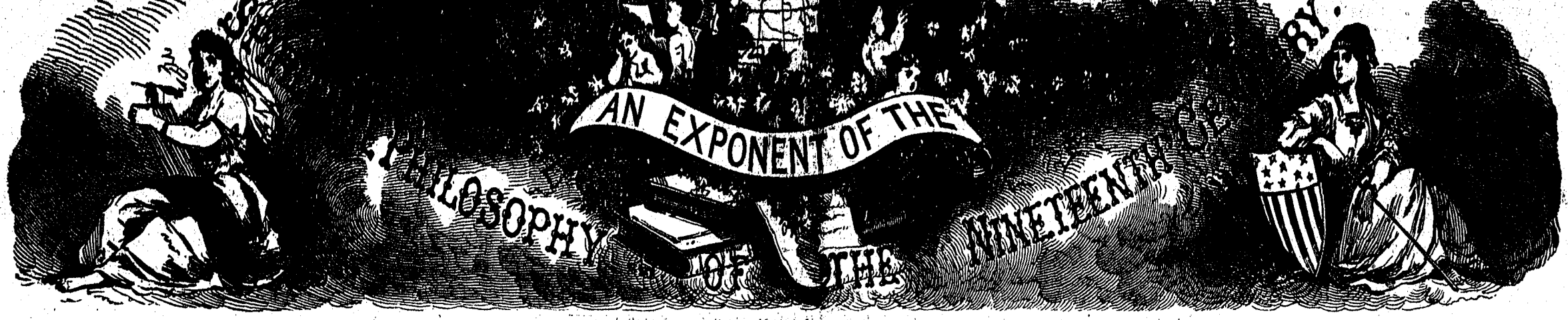


BANNER OF LIGHT.



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NO. 5.

Anniversary Celebration

At Boston Spiritual Temple,

Odd Fellows Hall, Sunday, March 27, 1898.

The Boston Spiritual Temple, in conjunction with the Lyceum, celebrated the Fiftieth Anniversary of Modern Spiritualism in Odd Fellows Hall, morning, afternoon and evening, Sunday, March 27th. Immense audiences were in attendance at all three sessions, and the exercises were of a dignified and highly instructive character. Mr. and Mrs. J. B. Hatch, Jr., have worked untiringly to make the occasion a success, and the directors of Berkeley Hall have reason to congratulate themselves upon the result.

As usual, "Old Glory" formed a prominent part of the decorations, and with the Easter and calla lilies and creamy roses, made the hall look cheerful and attractive. President E. L. Allen presided over the morning session, which was opened by Geo. E. Schaller with a piano solo, followed by the Ladies Schubert Quartet with one of their beautiful selections. J. C. F. Grumbine gave the invocation, and Mr. Allen delivered the address of welcome. He said: "It is my duty, as well as pleasure, as President of the Boston Spiritual Temple, to welcome you to the feast of the Fiftieth Anniversary of Modern Spiritualism. It is a position that any one might feel proud to occupy, when we consider what Spiritualism has done for the world in the last fifty years. When we think of what the teachings of the churches are to day, and contrast them with what they taught fifty years ago, I think we are justified in feeling proud, and saying that Spiritualism has been the most potent factor in bringing about the change. When we look about us, and note the small percentage of criminals that are drawn from the ranks of Spiritualists, again we can thank Spiritualism for having taught humanity how to live in the short space of fifty years, far more than theology has in nineteen hundred years. To me, friends, Spiritualism is worth more to live by than it is to die by, if it teaches us to live pure lives, to cultivate charity, to be honest and truthful; in short, to do unto others as we would be done by, then it is indeed a blessing. Each one must be his own judge. To whom much has been given, much will be required of him."

I now welcome you, one and all, to this feast of the soul, prepared for you by the spirit-world, and served to you through its chosen instruments of communication between the seen and the unseen. May we all be made wiser and better by the baptism of spirit which will descend upon us here to-day. May this occasion be the turning point in any life that needs correcting, and may we one and all set our standards high, so high that it will require the best efforts of all the time left to us in earth life to attain to the ideal."

The Quartet sang again, and Mr. Grumbine gave the morning address, saying in part: "This is a period of retrospection as well as of introspection, a period of reflection as well as of meditation—of recollection as well as memory. We are here to look into the past as well as survey the present. If Modern Spiritualism has done anything at all for the history and civilization of the world, if it has wrought as well as wrought the miracle of eternal life and love, if it has done for the world and for us all in all, if we can perceive through the phenomena of the delicate and subtle workings of the mystic soul, if we can perceive through the senses the deeper consciousness of spirit, if we can realize that the divine order is dual in its expression of eternal life and love, then, indeed, have we associated natural with spiritual life, natural with spiritual law, the natural with the spiritual world, in which we ever live. Therefore, we feel that Modern Spiritualism has revealed itself in the tiny raps at Hydesville, through the instruments of three girls, who were chosen, not only by the spirit-world, but in the divine nature of things, to illustrate upon the material plane, and express in the spiritual sphere the unity which exists between the two worlds."

We trust, dear friends, you may turn your eyes from the visible to the invisible, and draw from that fountain of living water, which shall ever quench the thirst and satisfy the soul; and come out of the turmoil, the noise and rush of this world of sense into the hush, the quiet, the repose and peace of the spirit, where you can now, here in your fleshly body, realize, in the midst of all the changes, the transformations of society and civilization, and the transitions of your loved ones, the beautiful vision of the Summer Land, and have sweet communion and communication yourself. You can love forms or you can love souls as you please. If you love forms, you love those things that are changing and passing; but when you love souls and come into the communion of souls, the rappings have been heard on the mystic doorway of the temple, and you enter and abide at the sacred shrine where you worship in spirit and in truth."

While the quartet sang, Mr. Fred A. Wiggin, who was greeted warmly by the audience, prepared to give ballot tests, which were eagerly sought by the people. After rapidly reading a large number of ballots, and bringing down the comforting messages with a little rhyme, as of old, The manner in which he moved Mr. Wiggin's body, the rapidity with which he talked, and the expressions of which he made use, all said, were unmistakable evidences of Joseph D. Stiles. The morning exercises closed with a piano solo by Mr. Schaller.

The afternoon exercises were under the auspices of the Boston Spiritual Lyceum, and J. Browne Hatch, Jr., presided. After a piano solo by Mr. Schaller and song by the Lyceum, Mrs. Hatch and Mrs. Root, Guardian and Assistant Guardian, led the school in the Grand March, each pupil carrying the American flag. Harrison D. Barrett spoke briefly. Little Maudie Armstrong recited; Winnie Ireland sang; Harry Gilmore Greene recited; Master Rupert Davis sang; Martha McKenzie, Grace Carpenter and Carl Root gave recitations; Ethel Mabel Cox sang, and Jessie Hanson and Willie Sheldon gave recitations.

Then J. B. Hatch, Sr., to whom the Lyceum is so dear, spoke with much earnestness and feeling. As Mr. Hatch was very ill all the preceding night, it was with much difficulty that he appeared, but he said he was determined not to miss this occasion. He said: "For thirty years I have not missed an anniversary. My first

efforts in the Lyceum work were in connection with A. H. Richardson, of Charlestown, and from that time, some twenty-eight years ago, up to the present, my whole soul and sympathy have been with the children: for I believe it to be the duty of every Spiritualist in the land to bring his children up in the truth of Spiritualism. Many times since I began my work in this connection I have wished that more straight Spiritualism was taught and less variety, and, thank God! I have lived to see the day when the Lyceums all over the country have adopted a line of teaching which gives the children a knowledge of true Spiritualism, and it is proving a success everywhere. And it does my heart good to see that not only Spiritualism is taught in our Lyceums, but loyalty to the grand old American flag. There are many old gray-heads in this audience to day, and on the coats of many of them I see a little brown button. They can tell you how much use it was to stand by these colors from 1861 to 1865. Children, honor this old flag. The North and the South now clasp hands in one solid body. How I wish I could stand here to day and see the Spiritualists, not only of Boston, but all over the country, clasp hands on this Fiftieth Anniversary, and from this day unite in one solid phalanx and press on together. But, friends, the day is not far distant, and many of you will live to see it."

Mr. E. W. Hatch, a Lyceum pupil, sang a song at this point, and Albert P. Blinn, one of the Lyceum officers, spoke briefly. "Almost four hundred years ago," he said, "doubts began to arise in the minds of thinkers and students about there being any life after death, and these thinkers being honest in their doubts did not hesitate to express them, and as a result, Materialism was rapidly gathering adherents, especially among the intellectual classes, with whom reason is always the primary motive, and fear and superstition take a secondary place. As this doctrine spread among the masses, men and women who had been devoted to the Christian religion went as far in the opposite direction, and declared all religion with belief in a future to be a fantasy and imagination. And so men forgot, in the cares and worries of this life, that every spirit, that every soul in this universe is a part of the great universal soul; that every spirit, whether in mortal form or out of it, is a part of the Infinite Spirit, and consequently that we are all members of one great family, banding together under the Fatherhood of God and Brotherhood of Man. This state of affairs continued until almost fifty years ago, when the Messiah, as a religion, philosophy, a science, a knowledge, came in the form of Modern Spiritualism."

In this Lyceum, Sunday after Sunday, we are taught what Spiritualism is. Occasionally we have a chance to see some of the phenomena, but more largely we are taught the philosophy. We are taught that every one is his own mediator; also that we do not need a medium between ourselves and the spirit-world if we live up to the teachings which our Spiritualism promulgates, for then we can so spiritualize ourselves, we can so develop the soul-power within ourselves that we can be our own mediums."

Mr. Fred A. Wiggin said that it would be his very good fortune to be with the Berkeley Hall Society during April and May, and that he should avail himself of many opportunities of visiting the Lyceum, and of giving a few tests to the children. A great many people are much given to prayer. I believe in real true prayer everywhere and at any proper time, but there is not a man or woman in the world who really, earnestly and sincerely, believes in prayer, and offers one, but what earnestly endeavors and conscientiously strives to make an answer to that prayer possible through honest work. Now you may wait for the spirit-world to answer your prayer, and it may do so, but if you really wish to attain your desire, my advice to you is to go to work and see if you cannot aid in bringing about the answer yourself. The spirit-world does not ask to dominate over us, but asks that we yoke up with the spirits in a partnership of cooperation. The moment we give up entirely to controls or guides our individuality at once ceases, but if we cooperate with them, we are made stronger, and are better equipped for the work in which we are engaged. Spiritualism means growth; it means unfoldment. It does not mean driving down stakes of finalities, but it means marching onward, shoulder to shoulder, to win in the right, to fall never, because the stars and stripes of righteousness shall be held by the grand Captain-in-general of our army."

I shall be glad, my friends, when we all have grown big enough, broad enough, manly and womanly enough in this world to have outgrown everything bad, everything that is belittling, everything that has a tendency to check the onward movement of truth, when we have grown into that grandeur of life that recognizes in every man a brother, and in every woman a sister."

The last fifty years have been making history very rapidly in all departments of life, and yet I believe we can clearly see with the eye of prophecy that the last fifty years have been very slow in making history as compared with that which the next fifty years will make. I want to see Spiritualism organized. It is too good, too grand, too beautiful to be wandering through the dark labyrinth of this world's affairs without any understanding in the world and by the world as to what it is. I want to see some statement of belief, and I want that statement so well defined, and so thoroughly circulated through the United States and in Europe, or wherever Spiritualism exists, that the world outside of Spiritualism can recognize it when you point a finger to it, and say: We believe in that, anyhow; we may believe a great deal more, but in all of that at least we believe."

At this point Dr. G. C. B. Ewell, who had been delayed because of the severe illness of his wife, entered the hall, and gave a number of clear-cut tests in his characteristic manner. The afternoon session was then closed by a piano solo.

In the evening, after music by Mr. Schaller and the Schubert Quartet, Miss Lucretia Webster, a favorite elocutionist, gave a recitation, and received a hearty encore. Master Charlie Hatch played a classical selection on the violin, and Mr. F. A. Wiggin gave many well defined tests.

Harrison D. Barrett spoke briefly, and said in part: "Wherever we turn we find much that demands our attention in the line of constructive effort. The time for building has come. The new cycle is dawning; the old has passed away. The hour is at hand when we must show something of a permanent nature. I do not like creeds, but I do believe, as our brother said this afternoon, in a full, free, expanding declaration of principles. We should show that Spiritualism stands for something real and permanent, instead of the ephemeral things with which we seem to be dealing at the pres-

ent time. If it be Spiritualism to hate our brother, then it is not of God. If it be Spiritualism to slander our brother, then it is not of God. Spiritualism should stand for love, good-will, for truth, honor, and straight forward honest dealing every day in the week, and not on Sunday alone. I look for a time, as good Bro. Hatch told us this afternoon, when we will be willing as Spiritualists to bring ourselves together as a solid body to define the truth as we know it to be. Some of us take different views of what constitute truth and error, but when we know wrong to be wrong we should unite our efforts that it may be destroyed. To-morrow let us build the church of the soul; let us erect it upon the foundation stones of love, immortality and eternal progress."

J. C. F. Grumbine delivered the closing address, taking for his subject, "The Psychology of Spiritualism," concerning which he said: "It is because man is natural, being divine, being spiritual originally, that the possibility of communication exists between the two worlds. Mediumship, which is both natural and supernatural, makes it possible for us in the natural world to hold communication with natural forms, and to perceive the law, and the phase and use of phenomena. By the relation which we sustain in the exocarpic and incarnate world, it is possible for us to bridge the two worlds, and after the spirit passes out of this form of manifestation into a higher phase of spiritual being, to give evidence, demonstrations of the power of this immortal nature upon this material or natural plane through the function which we regard as mediumship. This mediumship, which is functional, has to do with everything that belongs to the normal or natural man, and it relates itself to everything that belongs to the spiritual or divine man. It is through the mental consciousness of the natural man that we relate ourselves to everything in the natural world, and this function that enables us to relate ourselves as incarnate spirits with our environments, with our material life, with these forms of ours, is natural mediumship. Mediumship relates the spiritual world to the natural world, and the natural world to the spiritual world, and therefore the phenomena of mediumship constitute a basis for science. Consequently the psychology of this mediumship has a deeper significance upon the problem of life than might at first appear: for when we rise into the higher sphere of the divine or spiritual man, there we notice that the senses and faculties instead of multiplying into one hundred or a million powers, by which the natural man communes with the spiritual man, we find them coalescing. Therefore, what we know as clairvoyance, clairaudience, etc., are but the subjective phases of the so-called natural man, by which the spiritual man, disenfranchised of the frail or mortal body, or the natural man immured in this body, can hold communion with the spiritual realm. But when we come out of the current of the so-called subjective man into that deeper consciousness which is pure spirit, and pure divine essence, there we realize the relation which the so-called natural man sustains to the spiritual, the divine man, the sense man sustains to that which is pure spirit—spirit that is eternal, spirit that in itself is undying and indestructible."

When we pass out of the objective form of communication between the two worlds, we come into the sphere of communion, and while it is possible for us to communicate with forms, in spirit, and therefore when we pass into the realm of the spirit, into that which in itself is permanent, not transitory, that which is celestial, not human, that which is spiritual, not simply material, we pass directly into the sphere of communion of soul: we are outside the realm of mediumship; we do not need mediumship in that way, and therefore we say it is possible for us, because we are dual, to relate ourselves to this natural world without mediumship, and through mediumship to relate ourselves to the spiritual world. If Modern Spiritualism has emphasized anything at all, it has emphasized, first, the possibility of communication of the soul with forms on both sides of life, and that no person in the mortal or in the immortal state is denied the power of communication. As long as the desire for communication remains in the human soul, the opportunity and the agency for communication will be presented. When we step up higher into communion of soul, we shall realize the apotheosis of the soul, out of the material into the spiritual, out of that which is transitory into that which is absolute and eternal. The steps are legitimate, rational and progressive in the unfoldment of the soul."

Why is it not possible for every one of us, because we are spirit, to hold communion as well as communication between the two worlds, and realize the presence of our loved ones, and receive the divine consolation which is vouchsafed to every one of us in the religious or spiritual nature we possess. It is no longer necessary to have a priest or minister stand between us and a God? It is no longer necessary for us, possessing an unwritten code of divine truth and law in our soul, to measure the heights and depths of our being by a record of past Revelation. The only Bible which is the infallible book of the world is this bible of the soul, whose pages will unroll to us from the inner realm when we are able to read the pages. When we pass out of the objective and subjective, so far as the natural man is concerned, into the realm of the spiritual, we come into independent relation with the soul. There is one phrase which will define mediumship as it relates itself to the material and immaterial world, to the human and divine man, and that phrase is "spiritual perception."

In his final peroration, Mr. Grumbine closed with the words: "Spiritualism now, Spiritualism forever!" and took his seat amid the hearty applause of his large and enthusiastic audience.

This closed one of the most successful Anniversary Celebrations ever held by this Society.

First Massachusetts Celebration.

FIFTIETH ANNIVERSARY.

Brooklyn, March 24th, S. E. 50.

The People's Progressive Spiritual Association of Brooklyn celebrate the birth of Modern Spiritualism in a fitting manner every year. All speakers, mediums and visitors who have attended one of these yearly meetings desire to go again. This year care was taken to arrange for a date that would not interfere with the State celebration, therefore March 24th was chosen.

The meeting was held in the G. A. R. Hall, which contains a large and comfortable reception-room, a commodious dining-room and audience-room, that easily seats two hun-

dred. At the first meeting, Thursday afternoon, the seats were all filled, and in the evening extra chairs were brought in, and yet many stood up; more were turned away. Palms, ferns and out flowers made a perfect bower of the platform. President Crowell presided at both meetings, and Secretary Hutchison, with the other officers and members, assisted in making the meetings a signal success.

The afternoon meeting opened at two o'clock. After congregational singing, Dr. F. L. H. Willis of Glenora, N. Y., gave the invocation, Miss Alice Jones sang, and Dr. Willis gave the opening address. He said he considered Modern Spiritualism a misnomer, for the Spiritualism in which we believe to day is the same old Spiritualism that dawned ages upon ages ago over the groves and plains of ancient India, in ancient Egypt, in Chaldea; it is the same blessed Spiritualism that has existed ever since man first reached the point in his evolution of conscious intelligence, conscious individuality, and bent in sorrow over the cold, inanimate form of a loved one who had gone forth from his heart and home, asking the question, where is all that made this inanimate body dear unto my heart? and the bright ransomed spirit made reply, Here am I; there is no death; all is eternal life.

