race, creed or nationality, are cordially invited from all parts of the world to participate in this spiritual and intellectual feast of good things. To be cared for while here all persons should notify us at once of the time they are coming, length of time they expect to stay, etc. All those who have so heartily responded to our "earnest call" will be fully informed as to what is being done soon. Address immediately, with stamp for further particulars, to Dr. C. T. H. Benton, President, International Spiritualist Association, 1000 Broadway, New York, N. Y. (Spiritual and Liberal papers please copy.)

Written for the Banner of Light. HAST THOU ARISEN?

How hast thou risen? As from some lonely marsh the white-winged sea-gull wheels his eager flight to greet the breaking of the threatened storm? See how he swoops across the ink sky like a white wave crest lifted and set free.

How hast thou risen? As the sea eagle wings his upward flight? When the storm breaks far, far above, in the eternal blue of heaven he rests, while fearful tempests rage below.

How hast thou risen? As the clear dewdrop from the fragrant rose silently takes its cloud-invited flight? The sweets forgot; forgotten, too, the bee that slipped its morning draught from its pure orb.

How hast thou risen? As from the valley rolls the gleaming mists, that lie in crested cloud, that arch above the hill in seven-tinted splendor, promise-fraught? So many lives! So many upward flights!

Be they of solitary broodings born; or sprung from passion-tempests to be free; or from soft beds of pleasure lifted up; or out of tears and shadows borne above; the soul's pure longings wing themselves away. Such myriad lives! Such myriad different flights! Myriad asks not "how?" but this: "Hast thou arisen?" Rochester, N. Y.

New Publications.

FIRST DAYS AMONGST THE CONTRABANDS. By Elizabeth Hyde Botume. 12mo, cloth, pp. 284. Boston: Lothrop & Shepard.

The author was a teacher during the war of negroes in the vicinity of Beaufort and Hilton Head, S. C. While thus employed she made faithful studies of her pupils, and as herein set forth, their artless talk, their naive conceptions, their mixture of shyness and freedom, the utter absence of conventionality and logic, and the mastery of emotion, together with the fragments of conversation that show a chaotic state of grammar, and sometimes of common sense, constitute the chief interest of the book, and lead to an appreciation of the heroic efforts of those who, like Miss Botume, labored to elevate them. We have here a vivid picture of the negroes of the South as they were at the dawn of their Year of Jubilee.

THE FIRST MILLENNIAL FAITH. The Church Faith in Its First One Thousand Years. By the author of "Not on Calvary." 16mo, cloth, pp. 84. New York: Saalfield & Fitch.

A consensus of historical evidence in disapproval of the theory that God's justice can be satisfied only by the sacrifice of his son, and to show that that theory originated with the monk Anselm, at the close of the first thousand years of the Christian church.

HOW BABIES SUFFER

When their tender skins are literally on fire with Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

CUTICURA Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from itching and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. PORTER DRUG AND CHEMICAL CORPORATION, Boston. *Age*—How to Cure Skin Diseases mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

PAINS AND WEAKNESSES Relieved in one minute by that new, elegant, and infallible Antidote, Pain, Inflammation, and Weakness, the CUTICURA Anti-Pain Plaster. 25 cents.

AT **BEDTIME** I TAKE A **PLEASANT** **HERB DRINK**

THE NEXT MORNING I FEEL BRIGHT AND NEW AND MY COMPLEXION IS BETTER. My doctor says it acts gently on the stomach, liver and kidneys, and is a pleasant laxative. This drink is made from herbs and is prepared for use as easily as tea. It is called

LANE'S MEDIGINE All druggists sell it at 50c and \$1 a package. If you cannot get it send our address for a free sample. Lane's Family Medicine moves the bowels each day in order to be healthy this is necessary. Address, ORATOR E. WOODBURY, LaSalle, N. Y.

DO YOU COUGH DON'T DELAY TAKE **KEMP'S BALSAM** THE BEST COUGH CURE

It Cures Colds, Coughs, Sore Throat, Croup, Influenza, Whooping Cough, Bronchitis and Asthma. A certain cure for Consumption in first stages, and a sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil with Suite Oblivion: Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling is Not Sleeping. Take Hands and Little Child. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here to-day. Ever I'll Remember Thee. Love's Golden Chain, re-arranged. All are Waiting Over There. Open Those Heavenly Gates of Light. They'll Welcome Us Home to-morrow. Mother's Love Purest and Best. When the Dearest One Said Good-bye. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beautiful Home of the Soul. Come in Thy Beauty, Angel of Light. I am Going to My Home. In Heaven We'll Know Our Own. The Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Sleep? Oh Come, for my Foot-Heart is Breaking. Once it was Only Soft Blue Eyes. The above songs are in Sheet Music. Single copies 5 cents; 8 copies for \$1.00. We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain).....35 cents. For sale by COLBY & RICH.