Mrs. C. Fannie Allyn, of Stoneham, Mass., followed Dr. Willis. "Twenty years ago," she said, "I could have told you all about Spiritualism. To-day I find myself a student in the great laws of eternal nature, upon which Spiritualism is based. Fifty years ago we began to realize that we owned our own thoughts, that neither pope nor priest could control them, and that within each and every human soul there was a sacred life that was holy to every individual, and that nothing could come between it and its aspirations. I am glad to see the change that has come in these years. The spirit of our promise has given place to absolute facts, and uncertainties have given place to certainties, and Spiritualism is almost as popular now as anything else. It is honey-combed all through the church, all through literature, and, in fact, you cannot go amiss of Spiritualism; it permeates every portion of human life; it belongs not to Spiritualists alone, but to the entire world. Wherever human hearts love, suffer and aspire, wherever human souls have lived and continued to live in the worlds beyond, so sure does that death less love bring to us the loved ones who are now dead."

So far as I know, Mr. Chairman, Spiritualism was the first religious denomination to receive woman on the platform, pay her the same wages, and give her the same rights as were given to man."

Mrs. Kate R. Stiles, of Boston, was the next speaker. She said: "If we are awake to the issues of the hour, we must realize that we are living in a most important time, and of all the problems which are pressing upon the mind of man for solution, the very greatest is Spiritualism per se, in all its heights, depths, lengths and breadths. We believe that an understanding of this great truth, and the adjustment of man by the power of spirit to the universe in which he lives, would solve every other problem under the sun, and so we say that the word Spiritualism covers every reform form."

Miss Alice Jones rendered another vocal solo, and Mrs. Nellie Holt Harding of Somerville, Mass., was called upon. "I believe," she said, "that every sincere speaker, medium and worker is filling his place in the economy of Modern Spiritualism; but I do not believe in being called a Spiritualist, without bringing Spiritualism into practical use."

Mrs. Harding is one of the favorite mediums in Brockton, and was warmly received. She gave a number of convincing tests in her lady-like, yet positive, manner, that convinced all other sincerity. Mrs. Sadie L. Hand of Lowell, Mass., spoke briefly and pleasantly, and gave several excellent delineations. Mrs. Hand is an earnest worker, and always pleases her audience. Mr. J. B. Hatch, Jr., of Boston, representing the National Lyceum Association, said it was not strange that Spiritualists recognized women upon their platform, as it was through woman Modern Spiritualism came to us, the tiny Fox sisters giving us the first raps. If it had not been for them, we should still be looking for our Fiftieth Anniversary; consequently, he said, I think woman should have free speech, not only upon the platform, but in our legislative halls as well. Mr. Hatch announced the change of date of the Rochester Jubilee, from the first eight days in June, to the last eight days in May. Dr. Willis spoke further in regard to that Jubilee, and urged the friends present to awaken to its importance.

The afternoon meeting then closed with congregational singing, and all repaired to the banquet hall, which was made bright and attractive with many cut flowers, as well as with a most bountiful repast, prepared entirely by the ladies of the Society, who take pride in these Anniversary banquets, and worked indefatigably to make this one such a signal success.

In the evening a fine orchestra entertained the people while the audience was gathered. Dr. Willis gave the invocation, and Miss Lillian Bardett, of Rockland, a recitation. She displayed marked talent and received a hearty encore.

After another selection by the orchestra, Dr. Charles H. Harding of Boston gave a number of striking tests, and Harrison D. Barrett delivered the opening address, in the course of which he said: "We are all students in the same school. We learn our lessons largely by experience; yet the psychic problems that have been presented for our study during fifty years have been only partially solved to the satisfaction of our fellow-men. The spirit of evolution has been manifest during that time, and we can congratulate ourselves upon the progress that our nation especially has made, particularly in the direction of education. But have we progressed spiritually, ethically, as we could as a nation?"

He reviewed rapidly the changes that had been wrought since 1848. He referred to the four million blacks who were freed from slavery, and asked if slavery had not been fastened upon fifty-five millions of whites. He spoke of the mighty contest that has been waged for three-and-thirty vanished years between the equally pitiless edicts of theology and materialism. He referred to the giant intellects that first took up the study of Spiritualism and advanced the thought to the world in a philosophical and scientific manner, and paid a glowing tribute to those first workers who labored against such heavy odds. He told of the first National Organization and of its death, owing to the false ideas of Free Love being fastened upon it, and referred his listeners to a resolution presented at the last Convention of the present National Association, concluding with an earnest appeal to come up yet higher and be worthy of the beautiful religion of Spiritualism.

Miss Lizzie Harlow of Haydenville, Mass.,

followed in the same line. She referred to Dr. Willis as the bridegroom in this "Golden Wedding." "Fifty years we have lived," she said, "and the child, Spiritualism, is well developed in the phenomenal side of its expression. It is time now that we all come to the front, and face the responsibility that Spiritualism has placed upon us. Let us live true to the whisperings of the higher revelations. Home life should grow more sacred. Let us not allow ambition to usurp our finer sensitive love nature. The greater our opportunity the greater our responsibility, and who are there amongst us willing to do this work?"

After congregational singing, Mrs. Minnie M. Soule of Somerville, Mass., allowed the little spirit "Bumblebee" to use her organs, and give messages from the other side in her own natural, happy manner. Mrs. Soule is a gifted medium, and always pleases.

Dr. Willis delivered the closing address, in which he gave a most interesting account of his expulsion from Harvard College, and its effect upon his after life. He said, in his memory, Spiritualism had been killed many times, so its would-be murderers claimed, but it always arose from its own ashes. He closed with a most wonderful poem, inspired by one who said he was the "Rough Shod Rhymers from Maine."

As the audience dispersed, the orchestra rendered a beautiful selection, leaving a most pleasant impression on the minds of all.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

As some persons having friends whose intellects are disordered have written to me inquiring for more particulars regarding the work done for my brother through me by good decarnate spirits, so that they may profit by my experience, I feel impelled to make this work the subject of the present letter.

Those who care for insane persons, as for other sick people, should, so far as possible, be near of kin, and those who love them truly and deeply. Only such could have the patience requisite for a work like this. If outsiders are employed, as some cases would require, they should be under the close and personal supervision of those who love the patient the most dearly. It is injurious, though sometimes necessary, for the patient to be shut up with those similarly afflicted. Mental disease, like some physical diseases, is catching. And we who are enlightened by Spiritualism should think of the thousands of undeveloped and malign spirits who brood over insane hospitals, and combine to "make the last state of that man even worse than the first."

Some of the best hospitals in Europe place the patients separately, one insane person being boarded in a wholly sane family. This is admirable, when practicable, and we hope this method will be more prevalent in the United States.

When persons are dangerously and violently insane, they can be placed in a padded room at home, or fastened to a bedstead by long, smooth straps around the wrists and ankles, which give ample play to the limbs, and yet prevent the sufferer from injuring others or himself. It should be remembered that some who were gentle on first going to a hospital, become violently insane and dangerous, because they find that they cannot get away, and cannot see those they love, and come to feel that they have deserted them. This was the case with my poor brother.

Before confinement, he spent his time in writing poems and essays on purity, and in taking long walks. For awhile at the hospital he continued to write, and was buoyed up by the hope of being released when his surgeon brother had a furlough from the war. He had the furlough, visited him, and of course (though with a breaking heart) had to leave him there. Months passed on, and the gentle, scholarly recluse became, through despair, violently insane. This continued for over two years, and then, with conquered will, he became quiet, and sank into the condition that continued for thirty years, until I was allowed to take the poor sufferer to my home, and give him the sweetness of home life for one sad year. I well know, and he has assured me of the same from the spirit side of life, that if he had been treated as I treated him, from the beginning of his diseased condition, his life would not have been a wasted and an agonized one.

I have a minute account in writing of those first months of confinement. A devoted friend went to the hospital every week or two, and wrote long letters detailing his condition, whether he saw him or not. I kept those letters, but could never bear to read them again after the first time, until the transition of my idolized brother from what was indeed "a vale of tears" for him, to the exquisite joys and reunions of the spirit land. No, no, whatever be the disease, typhoid fever, smallpox, insanity, Bright's disease, whatever it be, keep your dear one at home, and cared for by those who love him best, if possible.

I know of a family of which the father became violently and incurably insane. The mother said he should never go to a hospital. They built a room with wooden walls four inches thick, and carefully padded. He lived seventeen years, and though his reason was never restored on the earth plane, yet think of the joy and gratitude of that liberated soul when he welcomes by-and-by that wife and those children who ministered to him in his sore need to his home in the spirit-land.

By the way, how beautiful it was in Fannie Allyn to speak so tenderly and effectually to the female prisoners in the jail of St. Louis! My ardent brother greets her, and thanks her through me for that noble day's work.

Yours for humanity and for spirituality,
ABBY A. JUDSON,
Worcester, Mass., or Arlington, N. J.

"LAUGH, and the world laughs with you; weep, and you weep alone." A good, hearty laugh will do you good. Laugh often, laugh heartily. If it is a stale joke you hear, laugh anyway. Laugh; don't sit around like a dummy, with your lip hanging like a motherless colt. Don't look like a photograph of hard luck. Don't have a graveyard look on your face all the time, as though hard times had you by the slack of the pants with a downhill pull, but laugh whenever you get half a chance. A smile beats a frown any day. Laugh, and you begin to feel good whether you want to or not. There are laughs and laughs. Laughter is expressive of character. Some laugh heartily, some laugh quietly, some suppress laughter for a spell and then break forth volcano like. There is the intelligent laugh, the love laugh, the friendly laugh and the horse laugh. Think of the different people you know, and see if the ones who laugh the most are not the healthiest. Do you not like to meet them rather than the person who never laughs at anything? Hogs never laugh, but they do a lot of grunting, and the hog with the biggest grunt is the hardest to fatten."

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

THE LITTLE HAND.

I know a little velvet palm,
Pink as rose-petals softly curled,
Or sea-shells tints of sunset calm—
And prettiest hand in all the world!
And tiny fingers curl and cling
About my own with pressure dear,
As a wee bird with downy wing
Flutters till it forgets to fear.
Oh, mothers, mothers! Gently hold
The little hands that rest in yours!
Care not of much for place or gold—
Love is the one thing that endures.
Study to make the young hearts light
With pleasures pure and happy song,
What joy to lead in ways of right!
What anguish to have led in wrong!
The baby hand with perfect trust
Is placed in yours to be controlled;
Love must be brave and wise and just—
These dimpled hands the future hold!
—May Preston Slosson, in Every Where for February.

How the Story Grew.

As Kitty Coleman and Maggie Weir were going to school one morning, Kitty said: "I was over to Uncle Fred's last Saturday, and came near staying too late. We had such fun that I did not notice how near the sun was to setting, and I was very much afraid I might meet a tramp."

"Did you meet one?" inquired Maggie.
"No one but Johnnie Gates. He was a coming down the hill, whistling, and with a big watermelon under his arm. I was scared at first, but when I saw who it was I got over it."

At recess Maggie said to Mary Ford:
"Kitty told me that she saw Johnnie Gates carrying a great big watermelon on Saturday evening. Wonder where he got it, and what he is going to do with it?"

Before school Mary whispered to Sallie Bates:
"Johnnie Gates was seen carrying a great big watermelon on Saturday evening. I wonder if he got it honestly?"

"Mr. Hart's melon patch was robbed about that time; maybe that's where it came from," answered Sallie.

At noon Sallie told Susan and Jennie:
"I know something, and I'll tell you if you won't breathe it to a soul."

"Oh! no, we won't," cried both girls in one breath; what is it?"

"Why, Johnnie Gates robbed Mr. Hart's melon patch one night last week."

"Oh, dear, isn't that awful!" exclaimed Sallie.

"I always thought that Johnnie was not so much better than the rest of us, for all he made believe he was so honest," said Jennie.

"He couldn't have done it alone," Sallie said.

Whereupon Jennie hastened to a group of schoolgirls who were in the house, and told them:

"Johnnie Gates and a lot of other boys robbed Mr. Hart's melon patch and destroyed all they could not carry away."

Just at that moment Johnnie himself came in whistling, and looked like anything but a thief.

"Oh! girls, get together quick! I've got something for you, and it's most school time."

The girls looked at each other, and with little movements of disgust turned away. "Why, what's the matter with you?" Hurry up, as the bell will ring!" cried Johnnie.

"We know what you've got, Johnnie Gates," spoke up Sallie, "and we don't want any of your stolen melon, and I think you should be ashamed of yourself."

"Who says I stole the melon?" cried Johnnie, in an excited tone. I guess he'd better not tell me so. I was over at Uncle Henry's Saturday night, and he gave me a splendid one, and I saved it on purpose to give you all some; but if that is the way you are talking about me you may do without."

"Well," said one of the girls, "that is what I heard, anyway."

"Who told you? I'd like to know."

Then all began to talk at once, and became so excited that they did not notice that their teacher was in the room until she spoke to Johnnie, asking him to explain the cause of the confusion. Then she carefully examined into the matter until she found that it all came from Kitty Coleman saying she had met Johnnie with a melon.

The children that had taken part in the story felt somewhat ashamed of themselves when they saw how much the story had grown in their hands.

The teacher said: "I hope every one of you will learn a lesson from this incident, and just now, before the habit becomes fixed, resolve that you will tell nothing but what you know to be true, and that what you do tell, you will tell exactly as you heard it, and not tell anything to injure another, even if it is true. I hope Johnnie will forgive you, and that you will never forget the lesson you have learned to-day."

I am glad to say that Johnnie did forgive them, and gave them a piece of melon all around, and I hope that neither they nor any of my little readers will grow up to be gossiping men and women.—Selected.

GOOD ADVICE.

If you've got a thought that's happy,
Boll it down;
Make it short and crisp and snappy—
Boll it down.
When your brain its coils has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boll it down.
Take out every surplus letter—
Boll it down;
Fewer syllables the better—
Boll it down.
Make your meaning plain, express it
So we'll know, not merely say it;
Then, my friend, ere you address it,
Boll it down.
Boll out all the extra trimmings—
Boll it down.
Skim it well, then skim the skimmings,
Boll it down.
When you're sure 't would be a sin to
Cut another sentence in two
Send it on, and we'll begin to
Boll it down.

Mother and Son.

"Aunt Marjorie," writing in the *Christian Intelligencer* of a recent visit to Tennessee, says:

I want to tell you about a lovely little mother whom I met in a crowd. We were standing, she and I, beside a great engine, a mighty thing of multiplied cogs, and wheels, and bands, which neither she nor I in the slightest degree understood, but which we could look at with wonder in our eyes and admiration.

She had come from her home in the quiet mountains, her first outing in thirty years. On her dear gray head she wore a sunbonnet, with finely hemmed ruffles and shirrs, and a deep cape. Her black gown was old in fashion, but of excellent stuff, and it draped her figure in severe straight hanging folds. She carried a little bag and an umbrella. By her side, ever silent, attentive and watchful, strode her son, a fine looking, brouzed young farmer, who had brought his mother to the fair, and meant that she should miss nothing that was worth seeing. Between the two, both reserved, both unused to being in great crowds of strange people, there passed looks of perfect mutual understanding, and once I saw for an instant on her beautiful old face the expression which I remember, the sweet, proud, confident, restful look which glorifies motherhood, see it where you may.

"Honey," I heard her say, "I'm glad you persuaded me to come. It's fine."

"Yes," he answered, "it's great!"
Curious, is it not, the bond between mother and son. In some ways it is more close and intimate than the bond between mother and daughter. A good man always has a bit of his mother in him, and is apt to be sympathetic and tender in home relations, because of the woman part of his nature. Sons "take after" mothers in many subtle ways, just as daughters favor fathers. It is a beautiful thing to see a boy playing the part of lover to his mother, lifting her burdens, making life easier for her, and seeking her as his comrade on a journey for pleasure and recreation.

Seeing that mother's face made me think about a mother's heart. What a composite thing it is, so full of passionate sacrifice, so devoted, so unselfish, so full of self-forgetfulness and self-abnegation. Half the time we mothers are not aware that we are making sacrifices; it is joy to us merely to have the chance to go without, and do without, and stay in the background, that our children may have every possible opportunity for advancement.

In every line of that dear old mother's face at the fair I read the story of the mother's heart, and I carried away from the great and beautiful exhibition the sweetness and the glory that I saw there. After all, what did it matter that she knew the hard side of life, that she had often felt loneliness and sometimes sorrow. She had her boy!

What to Teach Boys.

A philosopher has said that true education of boys is to "teach them what they ought to know when they become men."

1. To be true, and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble and manly. This will include a genuine reverence for the aged, and for things sacred.

4. To be self-reliant and self helpful, even from childhood. To be industrious always, and self supporting at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor or however rich—he has learned the most important things he ought to know when he becomes a man.

My Creed.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin, without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.—Warren P. Love, in *Planets and People*.

Children's Progressive Lyceum No. 1

Held its services as usual March 20th. The lesson for the older ones was "The Different Phases of Mediumship and their Relation to Thought." Some of the thoughts brought out in the lesson were, that sensitivities are controlled by thoughts from others both in and out of the body, and that by living pure, moral lives, and cultivating a love for everything good and beautiful, we will become impregnable to undeveloped influences. The very small children had for their subject "Love." Their answers proved that they had a good idea of its meaning.

After the Banner March, the following children took part: Recitations by Francis Peters, Silas Jameson, Ethel Weaver, Winnie Jameson, Israel Newhauf, Louise Leavitt, Jessie Wilson, Eva Lee; a dialogue

by Knel and Annie Jameson; songs by Leo Haugan, Floyd Bibbey, Little Eddie and Josie Gerriah; piano duet by Mr. Milligan and Miss Bronson. We were also favored by a duet from Messrs. Price and Abbott. CHARLES B. YEATON, Sec'y.
Cor. George and Revere streets, Revere.

The Boston Spiritual Lyceum

Sunday afternoon, March 20, held the largest attended session this season. "What significance has the Golden Jubilee of Spiritualism to the World?" was the question considered, and it brought out a large number of answers from the children and leaders. The Assistant Conductor, Dr. J. R. Root, told the children an amusing story that aptly illustrated the meaning of "Significance."

After the Grand March, Harry Gilmore Greene, Esther M. B. and Grace Tarbell gave recitations; Harry Caird, a reading; Mr. Elmer B. Packard made remarks and read excerpts from a recent sermon by the Rev. R. Fay Mills; Prof. Shaller rendered a piano solo, and Mr. J. C. F. Grumble, the speaker for the Boston Spiritual Temple for the present month, made interesting remarks.

BANNER OF LIGHT always for sale at the Hall. A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Dorchester Station, Boston, Mass.

Greenwich Lyceum.

The attendance Sunday, March 20th, was unusually large, and the March drew out great expressions of approval from Mr. H. W. Smith. The subject was "Temptation," and there were several fine readings and original remarks upon the same.

Next Sunday "Repentance" is the subject. JULIETTE YEAW.

Missing Words.

Supply the blanks with words all spelled with the same letters.

1. Will you — this letter for me? It will only make you — for a few minutes.
2. I caught — birds in my —.
3. I hit the — with a stick with — on it.
4. Some people can't kick a — without using the name of — in vain.
5. As I — going along I found a —.

Enigma.

My 1, 8 is a nickname.
My 7, 2, 4, 12 is a coin.
My 10, 11, 12 is an insect.
My 3, 5, 9, 6 is an adjective.
My whole is a noted medium.
Milford, N. H. E. M. FRENCH.

ANSWER to "Something to Figure On," in last number:

1. Jessie had 20 apples.
Alice had 30 apples.
Willie had 40 apples.
2. Jessie had 33 walnuts.
Alice had 18 walnuts.
Willie had 15 walnuts.

WHISTLING WILLIE.

A prize will be given to the young lady and to the little girl who will send in the largest number of charades, etc., for this Department.

"Ye are All Children of God."

BY MRS. LOVE M. WILLIS.

Recently, in an ethical class, the question came up whether we are justified in using familiar phrases, called religious, if in themselves they do not convey to another our meaning. I was made aware that I often gave expression to thoughts in the phrases often heard in my childhood, the interpretation of those phrases being diametrically opposed in its older use to its present use.

What then did I mean in closing my short article on "Prophecy and Fulfillment," by the declaration "Ye are all children of God." If, as Jesus announced, there is but one Father of the human family, then indeed are we all brethren, but God is also the Infinite Father of all life, since in him all things move and have a being. There is a more intimate relation that we conceive the human mind holds to the Divine.

Since science is enabling us to learn a little of the law of vibration, we can understand that harmonic relations depend on similar vibration. A key-note struck awakens those vibrations that correspond in number, or are harmonic with the note.

When the life of the soul gives out its tone or note of harmony it awakens those vibrations that correspond to its own. To be in harmony with the Divine means simply this, the response of the soul-life to the Divine. To be children of God means more than that being a member of the human family; it means birth into a condition.

The development of the soul-life is like the development of the embryo. The time comes when the soul frees itself from the bonds of its former selfhood, and comes into relation to the higher conditions of this life and the realms of love and affection in the world of spirit. The attractive influence of the realms of goodness and power must be an ever-present force. It must be exerted on the lowest as well as the highest, on the least as on the greatest; and this we call evolution, or the natural order of growth and advancement.

There are no miracles of progression, but the human spirit may be thrilled by a word, and instantaneously be brought to a condition that opens a new realm of thought and feeling; this has been rightly termed "being born again," although the phrase has been grossly interpreted. It is, in fact, the higher tone struck upon the nature, which responds by a law of its own. It is a re-birth, inasmuch as the sense of oneness with a higher life is apparent, and there is born within a recognition of the Divine in the human, or the at-one-ment of the soul with the Divine.

March Magazines.

McCLURE'S MAGAZINE for the current month contains a letter from Nils Strindberg, one of the two men who have gone no one knows whither with André, in the bold endeavor to reach the North Pole by balloon; Mr. Walter Wellman's predictions as to the probable fate of the André party; Herbert E. Hamblen's account of his own adventures as a locomotive engineer. Charles A. Dana's personal recollections of Grant, Sherman, Gordon Granger and "Fighting Joe" Hooker, as he saw them in the midst of the particularly "spectacular" military movements of the battle of Chattanooga. An article by Mr. Hamlin Garland on the Klondike, setting forth in good plain terms new information regarding the Klondike and the various ways of reaching it and getting at its riches. Such articles as these offer excellent opportunity for illustration. And the opportunity has been made the most of. Some of them are illustrated from special photographs, others from special life drawings. The fiction of the number comprises two good short stories by new writers, and a stirring instalment of Anthony Hope's new Zenda novel, "The Ruse of Hentzau." The S. S. McClure Co., 141 West Twenty-fifth street, New York City.

THE REVIEW OF REVIEWS.—The important papers in the current issue are "The Rush to the Klondike," by Sam Stone Bush, an authentic article from first-hand observation, with three illustrations; "Zola and the Anti-Jewish Crusade," containing interviews by Valerian Gribayedoff and Robert H. Sherard; "The Prevention of Lynchings," by Edward L. Pell, D.D.; "The United States and Spain," taking in "The Blowing-up of the Battleship Maine" and "The De Lome and the Cuban Situation." "Election Schools in St. Louis," by Wm. E. Saunders. The Departments are as usual full of matter up to date. There are many other subjects in picture and text. The Review of Reviews Co., 13 Astor Place, New York.

RECEIVED.—The Journal of Hygiene, Dr. M. L. Holbrook, Editor, 46 East Twenty-first street, New York. Mind, The Alliance Publishing Company, 19 and 21 West Thirty-first street, New York.

DR. GREENE'S GREAT

Private Lecture to Men.

His Powerful, Thrilling Words to An Immense Audience.

Glory of Man Lies in His Strength and Vigor.

Men Need Not be Nervous or Physically Exhausted.

His Hearers Will Not Forget His Hopeful Words.

Medicines of Wondrous Strengthgiving Power.

The Skilled Physician Speaks With Absolute Knowledge,

For His Success in Curing This Class of Ills

Is Greater Than That of Any Other Physician.

An immense audience of men greeted that most successful of physicians, Dr. Greene, of 34 Temple Place, Boston, Mass., in Music Hall, Boston, and listened with rapt and absorbed attention to one of the most powerful lectures ever delivered to men, a lecture filled with profound knowledge of the science of life, replete with grand truths, and teeming with vivid portrayal of those mighty facts, necessarily of a private nature, but nevertheless which constitute the very ground-work of life's knowledge, the underlying principle of the scheme of existence itself, and, concerning which, men are often grossly ignorant, generally thoughtless and always careless, until a crisis arises in their lives—the loss of that vitality which distinguishes the weak from the strong, brings home to each the individual knowledge that only strength is power, and that weakness means despair.

At Dr. Greene's stirring lecture these facts were brought out as only this skilled physician, thoroughly conversant with every phase of the subject, can portray the happiness which always accompanies strength and vigor, and also depict the abject misery and despair which follows weakness and debility.

No man has a right to trifle with his health. The glory of man is his strength, and strength of character, strength of mind, strength of body, are dependent upon the maintenance of sound physical health, health of each and every organ, function and attribute of the human system; and true and complete happiness comes only to him who maintains the soundness of his nerve and physical strength, or restores and regains such strength, if by any means it is lost or impaired.

Ignorance of consequences, indiscretion and thoughtlessness are the great causes of physical decay, vital weakness and nervous debility among men. This condition of nerve weakness, exhausted powers and drains upon the system which slowly but surely, if allowed to continue, sap the very vitality, wreck nerve, brain and body and tinge life and existence itself with the dark gloom of despair, is the most common of diseases among men, not only among the young, but in middle life and mature years, and its cure is the great problem which faces mankind at the present day.

Sufferers from nervous debility and exhausted vitality have a weak, languid and tired feeling, with gradual failing of strength. Where formerly they had feelings of strong and vigorous physical and nerve power, they now have only a sense of weakness, languor, dullness and exhaustion. There is a lack of ambition, with little inclination for physical or mental exertion. This is often especially noticeable in the morning, when every movement seems an effort. The night's sleep, which should refresh the system and restore strength and vigor, often leaves them in the morning more tired and exhausted than on retiring.

After a time their nerve and mental strength will be impaired, and their endurance and power to work, read or study, diminished. Where formerly they could endure many consecutive hours of close application of the mind, they now find that the thoughts wander, and there is inability to fix the mind for any length of time upon one subject. With this there is an extremely nervous and irritable condition, or dull, cloudy sensation, often accompanied by disagreeable feelings in the head and eyes. Lack of inclination for company, and desire to be alone, mark this stage of the disease.

As these symptoms increase there is usually derangement of the digestive organs. There is often a bad taste in the mouth in the morning. There will be at times a pain in the back, the vision becomes dim, the memory is impaired, and there is frequent dizziness. Persons thus afflicted are often despondent, and suffer from gloom and depression of the mind. The nerves become so weakened after a time that the least excitement or shock will flush the face, or bring on a tremor or trembling often attended by more or less palpitation of the heart.

Dr. Greene expresses no blame for the victims of this insidious disease, for he realizes that this sad condition results from thoughtless ignorance of the consequences, and therefore merits and should have the deepest sympathy of the physician, and should be treated in perfect confidence, and cured with absolute secrecy.

And it is in regard to the treatment and cure of this affection that Dr. Greene spoke most forcibly, strongly and with positive knowledge. When he made the assertion that he had discovered medicines which surely and with absolute certainty cure this disease, no one doubted that it was the grand truth he spoke, that he had, indeed, from his wide experience in the treatment of this class of cases, his vast research and investigation among harmless vegetable medicines, discovered, perfected and prepared remedies absolutely certain to cure.

The doctor's high standing in the profession and his reputation as the most skillful and successful physician makes this promise of cure believed by everybody—that if any sufferer will consult Dr. Greene at his office, 34 Temple Place, Boston, Mass., either personally or by writing a description of the case to Dr. Greene, and will use these wonderful medical discoveries, these harmless yet powerful and effective restorers of nerve strength and physical vigor to men, he will certainly and positively be cured.

You can consult Dr. Greene without charge—absolutely free, whether you call at his office, 34 Temple Place, Boston, Mass., or write him a letter about your case. All are welcome to call; or, if you prefer, you can write, and the same careful attention will be given your case, you will have your symptoms and condition explained so that you can perfectly understand your trouble, and the exact price of the neces-

sary medicines to cure will be stated. You can, of course, adopt the use of the medicines or not, as you choose.

Remember that Dr. Greene positively and emphatically asserts that such cases are perfectly curable if you will use these wonderful health and strength giving medicines, of the curative action of which he has absolute and positive knowledge. By their use thousands of hopeless sufferers have been made again strong, vigorous and happy, with renewed powers, energies and ambitions, and thus restored to their places among men. If you are wise you will seize this golden opportunity to be cured, and consult Dr. Greene without delay.

The Signs of the Times.

BY W. H. BACH.

In reading the last two issues of THE BANNER, showing the decided stand taken by the advocates of Medical Monopoly and Sunday Monopoly, it does not impress a person with ordinary reason as being very much of an intellectual growth to show for the ages of so-called progress.

The indications of the past few years are far from reassuring to the average Liberal, and every sign of the times indicates that if we do not have war with Spain on account of one kind of liberty, it will be necessary to have war of another kind to maintain internal liberty.

Spiritualists and Liberals have stood idly by for a number of years and watched the steady growth and development of a sentiment most decidedly against intellectual and personal liberty; they have, in most cases, not raised a note of warning or a voice in protest.

The result of this line of action has been to array a mass of laws against us that make us criminals if we carry out the dictates of our own consciences, although under our constitution we are guaranteed that right.

No one questions my right to decide who shall be my butcher, baker or grocer. Why should the law step in to say who shall be my doctor any more than to say who shall be my grocer? Why should the government become paternal in the one case if not in the other?

Again, if we grant the right to say whom we shall employ as physicians, why not grant all of these other rights without a protest? The same right that permits the government to say whom my doctor shall be would permit it to say what I should have for my breakfast. How do you like the prospect, brother and sister Liberals and Spiritualists?

But, you say, this is an extreme suggestion. True, but we have to deal with extremists. A man who will prevent you from employing any physician you choose, or deny you the right to use any day as seems fitted to your environments, will not hesitate to tell you what you shall have for breakfast or how you shall eat it, if he can but get the power.

How many times we have heard the words ring from the lips of Bro. Barrett: "Eternal vigilance is the price of Liberty," and I could hear them as I read his stirring editorials on these points.

I, for one, rise to second his remarks. Laws enacted from Maine to California, from Canada to the Gulf. National Reform (or) associations to tell us what we shall do on certain days of the week. What a travesty on our much vaunted liberty!

But to use an old comparison, "We must fight the devil with fire." If our opponents are organizing to prevent the exercise of personal liberty, we must organize to prevent them accomplishing their purpose. We do not object to their employing a "blue mass" projector upon themselves, if they want to. We do not object to them going to church a hundred times on Sunday, if they want to. But we do object when they try to force a mess of "blue mass" down us, and want the privilege of going to church or fishing, as suits our convenience. The claim that we disturb their worship is utterly absurd. In the first place, the worship—outside of clothing and jewels—of the average church would not be sufficient in quantity to inconvenience the flight of an ordinary mosquito; and in the second place we do not carry on our proceedings in their vicinity. But how about their church bells ringing in our ears from early mass up to bedtime? How about their spies sneaking around and arresting honest Adventists and throwing them into prison for obeying the Bible injunction to keep sacred the seventh day? How much religion was shown by those who persecuted the Adventists in Tennessee, and caused, I believe, two of them, to die in prison? If that is religion, please excuse me from participating in it.

There is but one thing that will save us. Nail the motto on high, and keep it before the people. ORGANIZE! When you get through, ORGANIZE! Keep peace if you can, but let us take the motto of our grand man—"Give me liberty, or give me death!"

News from the Hereafter.

It seems to have taken the late George M. Pullman some months more than a lifetime to discover the error of his ways, but if a Medina man is telling the truth, the disembodied spirit of the palace car magnate is now racked with repentance. In life, it will be remembered, Mr. Pullman did not figure as an open-handed friend of his fellow beings—nor did he in death either, for while he left only a pittance to his two sons, he left nothing whatever to public institutions. Indeed, the only monument to the Pullman name, except the traveling lodging houses which are equally a monument to monopoly and corrupt contracts with railroad directors, is the "model town," now in Chicago's limits, which bears about the same relation to a free municipality as the prison at Sing Sing does to the town in which it stands.

But for all the things done and left undone in this mundane life the shade of Pullman is sorry. By a "spirit communication" to a Medina man this news from beyond the tomb is given earthly publicity. He is sorry that he goaded his employees into striking, and then secured the friendly aid of Grover Cleveland and Gen. Miles to suppress the strike. He is sorry, we trust, that he invented the practice of hiring men to man his cars for less than half a living wage, leaving it to already overcharged passengers to eke out their wages. He is sorry that he built a "model" town for his workmen so as to have them under his thumb at all times, and add to the constant threat of discharge the menace of eviction if the employee violated any rule, however unreasonable, of the corporation. For having dispatched his sons he is not sorry, according to the veracious Medina medium, though to our thinking this was as little creditable as any act of the Pullman life. What the boy is the father in most cases makes him. If he grew up a spendthrift, the parent who led him in childhood into the pleasant paths of extravagance should not repudiate his own handwork.

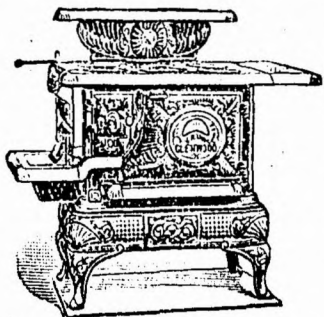
It is a pity that the communication from the Pullman shade cannot be verified. Lots of social and ethical benefit might be effected if one could go, with a clear conscience and positive conviction, to Rockefeller, Havemeyer, Frick, the New Bedford mill owners, the mine owners about Latimer, Pa., or Spring Valley, Ill., and to a host of other hard taskmasters and money-manics, and say, "Look you, now. There's Pullman. On earth a most unscrupulous driver of white slaves, a remorseless money-getter, a worshiper of the Almighty Dollar, an accumulator of wealth and of hatreds. Now in a wiser life he repents. Go you, and repent before it is too late."

But as the matter now stands, the Medina man, who acts as the connecting link with spectres beyond the tomb, must prove that his wires were not tapped somewhere this side of what Rabelais called "the Great Perhaps."—N. Y. Journal.

We do not know anything about the reliability of the Medina medium, but in calling out the above from the New York Journal, we feel inclined to believe that he has rendered good service to the human family. We feel that the above speaks for itself, hence we submit it without comment.

A Good Husband

provides the range that Makes Cooking Easy—a



GLENWOOD

The Glenwood agent has them.

BANNER OF LIGHT BOOKSTORE.

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Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, APRIL 2, 1898.

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The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.00).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

After Fifty Years.

Fifty years have come and gone since the first rap beat its echoes in upon the doors of human consciousness with the force of conviction that the soul of man survived the change called death. Five decades have vanished into the mystery of the past, clipped off by the keen-edged scythe of Father Time, as he moved across the broad meadows of Eternity. During these years men have come and gone, new States have been formed, new national policies developed, new leaders have come to the front, and the entire globe in its thought-life has been completely changed. The lessons of these dead years are so indelibly stamped upon the pages of history that all who run may read, hence need no repetition here.

Modern Spiritualism came when it was most needed. Materialism, with its cruel edict of annihilation was on the one hand, while gaunt orthodoxy, with its pitiless fatalism of eternal torture was on the other. Man stood in need of a friend, of a teacher and guide, that he might be led to find a way for himself to the beautiful city of Immortality. Spiritualism came to him to fulfill that holy mission. It sought to heal the gaping wounds in the hearts and souls of humanity caused by the fierce arrows of death, and to provide stout sandals for those whose feet were pierced by the jagged rocks in their pathway as they journeyed homeward.