MY EXPERIENCE, or Footprints of a Presbyterian to Spiritualism, by FRANCIS H. SMITH. 12mo, cloth, 25 cents. Sent by mail, with value of \$1.00, to any Spiritualist, by enclosing this notice, and a check for \$1.00. Sent by mail, with value of \$1.00, to any Spiritualist, by enclosing this notice, and a check for \$1.00. Sent by mail, with value of \$1.00, to any Spiritualist, by enclosing this notice, and a check for \$1.00.

THE season of the year has arrived when the system is likely to undergo marked changes, in adapting itself to the conditions of air and climate. It is a time when the partly clogged up condition of the body, from the use of warm clothing during a severe winter, needs renovating, by throwing off the accumulated humors. It is particularly so this season with most people, as it may be truthfully said that "Winter lingers in the lap of Spring." It has been so reluctant in leaving.

To the aged and feeble these changes will be trying for the next month or so, at least, and no doubt cause many to pass on to a more congenial climate, where we may hope suffering and bodily distress will have passed away forever; but to those who are still hopeful of the present, with its attachments and business cares, who feel as if this life needed their attention and continued efforts, and yet who may feel the pinching fingers of disease tearing and digging at their vitals, producing such bodily discomforts as disease brings, we have a few words to say, and we say them without ambiguity and in all sincerity.

Medical science is constantly advancing. Any person who can remember but thirty or forty years ago, must be conscious of the great changes which have taken place in the treatment of the sick. It is absolutely revolting, when we think of the treatment and remedies used then, as compared to those of to-day.

The sick were dosed with calomel and deprived of a single drop of cold water; and thousands upon thousands who disobeyed the doctors' injunction, to drink

no water on calomel, paid the penalty of death, when delirium, brought on by high and burning fever, enabled them to crawl from their sick beds, and with unquenchable desire, clutch the cooling draft of water—and death. Then to think of the purging, bleeding, and hateful emetics, which seemed to turn the patient inside out! Well, if we were a doctor of the old school

and practice, we should be heartily ashamed of our profession, and the more so when we think of the strenuous efforts being made by the doctors, and their plot laws, to enable them to form monopolies to doctor and kill the people to suit their own notions of the medical profession, and thus exclude all progress in healing the sick, and the introduction of newer and better remedies.

What we want to say in this connection is, that nearly all the benefits derived from the changes in the old practice have been brought about by the public press, which has enabled advertisers to publish their remedies and introduce them to the sick; and notwithstanding the great prejudice which does and should exist against the puffing of worthless and trashy medicines, the really valuable hints and useful remedies have been steadily gaining ground, and the public has been vastly benefited.

What we want to call your attention to more especially, in this connection, is the fact that medical waters are taking the place of many of the drastic drug preparations of former times, and are doing for humanity what no deadly drug can do, simply because water will carry the remedy to every organ, fibre and tissue of the body more effectually than any other possible liquid preparation; and that they are much more in harmony with the laws of secretion and digestion than highly charged drug remedies. And, again, that three-fourths of the diseases which become chronic originate in the kidneys, which a timely use of some water, noted for acting in that direction, would surely prevent.

It is but a few days ago that a noted journalist, E. F. Shepard, lost his life on account of an operation attempted, to remove a stone from the bladder, and died while under the influence of the anæsthetic. Had he used a good medical water when he first felt the inconvenience, that stone would never have accumulated and grown there; and this applies to nearly every case of derangement or disease of the kidneys. And this is but one case in hundreds of thousands.

Now, we do not want to coax away your time nor your money, nor in any way deceive you, but simply say that one of the most remarkable remedies for all such cases may be found in what is known as THE WATER OF LIFE, which has recently been put into the market, and is becoming very popular. A forty-page pamphlet, containing photo-engraved letters and a great variety of certificates of wonderful cures made by this WATER, can be had by writing to the proprietors of the Spring; The pamphlet will be sent free to any address. Read the pamphlet, and judge then for yourselves whether or not to try the WATER as a renovator and purifier of the kidneys and whole system. Write to WATER OF LIFE CO., 34 South Main Street, Wilkes Barre, Pa. Many of the readers of THE BANNER have been benefited and cured by this WATER.

Write to J. H. PERRY, Manager, 34 South Main Street, Wilkes Barre, Pa.