It came to rationalize religion, and to civilize mankind. It aimed to establish the divine law of reciprocity, and induce men to see that the good of their neighbors was their own. It had words of consolation for all—the rich, the poor, the high, the low, were all asked to the marriage feast of the spirit, and bade to eat until their hungry souls were fed. Well and nobly did Modern Spiritualism discharge these several duties. Its inspirations burst in upon the souls of the mental giants of the times, and they were bidden to go forth and proclaim the truths of the spirit. Those to whom the call came were well fitted for their honored posts. Such men as Judge Edmunds, George T. Dexter, N. P. Tallmadge, S. B. Brittan, James J. Mapes, Robert Hare, Wm. Denton, Selden J. Finney, and Jesse B. Ferguson; such women as Maria M. King, Elizabeth Doten, A. W. Sprague, Rosalie T. Amedy, and their associates, were scholars singularly favored in educational advantages, and gifted with a wonderful power of discernment. With such teachers at the front, it is not at all strange that Spiritualism attracted the attention of thousands of people all over the world.

It must not be forgotten that the unlettered were also called to the angel ministry, as well as little children, through whom there were given such erudite discourses as to confound the would-be wise, and set the minds of the skeptics the task of finding the cause of the strange phenomena. Both the learned and the unlearned had their full share in the development of spiritual thought among the masses. The logic of the former, coupled with the wonderful demonstrations of the latter, made a chain of such great strength as to be absolutely unbreakable.

Iconoclastic work had to be done in order that the theological debris of the ages might be swept away and a sure foundation laid for the temple of the soul, that is yet to be erected. Crystallization is always of slow growth, and it was no exception in Spiritualism. At first it was a popular craze, changing for the time to be a favorite society topic, hence attracted all classes of people to its

phenomenal and philosophical manifestations of power. When asked to utilize the gifts of the spirit, and to properly apply them, the multitudes disappeared, and the work of construction was left to the few. Attempts at organization were made in the early fifties, but only a few succeeded in accomplishing anything. A very few societies have a continuous history down to the present time. The First Association of Spiritualists of Philadelphia, organized in 1852, the Friends of Human Progress, North Collins, N. Y., in 1855, and the Boston Ladies' Aid Society in 1857, are among the number. The year 1864 found quite a number of local societies, loosely organized, some with a meagre support in numbers and finance, while a very few were strong in both.

An attempt was then made to organize a National Association. It was partially successful, and a society bearing the name *National*, composed of individual memberships, held ten annual conventions, closing its labors in 1873 in humiliation and shame to the vast majority of the Spiritualists of America. It was well that it was destroyed, for it had fallen into the hands of would-be leaders, who sought to engraft their peculiar views upon the spiritualistic body. Instead of representing Spiritualism, it stood forth as the representative of the pet theories of a few whose peculiar hobby they thought would be the cure for all diseases, if only properly enforced. Liberty of thought did not warrant license in action, hence the spirit world aided in the overthrow of the movement known as the *National Association*, because it did not stand for principle.

In 1873 there were twenty odd State Associations, two or three camp-meetings, about two hundred local societies, and a large number of Lyceums, beside the *National Association*. This represented the growth of twenty-five years, and it was freely predicted that the next twenty-five years would reveal a four-fold increase over the figures of 1873.

The second twenty-five years have now passed away, but they show no such gain as was expected. The overthrow of the first *National Association*, because it stood for a fad instead of for universal principles of truth, left the Cause in absolute chaos. Twenty years of struggle followed, and then another attempt at National organization was made, and it proved successful. During those years State Associations languished and died, as did the Lyceums, while camp-meetings and weak local societies multiplied. To-day there are over fifty camps, and more than six hundred meetings of some kind or another held every Sunday in the interest of Spiritualism. Ten State Associations have been formed during the past five years, and there are now thirteen of them actively at work. The Lyceums have decreased in the same proportion, fifty working Lyceums being a large estimate for the United States.

Very few temples have been erected in the name of Spiritualism. It has neither school nor college buildings nor charitable institutions. It has a National Association, thirteen State Associations, fifty-two camps, six hundred weak and struggling local societies, and perhaps fifty children's Lyceums. To these must be added its literary achievements. Its periodicals and journals number nearly or quite one hundred, forty of which are in the Spanish tongue, sixteen in French, twenty in English, and the remainder scattered through the German, Dutch, Scandinavian, Italian, Portuguese and Russian languages. Its books are numerous, and some of them, are very valuable. Such is the standing of Spiritualism at the present time. Has it done all it ought to have done in fifty years? Can its devotees say they are satisfied with what has been accomplished?

The Work of the Antis.

When the National Anti-Spiritualists' Association was organized at Anderson, Ind., many Spiritualists felt that an aggressive warfare was to be at once inaugurated against Spiritualism. The flourish of trumpets, and loud protestations and egotistical boasts, that accompanied its advent, gave rise to serious misgivings in the minds of many true and tried Spiritualists with regard to the outcome of such a contest. Others, more conservative in their views, felt that the entire anti-movement was founded upon nothing save a desire for notoriety and a passing sensation, hence saw nothing whatever to fear from it. Others still felt that their boasts simply cloaked their real objects, and that the line of attack to be followed was to be through legislation.

We felt then, and we feel now, that the views of those last-named are correct. The challenges for joint debates, the sensational newspaper paragraphs, the threatened suit against the National Spiritualists' Association and its officers, were mere subterfuges to divert the attention of the Spiritualists from the real object for which they were striving. They wished to deal with Congress and such Legislatures of the several States as are in session this winter. They resorted to still-hunt method of certain politicians, and made their insidious attacks, in many instances, before their opponents were aware of their attempt. Congress was asked to pass a Sunday law, but the friends of liberty had a sentinel on guard at the capitol, and were warned in time to enable them to make a vigorous contest for their rights. The outcome of the fight is as yet in abeyance, but the Spiritualists of the country will be glad to know that their National Association did its full duty on that occasion.

Three measures were introduced into the Legislature of Massachusetts to restrict the privileges of the people in the "Old Bay State" on Sunday. In every State where the Legislature has been in session the past winter, measures have been introduced to restrict the people's liberties in one direction or another. Sunday legislation, medical legislation, extension of the police power, etc., have been asked for with impunity by individuals, in the name of certain religious societies and medical associations, whose chief aim was to secure a monopoly of the industries thus protected by law. This is a significant fact, and should cause all rational Spiritualists to open their eyes to the dangers of the situation in which liberty-loving people find themselves to day.

The friends of tyranny and oppression are working secretly and sily to accomplish their ends. They encourage the loud-mouthed leaders of the Antis to utter their wild denunciations of Spiritualism and Spiritualists while, like the sly Jesuits of all ages, they are secretly planning a crusade against the sacred rights of all freemen, through the legislatures of the several States. The Antis that appear on the surface have but little influence, and no social prestige whatever. But the Antis who are at work in secret do have influence,

and can do much harm unless they are checked in their unholy warfare against the people. The foul-mouthed Covert and his coadjutors are not our real enemies; in fact, their actions only serve to induce people to treat Spiritualism with respect, through the law of reaction. But the same animating cause lies behind the work of both our open and our secret enemies. There is more to be feared from the apathy and credulity of the Spiritualists themselves than there is from any attack that can be made by the cohorts of the Antis as they appear openly in the field.

We feel that our people should not overrate the influence of the Covert regime, nor should they underestimate the power of those who are working in secret to deprive them of their rights. The first man to contribute a generous sum to the treasury of the Antis was a Catholic priest. We believe this was done to blind the eyes of the people to that which was the real purpose of their movement. The attacks made this past winter upon the liberties of the people through legislation justify our conclusion. With these object-lessons before us, we should acquaint ourselves with the work of the real Antis, and organize our forces in defence of our sacred rights. Medical Liberty Leagues, Legislative Committees and Protective Associations should be organized and set to work. Organization only can cope with organization, and liberty can only be protected through the watchful care of its friends. Therefore our National, State and local societies of Spiritualists owe it to themselves and their friends to lead in the work of defeating the Antis through the divine law of cooperation, as expressed in thorough, business like organizations.

Are Unitarians Christians?

This question has been vigorously discussed of late in the columns of the secular press by representatives of the several Christian sects, as well as by a few independent thinkers, who are outside of all Christian churches. The interest taken in the subject has led several eminent Unitarian clergymen to make the question the theme of their sermons on several occasions. Some writers affirm, while others deny, hence arises the old question, slightly modified, "When theologians disagree, who shall decide?"

Webster says that a Unitarian is one who believes that God exists only in one person, who denies the doctrine of the trinity. The same authority states that a Christian is one who professes to believe, or is assumed to believe, in the religion of Christ; especially one whose inward and outward life is conformed to the doctrines of Christ. The next question that naturally arises is, what was the religion of Christ? Again, do Unitarians believe in the religion of Christ? If the religion of Christ be the doctrine of the trinity, then no Unitarian can be a Christian, because he rejects that dogma *in toto*. If the religion of Christ be founded upon the broad statement of a belief in the Fatherhood of God and the Brotherhood of Man, then the Unitarians may with reason claim the name Christian.

Christianity is divided into many sects, each one claiming to be founded upon the religion of Jesus Christ. The great majority of the sects accept the dogma of the trinity as the foundation stone of their faith, hence would unite in saying that the Unitarians and all others who reject the idea of the Trinity were outside of the Christian fold. To discuss this question from the standpoint of the theologian is impossible, because he must abide by the decisions of his church. It is equally impossible to discuss it from a Unitarian point of view, because of the great divergence of opinions held by the followers of that denomination. Some few of them doubt if such a person as Jesus Christ ever lived; some believe he was an historical character, but nothing more than an obscure man, or fanatical teacher; some think he was more than man, yet a little less than God.

Of course, the first division must be immediately ruled out of the discussion as non-Christian. The second class may accept some of his ethical precepts, but cannot be termed his especial followers, because they profess to find teachings of equal moral and intellectual value in the present age, as well as in other systems of religion. In view of this fact, it is clear that Unitarians of this class cannot possibly be considered Christians. The third division, holding to the half-God, half-man idea of Jesus, come nearer to deserving the title Christian than either of the other two. But Christians claim that Jesus was "Very God of Very God, equal to the Father in Power, in Grace and in Wisdom"—that he was one of the Holy Trinity, hence the statement "Father, Son and Holy Spirit, Three in One, and One in Three." It is clear, then, that any idea of Jesus that makes him less than God, even though it places him above man, is unchristian. Viewing the question from the unprejudiced standpoint of an outsider, we fail to see how any Unitarian can consistently claim the name Christian.

The Unitarian idea of religion is larger than that of the Christian; it is *humanitarian*, hence of more vital importance to our race. Its highest expression of thought rises to the pure pantheism of Emerson and Parker, and gives reason the right to decide all questions affecting the weal of mankind. Its peculiar views with regard to the question of Immortality have nothing to do with the present discussion. The Deism of Franklin and the Theism of the average Unitarian preacher of to-day fall into the background when the welfare of man is considered. Unitarianism is a practical religion, a religion from the near end, and does not rest upon creedal pillars, nor upon the narrow assertions of bigoted theologians. It is coldly intellectual, and lacks the heart-side that serves to unify the race as one family having common interests and purposes. If it had the demonstrations of Spiritualism to give to the heart-hungry ones of earth, to solace their griefs and to cure the ills of their souls, it would soon become the religion of the world. As it is, Unitarianism has done a good work, and revealed some truth to the world, but has failed to keep pace with the advanced thought of the age, hence is not a safe teacher for mankind.

The Washington, D. C., Post is authority for the statement that "Old Jerry," the official duster of the White House since 1873, is a confirmed Spiritualist. It gives an interesting account of "Uncle Jerry's" interview with some of his spirit-friends through a trumpet-medium, at which time he heard the voices of President Grant, Gen. Swain, Capt. Dinmore, and others, whom he had met years ago. Spiritualism belongs to the colored man, as well as to his white brother, and has a message of love for both.

Medical Intolerance.

Charles Dwinell, of Plainfield, N. J., has been warned by the Secretary of the State Board of Medical Examiners to leave the State under the penalty of prosecution. Dwinell purposes remaining at his post, and will fight for his rights. One of the crimes of which he has been guilty is that of curing a young girl, who was blind from the time of her birth. By gently rubbing her eyes, he has restored her sight so that she can distinguish objects at a distance. Other crimes (?) equally heinous have been proved against Mr. Dwinell, hence he must leave New Jersey, for he is curing people against the laws of man. This takes away the business of the regulars, and they are mad; the impious wretch who dares to cure people must leave the State or go to prison.

We must be on our guard, or we shall be similarly situated in Massachusetts. Two chiropodists have recently been fined one hundred dollars each for curing the corns upon the feet of their patients, on the ground that the so called doctors were practicing surgery! What if they were, provided they effected a cure? The medical despots are determined to monopolize the healing art for a favored few, and woe, woe to any man or woman who dares to cure a person outside of the rules prescribed by these few! Human life is of no account to them in comparison with the fees they exact from their suffering victims. This country is supposed to be the land where liberty reigns supreme; where is liberty, that men are denied the right to cure their fellow-men? Echo answers where!

General William Booth.

The Salvation Army officials are preparing to welcome the beloved founder and leader of that great movement in a royal manner upon his arrival in Boston, Thursday evening, April 7th. A grand public reception, with Mayor Josiah Quincy as presiding officer, will be tendered him at the Boston & Albany Station at 9:15 P. M. Officers and soldiers from all over New England will be present to greet the distinguished guest, who will be given the freedom of the city by Mayor Quincy. On Friday, April 8th, will occur the Grand Parade, which will form on Broadway, and start from Broadway and Washington streets at 7 P. M. At 8 P. M. a mass meeting will be held in Tremont Temple, His Excellency Roger Wolcott, supported by Lieutenant Governor W. Murray Crane, as presiding officer.

Sunday, April 10th, three meetings will be held in Mechanics' Building, at 10:30 A. M., 3 P. M. and 7:45 P. M. This is General Booth's birthday, and will be celebrated all over the world by the members of the Army. The Boston ministers have decided to make Sunday, April 3d, Salvation Army Sunday, and will refer to the life and work of General Booth in fitting terms. Collections will also be taken to help the local Army work in Boston. This will be a red-letter occasion for the Salvation Army people in this city, and it is fitting that their eminent leader should receive a royal welcome to the metropolis of New England. Reduced rates on all railroads in the New England States, at one and one-third fare, certificate plan, will be granted from all points, providing the regular fare equals or exceeds seventy-five cents. The BANNER extends the right hand of fellowship to General Booth, and bids him welcome to Boston.

The Theosophists Again.

The seceding Theosophists have brought suit against their quondam American leader, Mrs. Katherine A. Tingley, to compel her and her associates to give up the possession of the archives and other property to them as the legal representatives of the old society, therefore the lawful custodians of its property. It is alleged that the proceedings of the Chicago Convention of Feb. 18th ult. were in direct violation of the constitution of the Theosophical Society of America, hence null and void, and that a legally incorporated body could not turn its property over to, nor resolve itself into, an unincorporated and illegal one. It is also claimed that Mrs. Tingley's new society is not the legal successor to the original T. S., because it is yet in existence. The defendants have twenty days to make answer to the above allegations. Truly, our occult friends are "most harmonious" (?). Their claim to be the sole exemplifiers of the idea of human brotherhood becomes exceedingly grotesque and absurd in view of the fierce quarrel now going on in their ranks. May right and justice prevail in this and all other disputes.

Quite an Experience.

Mr. Theodore F. Price, the well-known medium and lecturer, who is now at work in Ohio, met with an experience worthy of note a few weeks ago. He was engaged to lecture in a certain city where a religious revival was in progress. The people were warned to keep away from his meetings by the preachers, but this only served to increase the number of his auditors. This so exasperated the pious Christians of the town that some of them sent Mr. Price the following interesting letter:

O., March, 1898.

MR. MEDIUM: Whereas we, knowing the belittleness of your teaching, and knowing that you have spoken against Jesus Christ, the Saviour of mankind, we (sic) do by this warn you that the best policy for you is to remain away from the City Hall this Friday evening. Accordingly, if you make an appearance, look out for the result. Please take advice, and save tar and feathers.

Yours to heed,

CITIZENS.

Mr. Price says this epistle only served to put him in good lighting trim, and that the manifestations of spirit power were never more conclusive than on that very evening. Many who came to scoff, and to apply tar and feathers, remained, to thoroughly enjoy and profit by the exercises. In all seriousness, we ask our Christian brethren if the spirit of the above letter is the spirit of their religion?

The International Jubilee.

Our readers will do well to notice the letter from Mr. Frank Walker, General Manager of the International Jubilee at Rochester, N. Y., May 25th to June 1st, published in another column of this issue. The date has been changed for reasons therein stated, and every Spiritualist should remember that it opens May 25th, one week earlier than was at first advertised. It will be one of the great events of the century, and every Spiritualist in America should do his part to make it a grand success. Let us send one dollar each to Mr. Walker that the work may be well and thoroughly done. All remittances should be sent to Frank Walker, Harnburgh, N. Y.

A Concert by Telephone.

The friends of Brooklyn's celebrated invalid, Miss Mollie Fancher, who for thirty-two years has been unable to leave her room, arranged a concert in Plymouth Church for her special benefit, on Wednesday evening, March 23d. A direct wire was carried from her room to the church, in which were placed two megaphones, like concentrators and microphones. A telephone and six extension phones were in her room. She heard distinctly every word of the concert, and enjoyed it to the uttermost. She was in a rapture of delight, and fairly cried for joy. Some of the most distinguished musicians in this country took part in the entertainment, and Mr. Will Carleton, the eminent poet, read selections from his writings.

At the conclusion of the concert, Miss Fancher's words of thanks, which she had spoken into a phonograph earlier in the evening, were reproduced, and were heard, not only in all parts of the church, but also by Miss Fancher herself, over the telephone. She was much pleased to be able to listen to her own words. Miss Fancher's injury deprived her of the use of her legs, and fastened her right hand in a peculiar position behind her neck, where it remained for twenty-eight years. Notwithstanding the cramped and uncomfortable position of her hand, Miss Fancher used it, by bringing the left hand up to it, in making delicate lace, from the sales of which she has added to her income. During the past four years her hand has been released from its bondage, and she can now use it very naturally. Miss Fancher is an interesting invalid, and her psychological experiences furnish much valuable data for scientific research. We are pleased to note that she has so many friends in the metropolis.

The Ethics of Applied Medicine.

Under the above caption, Drs. T. A. Bland and Wm. R. Fisher present papers upon the medical question, in the *Arena* for April. Dr. Bland offers some calm, dispassionate arguments against monopoly of all kinds, and medical monopoly in particular. He fortifies himself behind an array of facts, and proves, to the satisfaction of every unprejudiced mind, the absolute truth of his premises.

Dr. Fisher's paper reminds the reader of the lawyer who, knowing he had no legitimate defense to offer in behalf of his client, sought to gain his point by abusing the plaintiff's attorney. All that Dr. Fisher has done is to abuse Dr. Bland, and does not approach the real arguments in the case in a single instance. The reading public will be able to appreciate logic and reason, hence will not be deceived by Dr. Fisher's adjectives and glaring sophistries. In the meantime these polemical discussions are doing much to cause the people to think for themselves, and when this is accomplished the days of medical trusts and all other monopolies will be over.

Another Heretic.

Another Presbyterian minister has incurred the enmity of the church authorities by using language in one of his books which has been interpreted as denying the sacrificial nature of the Lord's Supper. This time the offender is Rev. Arthur Cushman McGiffert, D. D., professor of church history in Union Theological Seminary, New York. It is possible that he may be tried for heresy, although his theological compeers are trying to induce him to resign in order that the Seminary may be spared the repetition of the Briggs trial. Truly the preachers are becoming unmanageable. Heretics are multiplying rapidly, and even have the audacity to publish their views without first asking permission of the church. If the clergy do not stop thinking rational thoughts, the future of the orthodox church will be a very uncertain quantity. Dr. McGiffert declines to resign, hence a trial for heresy will probably be the next step.

Judge Robinson, of the Ohio Supreme Court, has decided that the property of the Lake Brady Camp-Meeting Association must be sold to satisfy the claims of the creditors. The case will be appealed by the defendants to the full bench of the State. The plaintiffs are determined to push the matter to the end, and will at once proceed to reorganize the Lake Brady Company in the interests of a spiritualistic camp. We regret this sad state of affairs, and trust that this progressive Ohio camp will yet be saved to the good cause for which it has done so much during the past six years. Mr. Thomas A. Black of Cleveland, O., is an interested party, and would be pleased to correspond with Spiritualists of means with regard to the future development of Lake Brady.

The New York Herald of March 13th tells of the wonderful telepathic powers of the Fankhouser sisters (twins), residing at St. Joseph, Missouri. It is alleged that they actually know each other's unspoken thoughts, and this suggests to the Herald the idea of one soul in two bodies, if such a phenomenon were possible. The story of their experiences is an instructive one, and leads the reader to conclude that there really are more things in heaven and earth than are dreamed of in the average man's philosophy. Such articles plainly indicate the public taste of to-day with regard to reading matter. Telepathy, psychology, occultism, hypnotism, spiritual phenomena, etc., are necessary in order that the daily paper may find a ready sale.

An old school physician attended a patient for several weeks in a certain city, but he grew steadily worse, until his life was despaired of. The family at last called in a homeopathist, who probably did the best he could for the sick man, who soon afterward went to spirit life. The two physicians met by chance the day before the funeral, whereupon the regular asked the homeopathist what he got out of the case? The latter replied, "I got the corpse, while you got the money!" This illustrates the great interest the so called regulars take in the dear people. It is a struggle to see which one of them will get the money, and which one the corpse. Isn't it about time the people had something to say with regard to this matter?

Dr. N. F. Ravlin, the eminent Spiritualist orator and scholar of San Francisco, Cal., is now located in Denver, Col., where he will remain until May 1st. He will then wend his way eastward, and will take part in the Jubilee exercises in Rochester, N. Y., May 25th to June 1st proximo. Dr. Ravlin is an able man, and should be kept constantly at work upon the Spiritualist rostrum.



VETERAN SPIRITUALISTS' UNION HOME, WAVERLEY, MASS. (SOUTH SIDE.)

VETERAN SPIRITUALISTS' UNION Golden Jubilee Celebration,

HORTICULTURAL HALLS, BOSTON,

Thursday, March 31st, 1898, at 10:30 A. M., 2:30 and 7:30 P. M., sharp.

SPEAKERS MORNING AND AFTERNOON.
Mrs. Cora L. V. Richmond, Washington, D. C.
J. C. F. Grumbine, Chicago, Ill.
G. C. B. Ewell, Colorado.
Dr. Charles W. Hidden, Newburyport, Mass.
Eben Cobb.
Mrs. Minnie Soule.
Mrs. Clara Field Conant.
Dr. N. P. Smith, and many others.

MEDIUMS.
Edgar W. Emerson.
May S. Pepper.
F. A. Wiggin.

MUSIC.
Prof. Willis Milligan, pianist.
Miss Annie Watson (Prof. Watson is the noted violinist, the only living pupil of Ole Bull).
Mme. Barutic, celebrated soprano soloist.

Master Eddie Hill, patriotic song, "Uncle Sam, Why are you Waiting?"
Black Swan Troubadours.

EVENING.
A grand concert by children of Progressive Lyceum No. 1, assisted by professional talent, under the management of Mrs. W. S. Butler.
Admission morning and afternoon, 10 cents each; evening, 25 cents; reserved seats, 50 cents.
There will be a grand social reunion of Veteran New England Spiritualists in lower Horticultural Hall, 12 to 2 and 5 to 7. Admission free. Come and get acquainted.

Refreshments will be served by the D. S. McDonald Co., caterers, of 131 Tremont St., Boston.

F. D. EDWARDS, Boston.
N. B. PERKINS, Salem.
N. P. SMITH, Boston.
Mrs. J. S. SOPER, Cambridge.
J. H. LEWIS, Boston.

Anniversary Committee.

Important Notice.

The crowded condition of our columns this week compels us to carry over until next week a large number of reports of the Anniversary exercises of local societies in Massachusetts and elsewhere. Our friends will kindly bear with us until we are able to extricate ourselves from the avalanche of copy that has descended upon us.

A striking example of filial and Ministerial devotion is on record in New York City. A poor woman passed from earth-life away, through grief and privation, caused by the heartlessness of her only son, who is a student of divinity in Philadelphia. When his sick and famishing mother asked him for aid, he declined, saying he needed everything he could get for himself, in order that he might lay the foundation for a home for himself and prospective bride. The mother read the cruel words, sank back and said: "I little thought William would have treated me so," then passed quietly away. Her body was buried by strangers. How much real religion does this man possess? Does his action show forth the effect of his Christian training?

A young lady in Binghamton, N. Y., dreamed that her brother had been killed, and his body thrown into the water. This dream was repeated several times, and resulted in a search being made for the missing man, with no results. Two days later his body was found in the water, as revealed by the sister's dream. There were evidences of foul play, hence an inquest was held, the results of which will be awaited with interest. The lady declared that her brother's spirit gave her the facts in the case. Is this subliminal consciousness, unconscious cerebration, a mere coincidence, or evidence of spirit power?

Mrs. Anna Lewis, the gifted healer, whose advertisement appears in another column, is meeting with remarkable success in her work. We learn that her time is fully occupied, and that her services are sought from all quarters. Hereafter her patrons will be required to make appointments for treatments, as her time is fully occupied. Merit always brings success, and cures wrought testify to the efficacy of the remedies used.

Spiritualists of Massachusetts, let us resolve to support no man for office in either party until we know how he stands upon the medical and Sunday questions. The time has come for us to vote for principle instead of party, and we must move in this matter in the coming election.

J. Wm. Fletcher, the well-known medium, will be in Boston during May and June. His address will be announced later. His New York office, where he has held a fair share of patronage for twelve years, closes April 26th. His book and periodical trade will be supplied by Prof. Fred P. Evans at 103 West 42d street.

Mrs. M. C. Morrell, after a long illness, is again able to see her friends and patrons at 330 West 59th street, New York City. We congratulate Mrs. Morrell upon her restoration to health.

The poem "The Unseen World," published in our issue of March 12th, was written by Mrs. Ella Weeks-Lamson, not Lawson as therein given. We gladly make the correction.

This is Anniversary time, hence all contributions are held over to give space to the reports of the celebrations of the Golden Jubilee. Our friends will kindly remember this fact, and bear with us with patience.

Oscar A. Edgerly of Newburyport, Mass., the well-known trance speaker and medium, filled a successful engagement with the Norwich, Ct., Spiritual Academy during the month of March. The Norwich Evening Record speaks in commendatory terms of Mr. Edgerly's labors in that city, and published in its issue, March 21st, an excellent review of his two lectures on the previous day.

A. J. Dexter, magnetic healer, has returned from his Southern trip of three months, and can be found at the Langham Hotel, Boston, for the months of April and May.

Dr. B. W. Banks, the well-known healer, and husband of the late Clara Banks, has become Superintendent of Dr. C. E. Watkins's Rural Health Home at Ayer, Mass. With two such able physicians in charge the attractive Home at Ayer ought surely to be a success.

THE GOLDEN JUBILEE IN THE BIJOU OPERA HOUSE.

FREE! FREE! FREE!

March 30th and 31st. Three Sessions Each Day.

Special for Boston Readers.

On Sunday next, April 3, W. J. Colville will lecture in the Spiritual Temple, Exeter and Newbury streets, Boston, at 2:30 P. M., subject, "Spiritual Progress During the Past Fifty Years—How has Spiritualism Affected the Scientific, Philosophic and Religious Thought of Civilization." In the same place, on Friday, April 8, at 7:45 P. M., W. J. Colville will lecture on "Christ on the Cross, Dying for Humanity—The Esoteric Meaning of the Gospel Narrative." Seats free. Voluntary collections.

Change of Date of the Jubilee.

To Commence May 25th, Instead of June 1st.

To the Public: The General Manager regrets to announce that it has become necessary to change the dates of the International Semi-Centennial Celebration of Modern Spiritualism, to be held at Rochester, N. Y., which has been advertised to be held the first eight days of June next. It will be held one week earlier, commencing May 25th, and closing June 1st, 1898.

This change has become necessary in order to secure more suitable and commodious places for meeting. Negotiations have been pending for a number of months to obtain the largest and best places in the city of Rochester; but the one most suitable could not be secured at any time in June, but could a week previous, which is the main cause for the change.

The management is aware that this will cause inconvenience to many who are expecting to attend, and with some of the speakers especially. It was not done until a number of those most interested were consulted and it had received the sanction of the Executive Committee of the Trustees of the National Association. Yet everything considered, it is believed by those who have the matter in charge that it will result to the betterment of this great celebration.

The General Manager wishes to appeal particularly to societies who hold meetings the last Sunday in May, and to all those who are expecting to take part in the Celebration who have engagements for that date, to please try to arrange matters so that their speakers may be relieved, by adjourning their meetings for one week, if necessary, in order that their people may attend, especially those that close their season the last of May. By so doing they will show their interest in this great Celebration, and if they hold adjourned meetings the week following, probably in most cases their speaker could be with them, and those who did not attend the Jubilee could have an account direct from those who did. A little sacrifice on the part of each will overcome the difficulty that ensues by reason of this change of date.

The change will cost the Manager more than any one else, many times over, and his sole aim is to make this Celebration one that will be a credit to the Spiritualists and give them honor among their fellow-men. While one person has the general management, and it is under the auspices of the National Spiritualists' Association, yet this Celebration will be conducted for the benefit of the whole cause, regardless of whether those who are to participate are favorable to organization or otherwise.

Preparations are being made on a large scale to accommodate all who may come. It is believed that a great many thousands people will be present, and arrangements are being made accordingly. We claim millions; let us show that there are thousands, at least, who are willing and anxious to meet in one grand assemblage to commemorate the fact that Spiritualism has been before the world for fifty years, and intends to stand the next half century in earnest. It seems to the writer that any Spiritualist who can attend this Jubilee, and does not, is lacking in his duty toward the Cause he has espoused.

There need be no fear that our people will not learn of the change and the date at which this celebration is to be held. Comparatively there are a small number of our people who take the Spiritualist papers. It is a shame that this is so, but it is a fact, and it is mainly through these journals, with the exception of what has been stated at different meetings, that the Jubilee has become known. From now on it will be placed before the public, not only through our papers, meetings of societies and at Anniversary exercises, but it is also to be heralded through the secular press, which will reach thousands of Spiritualists and others interested along similar lines, who have not heard of it through other sources. Remember that the great Cause of Spiritualism will be more benefited by making this great meeting a thorough success, and is of greater interest than any local meeting can be for one day, so please try to harmonize conditions to meet this change.

Please inform the undersigned as soon as possible of your intention to attend, and the number that is likely to do so from your vicinity. It will assist in getting lower railroad rates.

Remember, the names and addresses of all Spiritualists are wanted.
Do not forget the new date, May 25th to June 1st, inclusive.
FRANK WALKER, General Manager.
Hamburg, N. Y.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

On Sunday, April 3, W. J. Colville lectures for the Spiritualist Society in Waltham, Mass., at 7:30 P. M. A special Anniversary oration. On Sundays, April 10 and 17, Mr. Colville lectures in Lynn, and on Sunday, April 24, in Brockton, Mass., at 7 P. M. Mr. Colville's Boston address is 242 Huntington avenue, where his class in Spiritual Science will convene on Mondays, 2:30 P. M., Saturdays, 2:30 and 8 P. M. Arrangements can be made for Sunday evening lectures in vicinity of Boston during May with responsible parties who apply immediately.

Prof. Geo. W. Walrod addressed a large audience on Sunday last at Denver, Col., on "Labor, Temperance and Religion." Dr. Walrod from California was present, and when invited to the platform received quite an ovation from his many Denver friends. Mr. Walrod concluded the service with over sixty tests and answers to questions. His address is Opera House Block, Denver, Col.

Mrs. Annie E. Cunningham will be at Wakefield April 3, and Salem May 22. Has a few open dates in April and May. She is a test medium, and would be pleased to make engagements for camp-meetings. Address 98 Berkeley street, Suite 10, Boston, Mass.

Mrs. Helen Stuart-Richings has delivered five addresses in the Opera House, at Ashley, O., Feb. 3 and 4, and March 7, 8 and 20. She spoke to crowded houses, and her powers as a speaker, psychic and dramatic artist were the comment of all.

Theodore F. Price of Cape May, N. J., has been secured for the Anniversary Sunday, April 3, at Columbus, O.; at Ashley, O., for the Anniversary to be held there March 31. He has been engaged by the Society of Springfield, O., to serve them as speaker and test medium during the last three Sundays of April.

Mrs. S. E. Hall spoke and gave tests in Lynn, March 20, and in Lowell, 27th. Would like to make engagements for the months of April and May. Address 3 Hudson street, Roxbury, Mass.

Mrs. Florence White, platform test medium, would like to make engagements for Sundays in April. Address 175 Tremont street, Boston.

Mrs. Maggie Waite is now open for engagements for '98-'99. Can be addressed 121 Buhi Block, Detroit, Mich.

Mrs. R. W. Barton, clairvoyant physician and test medium, of Grand Rapids, Mich., is giving most satisfactory sances at the home of Mrs. M. A. C. Kincaid in Champaign, Ill.

Mrs. Cynthia H. Clarke, inspirational speaker and trance medium, has open dates for the season of 1898-'99. Would like to make engagements at summer camps. Address Mrs. Cynthia H. Clarke, 906 Washington street, Boston, Mass.

Moses Hull, and Mattie Hull, his wife, are now located at 259 Normal avenue, Buffalo, N. Y., and will occupy the platform of the First Society of Spiritualists for the months of April and May, 1898.

Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, And Other Oriental Countries.

IN ONE VOLUME.
BY J. M. PEEBLES, A. M., M. D., PH. D.

Author of "Seers of the Ages," "Immortality," "How to Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Soul, Its Pre-existence," "Did Jesus Christ Exist?" etc., etc.

During Dr. J. M. Peebles's late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats on the following subjects:

Home Life in California.
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The Pacific Island Races.
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New Zealand.
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Australia.
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Cochin, China, to Singapore.
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India's Religions, Morals and Social Characteristics.
The Rise of Buddhism in India.
The Brahmo-Somaj and Parsees--Spiritualism in India.
From India to Arabia--Aden and the Arabs.
The City of Cairo, Egypt.
Egypt's Catacombs and Pyramids--Appearance of the Egyptians.
Study of the Pyramids--Light of the Great Pyramid.
Ancient Science in Egypt--Astronomy of the Egyptians.
From Alexandria to Joppa and Jerusalem--the City of Joppa.
City of Prophets and Apostles--Jesus and Jerusalem.
Present Gospels.
The Christianity of the Ages--Plato and Jesus in Contrast.
Turkey in Asia--Ionia and the Greeks.
Athens.
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Large 8vo, cloth, gilt sides and back. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

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SPECIAL NOTICES.

Dr. F. L. H. White may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Mental Healing.

If you are sick, or melancholy, or unsuccessful in your undertakings, consult me. I give treatments for health, success, and peaceful childbirth. If you have children who have developed undesirable traits, they can easily be set right through the power of mind. Distance is no hindrance to the trained thought. I can heal you a thousand miles away as well as if I were present with you. Send one dollar and a brief statement of your trouble and I will give you ten days' treatment and demonstrate to you the efficacy of mental science treatment on a metaphysical basis.
Apr. 2. A. H. WALLACE, Box 34, Brockton, Mass.

Mrs. R. Collins.

CLAIRVOYANT PHYSICIAN and Healer; Tests; treatments to ladies only. Formerly in Boston many years. Is at 662 Broadway, Everett, Mass. No sittings Saturday or Sunday. Hours 10 A. M. to 5 P. M. Medicines to order.
Mar. 26.

NOTICE.

PSYCHIC Reading and Healing. Nervousness a specialty. Mrs. E. H. HARRINGTON, 15 West 116th street, New York City.
Mar. 26.

Mrs. Anna Lewis.

THE REMARKABLE HEALER.
HIGHEST endorsement for treatment of diseases of every name and nature. Located at 22 Milford street, Boston (off Tremont street). Treatments at homes if desired. Magnificent handkerchiefs a specialty. Correspondence desired.
Mar. 26.

Mary T. Longley, M. D.

GIVES advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometric readings. Terms by mail, \$1.00 and stamp. Address 517 South Olive street, Los Angeles, Cal.
June 5.

DEXTER HEALER

LANGHAM HOTEL, BOSTON.
Having just returned from a three months' trip South, would be pleased to meet my old friends and patrons at the Langham.
Apr. 2.

FLORIDA

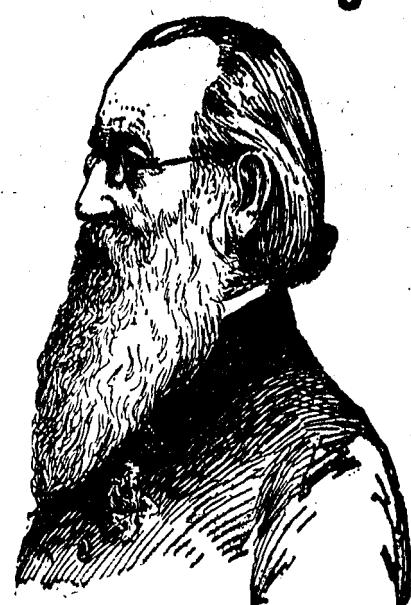
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HANDQUARTERS for Spiritualistic, Reformatory and other literature. Also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly filled. Catalogue free on application. Correspondence desired.

Drs. Peebles & Burroughs.



DR. J. M. PEEBLES.

READ and BE CONVINCED of THEIR ABILITY to Quickly Cure Chronic Diseases.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am at present entirely well, and not in need of further treatment. I feel that I owe you so much, not alone for the good health which is mine, but for the spiritual blessings which have come to me through you. Your sincere friend, S. A. L. TILSON, Sandy Hook, Conn. March 11, 1898.

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SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 18, 1898.

Spirit Invocation.

Oh! Thou Giver of every good and perfect gift, we come to thee this morning seeking thy assistance that those who have passed through the change called death may return to prove to their loved ones that there is life and eternal progress beyond this vale of tears. Oh! Spirit of Love, baptize anew, give us more wisdom, and teach us thy ways of righteousness, that we may feel our loved ones drawing nearer unto us. Quicken the hearts of those who are bound by selfishness, ignorance and superstition, that they may feel for their fellowmen and be led to the right by all mankind. May all lives be broadened by the light of thy wisdom, and all intellects so illumined that they may be able to become familiar with the laws of the universe and their own immortal natures. Guide us and direct us, and thy name shall have our praise throughout eternity. Amen.

INDIVIDUAL MESSAGES.

Mary A. Osgood.

Good-morning. I wish to send out a few words of encouragement to those who are still in earth-life. I wish especially to come and surround those with my influence who are not yet old enough to thoroughly understand why I am with them. I also wish to draw near to my own family, because I passed out of the body somewhat suddenly, leaving behind three little children without a mother's love and a mother's protection. The three are now scattered in different homes, each being taken care of by others, and I feel if I could only make those who have undertaken the responsibility to fill a mother's place feel that I am conscious of their actions I would be satisfied. I am thankful they are as well off as they are; but I wish the children, as they grow up, to realize what their own mother was to them, and to my husband I would like to say, if it is possible for me to reach him, that I wish I could speak with him in private, for I feel there are many things which I am interested in that are not as they ought to be, for there are those who thought, when they buried the body, that they had buried the spirit also. I am conscious of what they do, where they go and what conditions surround them.

I have a lady friend, Minnie Garner, who is a strong Spiritualist and a strong medium, and I have been trying to influence her to speak to my husband and tell him that I am around him, that I can come back and look after the children; but I can't get her to do as I wish; I often hear her say: "Oh! if I was certain that it was Mary that was urging me to speak to Frank I would do so." But she feels it is her own mind, and she cannot convince herself as I wish her to, for in earth-life I was like many others, not only very skeptical to such things, but was very much opposed to it, and I used to say to Minnie, "If any of my friends died, I never would want them to come back," and so she seems to think I would not come back. Oh! dear, if you could only be in my place for a little while you would see the need of one returning to help those they love. Oh! there is no belief, there is no church that can satisfy them if they could only get there.

I was directed to this place, and they told me if I could control this medium so as to send a few words out that Minnie might see them, she would then know it was not her own mind, and would speak to Frank, and he would see the paper; then I would make them happy and be happy myself.

Father and mother are with me now; so is Frank's sister, Kate. We all join in saying we help you if you give us an opportunity.

My name is Mary A. Osgood; my home was in Portland, Oregon, where I left the body, but my original home was in Massachusetts, and years ago I was known in Boston as Mary A. Wilson.

William Boyce.

Well, good morning. I cannot say the same as the spirit that preceded me, for I was perfectly familiar with Spiritualism and spirit-return, and I was perfectly familiar with the BANNER OF LIGHT and its Message Department, for I well remember years ago, when it was first originated, and when the former Mrs. Conant used to occupy the position that this lady does this morning, watching the various spirits that control the medium's body, and the many wonderful lessons that were given through these various messages, and to me it was a great education and a great pleasure, for I was one that believed in progress and advanced thought under all conditions of life, and I felt that it was necessary for us to be liberated from slavery. I felt that the white man, or we might say the Christian civilized world ought to be liberated from superstition, for I think there is more slavery in the world to-day than there was in the south thirty years ago. I have not returned this morning to prove spirit-return, or to merely send a test to some one. There are a great many of our old veterans here that would like to come in this morning, for they are watching the various influences as they come and go, each one telling his own story in his own way. I am still interested in Spiritualism, in its workings, and in the promulgating of truth, and as your present paper has always held up the corners of truth;

It made no difference what the opinions were, it stood like the old rock of Gibraltar, it set firm and steadfast, and when I look Mr. Colby in the face, as I did this morning, and see the work that was accomplished, and in now being accomplished, we want to rally around THE BANNER to sustain it, not only in its work for humanity, but for the promulgation of true Spiritualism, and to learn the true laws that govern spirit control and spirit communication. I wish also to be remembered to the Veterans' Association, being one of their charter members. I have an interest in that Society. I wish them to be firm, and to be true to the principles that it was organized under, to become honorable members, to seek for the elevation and protection of the weak and the down-trodden. I also wish to be remembered to the Berkeley Hall Association, where for years I was associated, and I wish to say to all my brothers and sisters that we on the spirit side are cognizant of many changes that have come to individuals, even in the little while since we have separated from the physical form, but we recognize also the need of these changes.

It is the exchange of opinions, and oftentimes the adversities, that bring us closer together, and we are laboring to bring harmony and contentment, to place it on the rock, the rock of light and of love, that we can comprehend the value of what has been started so long ago, bound in unity and love, and you will realize that those of your old co-workers of the years gone by are still with you. Be true to the Cause, be honorable men and women, so that the world can look at you, and you are not afraid for them to do it. I wish it was so, but time will not permit all an opportunity to speak here this morning that are untiring with me in sending forth these words of encouragement to my fellowmen, and then to my family, and those that were near and dear to me. Lately I seem to sense one that is not physically well, and I wish to say to her, the spirit is still with you, and will guide and direct you, and give you strength for all the duties of life, and when your work is done you will hear the voice say, "Come, and we will wait for thee." Now I do not dare to hold the medium any longer, for I find my own physical strength giving out, but in the name of the old workers that are in spirit, I send forth these few words. My name is William Boyce, and Boston is my home.

Andrew Marshall.

Well, friend, I would like to send a few words this morning, and hope it will reach those I desire it to, for we are all seeking each other—we are all seeking those that are gone. The earth one seeks those that are supposed to be in heaven, and those that are in heaven are seeking for those in earth-life. So it seems to me that during our whole life we are always seeking for something or some one, and yet we have the promise that if we seek we shall find, and if we knock it will be opened to us; and I have been knocking at the doors of my mortal friends' hearts so long. I have been trying to get entrance there, and make them realize that I dwell with them; but the external body is only a small comparison to the power the spirit has when the mortal is conscious of the person around them; so I was pleased this morning when I was informed that I could return and speak a word to those who mourn me or those who are not comforted.

I have not been out of the body so very long, although I was ailing some time prior to leaving earth-life. I was an intense sufferer, dying from what the physical called cancer of the stomach, going through two operations, and started to have the third one, when the spirit left the body and passed out through the effect of the ether; being under the influence of it I was not conscious that I was out of the body until some time afterward, and that is why I am desirous to return, hoping that these few words will fall before the eyes of some soul who will carry them to my dear companion and my old mother, who are still struggling with the environments of earth life, not being too well provided for; but I will say, it is all well, there was no neglect, there was no one to blame. God doeth all things well, and I know if I can destroy that fear and that dread that I can come closer to you.

Father is with me this morning, and so is George; but I will not send too long a message, for if Hannah sees my letter she will give us an opportunity to speak to her in private. So just say my name is Andrew Marshall. My home when I left the body was New York City, but my old home was Prince Edward's Island, where mother is.

Mabel E. Copeland.

Well, I would like to send out a letter this morning, although I was nothing but a little girl when I passed out of the body. It is so nice in spirit-life, for children are heard and not seen, but in earth-life they always say to children, "My little ones ought to always keep quiet, for they should be seen and not heard." I am so happy in spirit-life, because Grandma Copeland and Grandpa, and all the people mamma used to say was dead, came and welcomed me home, and they have made it very pleasant for me.

I have been out of the body quite a long time, for I am now quite a big girl, and I want to tell mother, for she has lately become interested in Spiritualism; after my brother Charles passed away, then she sought to see whether she could come in contact with him. He is with me this morning, and what made mother feel so bad when he went out of the body was because he was drowned; but I passed out with diphtheria. I wanted Charlie to speak this morning, but he could not control the medium, and he told me to say what he would if he was controlling, and to tell father and mother, and all our friends and associates, that we have a real good time, and that they must not feel bad, because it is those that are in earth-life that are more apt to be lonesome than those in spirit-life. I want you all to know that we are together, and we come back trying to make the home brighter and those in the earth-life happier.

It looks as though when we come to mamma's house that she has all the blinds closed and all the curtains drawn, so that the house looks as though it was all dark to me when I come, and mother's heart looks as dark as the house; so I want her to open up the blinds and let the sun shine into the house, for the sun always warms everything up so good, and then open her own heart and let us come in; then we will take all that dark, cold feeling away, and make her feel better physically and spiritually. Say to papa, Don't worry, because grandpa says that your business will be all right if you only stick to it and not get discouraged.

I don't know as I had better talk too much, because papa do n't believe anything in Spiritualism, but mother does, or that is, she is trying to, but she do n't get what she wants, and so say to her that we hope when she sees this message she will be convinced that we know her thoughts. She got THE BANNER one time, and wondered if any of her friends would ever be able to come through it.

Now my name is Mabel E. Copeland, and my home was in Portland, Maine. I have got friends in Boston and also down East. My father's name is William C. and mother's is Nancy. She usually calls herself Alice, the middle name, because she never liked the name Nancy.

Mary Burns.

My name is Mary Burns, and my home was in Westboro, Me. I have friends in Eliot and other parts of the State; but I thought if I could make myself known this way I should be able to reach more of my friends than when I merely speak to one or two through a medium. I knew a little about Spiritualism before I passed out of the body, and yet I only heard Uncle John talk about it because he was interested in it; but being about fourteen years old when I passed away, I did not take the deep interest in it I have since I have been in spirit. I have been more anxious lately, because mother has joined me in spirit since I left, and we wish to return to father. We wish to let him know that we are together, if years did separate us before she came to me, because I have been away from earth-life oh! a great many years, and I want those who will remember us to look more for us; there are so many others who have joined us since we went away that it seems almost as if we had more on the spirit side than in earth-life, yet I have quite a number of friends and relatives who need our assistance, and especially a sister and brother who live in Eliot and Westboro, Maine. I want to say to them that we are assisting them, and if they will follow their impressions, and let us lead them, they will find it will be all right.

My brother is somewhat interested in the lumber business, and he is all mixed up; things don't get on to suit him, and he is not always at home, so he may not see this for some little time; but mother wishes to tell William not to worry, for all will come out well, and that he has not lost everybody, for he will yet feel that the spirit does assist, and we will bring him out clear if he will listen to the voice that speaks to him; and I want to say to father, also, that he is the most lonesome of them all; he seems to miss mamma, yet we do n't want him to get blue; we want him to cheer up and feel that all is well, and that we have come this morning to prove to him that we heard him when he said: "Why doesn't she come to me?" And so she has been trying to come to him, but he does not always understand, and so through THE BANNER, knowing that he takes it, I felt I could help him, as mother was not able to control this medium.

Charles Quimby.

Well, they say birds of one feather will flock together. I, too, was from Maine, and my name is Charles Quimby. I shall be remembered in Rockville, Me., and also in Camden; but I have been gone a long time, and I suppose people may have forgotten me, but I have not them, and there are those who belong to me I think will still remember me; and will be glad to hear that after so many years have passed and so many changes have come that we are able to manifest and administer through THE BANNER; because years and years ago mother used to take THE BANNER, and I know Aunt Lucy liked to have it; but they are both now in spirit-life, and I wish the folks got it occasionally.

Uncle Josiah always likes to get hold of THE BANNER, and when he goes up to Mrs. Wentworth's house he is more apt to see it than anywhere else. So you see I have taken sort of a roundabout way to get to those I want to assist, for I feel there is much needed to be done and a good deal of encouragement is needed. I would like to be of some assistance, as I have learned more by my experience in spirit of how to control than I did while I was in earth-life. I never was a long talker. I liked to let folks know what I wanted to do, and then I calculated to do it. So if you will just say I was in this morning, and have made this report to get them to understand that I am still thinking about them, I will be obliged, for I am willing to assist those who will give me an opportunity; and say father and mother are with me, and there are many others.

Messages to be Published.

Feb. 25.—Kate Osborne; Edgar H. Cougher; Caroline Rogers; Nina Campbell; Jennie Packard; Henry P. Onderdonk. March 4.—Charles E. Blake; Mary McKenney; Justus R. Richardson; Mary Ann Morse; Capt. William Driver; Thomas D. Morse. March 11.—Abbie M. H. Tyler; Mary E. Thomson; Frederick E. Stowell; Amos A. Greene; Mary Wallace; Mabel Anderson. March 18.—Michael Davis; Maude Armstrong; Mary Holmstrom; Frankie Adams; Arthur Plummer; Mary E. White. March 25.—Joseph D. Stiles; Luther Colby; Charles C. Dudley; Mary Ann Dyer; James McDonald; Martha E. Simpson.

The Reviewer.

THE RIGHT SIDE OF THE CAR.—A whispered message from on high; a picture flashed from out the sky, in this little book written by John Uri Lloyd, author of "Etidiorpha." One finds it difficult to believe that the two books are creations of the same brain. "Etidiorpha," marvelous and unreal, taxes one's imagination to the uttermost, while this little work, simple, pure and uplifting, is like a benediction at the close of earth life. It makes one long to be sincere, true and noble, that he, too, may be found, when the end comes, on the right side of the car. It is a work that appeals to the Jew and Gentile alike. Cloth, 16mo. gilt top and decorative edges, \$1.00. Richard G. Badger & Company, Boston, Mass.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out], strictly upon trust, that the officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

SAN FRANCISCO, Feb. 6, 1898.

To the Editor of the Banner of Light:

Dear Sir:—In the BANNER OF LIGHT of Jan. 1, appears from the pen of Mr. G. A. Bacon, this statement, given through the mediumship of Miss Mary J. Day of New York some thirty years ago, from the spirits of Mr. William G. Howard and Thomas Paine. First, his mother met him and led him to the gate of a large city. Then she told him he would have to change his black clothes for a gray suit. As he advanced further, he was presented with a white suit. If there is no labor in the spirit-world, where are all these fine garments made? Then he tells of lakes, ships and magnificent steamers driven by steam, also beautiful walks and lawns all over the islands down to the water's edge. Even the Indian finds a happy hunting ground, pursues his game and feasts on the same. They also raise cotton and flax, etc. As I am in the cordage trade here, I suppose I will follow the same over there. How are all these fine, beautiful steamers, ships, cloth and garments made without labor? Would Mr. Colville explain?

Yours respectfully,
J. B. FULTON.

WORK IN THE SPIRIT WORLD.

Having been requested by the Editor of the BANNER OF LIGHT to reply to this letter, I wish most emphatically to state that from the very earliest dawn of my mediumistic experiences to the present hour, I have been most positively assured by all my unseen prompters that in the spirit-spheres connected with this earth there is every conceivable variety of work carried on which is conducted in the state of physical expression commonly mentioned as "on earth." There are two sides to every occupation—the inner and the outer—and where the desire to continue any kind of occupation accompanies the spirit into the state immediately following the present, the special line of work, be it what it may, is surely continued, not perpetually, but until such time as the spirit has outgrown the desire for its continuance in consequence of having grown up to or into a state of craving for most exalted phases of activity.

We do not know of any reliable communications from the spirit-world ever having cast discredit or even doubt upon the central proposition herewith stated, though the word labor is open to adverse criticism. I would respectfully ask your correspondent to carefully weigh the difference between work which is congenial and labor which is irksome.

In the book of Revelation we read that blessed ones in the higher life rest from their labors, but instantly the words are added: "Their works follow them;" and as the Apocalypse undertakes to set forth, at least in symbolic language, the activities of the spiritual world, the inference should be plain to all Bible students that seers of ancient times saw what modern prophets stand ready to confirm.

It is difficult to ascertain from what source the foolish and certainly erroneous idea of idleness in the spirit-world at first proceeded, as there are literally no recorded instances of communications from the denizens of the spirit-world teaching anything other than a gospel of continuous activity. When the word work is substituted for labor we understand that the latter term is used to convey difficult and painful exertion, as in medical parlance we encounter such well-known expressions as labored breathing, labored action of the heart, etc. The former term (work) is physiological, but not pathological. We do not work because we are ill, but because we are well. Illness incapacitates the invalid for action; therefore if there were no capacity for work in the heavens, celestial life would be comparable to chronic invalidism.

Reason convinces every logical reasoner that there is joy in congenial employment, and no imaginable condition can well be more wretched than a state of enforced idleness. There is nothing in our friend's letter to excite surprise wherein he tells us of spirit-messages informing him of divers activities carried on in spirit-life. Why should there not be such? Mental work precedes and anticipates physical action. The soul-realm is the realm of plan or design, and from this inner state of superior consciousness we derive those intuitions, inspirations and impulses which we finally ultimate in material achievements.

People are often consciously at home in spirit-life when their bodies are in complete repose. Dreams which become receptacles for true visions of the great beyond may well be instanced as furnishing important evidence in this connection; and as dreams are now exciting considerable attention in many influential quarters, much new light will doubtless be thrown ere long on the vexed problem of the relation between sleep and immortality.

The old divines who were not blessed with over-much direct evidence of spirit communion, used often to call upon evidence furnished by dreams to support their arguments in favor of individual conscious life in the hereafter, and they were in the main right, for there were those among them who were true clairvoyants, and many more who knew of persons in their congregations who had many prophetic dreams, though they had formulated no satisfactory theory to explain such occurrences. In our dreams we are conscious of doing everything we ever do in our waking hours, and often we are forewarned and fore-instructed during the profoundest sleep. The old Jewish Talmud has a good deal to say about the importance of dreams, especially concerning the value of those which we experience in the morning, during a second sleep, after a first awakening. Swedenborg's visions of the spirit-world have been objected to by

many because of their extreme naturalness, that eminent seer and sage having described the "next world" or the "other world," as people term it, in altogether too human language to suit nations which derive no support from either reason or revelation.

If the readers of the New York Sun paid careful heed to the closing portion of a brilliant article published in that widely circulating journal Sunday, March 6th, 1898, headed "Their Useful Dreams," much thought must have been provoked as to the source whence great authors and musicians derived such wonderful enlightenment that their finest subsequent waking achievements appeared to them poor and tame in comparison, though the people who had not shared the dream-life experiences of these singularly gifted ones considered their outward performances inspired by those dreams marvelously sublime.

Clothing, food, dwelling houses, and everything else pertaining to earthly existence, takes its rise in the unseen realm of spirit, and is merely corresponded to in the outer state we call the material world. I am impelled to teach under inspiration to-day, as during all the years through which my voice has resounded from the rostrum, that there is a spiritual universe, in which this physical state is included as a fraction within the integer. Ether is greater than matter. The unseen always transcends the visible, therefore our very five senses, which we call bodily, are by no means fully expressed on earth. Sight, hearing, taste, touch and smell are spiritual faculties.

There is a real spiritual body to which the physical shape simply corresponds, more or less perfectly or imperfectly as the case may be. It does not follow that your correspondent will be engaged in the special work of "cordage trade" in the next state of his existence because he is occupied in that particular manner at the present time, for he may before he leaves this present world change his occupation and go into other business, which may appear to him more profitable and more desirable. However, if he does his present work largely from the love of it, there is no reason why he should not continue it in spirit-life as long as he desires to.

We cannot understand the exact position of those who so identify work with labor that they apparently are unable to look forward to gladness occupations while exempt from corroding care. The "Don't Worry" Clubs now forming everywhere are seeking to help their members to do as much good work as possible, free from painful anxiety and fret as to results. In the higher states of spiritual existence there is absolutely no anxiety, no carking care, no sense of hurry, compulsion or restraint; but with all anxiety, pain, sickness and sorrow vanquished, conditions are ready for entering upon most perfect and successful work.

In a poem such as Adelaide Proctor's beautiful song, "The Message Sent to Heaven," the line "She had gone home to rest" need not be translated as though it read, "entered into a state of idleness."

We earnestly request not only the friend whose letter has evoked this article, but all students of spiritual philosophy everywhere, especially in view of the Golden Jubilee of Modern Spiritualism now upon us, to devote earnest thought and profound investigation to the highly important question of work in the spirit-spheres. Year by year we are called upon to commemorate and memorialize the brave workers who have passed out of physical sight. Where are they, and what are they doing? is a two-fold question which we cannot but ask ourselves. How shall we answer it?

They are not dead, absent or idle. They are still working among us, and were we less obtuse we should feel their presence far more, and realize their coöperation much more efficiently than we do at present. Death does not stop work. Cessation of activity does not follow dissolution of the material shape. We have ever and anon to turn to the immortal Bard of Avon for similitudes, and nowhere has Shakespeare given a more perfectly descriptive sentence than when he calls the act of dying to our fleshly environment, "Shuffling off this mortal coil."

Being very much pressed for time, owing to the incessant demands of platform and literary work, I cannot just now enter, as I would gladly do, into the fuller expansion of this fascinating subject; but that, Mr. Editor, you can do as well, if not better, than I. Having thus far attempted to comply with your kindly request, that I comment on your correspondent's interesting letter, I will close this communication by stating that questions on this great theme are cordially invited for the Questions and Answers Department of the BANNER OF LIGHT.

Yours sincerely,
W. J. COLVILLE.

Passed to Spirit-Life.

From Williamette, Ct., March, 18th, 1898, Miss Florence Fritch, aged 30 years.

Miss Fritch was a firm Spiritualist, also all her family. She leaves a mother, three sisters and a brother. It was a home where truth and progress reigned. She was ready to graduate this year from the Eclectic Medical College of New York City. In her illness it was proven by the kind and reverent friends, the Professors, that she was a true Spiritualist. Her last moments were spent in a state of perfect peace, and she was greatly missed, especially in the literary circles. In the home, spirit communion has lighted the way, and while the shadow rests upon them they mourn not, for they know of her birth. The funeral was largely attended at her home Sunday, the Eastern Star taking charge of the services at the grave, and Rev. Mr. Free and the undersigned at the house.

MISS LIZZIE HAYLOW.

From Greenwich Village, March 5th, Mrs. CELIA J. SLOAN, aged 82 years.

Mrs. Sloan was, until illness made it impossible, a constant attendant at the Independent Church. She was a cherished and revered inmate in the home of her daughter and son-in-law, Mr. and Mrs. George Nevins, whose children were devoted to the beloved grandma.

The funeral took place from the home, and was very largely attended, the service being conducted by the writer. The hymns she loved were sung by Mr. H. W. Smith and Miss Mattie Clark, and many beautiful flowers sent cheer.

From Greenwich Village, March 11th, Mrs. SELINA MORSE, aged 92 years and 8 months.

With the passing away of this aged one, the life record of the oldest members, long identified with the society, is closed. Grandma Morse was, unless ill, always in her place, and her strong, cheerful spirit has been an incentive to renewed effort. Her last moments were exceedingly painful, and she longed for release, which gently came at last.

Her funeral took place from the church, which was filled with relatives and friends. Flowers in rich profusion were upon and around her casket, and again, as in the service of the life-long friend, Mrs. Sloan, Mr. H. W. Smith and Miss Mattie Clark rendered selections.

Thus have faded from mortal sight the last of the "blessed three," whose affectionate appreciation has been a "tower of strength" in the years of work with this people.

JULIETTE YEAW.

From his home in East Sugar Grove, Pa., March 9th, 1898, Mr. LINAS H. PRATT, nearly 88 years of age.

For thirty-five years Mr. Pratt has been an ardent, outspoken Spiritualist, and an advocate of all reform movements tending to uplift and better the condition of the race.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]

Similia Similibus Curantur.

LET DOCTORS DOCTOR THE DOCTORS.

Two or three years ago, when the writer read the law governing the practice of medicine in New Jersey, under the influence of an overpowering contempt he then and there burned the document.

Before the august (?) and erudite (?) examining board, an applicant for the privilege of practicing medicine in that State, with a face, rattling knee joints and trembling hair, had pen or pencil placed in his trembling hand, and whilst overpowered by the mighty presence of the glauca, essayed to answer the questions on the slips.

In print beneath his eye was a sentence nearly like this: "Any applicant detected in receiving information from a fellow applicant will be ordered to leave the room." Is it possible that a physician, holding a diploma from a college authorized to award the same, could become so stultified as to submit to such an indignity? Undoubtedly. To similar indignities an army of ignoramuses throughout this country—this country whose boast is of the "freedom of the individual"—has submitted, and is still submitting.

How long, one feels constrained to ask, shall this condition of things obtain?

Is there one State in this Union that has a medical law that is constitutional? Is it not accepted by all as a fact that you cannot legislate a law abiding citizen out of business?

Were there as many nondescripts in the other professions, and in the different branches of industry, as may be found in the medical profession, and similar laws should be applied to those professions and industries, what would be the result?

Let us take a graduate from the leading medical college of this country, in practice in this Commonwealth prior to Jan. 1st, 1895; he had built up a practice worth twenty thousand dollars a year; he had surrounded himself with a property valued at one hundred thousand dollars—a property which would be worth to him outside of his profession but a small percentage of that amount; he had been a law-abiding citizen, but he had not registered previous to Jan. 1st, 1895; his rights had been legally acquired under the then existing laws; could he have been "constitutionally legislated out of business"?

In an account of the "Anti-Trust Bills," as printed in the Boston Record Free Press, 1897, Mr. Burdett contended that it has been asserted by legal authorities of high standing that when rights have been legally acquired, subsequent legislation depriving the owners of the legitimate advantages have been held to be against public policy, and void.

If the above quotation is true, there is not a State in the Union that has a constitutional medical law, and it is plainly the duty of the "rank and file" of practitioners in Massachusetts to rid the State of such a blot.

The claim that such a law was put on the books for the protection of the public is not worthy of one moment's sober consideration. The charlatan can say "right and left" if he does not represent himself to the public as an M. D., and does not charge for his services. It is simply a question of into whose hands the fees are passing. But, aside from this aspect of the situation, could there be anything more disgusting than the attitude of the State Medical Examining Board toward the leading medical colleges of the country? Who are the members of the Board? On what is based their claim to an intelligence superior to that of their brother practitioners? Behold the egotism, the unblushing effrontery, the colossal cheek of a body of men as an examining board, claiming superiority to the teachers in our great medical schools, or even to this year's graduate after four years in college, when they had, perhaps, but two years, and those under much less favorable conditions for acquiring knowledge! Is there a shadow of reason for their claim to superiority? Is it because they have had experience? No one will have the hardihood to offer that as a reason.

The medical colleges are "up to date" in the science of medicine, and what advantage from experience the old doctor has, the young doctor must acquire in like manner.

If the public does not want the young doctor, it will employ the old doctor. The public has just as good right to choose its doctor as it has to choose its carpenter or its grocer, and it should come out to defend that right. An affair of this kind is left too much in the hands of a few men who work for their own interests, not for the interests of the public.

It is about time that "legislation with a pitchfork" should be done away with, and all laws interfering with the personal rights of law-abiding citizens relegated to the oblivion of the past.

If the citizen wants to know what preparation his family doctor has had for his work, he should consult the Medical and Surgical Register of the United States, a copy of which may be found in the Boston Public Library. If your doctor is not a doctor at college graduate, that work will disclose that fact. The fact that the State has a Board of Examiners is no protection whatever to you to-day. The man whom you employ may never have passed an examination, and yet bear the title of M. D.

The writer is a regular physician with a diploma, and he is licensed to practice in two States of the Union, but he will not defend a law that interferes with the personal rights of a citizen.

In a near-by State every applicant for registration was required to have his application signed before a justice by three reputable citizens, one of whom was to be a physician and a member of the State Medical Society. By that move they expected to keep out those without diplomas, thinking that no member of the society would sign the application of such an one; but the writer was told by a physician of that State that of a number of quacks known to be practicing in one particular city, not one failed of registration, and the statement was made that the signatures of the society's members must have been bought.

The expectation of personal gain seems to be what inspires the advocates of restrictive medical legislation, and to combat them successfully they must be met upon their own ground with similar weapons. On the principle that "like cures like" let us give the doctors a dose of their own medicine, in the form of a legislative bill. The homeopaths will accept it as a sure cure, for is not their motto "Similia Similibus Curantur"?

Secure the passage of something like the following: Any physician in this Commonwealth whose patient dies as the result of an anesthetic administered by him or by his assistant shall be adjudged guilty of manslaughter.

Any physician in this Commonwealth diagnosing a case as appendicitis and operating for the same, shall have present two surgeons from a reputable medical college, and if they find that a mistake in diagnosis has been made, and the patient recovers, said doctor shall be adjudged guilty of malpractice, and shall be fined \$500, but if the patient die it shall be a case of manslaughter.

Any physician in this Commonwealth found guilty of performing an ovariotomy shall pay a fine of \$500, and have his license to practice medicine and surgery in this State revoked. As all physicians are to be to practice medicine and surgery in this Commonwealth are now practically upon the same footing, it shall hereafter be unlawful for any physician to collect more than \$1 per visit in the county in which he resides, and the penalty shall be \$100 for every offence.

Every year the foregoing list of offences and penalties can be increased until the people of this State shall rise in their might, and wipe everything in the shape of a restrictive medical law from the statute books, leaving to every citizen the same right in the choice of his physician that he now enjoys in the choice of his grocer or his tailor; then our over zealous brother practitioners will have learned that "Similia Similibus Curantur" may be applied in more ways than one.

HARRY CLAY, M. D.

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Banner of Light.

BOSTON, SATURDAY, APRIL 2, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for March, J. C. F. Grumbine, Bingham, N. H. Scholastic, Quaker, E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Station K, Boston, Mass.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for March, J. C. F. Grumbine, Bingham, N. H. Scholastic, Quaker, E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Station K, Boston, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening, 8 o'clock, at 10 o'clock, supper at 10 o'clock in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

Spiritual Fraternity—A First Spiritual Temple, Exeter and Newbury streets, Sunday at 10 A. M. and 7 P. M. the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker, W. H. Emerson, at 7 P. M. social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive League meets every Wednesday afternoon and evening, 8 o'clock, at 10 o'clock, supper at 10 o'clock in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

Dwight Hall, 514 Tremont Street—The Ladies' League Union meets every Wednesday afternoon and evening, 8 o'clock, at 10 o'clock, supper at 10 o'clock in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

Appleton Hall, 9½ Appleton Street—Paine Memorial Building, side entrance—The Gospel of Spirit Return Society, Minnie M. South, Pastor, will hold services every Sunday at 10 A. M. and 7 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening, 8 o'clock, at 10 o'clock, supper at 10 o'clock in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening, 8 o'clock, at 10 o'clock, supper at 10 o'clock in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

The Veterans' Spiritualist Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Sec'y, 3 Newbury street, Boston.

Harmony Hall, 618 Washington Street—Meetings at 11 A. M. and 7 P. M. Dr. W. H. Ameringer, Conductor.

Hiawatha Hall, 241 Tremont Street (near Elliot street)—Meetings Sundays at 11 A. M. and 7 P. M. All are welcome. Dr. W. H. Ameringer, Conductor.

Harmony Hall, 724 Washington Street—10½ A. M. and 7 P. M. Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street—Sunday, 11 A. M. and 7 P. M.; Tuesday at 8 P. M.; Friday, 3 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 604 Washington Street—Meetings Tuesdays and Thursdays at 8 P. M. Sundays at 11 A. M. and 7 P. M. Mrs. M. A. Wilkins, President.

Holla Hall, 789 Washington Street—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Good Templars Hall—1 Johnson Avenue, Charlestown Dist.—Sunday, 10 o'clock, evening, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday at 8 P. M. at her rooms, BANNER OF LIGHT Building, 8½ Boston street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street—Mrs. Gutterer, President. Services Sundays at 10½ A. M. and 7 P. M.

Boston Psychic Conference, every Sunday at 2½ P. M. at 514 Tremont street, under Dwight. Admission free. L. Whitlock, President.

The Home Rostrom, 21 Soledy Street, Charlestown—Meetings Tuesday, Thursday and Sunday evenings, 7½, All are welcome. Meetings at 24 Sunday, Dr. Walter B. Hollis, Conductor. HAYDEN OF LIGHT for sale.

Brighton—The Spiritual Progress Society holds meetings every Sunday and Friday evening, at 8 o'clock, at 22 Foster street. D. H. Hall, President.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport—Sundays, 11 A. M. and 7 P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 101 Massachusetts Avenue—The Progressive Thought Society holds meetings every Sunday morning, afternoon and evening.

The Cambridge Spiritualist Society holds meetings the second and fourth Wednesday in each month, in the Cambridge Lower Hall, 681 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7½.

Progressive Spiritualists' Society holds services at lower "Deliberative Hall," Bailey's Building, Pleasant street, Malden, every Sunday at 7 P. M. J. R. Snow, President; Mrs. Rebecca Morton, Sec'y.

THE HELPING HAND SOCIETY—A correspondent writes—met as usual in Gould Hall, 3 Boylston Place, Wednesday, March 23d, Mrs. Carrie L. Hatch, President, in the chair.

In the evening the speakers were Mr. H. D. Barrett, Mrs. Clara Field Conant, Mrs. H. D. Barrett, Mrs. Kate Stiles, Mrs. Mason, Mrs. Cynthia Clark, E. W. Hatch, and Dr. B. Hatch, Sr. A comedietta was given by Miss Lucette Webster, Mrs. Grace Crawford and Edward W. Hatch, which was well received by all. This Society will celebrate the Anniversary of Modern Spiritualism April 6th.

Next Wednesday we will serve supper at 6 P. M. as usual, but will hold no meeting in the evening.

HOLLS HALL—A correspondent writes: At our circle on Sunday morning, March 27, Dr. F. K. Brown gave aid in developing. Our entire room was filled afternoon and evening with interested listeners from far and near.

Among those who took part in the exercises were the following: President Eben Cobb, Dr. H. F. Tripp, Mrs. N. E. Millan, Mrs. A. P. McKenna, Mrs. E. M. Garber, Mrs. A. Forrester, Mrs. J. B. Bird, Mrs. A. Love, Lady Vandyke, Charles Elliot, Mrs. J. Wood, Mr. Webster, Mrs. E. Carbee, Mrs. Kibbe, Mrs. Baker, Professor E. Mattox, the Brahmin, gave wonderful evidences of spirit power. Mr. Webster improvised poems. Music by Mr. and Mrs. J. B. Tyler, Mr. Ferguson and Miss Boote.

BANNER OF LIGHT on sale.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—E. C. Wadsworth, Sec'y, writes—met Thursday afternoon and evening, March 24, in Dwight Hall. The business meeting was called to order by the President, Mrs. M. A. Brown.

The entertainment for the evening was dancing. Many strangers were present, and all had a most enjoyable time.

Dr. C. W. Hildner and his grandson, Master Fred Walter Knapp, of Newburyport, will give an exhibition of magic, second sight and thought transference for the Ladies' Spiritualistic Industrial Society, in Dwight Hall, Thursday evening, April 14. The Doctor and Master Knapp create a marked sensation wherever this exhibition is given. A most cordial invitation is extended to all to be present on that occasion.

COMMERCIAL HALL, Mrs. Wilkinson, President—A correspondent writes: Sunday morning, March 27, we celebrated the Anniversary and opened our meeting as usual, with song service led by Mrs. Nellie Carlton; Mr. De Bos made a short address; developing circle conducted by Dr. Hall and Mrs. Alexander; texts, Mr. Nutter, Mr. Cowen; poem entitled "A Work for us all to do," read by Mrs. Cook; poem, Mr. Davis; a few remarks from Mrs. Whittier, Mrs. Moody, Dr. Badger.

Those who took part during the day and evening were: song, Mesdames Shelton and Wilson. Mr. De Bos, Mrs. Fannie Allyn, Mrs. Jennie K. D. Conant, Dr. Hildner, Mrs. Frances Parker, Mrs. Wilkins, Mr. Titus, Mr. Webster, Miss Gertrude Laidlaw, Dr. Adeline Wildes, Mrs. Abbie Burnham, Mrs. Abbie Burbank, Mr. Wilson.

Indian Peace Council the first Tuesday in April.

BANNER OF LIGHT for sale Thursday and Sunday.

HARMONY HALL—"N. P. S." writes: March 27, at 10:30 A. M. Conference meeting; 2:30 P. M., N. P. Smith, Chairman, made an address on "The Good in Humanity." Miss A. J. Webster, Mr. A. W. Thayer, Mrs. A. H. Kibbe, Mrs. A. Woodbury, Mr. J. Hilling participated in tests and delineations. At 7:30 P. M. N. P. Smith gave an address on "The Fifth Anniversary of Spiritualism." Mrs. Kibbe, invocation and readings; Mrs. C. F. Tripp, psychometric delineations; Mrs. M. M. Cook recited an original poem; Mrs. M. F. Lovering, Mr. F. E. Huxley, Mr. L. V. Baxter and Mr. Steadman musical selections.

BANNER OF LIGHT for sale.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY

held its meeting, as usual, at 211 Tremont street, the President, Mrs. Mattie E. A. Albe, in the chair. The evening was devoted to a social and literary program.

Next Friday, April 1, this society will celebrate the Fifth Anniversary of Modern Spiritualism, morning, afternoon and evening. Meals will be served at noon and at night; price, twenty cents for each. See other column for list of talent.

HOME ROSTROM, 21 SOLEDY STREET, CHARLESTOWN—A correspondent writes: Sunday evening meeting opened with song service, Miss Darling organist. After the invocation, Mr. Thompson read an original poem, entitled "My Wife"; then Mrs. Gilliland gave a lecture on "The Fifth Anniversary," and some very fine readings, followed by Mr. Rollins, who gave readings and communications.

ODD LADIES' HALL—Bible Spiritual Meetings—A correspondent writes: Sunday services, March 27th, very harmonious, and well attended, with Mrs. Gutterer, Mrs. Lewis, Mr. Bell, Mr. Arnold, Mr. Landon, Mr. Hall, Mrs. Cook, Mrs. Woodbury, Dr. Hoot, Mrs. Stratton, Mr. Turner, Mr. Cohen, Mrs. Davis, Dr. Tripp, Mrs. Tripp, Mr. Hilling, Mr. Reames, Mrs. Millan, Mrs. Tracy, Mrs. Putnam, Mrs. Pearson, taking part Wednesday afternoon and Sunday all day.

BANNER OF LIGHT for sale.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 5½, at the hall, Walden's Academy, 62 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Simplex Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Basis free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Spiritual Society meets every Sunday at 3 P. M. at 101 Bedford Avenue, near Gates Avenue. Mrs. L. A. Olmstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7½ P. M. Dr. L. J. Weller, President. In Mr. Courts, Medium.

Meeting of Associated Spiritualist Missionaries every Sunday, at 3 P. M., at Evolutionist Hall, 109 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

A Religious-Philosophical Conference will be held at 47 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 515 Fulton Street—Mrs. L. A. Olmstead holds a Spiritualist Class every Wednesday at 8 P. M. 630 Myrtle Avenue—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

THE FRATERNITY OF DIVINE COMMUNION—A correspondent writes—its attracting large and seemingly intensely interested audiences to its meetings on Sunday evenings, in Arlington Hall, corner Gates and Nostrand Avenues. Its presentation of Spiritualism on the "Christ principle" seems to appeal to a great many people who could not be otherwise induced to attend a spiritual meeting, but becoming thus interested, almost invariably delve further into our philosophy.

The plan pursued is in accordance with "The BANNER's" idea of employing the same medium continually, thus enabling him to come more into harmony with the conditions presented, and do much better work than would be possible in a society which frequently changes mediums, bringing new influences and new conditions to the platform, and then dismissing them before they have had the opportunity to do any really effective work. The hall has a large pipe organ, and there is an abundance of good music, both vocal and instrumental, as well as congregational singing, at every meeting.

The addresses are generally brief, dealing more often with the religious side of Spiritualism than with its philosophical and scientific aspects, although the latter are by no means neglected. The aim is to make the services essentially religious, to impress upon the minds of those in the audience the practicality of Spiritualism—that it is not only a wonderful science and a profound philosophy, but a comforting, helpful, strengthening religion as well.

Mr. Ira Moore Courlis, the medium of the Fraternity, is a more than ordinarily good psychic, and his tests and messages almost invariably give satisfaction. The workers on the platform are all young people, thoroughly in earnest, and their efforts are meeting with much success in this city.

BROOKLYN—W. F. Palmer writes: A goodly number of people assembled at the "Friends' burial ground, in Prospect Park, on the afternoon of Monday, March 14, to perpetuate the memory, on the birthday anniversary, of the widely-known Spiritualist and mediums' friend, Mrs. Emily B. Ruggles. A tasty and beautiful headstone marks the resting-place of Sister Ruggles, which was erected by friends through the loving efforts of our tireless and ever-helpful charity worker, Mrs. Marie Robinson. The grave was covered with a profusion of beautiful and fragrant cut flowers.

A touchingly appropriate inspirational poem by Helen M. Walton was read by Mrs. Annie K. Palmer, followed by remarks eulogistic of the life of Mrs. Ruggles by Mr. W. Wines Sargent, Mr. Latumee and others. The remainder of the afternoon was spent in strolling through and enjoying our ever beautiful park.

BROOKLYN—A. Bishop Wellstood, Sec'y, writes: Regular meeting of the Fraternity of Divine Communion was held at Arlington Hall on Sunday, March 27, at 8 P. M.; Mrs. G. C. Walker, Vice President, presiding; Prof. Angus Wright, pipe organ; violinist, Prof. Adolph Whitelaw; and the soloist of the evening, soprano and contralto. Meeting closed with an address by Ira Moore Courlis, and messages and tests which were fully recognized.

BROOKLYN—Mrs. L. L. Smith, Sec'y, writes: The regular meetings of the Woman's Progressive Union were held on Sunday, March 20th, at Walsh's Academy, 423 Classon Avenue. Both sessions were well attended, and the evening service was rendered interesting and instructive by Mr. Edgar W. Emerson's discourse on "The Different Phases of Mediumship." 22 thoughts and helpful suggestions were given in a clear and concise manner, which called forth many expressions of appreciation at the close of the meeting. The usual séance followed, Mr. Emerson giving many names and incidents, which were fully recognized.

Grand Semi-Centennial Celebration.

Minneapolis, Minn.

Will be held in the First Unitarian Church, Eighth street and Mary Place, April 3, 1898, under the auspices of the State Spiritualist Association of Minnesota. Eloquent speakers from the East will be present, assisted by all the prominent local speakers and mediums. Grand musical program by Prof. Zumbach. W. F. Peck will deliver the Anniversary address.

March 31st.

This day (Thursday) Brooklyn friends are holding monster meetings in Columbia Hall, Fulton street, near Bedford Avenue. Three sessions were announced, 10:30 A. M., 2:30 P. M. and 8 P. M. W. J. Colville and Ira Moore Courlis, assisted by Brooklyn College of Music, made up the extensive programs.

MEETINGS IN MASSACHUSETTS.

LYNN—T. H. B. James writes: The Arthur Hodges and Ladies' Aid Societies held one of the most successful Anniversaries of Modern Spiritualism ever held in Lynn Sunday, March 27th, at Clerk's Hall. Services at 11:30 A. M., 2 and 7 P. M. Supper was served at 5 P. M. to one hundred and twenty-five. The hall was finely decorated with bunting, flowers and plants by Mrs. K. M. Wentworth and others.

Mrs. K. M. Wentworth, under inspiration, rendered fine piano selections. The quartet of the Ladies' Aid, and Misses Lena and Elsie Burns, rendered many fine and appropriate selections. Mrs. Dr. M. C. Chase an original poem, and address on "The Significance of the Advent of Modern Spiritualism." Little Ethel Cook recited "The Old Church," which received well merited applause. Mrs. C. Fannie Allyn of Stoneham read an original poem on "The Old Flag," then gave a masterly address on "Spiritualism, its Growth and its Uplifting of Humanity." Interesting remarks were given by Mrs. Dr. M. K. Dowland of Taunton, Mrs. L. F. Holden of California, Mrs. D. E. Matson, Mrs. C. A. Sherwin, Mrs. L. A. Prentiss, Dr. S. M. Furush, Geo. L. Baker, Wm. A. Estes, and O. H. Fallinger.

Many recognized tests by Mrs. L. A. Prentiss, Mrs. L. F. Holden, Mrs. D. E. Matson, Mrs. C. A. Sherwin, Mrs. Alice M. Lefavour, and others.

Next Sunday, at 2:30, tests, remarks, healing the sick by magnetic treatments by many good mediums. At 7:30 services in memory of Dr. Arthur Hodges, by Mrs. May S. Pepper. Every body invited.

Cadet Hall—Lynn Spiritualists' Association. J. M. Kelly, President—Mrs. A. A. Averill, Sec'y, writes: The hall was filled to overflowing on Sunday to listen to Dr. G. C. B. Ewell of Colorado, who almost surpassed himself with lectures and tests. He was assisted by Mr. Kelly, Mrs. Lewis, Mr. Milliken and Mr. Stevens of Lynn, Mrs. Annie Cunningham of Boston and Mrs. Belcher of Marlboro. Music was furnished by Thomas's Orchestra. Supper was served to one hundred and fifty people. The Fifth Anniversary finds our Society prosperous and united, the officers and members working together in perfect harmony, with prospects bright for the future.

Next Sunday Mrs. Effie I. Webster will be with us.

SALEM—FIRST SPIRITUALISTS' SOCIETY—A. O. U. W. Hall, Manning Block—N. B. P. writes: Sunday, March 27, we celebrated the Fifth Anniversary of Modern Spiritualism. The hall was beautifully decorated with the American flag and the flags belonging to the Children's Lyceum, and they gave it a very fine appearance. Several bouquets adorned the speaker's stand.

Mr. J. Frank Baxter of Chelsea was the speaker, and medium; he delivered two beautiful discourses, appropriate to the occasion, in his grand and eloquent manner; also gave a number of spirit-delineations which were all recognized.

Sunday, April 3, Mrs. C. Fannie Allyn will be our speaker and medium. She is one of the old pioneers in this grand work, and her lectures are always very interesting. She has a great many ardent friends, who are always pleased to hear her.

BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

BRIGHTON—D. H. Hall, President, writes: Friday evening, March 25, Mrs. N. E. Millan of Cambridge filled the parlors of the Spiritual Progress Society, a number taking seats in an adjoining room. Her readings and tests were noted for their clearness and correctness.

April 1, Mrs. J. Seymour. April 8, two of Boston's best mediums will be presented. Sunday evenings, Mr. Scarlet and other good mediums.

Meetings continually increasing. Good harmony and good results. 32 Foster street, Brighton, is the place.

GREENWICH—A correspondent writes: Sunday, March 13, Mrs. Ida Whitlock occupied the desk of the Independent Liberal Church, and after the delivery of an exceptionally fine lecture, she proceeded to give delineations from various artists present. She has many times before satisfied the people of her genuine gifts, but on this occasion she excelled all previous efforts, and gave some remarkable tests, all of which were immediately verified.

March 20, the regular speaker, Mrs. Yeaw, was in her accustomed place, and spoke from the dual texts, "But Even Unto this Day, when Moses is Read, the Veil is Upon their Heart," and "Where the Spirit of the Lord is, There is Liberty." The central thought was, that the veil of old customs and beliefs shuts out the present light of the Spirit of Liberty.

CAMBRIDGEPORT, Bible Spiritualist Union, Mrs. M. Adeline Wilkinson, President—A correspondent writes: A large audience was in attendance Friday evening. After the usual religious exercises, Mr. Fred De Boss made a soul stirring address, after which Mrs. May Moody gave many tests and readings, all of them recognized; solo, Mrs. Hattie Shelton, of the Jubilee Troupe; Mr. Scarlet gave fine descriptions of spirit present, to the entire satisfaction of all. Mr. Cowan of Boston interested all by giving his experience why he became a Spiritualist; Mrs. Wilkinson, delineations. Mr. Stedman closed the meeting. These meetings will be continued every week. Next Friday extra Anniversary exercises.

ONSET—C. D. Fuller, Sec'y, writes: At a regular meeting of the Onset Spiritualist Society, it was decided to hold services celebrating the Fifth Anniversary of Modern Spiritualism on Sunday, April 3, at Fire District Hall. All friends of the Cause are cordially invited to be present, and help make the meeting a grand success.

SPRINGFIELD—M. W. Lyman writes: The First Spiritualist Society have listened with pleasure for the past two Sundays to Mrs. T. H. Reynolds of Troy, N. Y., who is always greeted with good audiences here.

Next Sunday Mrs. Ida P. A. Whitlock will occupy the platform. Mrs. Whitlock will also speak the following Sunday.

MALDEN, ODD FELLOWS HALL—"W. E. S." writes: Sunday, March 27th, Mrs. Nettie Harding gave an interesting address on the Golden Jubilee of Modern Spiritualism, followed by delineations, which were well received.

April 3d we have with us Mrs. J. K. D. Conant.

Veterans' Celebration.

The eloquent J. C. F. Grumbine of Chicago will arrive in Boston Thursday morning and will give the principal address in the forenoon. Mrs. Cora L. V. Richmond, that "veteran" Spiritualist and able lecturer, will speak in the afternoon.

A series of stories of working girls will be begun in The Youth's Companion during April. In these stories the aim has been to portray with fidelity the conditions which the self-supporting girl meets in factory life, business, the hospital, jailhouse or out-of-door life. The first of these, "Winning Her Stripes," by Elizabeth B. Striker, describes a some experience of a girl who chose the career of professional nurse.



ENAMELINE
THE MODERN
Stone Polish

QUICK SHINE
LITTLE LABOR
NO OTHER COMPARES WITH IT - IT'S THE BEST.

MEETINGS IN NEW YORK.

International Conservatory of Music, 74 Lexington Avenue, an door along 8th street—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 13 Madison Avenue, corner 68th street, Sundays. Services 11 A. M., 3 and 8 P. M.

The Tuxedo Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceum at 2½ P. M.

FIRST SOCIETY OF SPIRITUALISTS—"The Tuxedo," Madison Avenue and 68th street—Miss M. J. Fitz-Maurice, Sec'y, writes: The morning and evening lectures of Prof. Wright were marvelous blendings of philosophy and tenderness. In the afternoon Miss Maggie Gaulle closed her engagement with us, giving a séance of great force and spiritual power.

On Thursday evening our Golden Anniversary Bazaar will open, and we earnestly solicit your patronage during its continuance. We shall close on Saturday evening, April 2d, and on Sunday, April 3d, the Fifth Anniversary of Modern Spiritualism will be celebrated by this Society. An attractive literary and musical program has been arranged, and all friends of the Cause will be well repaid by attending.

J. C. F. Grumbine's Chicago Work for April.

Order of the "White Rose," 3125 Indiana Avenue (Chicago).

Afternoon Course—2:30 P. M.—April 12th "Psychopathy and Ontopathy"; 14th, "Christian Science, its Uses and Limitations"; 16th, "Divine Science and Universal Spirit Power"; 19th, "Hypnotism, Magnetism, Suggestion"; 21st, "Telepathy and Absent Treatments"; 23d, "Clairvoyance and Diagnosis"; 26th, "Health, its Recognition and Affirmation"; 28th, "The Physician and Metaphysician, or the Science of Applied and Implied Healing."

Evening Course—8 P. M.—April 11th, "Spiritual and Divine Science, What is it?" 13th, "The Divine Man and the Inner Spiritual Powers"; 15th, "The Sub and Hyper-Consciousness"; 18th, "How to Realize Clairvoyance"; 20th, "The Gospel of John on the Mount of Transfiguration"; 22d, "Is Illumination Potential in All Souls? How to Realize it"; 25th, "The Communion of Saints, or Angelic Ministration"; 27th, "How to Realize Immortality, Preexistences and Reincarnations."

All lectures are new and are given under inspiration and illumination. Mr. Grumbine's address is 7820 Hawthorn Avenue, Station F, Chicago.

MAINE.

PORTLAND, ORIENT HALL—Mrs. M. A. Brackett writes: Sunday, March 27, Mrs. De Lewis occupied our platform.

Sunday, April 3, we shall have Anniversary exercises, and Mr. Albert P. Blinn of Boston will be with us.

NEW HAMPSHIRE.

PORTSMOUTH—Mrs. W. T. Lucas writes: A large audience greeted Mr. J. S. Scarlet of Cambridgeport, Mass., afternoon and evening, who gave two eloquent addresses, closing with some very positive tests, which were highly appreciated by the audience. We hope to hear from him again in the near future.

I Started With \$3.50,

and Made \$215.00 the First Month, selling Self Heating Flat Irons. My husband was awfully hard up, and having read of how much money could be made selling Self Heating Flat Irons, I decided to try the business. I got a sample, showed it to my neighbors and friends, and sold 100 the first month.

There is big profit selling the Irons. After you get started you don't have to do any canvassing, as people send to you for Irons. They are lovely to sell, and every lady wants one.

With the Self Heating Flat Iron a week's ironing can be done in half the time, and at a cost of three cents for fuel. Any person who needs money can make it by addressing the New Departure M'fg Co., St. Louis, Mo. They will start you in the business. I get my Irons from them.

A CASE OF

Partial Dematerialization

OF THE

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex-Prime Minister of Russia.

Translated from the French by TRACY GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the expectation that his latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madame d'Esperance at Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.